

HEBREW AND ENGLISH LEXICON

OF

THE OLD TESTAMENT,

INCLUDING THE

BIBLICAL CHALDEE.

FROM THE LATIN OF

WILLIAM GESENIUS,

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BY

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THIRD EDITION,

WITH CORRECTIONS AND LARGE ADDITIONS, PARTLY FURNISHED BY THE AUTHOR IN
MANUSCRIPT, AND PARTLY CONDENSED FROM HIS LARGER THESAURUS.

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PREFACE

TO THE EDITION OF 1844

BY THE TRANSLATOR.

WILLIAM GESENIUS, the author of this work, died at Halle, October 23d, 1842, aged 56 years 8½ months. His life was devoted to the illustration of the Hebrew language; first, its Lexicography, and then its Grammar and the interpretation of the Sacred Writings.

The works of Gesenius in the department of Hebrew Lexicography have been the following, arranged chronologically.

Hebräisch-deutsches Handwörterbuch des Alten Testaments, 2 vols. 8vo. Leipz. 1810–12. The first volume was published at the age of twenty-four, in the same year in which the Author became Professor of Theology at Halle.—Translated and published in England by Christopher Leo: *A Hebrew Lexicon, etc.* 2 vols 4to. Cambr. 1825.

Neues Hebräisch-deutsches Handwörterbuch, einer für Schulen umgearbeiteter Auszug, etc. 8vo. Leipz. 1815.—Translated and published in this country by J. W. Gibbs: *A Hebrew and English Lexicon of the Old Testament, etc.* 8vo. Andover 1824.

Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament, 8vo. Leipz. 1823. A new and improved edition of the preceding, introduced by a valuable Essay on the Sources of Hebrew Lexicography. This essay was translated and printed in the Biblical Repository, 1833, p. 1 sq

The same work, 3d edit. Leipz. 1828. This edition received many improvements, especially in the Particles.

Of each of the editions of the above Manual three thousand copies were printed.

Thesaurus philologicus criticus Linguae Hebraeae et Chaldaeae Veteris Testamenti, Tom. I. Fascic. 1. Lips. 1829. The printing was completed two years earlier; and this number was presented to Niemeyer, to whom it was dedicated, on the day of his *Jubilæum*, in April 1827.

Lexicon Manuale Hebraicum et Chaldaicum in V T. Libros, 8vo. Lips. 1833.

Hebräisches und Chaldäisches Handwörterbuch, etc. Leipz. 1834. A new edition of the German Manual, conformed to the preceding Latin edition.

Thesaurus philologicus, etc. Tom. I. Fascic. 2. Lips. 1835.—Tom. II Fascic. 1. ib. 1839. Fascic. 2. ib. 1840.—Tom. III. Fascic. 1. ib. 1842 This last Part includes the root שָׁכַר and its derivatives; and here the Author's labours terminated. The completion of this great work, in another Part, was intrusted by Gesenius at his death to his friend and colleague Roediger.

The above works are all distinguished by that accurate and thorough research, and by a skilful and judicious use of the materials collected which placed the Author in the first rank of modern philologists. In them was first exhibited a complete specimen of what may be termed the *historico-logical* method of lexicography; which first investigates the primary and native signification of a word, and then deduces from it in logical order the subordinate meanings and shades of sense, as found in various constructions and in the usage of different ages and writers; which, in short presents a logical and historical view of each word in all its varieties of signification and construction. This is doubtless the only true method and it was ably followed out by Passow in his admirable Greek Lexicon.

Of all the labours of Gesenius above enumerated, it will be seen that, with the exception of the present work, only the two earliest have been translated into English.

The work of which the present volume is a translation, was commenced in the year 1827; and was at first intended to be nothing more than a Latin version of the German edition of 1828, for the use of foreign students unacquainted with the German tongue. But about this time, the views of comparative philology, especially in respect to the Indo-European languages, developed by Bopp and Grimm in various works, and applied to the Hebrew and its kindred tongues by Hupfeld, Ewald, and others, appear to have given a new direction, or rather a new impulse, to the studies of Gesenius; and these pursuits, together with official duties, caused a suspension of the *Thesaurus*, and also protracted the completion of the Latin Manual until the close of 1832. At the same time the character of the latter was greatly changed; and it became a new and independent work, drawn chiefly from the materials collected for the *Thesaurus* under the influence of these more extended views.

The work thus exhibited a great advance upon the previous labours of the Author; both in the wider range of scientific principles, and in the skill and tact of their practical application. The main point of distinction was, and is, a more careful and thorough investigation of the primary signification of the Hebrew roots; the reference of whole families of triliteral roots to single biliteral ones, which are mostly onomatopœtic; and the illustration of these latter from the analogy of the Indo-European tongues, viz. the Sanscrit, Zend, Persian, Greek, Latin, Gothic, German, English, and other kindred dialects. Here it is found, that the Hebrew and the Semitic dialects generally, in their primary elements, (not in their

grammatical structure,) approach much nearer to the great family of Eastern and Western languages, than has usually been supposed. From a similar comparison of other languages is also given a more full and complete exposition of the power and use of the Hebrew particles and pronouns. From all these sources, the Author was able, both in the Latin Manual and especially in the later Parts of the Thesaurus, not indeed to obtain a new basis for Hebrew Grammar and Lexicography, but certainly to enlarge and strengthen the old one by new courses of solid materials and a new and firmer cement.

The same remarks apply to the *tenth* edition of the Author's smaller Hebrew Grammar, published in 1831; and reprinted in the eleventh and twelfth editions, in 1834 and 1839, without great change. The *thirteenth* edition, bearing extensive marks of further progress, was published in 1842.

To Gesenius unquestionably belongs the high merit of having given an impulse and interest to the cultivation of Hebrew Literature, far beyond any thing which has been felt since the days of the Buxtorfs. At the commencement of his labours, Hebrew learning in Germany, as elsewhere, was at a very low ebb. In the autumn of 1829, the writer was present at the opening of his course of Lectures on the Book of Genesis. He then stated, as illustrating the progress of this branch of literature, that he was now about to lecture on that book for the tenth time in course; that when twenty years before he had commenced his career in Halle with the same course, the number of his hearers was but fourteen; and that he had then felt gratified, inasmuch as his colleague, the celebrated Vater, had lectured on the same book the preceding year to a class of only seven. This statement was made to a class of more than five hundred hearers. But among the thousands who had been his pupils, many of whom were now devoting their lives to Hebrew and Oriental learning; and also among others who had been led on by his example and instructed by his labours; it would have been strange indeed, had there arisen none to penetrate further than he into some of the various departments and recesses of Hebrew philology. And it is perhaps, at the present day, a singular merit in Gesenius, that he was among the first to admit and adopt, with full acknowledgment, every valuable suggestion, from whatever quarter it might come; and also every result which would bear examination, however contrary it might be to his own previous views. The following sentence is doubtless a fair and candid exposition of his creed and practice on this point: "Unwearied personal observation and an impartial examination of the researches of others; the grateful admission and adoption of every real advance and illustration of science; but also a manly foresight and caution, which does not with eager levity adopt every novelty thrown out in haste and from the love of innovation; all these must go hand in hand, wherever scientific truth is to be successfully

promoted.”* To the sincerity of this language the following pages bear ample testimony, as do all his later works, in the frequent references and acknowledgments to the works of Winer, Ewald, and others.

If therefore it be true, that others have in various respects made advances upon the earlier works of Gesenius, it may be said without hesitation, that these advances bear no proportion to those which he has made upon himself, in the present work as compared with former editions of his *Manual*, and in the later numbers of the *Thesaurus* as compared with the first.

The master of a wide and useful movement in the human mind has now been removed from the sphere of his labours; but those labours and their fruits will long live after him. Let the present state of the study and interpretation of the Bible, and especially of the Old Testament, be compared with what it was thirty years ago, when Gesenius commenced his career, and it will be seen that in no department of theological or philological learning has the advance been more rapid and great. The study of the Hebrew Scriptures is no longer an isolated pursuit, repulsive from the want of scientific helps, and the jargon of unmeaning technical terms. Indeed, it may be safely affirmed, that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology, than do those of the New.†

Out of Germany and Denmark, the influence of this movement in behalf of the Hebrew has been perhaps most perceptible in this western hemisphere. The good sense and ardour of Prof. Stuart early led him to adopt the philological principles and results of Gesenius, and to apply them zealously and successfully in the wide field of his own labour. His Hebrew Grammar, first published in 1821, was founded on those principles; and the successive issue of six editions testifies to the spirit awakened, and the results produced, by his efforts in this department of theology. This was followed in 1824 by Prof. Gibbs' translation of the Hebrew and German Manual of Gesenius, which removed many of the difficulties still remaining in the way of the student. The publication of Hahn's Hebrew Bible in 1831, and the Latin Manual of Gesenius in 1833, furnished great additional facilities; and large numbers of both these works were constantly imported. The translation of this Manual by the writer first appeared in 1836, in an edition of three thousand copies; which were all sold at the end of six years. Meanwhile the public received the excellent Hebrew Grammar of Dr. Nordheimer in two volumes, 1839–41, of which the first volume has been reprinted; and likewise Prof. Conant's translation of Gesenius' Elementary Hebrew Grammar, Bost. 1839, Lond. 1840.

* Pref. to Heb. Gram. edit. 11, p. 7.

† For a fuller account of the life, character, and labours of Gesenius, the reader is referred to the *BIBLIOTHECA SACRA*, 1843, p. 361 sq.

When it became necessary in 1841 to prepare a new edition of the present work, Gesenius wrote proposing to furnish his own corrections and additions, made during an interval of several years while carrying at least four *fasciculi* of his Thesaurus through the press. The arrangement was entered into; and the corrected copy of the first 384 pages of the Latin Manual, extending to the end of the letter *Heth* (ח), was transmitted in April 1842. It was a transcript of his own copy prepared for a new edition of the same work, which he expected to put to press near the close of the same year. The portion sent covers nearly the whole of the first two *fasciculi* of the Thesaurus, which were completed in 1827 and 1835; and comprises all his emendations to those two earliest parts of his great work. With these his own revision of the Manual ceased. The remainder of the copy was received after his death. It contained, however, for the most part, only short hints and references, noted down by the Author for future use; but not wrought out by him and incorporated into the work. The labour therefore devolved upon the Translator of carrying out the remainder of the Lexicon in the same spirit, by conforming it to the latest views of the Author as exhibited in the Thesaurus. Under these circumstances it is a gratifying fact, that the Author was spared to revise just those earliest portions of the work which stood most in need of correction, and as to which there is yet no printed record of his latest views; while in the remaining portion, the Translator had only to follow those Parts of the Thesaurus which had recently appeared, and of course required comparatively very little correction. His effort was to make the new edition a condensed copy of that great work; and perhaps the conformity is most complete in those portions not revised by the Author himself. A large number of the articles, especially the most important, had to be entirely rewritten.

The Translator has added nothing of his own; except an occasional remark or reference, always with his signature. Nothing more seemed to be necessary; since the work is purely philological, and rarely presents an allusion to theological views. In respect to new expositions of various passages, which the Author had formerly been led to propose, it was his own remark, that the older he grew the more he was inclined to return in very many cases to the long-received methods of interpretation. The later numbers of his Thesaurus, as also the following pages, furnish abundant testimony to the sincerity of this declaration.

P R E F A C E

TO THE THIRD EDITION

THE sale of a second impression of three thousand copies of the Lexicon, in less than five years, rendered necessary early measures for the preparation of a new edition. As the Author now rests from his labours; and his colleague Roediger, to whom he intrusted the completion of his Thesaurus, was understood to have nearly finished the manuscript; it seemed advisable to conform the present Lexicon every where to the latest views expressed in the Thesaurus and the accompanying corrections, and then give to the work a permanent form. Measures were accordingly taken to insure the reception of the sheets from the German publisher at the earliest moment; and the process of stereotyping the pages was begun and continued, until interrupted by the delay of the Thesaurus in Germany. It appears from the latest intelligence, that although the concluding *fasciculus* of that work is completed in manuscript, yet the printing and publication are likely to be delayed many months, both for the sake of final revision, and in consequence of the deranged state of public affairs and the general stagnation of business.

Meanwhile, the former edition of this Translation being entirely exhausted, the publishers, in order to meet the pressing demand, determined to strike off a limited impression from the plates so far as finished, and the rest from types. Accordingly, the present volume is thus printed from the plates as far as to p. 1032 inclusive, with the exception of pp. 623-634. This portion, having been thoroughly revised, is now permanent; and exhibits the latest views of Gesenius, as contained in the Thesaurus or transmitted to the Translator in manuscript just before the Author's decease. The remaining portion has also been carefully revised and compared with the later writings of the Author; but can receive its permanent form only when the publication of the Thesaurus shall have been completed.

It is not too much to say, that the present volume, even now, exhibits the only full summary of the latest labours and results of Gesenius in the department of Hebrew Lexicography. No other work yet published, of whatever pretensions, bears a like close relation to the Thesaurus and to the later views and corrections of its Author.

In this final revision, the Translator has occasionally made a correction, or added new information from later sources; but always preceded

by a bracket, and followed by the letter *R*. The most important change of this kind is in the article כִּרִּישׁ. Great care has been taken to secure correctness in the printing. The sheets have been carefully read by my friend and associate Mr. W W TURNER, the extent and accuracy of whose learning as a Hebrew scholar and general philologist are well known; and the last proofs have always passed under my own eye and been laboriously compared throughout with the originals. The scriptural references will be found at least to be more correct than those of the Thesaurus or the Latin Manual.—Very many corrections in the work itself, and much of the minute filing, have been contributed by Mr. Turner; and where occasionally a remark has been added at his suggestion, it is distinguished by the letter *T*.

May the work, in its present form, be received as a further contribution to the cause of sacred learning; and aid in promoting the study of the Holy Scriptures, which are able to make wise unto salvation.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY, }
New-York, Feb. 1st, 1849. }

FOR THE STUDENT.

The following are the full Titles of works by the Author (and one by the Translator) often referred to in the following pages :

- | | |
|------------------------------|---|
| <i>Thesaur.</i> | i. e. <i>Thesaurus Philologicus criticus Linguae Hebraeæ et Chaldaeæ V. T.</i> See Pref. p. iii, iv. |
| <i>Lehrgeb. or Lgb.</i> | “ <i>Lehrgebäude der Hebräischen Sprache</i> , Leipz. 1817. |
| <i>Heb. Gr.</i> | “ <i>Hebräische Grammatik</i> , 14th edition, revised by Roediger, Leipz. 1845.—English, with the same divisions, <i>Hebrew Grammar, etc.</i> by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847. |
| <i>Gesch. der Heb. Spr.</i> | “ <i>Geschichte der Hebräischen Sprache und Schrift</i> , Leipz. 1815. |
| <i>Comment. on Is.</i> | “ <i>Der Prophet Jesaia, übersetzt und mit einem Commentar begleitet</i> , 4 Theile, Leipz. 1820–21. The first Part, containing the Translation, was printed separately in 1829. |
| <i>Monumm. Phæn.</i> | “ <i>Scripturæ Linguaeque Phœniciae Monumenta quotquot supersunt</i> , 4to. Lips. 1837. |
| <i>Bibl. Res. in Palest.</i> | “ <i>Biblical Researches in Palestine, Mount Sinai, and Arabia Petrea</i> , by E. ROBINSON and E. SMITH. 3 vols. Boston, 1841. Lond. 1841. The references to this work were made by Gesenius in all those parts of the Thesaurus and Manual prepared by him after its publication. In the other parts they have been added by the Translator. |

A D D E N D A .

The student is requested to mark the following *Addenda* in the proper places ; as also a few *Corrections* not yet made in the Plates :

Page 27. col. 1, before Art. **אִישׁ** add this article :

- אֲרוֹנָה**, see **אֲרוֹנָה**.
- " 32. " 2, l. 3 from bott. for 'q. d. etc.' read: lit. *soothes*, keeps it within himself.
- " 38. " 1, l. 25 sq. read: *kṣatrapa*, pr. protector (representative) of the regal power, viceroy ; Lassen in *Zeitschr. f. d. Morgenl.* VI. p. 18.
- " 38. " 1, l. 6 from bott. read: *khysyārsā*, *rex pius*, Lassen in *Zeitschr. f. d. Morgenl.* VI. p. 124. It is certain, etc.
- " 66. " 2, l. 3 from bott. after *to say* ; add : but see in **זָמַר** II. Note. Comp.
- " 69. " 2, l. 3, add at the end : See more in r. **עָרַק**.
- " 92. " 1, l. 8 from bott. for Josh. 15, 4 read : Josh. 15, 47.
- " 92. " 2, l. 2, for 23 read 24.
- " 104. " 2, bott. after [41]. add : In v. 6 [21] written **יֶאֱחָזְרִי** q. v.
- " 157. " 1, l. 18 from bott. for Fauna read : Flora.
- " 165. " 2, l. 26, for [3, 18]. read : [3, 13].
- " 191. " 2, after Art. **גִּילְגָּי** add this article :
- גִּינָת** (garden, r. **גִּנָּן**) *Ginath*, pr. n. m. 1 K. 16, 21, 22.
- " 211. " 1, l. 12, read : to speak ; see more in r. **זָמַר** II. Note.
- " 216. " 2, before Art. **הוֹדָה** add this article :
- הוֹדָאִים**, see in **הוֹדִי**.
- " 288. " 1, l. 10 from bott. read : **צִחֵר**.
- " 292. " 1, l. 17, read : **תְּחַבְּלוּחַ**.
- " 298. " 2, l. 28, add at the end : **מְחִידָא**.
- " 312. " 2, l. 16 from bott. add : See fully in adj. **רִשְׁנָן** no. 1.
- " 335. " 1, l. 5 from bott. for *she* read : *he*
- " 343. " 2, l. 26, read : **תְּחַרָּא**.
- " 1052. " 1, l. 24, read : **עִינִי**.

N

Of all the Hebrew gutturals Aleph has the softest pronunciation, being uttered with a slight breathing from the throat or rather lungs, like the Greek spiritus lenis, and the French *h* in *habit*, *homme*, which we are apt to neglect, because we cannot give them correctly. And since by a sort of common usage in languages, especially in those of the Semitic family, (comp. Ewald in Heb. Gram. § 31,) the stronger and harsher letters in the course of time become by degrees softened and give place to smoother ones, we hence see why in Aramæan, in the later Hebrew, and in Arabic, the stronger gutturals ה and ע are softened into א. E. g. הַתְּקַשׁל, אֲמִינֹן, אֲקִשֶׁל, אֲמִינֹן; אֲמִינֹן, אֲקִשֶׁל, אֲמִינֹן. Jer. 52, 15 for הַמִּזְוֹן multitude, etc. But, vice versa, א sometimes passes over into ה and ע; and in general, these letters, being very similar in pronunciation, are very often interchanged with one another. Comp. הִירֶה in the later Hebrew for the common אִירֶה אֲרִיב, ear of grain, comp. Syr. הַמִּזְוֹן flower; אֲנִים and בָּהֶה, לָאֵה and לָהֶה; also אֲנִים and עֲנִים to be sad; אֲוֶד and עֲוֶד to turn (both of them also in Ethiopic); and אֲנִל and

* **אָב** m. constr. **אָבִי**, c. suff. **אָבִיו**, **אָבִיךָ**, **אָבִיכֶם**, 1 pers. **אָבִי** (from **אָב**); Plur. **אָבוֹת**, constr. **אָבוֹתֵי**, c. suff. **אָבוֹתֵיכֶם**, **אָבוֹתֵיכֶם** and **אָבוֹתֵיהֶם**, *father*. It is a primitive word, see note; and is common to all the Semitic dialects, Arab.

אָב, constr. אָבִי, אָבָא, Chald. and Syr. אָבָא, אָבִי

1. In a proper sense, Gen. 19, 31 sq. 44, 19. 20. al. sæpiss.—But the word *father* often has a wider sense; see Fesselii Adv. Sacra VI. 6. E. g.

2. i. q. *forefather, ancestor*, 1 K. 15, 11. 2 K. 14, 3. 15, 38. 16, 2. al. E. g. a grandfather, Gen. 28, 13. 31, 42. 32, 10. 37, 35; a great-grandfather, Num. 18, 1. 2. 1 K. 15, 11. 24. al. Is. 43, 27 אָבִיךָ הָרִאשׁוֹן הָטָא collect. *thy first forefathers sinned*.—Very frequent in Plur. אָבוֹת *fathers*, i. e. *forefathers*, Gen. 15, 15. Ps. 45, 17.—For the phrase אָבִיךָ אֶל-אָבוֹת, see under אָבִיךָ.

3. i. q. the *founder, author*, i. e. first ancestor of a tribe or nation, Gen. 10, 21. 17, 4. 5. 19, 37. 36, 9. 43. Josh. 24, 3.—Here we may refer Gen. 4, 21 *the father of all such as handle the harp and the pipe*, i. e. the founder of the family of musicians, the inventor of the art of music.

4. Of the *author* or *maker* of any thing, espec. a *creator*; Job 38, 28 *hath the rain a father?* i. e. creator. In this sense God is called *the father of men*, their Creator, Is. 63, 16. 64, 7. Deut. 32, 6; comp. Jer. 2, 27.—Here too may be referred Job 34, 36 אָבִי רִבְהֵן אֵיּוֹב, Vulg. *mi pater, probetur Jobus*, i. e. *my Father, let Job be tried*; but the sense is languid. Others not unaptly make אָבִי i. q. אָבוֹי *wo!*

The above tropical senses come from the notion of *source, origin*; others are drawn from the idea of paternal love and care, the honour due to a father, etc. E. g.

5. i. q. a *nursing-father, benefactor*, as doing good and providing for others in the manner of a father. Job 29, 16 *I was a father to the poor*. Ps. 68, 6 *a father to the fatherless*. Is. 22, 21 *a father to the inhabitants of Jerusalem*, spoken of Eliakim the prefect of the palace. Is. 9, 5 אָבִי עֶד the *everlasting father* of his people, i. e. the Messiah; comp. *pater patriæ* among the Romans. By the same metaphor God is called the *father* of the righteous and of kings, and these also are called his sons, 2 Sam. 7, 14. 1 Chr. 17, 13. 22, 10. Ps. 89, 27. 28.

6. For a *master, teacher*, from the idea

of paternal instruction, 1 Sam. 10, 12. Hence priests and prophets, as teachers sent with divine authority, are saluted with the title of *father*, out of respect and honour, even by kings, 2 K. 2, 12. 5, 13. 6, 21. 13, 14. (comp. 8, 9.) Judg. 17, 10 *be unto me a father and a priest*. 18, 19.—So the Rabbins are called אָבוֹת *fathers*; much as we use the honorary appellation of *fathers of the church, the holy father* i. e. the pope.

7. Spec. *father of the king*, in a similar sense, i. e. his chief adviser and prime minister, whom the modern orientals call *Vizier*. Gen. 45, 8 לָפָרְעָה וַיֵּשֶׁימִנִי לָאֵב לְפָרְעָה *and hath made me a father to Pharaoh*. So Haman is said to be δευτερος πατηρ to Artaxerxes, Sept. Esth. 3, 13; comp. 1 Macc. 11, 32. Comp. also Turkish Atabek, father-prince, and Lala father, spoken of the Vizier; see Jablonsky Opusc. ed. te Water, T. I. p. 206. Barhebræi Chron. Syr. p. 219. l. 15.—Some of the ancient interpreters understand the same by the word אָבִיךָ Gen. 41, 43; explaining it *father of the king, or of the land, kingdom*; so Luther.

8. As expressing *intimate relationship*, close alliance. Job 17, 14 לִשְׁתֵּחַ קָרָאתִי אֶתְּחֵה אָבִי אֶתְּחֵה *to the grave I said, thou art my father*; and in the other hemistich, *to the worm, thou art my mother and my sister*; comp. Ps. 88, 19.

9. In Arab. and Ethiopic, the name *father* is also put trop. for *possessor*, and is spoken of one who excels in any thing, and is distinguished for it, e. g. אָבִי שָׁמ father of odours, i. e. an odoriferous tree. So in Heb. only in pr. names, e. g. אָבִי שָׁלֹם father of peace, i. e. pacific.

NOTE. The grammatical form of this noun may be said to follow the analogy of verbs לָה, as if for אָהָה, Lehrs. § 118. Still it is no doubt primitive; since both אָב *father* and אָם *mother* imitate the simplest labial sounds of the infant; as also πάππς (παππύς), *papa, pappus, avus*, Turk. بابا.—Besides the usual form of the constr. אָבִי there is also an ancient form אָב, or also אָבִי, (like יָרִי, יָרִיכֶם,) found only in compound proper names, as אָבִיכֶם, אָבִיכֶם, אָבִיכֶם, although even in these the form אָבִי is also often employed, as אָבִיכֶם, אָבִיכֶם.

Once in Gen. 17, 4, 5, the form אב stands alone, in order to render the etymology of אבִּירָה more distinct and obvious.

אב Chald. m. c. suff. 1 pers. אָבִיר; אָבִירָה; plur. אָבִירִין, the letter ה being inserted (comp. אָמִירָה), *father*, i. q. Heb. אָב, Dan. 2, 23. Ezra 4, 15. 5, 12. Perh. for grandfather, Dan. 5, 2.

אב m. (ר. אָבִב) *greenness, green, verdure*, of a plant. Job 8, 12 בְּאֵבוֹ *while yet in its greenness*, i. e. yet green and flourishing. Cant. 6, 11 הָאֲבִי הַנְּחֵל *the greens (green things) of the valley*; Vulg. *poma*, after the Chaldee usage.

Arab. أَب green fodder.

אב Chald. (ר. אָבִב) *fruit*, c. suff. אָבִבָה, the Dag. forte being resolved into Nun, Dan. 4, 9. 11. 18. In Targg. often for פָּרִי.

* אָבִב in Heb. not used; Chald. PA. אָבִב to bear fruit, espec. early ripe, precocious fruit. Syr. הָכַב to blossom. In Arab. and Heb. it seems to have signified *to be green, verdant, to sprout*, etc. see the deriv. אָב greenness, אָבִיר green ear. The primary idea would seem to be that of *protruding*, sprouting with impetus, comp. Engl. *to burst forth, to shoot*, Germ. *treiben*, whence אָב pr. young shoots; so as to have affinity with the roots אָבִיר, רָאָב, אָהֵב, which express desire, eager impulse; see אָהֵב.

אָבִגְתָּה Abagtha, Pers. pr. n. of a eunuch of Xerxes, Esth. 1, 10.—It seems to be i. q. בָּגְתָּה, and may be explained from the Sanscr. *bagadāta* 'a fortuna datus'; from *baga* fortune, the sun. (Bohlen.)

* אָבִד fut. יֵאָבֵד, and at the end of a clause יֵאָבֵד.

1. Prop. *to lose oneself, to be lost, to wander about*, espec. of a sheep wandering from the flock and lost; Arab. أَبَد to flee away wild into the desert, to lose oneself in the waste. So שָׂה אָבֵד a sheep lost and wandering, Ps. 119, 176; comp. Jer. 50, 6. Ez. 34, 4. 16. Of men, Is. 27, 13 הָאֲבִירִים בְּאֶרֶץ אַשּׁוּר *who are lost in the land of Assyria*, i. e. wander as exiles. Deut. 26, 5 אֲרָמִי אָבֵד *a wandering Syrian*. Also of things, e. g. of streams which lose themselves in the

desert, Job 6, 18. Metaph. of wisdom become extinct, Is. 29, 14.—Hence

2. *to perish, to be destroyed*; Syr. Samar. id. The Arabic in this sense

has the kindr. بَاكَ. Spoken of persons and other living things as perishing, Ps. 37, 20. Job 4, 11; sometimes with מַעַל מְאָרֶץ Deut. 4, 26. 11, 17. Josh. 23, 13. 16. Also of a land or houses which are laid waste, Jer. 9, 11. Am. 3, 15. Metaph. of hope, desires, vows, as failing, being disappointed, Ps. 9, 19. 112, 10. Prov. 10, 28. 11, 7. Ez. 12, 22.—Constr. with לְ of pers. 1 Sam. 9, 3. 20; seq. מִן Deut. 22, 3. Job 11, 20 מְנוֹס אָבֵד מִנְּהֵם *their refuge perisheth*. Jer. 25, 35. Ps. 142, 5. Ez. 7, 26 הַחֹרֶה הָאָבֵד מִפִּי הָאֵלֹהִים *the law shall perish from the priest and counsel from the aged*, i. e. shall forsake them, comp. Jer. 18, 18. 49, 7. Hence Deut. 32, 28 אֵיךְ נִצָּוֹת *a nation whose counsel is perished*, void of counsel, Vulg. *consilii expers*. Jer. 4, 9 לֵב הַמֶּלֶךְ יֵאָבֵד *the heart of the king shall perish*, i. e. for fear and terror. Job 8, 13 הִקְנִיתִי הֲוָה וְהָאָבֵד *and [so] shall the hope of the impious man perish*. Ps. 9, 19. 112, 10. Prov. 10, 28.

3. *to be ready to perish*, i. e. *to be wretched, miserable*. Part. אָבֵד one wretched, miserable, unfortunate, Job 29, 13. 31, 19. Prov. 31, 6.

PIEL אָבֵד 1. *to lose*, pr. to let be lost, to give up as lost, Ecc. 3, 6.

2. *to make wander, to scatter a flock*, Jer. 23, 1.

3. *to cause to perish, to destroy*; Ecc. 7, 7 יֵאָבֵד אֶת-לֵב מִתְּהִי *a gift destroyeth*, i. e. corrupteth the mind. Seq. מִן, to destroy out of any thing, Jer. 51, 55.—Spec. a) Of things, *to destroy, to lay waste*, 2 K. 19, 18. Num. 33, 52. Deut. 12, 2. אָבֵד הוּן *to waste one's substance*, Prov. 29, 3. b) Of men, *to destroy, to kill, to put to death*, Esth. 3, 9. 13. 2 K. 11, 1. 13, 7.

HIPH. הֵאָבֵד i. q. Pi. *to destroy, to cut off*, as men and nations, Deut. 7, 10. 8, 20; sometimes with the addition of הָעָם מִקֶּרֶב הָאֵדָם Deut. 7, 24; also of a land, *to lay waste*, Zeph. 2, 5; of hope, Job 14, 19.—Very rarely the quiescent א in 1 pers. fut. is dropped, as אֵבִידָה for אָבִידָה Jer. 46, 8.

Deriv. אָבֵד—אָבֵדָן.

אָבֵר Chald. fut. יֵאָבֵר, *to perish*, Jer. 10, 11.

APH. הוֹבֵר, fut. יְהוֹבֵר, inf. הוֹבְדָה, *to destroy, to cut off*, Dan. 2, 12, 18, 24.—HOPH. הוֹבֵר, after the Heb. manner, Dan. 7, 11.

אָבֵר m. 1. *one wretched, unfortunate*; see r. אָבֵר no. 3.

2. Participial noun, *destruction*, Num. 24, 20, 24. See Lehrs. p. 488.

אָבֵרָה f. (Tseri impure) 1. *a thing lost, something missing*, Ex. 22, 8. Lev. 5, 22, 23.

2. i. q. אָבֵרוֹן *place of destruction, abyss*, i. e. Sheol, Hades, Prov. 27, 20 Chethibh.

אָבֵרוֹן m. 1. *destruction*, Job 31, 12.

2. *place of destruction, abyss*, nearly synon. with אָבֵרָה, Job 26, 6, 28, 22. Prov. 15, 11.

אָבֵרֵן m. verbal of Piel for אָבֵרֵן, hence without Dag. lene in ר, *destruction, slaughter*, Esth. 9, 5.

אָבֵרֵן constr. אָבֵרֵן id. *destruction death*, Esth. 8, 6.

* **אָבֵרָה** fut. יֵאָבֵרָה, pr. *to breathe after, to desire*; comp. the kindred roots אָבֵרָה, רָאָב, תָּאָב, also אָבֵרָה, Lat. *aveo*.—Hence

1. *to be willing, inclined, disposed; to will*, always with a negative partic. except Is. 1, 19. Job 39, 9. Constr. c. infin. either simpl. Deut. 2, 30, 10, 10, 25, 7. Is. 30, 9; or with ל, which however belongs rather to prose, Lev. 26, 21. 2 Sam. 13, 14, 16. Exod. 10, 27 לֹא אָבֵרָה לְשִׁלְחָם *he would not let them go*. Job 39, 9 הֲיֵאָבֵרָה לִי יָמִים עֲבָדָה *will the buffalo be willing to serve thee?* Also c. acc. Prov. 1, 25; absol. Is. 1, 19 אִם הָאָבֵר וְשָׂמְעָהֶם *if ye be willing and obedient*, lit. *if ye consent and obey*; see in רָאָל Hiph. no. 2. Prov. 1, 10. With dat. of pers. *to be willing towards any one, willing-minded, to obey* (often with synon. לְשָׂמְעָה), Ps. 81, 12. Deut. 13, 9. Prov. 1, 30.

2. *to desire*, i. e. *to want, to need*, a signif. found in the derivatives אָבֵרֵר, אָבֵרֵרָה, אָבֵרֵרָה.

NOTE. In Arabic this verb has the sense to be *unwilling, to refuse, to loathe*, corresponding to Heb. לֹא אָבֵרָה. But this

must not be regarded as a contrary signification; since the idea of *inclining*, which in Heb. implies *towards any one*, expressing good will, Germ. *Zuneigung*, is in Arabic merely referred to the opposite direction, i. e. *from or against any one*, expressing ill will, Germ. *Abneigung*,

i. e. aversion, loathing; whence مَائِيّ stinking swamp-water, pr. loathsome, أَبَا عِشَّة a reed growing in marshes, bulrush; comp. אָבֵרָה, אָבֵרָה.

Deriv. אָבֵרָה, and those under no. 2.

אָבֵרָה m. *reed, bulrush, papyrus*, i. q.

Arab. أَبَا عِشَّة, collect. أَبَا عِشَّة, see r. אָבֵרָה note; although the Heb. word might come from the notion of a reed with its top *inclined*, bowed down, comp. Is. 58, 5.—Once Job 9, 26 אֶנְיֹתָ אָבֵרָה *skiffs of reed*, i. e. boats or skiffs made of the papyrus of the Nile, in common use among the Egyptians and Ethiopians, and famous for their lightness and swiftness; see Comment. on Is. 18, 2. Others translate *ships of desire*, i. e. hasting with eager desire to the haven, Symm. ναυτοὶ σπενδοῦσαις. The reading איבה, which is exhibited in 44 Mss. is doubtless to be pronounced אֵיבָה, and to be explained of hostile or robber-ships, which likewise sail swiftly; this gives a very good parallelism to the eagle in the other hemistich pouncing upon his prey. So the Syr. The same sense would also be expressed by the common reading, if for אָבֵרָה it were written אָבֵרָה.

אָבֵרֵר m. (r. אָבֵרָה no. 2) *want, poverty, wretchedness*, once Prov. 23, 29; after the form קָטוֹל, prob. for the sake of paronomasia with the words אָבֵרֵר and הָרֵר, comp. Lehrs. p. 374 note r, and Is. 15, 4, 17, 1, 59, 13. So Abulwalid, whom we do not hesitate to follow.—Kimchi, who is followed by most interpreters, makes it an exclamation of pain, *O! wo!* like הָרֵר and אָבֵרֵר. Comp. Gr. αἰσῶν, Arist. Pac. 1066.

אָבֵרֵרָה m. (r. אָבֵרָה) by Syriasm for אָבֵרֵר, whence constr. אָבֵרֵרָה Is. 1, 3; plur. אָבֵרֵרֵרָה; *a stall, stable, barn*, where cattle are fed Job 39, 9; and fodder stored Prov. 14, 4. The signif. *stall* is also appropriate in Is. 1, 3; where however Sept.

and Vulg. render *præsepe*, i. e. *crib*, *manger*, which both here and in Job l. c. is not less apt and probable. Comp.

Arab. ^سأرى, Chald. אֲבִירָא, stall and crib.

So אֲבוּס is also used in the Talmud.

* אֲבָח a root of doubtful signif. perh. i. q. אָבַח, הָפַח, to turn, to turn about. Hence

אֲבָחָה f. once, Ez. 21, 20 אֲבָחָה הָרֶב a turning of the sword, i. e. a sword turning itself, perh. glittering, i. q. הָרֶב הַמְהַפֵּחַ Gen. 3, 24. But more probably it should here read: הָרֶב הַמְהַפֵּחַ the slaughter of the sword; and this conjecture is supported by the Sept. σφαγία σφαγίας, Chald. קָטְלִי הָרֶבָּא, and the words of the text which follow, *ah! it is made bright, it is sharpened for slaughter*; comp. v. 14. 15. The Greek words σφαγίον, σφαγή, are elsewhere often put for the Heb. הָרֶבָּא, הָרֶבָּא, הָרֶבָּא.

אֲבִיחִים (r. בָּטַח, by transp. for טָבַח, طبخ to cook) m. plur. melons,

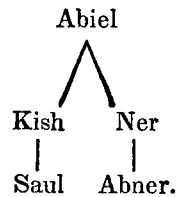
Num. 11, 5. Corresponding is Arab.

طبخ by transp. for طَبَّخ from طَبَخَ to cook, to ripen; like Gr. πέπων melon, squash, from πείνω, comp. בָּשַׁל. The Hebrews prefixed the prosthetic א.— From the above Arabic word comes the Spanish *budiecas*, French *pastèques*.

אֲבִי pr. n. f. *Abi*, the mother of Hezekiah, 2 K. 18, 2. In the parallel passage 2 Chr. 29, 1, she is called more fully and correctly אֲבִיָּה, which is also read in some copies in 2 K. l. c.

אֲבִירֵעֲלֹבֹן (father of strength, i. e. strong, from r. גָּלַב *prævaluit*) *Abialbon*, pr. n. of one of David's officers, 2 Sam. 23, 31; called also אֲבִירָאֵל 1 Chr. 11, 32.

אֲבִירָאֵל (father of strength, i. e. strong) *Abiel*, pr. n. m. a) 1 Chr. 11, 32, see אֲבִירֵעֲלֹבֹן. b) The grandfather of king Saul, 1 Sam. 9, 1. 14, 51. In the genealogical table in 1 Chr. 8, 33. 9, 39, Ner is said to have been the grandfather of Saul; but according to 2 Sam. 14, 5, he was his uncle. The true descent was as follows:



אֲבִירָאֵס (father of gathering, i. e. gatherer,) *Abiasaph*, pr. n. of a Levite of the family of Korah, Ex. 6, 24; called also אֲבִירָאֵס 1 Chr. 6, 8. 22. 9, 19.

אֲבִיב m. (r. אָבַב) *an ear of grain, a green ear*, Lev. 2, 14. Ex. 9, 31 הַשְּׁעִירָה הַבָּרִיב (בֶּ) the barley was in the ear; comp. for the syntax Cant. 2, 13. הָרֶשֶׁת הַבָּרִיב the month *Abib*, i. e. of green ears, afterwards called נִסָּן Nisan, beginning with the new moon of April, or, according to the Rabbins, of March; the first month of the Heb. year, Ex. 13, 4. 23, 15. Deut. 16, 1.

אֲבִיגַיִל (whose father is exultation) *Abigail*, pr. n. f. a) The wife of Nabal and afterwards of David, 1 Sam. 25, 3. 14; called also by contr. אֲבִיגַיִל v. 32. 2 Sam.

3, 3 Cheth. Comp. Arab. ^{أش}أش for ^{أش}أش what? b) A sister of David, 1 Chr. 2, 16; called also אֲבִיגַיִל 2 Sam. 17, 25.

אֲבִידָן (father of the judge) *Abidan*, pr. n. of a phylarch or chief of the tribe of Benjamin in the time of the exodus, Num. 1, 11. 2, 22.

אֲבִידָה (father of knowledge, i. e. knowing, wise) *Abidah*, pr. n. of a son of Midian, Gen. 25, 4.

אֲבִיהוָה (i. q. אֲבִיהוָה whose father is *Jehovah*) pr. n. *Abijah*.

1. Masc. a) The second son of Samuel, 1 Sam. 8, 2. b) 1 Chr. 7, 8. c) 1 K. 14, 1. d) 1 Chr. 24, 10. Neh. 10, 8. e) i. q. אֲבִיהוָה king of Judah, see the next article.

2. Fem. a) 1 Chr. 2, 24. b) See in אֲבִי.

אֲבִיהוָה (whose father is *Jehovah*) also אֲבִיהוָה (id.) pr. n. *Abijah*, king of Judah, son and successor of Rehoboam, 2 Chr. 13, 1 sq. In the books of Kings always written אֲבִיָּהם *Abijam*, 1 K. 14, 31. 15, 1. 7, 8, i. e. father of the sea, *vir maritimus*.

אֲבִיהוּא (to whom *He*, i. e. God, is *father*) pr. n. *Abihu*, a son of Aaron, slain by fire from God for offering unlawful sacrifice, Lev. 10, 1 sq.

אֲבִיהוּד (whose *father* is *Judah*, i. q. **אֲבִי יְהוּדָה**) *Abihud*, pr. n. m. 1 Chr. 8, 3.

אֲבִיהֵיל (perh. for **אֲבִי-חֵיל**) *Abihail*, pr. n. f. a) The wife of Rehoboam, 2 Chr. 11, 18. b) 1 Chr. 2, 29.

אֲבִיּוֹן adj. (r. **אָבָה** no. 2) 1. *needy, poor*, Deut. 15, 4. 7. 11. *Sons of the needy*, i. e. the needy, the poor, Ps. 72, 4; see **בֶּן** no. 8.

2. *poor*, i. e. *afflicted, distressed, wretched*, often coupled with *synon.* **עָנִי** Ps. 40, 18 **וְאָבִיּוֹן עָנִי וְאָבִיּוֹן** and *I am poor and afflicted*. 70, 6. 81, 1. 109, 22.—Spec. like **עָנִי**, spoken of one who suffers unjustly, with the accessory idea of humble and pious feeling; whence in Am. 2, 6 **אֲבִיּוֹן וְעָנִי** and **אֲבִיּוֹן** are joined. Also of a whole people subjected to suffering and calamity, e. g. the Israelites in exile, Is. 41, 17; comp. 25, 4. In the same sense the sect of the *Ebionites* adopted this name, as being *οἱ πτωχοὶ τοῦ πνεύματος, ὧν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν* Matt. 5, 3.

אֲבִיּוֹנָה f. pr. desire, appetite, *lust*, from r. **אָבָה** no. 1; then *the caper-berry*, which is said to be a provocative of appetite and lust, Plut. Quæst. Symp. 6. 2. Plin. H. N. 13. 23. ib. 20. 15. Once Ecc. 12, 5. So Sept. Vulg. Syr. The Rabbins use the plur. **אֲבִיּוֹנִין** not only for caper-berries, but also for the small fruits or berries of other trees, as the myrtle, olive, etc.

אֲבִיחֵיל (father of might, i. q. mighty) *Abihail*, pr. n. m. a) Num. 3, 35. b) 1 Chr. 5, 14. c) The father of Esther, Esth. 2, 15. 9, 29.

אֲבִיטוּב (father of goodness) *Abitub*, pr. n. m. 1 Chr. 8, 21.

אֲבִיטָל (whose *father* is the dew) *Abital*, pr. n. of one of David's wives, 2 Sam. 3, 4.

אֲבִימֶלֶךְ see **אֲבִיהוּ**.

אֲבִימָאֵל m. Gen. 10, 28. 1 Chr. 1, 22, *Abimael*, pr. n. of one of the descendants of Joktan in Arabia, prob. the father or founder of an Arabian tribe called **מִצְאֵל**, a trace of which Bochart (Phaleg 2. 24)

finds in Theophrast. Hist. Plant. 9. 4; where the name *Máli* prob. refers to the same wandering tribe in the vicinity of the modern Mecca, which Strabo calls *Μιναιῶται, Minæi*.

אֲבִימֶלֶךְ (father of the king, or father king) in pause **אֲבִימֶלֶךְ**, *Abimelech*, pr. n. a) Of several kings in the land of the Philistines at different periods of time, Gen. 20, 2 sq. 21, 22 sq. 26, 1 sq. Ps. 34, 1. The same king who in Ps. 1. c. is called *Abimelech*, in 1 Sam. 21, 11 bears the name of **אֲכִישׁ** *Achish*; and hence the former might seem to be a common title of these kings, like the **پادشاه** *Padishah* (Pater Rex) of the Persian kings, and **اتالیک** *Atalik* (father, pr. paternity) of the Khans of Bucharía. b) A son of Gideon, Judg. 8, 31 sq. 9, 1 sq. 2 Sam. 11, 21. c) 1 Chr. 18, 16, where the true reading is prob. **אֲחִימֶלֶךְ**, as in 2 Sam. 8, 17.

אֲבִינָדָב (father of nobleness, or noble father) *Abinadab*, pr. n. m. a) A son of Jesse, 1 Sam. 16, 8. 17, 13. b) A son of Saul, 1 Sam. 31, 2. c) 1 Sam. 7, 1. d) 1 K. 4, 11.

אֲבִינוֹם (father of pleasantness or grace) *Abinoam*, pr. n. of the father of Barak, Judg. 4, 6. 5, 1.

אֲבִינֵר (father of a light) *Abiner*, pr. n. m. 1 Sam. 14, 50. Elsewhere **אֲבִנֵר** *Abner*, q. v.

אֲבִיעֶזֶר (father of help, like Germ. *Adolf*, from *Atta* father and *Holf* help) *Abiezer*, pr. n. m. a) A son of Gilead, Josh. 17, 2; also meton. of his descendants, Judg. 6, 34. 8, 2. Patronym. is **אֲבִי הָעֶזְרִי** *the Abi-ezrite* Judg. 6, 11. 24. 8, 32.—An abridged form is **אֶיעֶזֶר** *Iezer*, Num. 26, 30; and the patronym. **אֶיעֶזְרִי** ib. b) One of David's warriors, 2 Sam. 23, 27. 1 Chr. 11, 28. 27, 12.

אֲבִיר m. subst. (r. **אָבָר**) *one strong, mighty*, only in the formula **יְעֶקֶב אֲבִיר**, *the mighty One of Jacob*, of Israel, spoken of God, Gen. 49, 24. Is. 1, 24.

אֲבִיר adj. (r. **אָבָר**) 1. *strong, mighty*, spoken of persons, and often as subst. *one strong, a mighty one*, Judg. 5, 22. Lam. 1, 15. Jer. 46, 15. Ps. 76, 6 **אֲבִיר לֵב** *the strong of heart*, stout-hearted.—Poetically *κατ' ἐξοχήν* put: a)

For a bullock, Ps. 22, 13 **אֲבִירֵי בָשָׁן** *strong ones of Bashan*, i. e. bulls of Bashan. 50, 13. Metaph. for *princes* Ps. 68, 31. b) For a horse, only in Jeremiah, as 8, 16. 47, 3. 50, 11.—Comp. Heb. Gram. § 104. 2, note.

2. *powerful, potent, noble*, Job 24, 22. 34, 20. **לֶחֶם אֲבִירִים** *food of nobles or princes*, i. e. of superior quality, rich and delicate, Ps. 78, 25; comp. Judg. 5, 25.—**אֲבִיר הָרָעִים** *chief of the herdsmen* 1 Sam. 21, 8.

3. **אֲבִיר לֵב** *stout of heart*, i. e. obstinate, wilful, perverse, Is. 46, 12. Comp. **הָזֶק לֵב**.

אֲבִירָם (father of altitude) *Abiram*, pr. n. m. a) Num. 16, 1. 12. 26, 19. b) 1 K. 16, 34.

אֲבִישָׁג (father of error) *Abishag*, pr. n. of a concubine of David, 1 K. 1, 3. 2, 17.

אֲבִישׁוּעַ (father of welfare) *Abishua*, pr. n. m. a) 1 Chr. 8, 4. b) 6, 4. 5. 50. Ezra 7, 5.

אֲבִישׁוּר (father of the wall) *Abishur*, pr. n. m. 1 Chr. 2, 28. 29.

אֲבִישַׁי (father of a gift, see **שַׁי**) *Abishai*, pr. n. of a son of David's sister and one of his chief officers, the brother of Joab, 1 Sam. 26, 6 sq. 2 Sam. 2, 18. 24; sometimes also written **אֲבִישַׁי** 2 Sam. 10, 10.

אֲבִישָׁלֹם (father of peace) *Abishalom*, pr. n. of the father-in-law of Rehoboam, 1 K. 15, 2. 10. But in 2 Chr. 11, 20. 21, it is written **אֲבִישָׁלֹם**.

אֲבִיחָר (father of abundance, for **אֲבִיחָר**) *Abiathar*, pr. n. of a son of Ahimelech the priest, and a faithful friend of David, by whom he was made high-priest along with Zadok, but was deposed by Solomon, 1 Sam. 22, 20 sq. 23, 6. 30, 7. 2 Sam. 15, 24.—For 2 Sam. 8, 17, see **אֲבִיחָר**.

* **אָבֵק** prob. *to roll, to roll up or wind, to entangle*. Kindr. roots are **בָּק**, **בָּקַע**, to entangle, to be entangled, intricate, **בָּקַע** to well or boil up, as a fountain, **בָּקַע** to interweave, to braid; also the harsher **בָּקַע**, **אָבַק**, to turn.—Once

HITHP. *to roll itself together, to be*

rolled up, spoken of smoke rolling upwards in a dense column; Is. 9, 17 **וַיִּתְאָבְקוּ אֵתֵּר עָשָׁן** *so that (the thickets) shall roll upwards as the mounting up of smoke*; comp. Syr. Vulg.—Syr. **أَبَص** is explained by the grammarians as i. q. to be proud, to walk proudly, perh. pr. 'to roll oneself forwards,' in the manner of a corpulent man.

* I. **אָבַל** fut. **יָאָבַל**, *to mourn*, seq. **עַל** over any thing Hos. 10, 5. Am. 8, 8. Arab. Syr. id. The primary idea seems to be, *to be languid, to go with the head hanging down*, as do mourners; comp. the kindr. roots **אָפַל**, **אָמַל**, also **בָּלָה**, **נָפַל**, all which are from the biliteral stock *bal, fal*, and include the idea of falling, sinking; comp. **σφάλλω**, *fallo*, Germ. *fallen*, Engl. *to fall*. It is transferred also from the dress and manner of mourners to the voice and to lamentation, see **אָבַל**.—Poet. of inanimate things, Am. 1, 2 **אָבְלוּ נְאוֹת־הָרָעִים** *the pastures of the shepherds mourn*. Is. 24, 4. 7 **אָבַל הַיָּדוּשׁ אֲמַלְלָה גֶפֶן** *the new wine (i. e. the grapes) mourneth, the vine languisheth*. 33, 9.

HIPH. **הָאָבַל** *to cause to mourn, to make lament*, Ez. 31, 15; of inanimate things, Lam. 2, 8.

HITHP. pr. *to show oneself as mourning*, hence *to mourn*, i. q. Kal, but chiefly in prose, while Kal is more usual in poetry, Gen. 37, 34. Ex. 33, 4; with **אָל** or **עַל** of pers. 1 Sam. 15, 35. 2 Sam. 13, 37.

Deriv. **אָבַל** I, **אָבַל**.

* II. **אָבַל**, Arab. **أَبَلَ** and **أَبَلَّ** *to be moist, wet*, sc. with the moisture of grass; hence Syr. **مَضَّ** grass. Kindr. is **בָּלַל**, **בָּלַל**, to water, **רָבַל** to flow. Hence **אָבַל** II.

I. **אָבַל** adj. (r. **אָבַל** I,) *mourning*, Gen. 37, 35. Lam. 1, 4 **דְּרָכֵי צִיּוֹן אָבְלוּ** *the ways of Zion are mourning*, i. e. they mourn. Constr. **אָבַל** Ps. 35, 14. Plur. constr. **אָבְלִי** Is. 61, 3, with Tsere impure; comp. Arab. **أَبِيلٌ**.

II. **אָבַל** m. (r. **אָבַל** II,) prob. *a grassy place, pasture, meadow*, Arab. **أَبَلٌ** fresh

and long grass, sea-weed. So 1 Sam. 6, 18, unless instead of **אָבֵל הַגְּדֹלָה** it should read **אָבֵן הַגְּדֹלָה** which the context in v. 14, 15, seems to demand, and which is expressed by Sept. and Syr.—It is frequent in geographical pr. names:

a) **אָבֵל בֵּית-מַאֲכָה** *Abel Beth-Maachah* i. e. situated near Beth-Maachah q. v. [now called *Abil el-Kamh*, a town on the west side of the valley leading from Merj 'Ayûn to the plain of the Hâleh, west of Paneas and Dan; see Biblioth. Sac. 1846, p. 213 sq.—R.] 2 Sam. 20, 14, 15. 1 K. 15, 20. 2 K. 15, 29. Elsewhere **אָבֵל-מַיִם** *Abel-maim* 2 Chr. 16, 4, comp. 1 K. 15, 20. Also simpl. **אָבֵל** 2 Sam. 20, 18.

b) **אָבֵל הַשְּׁטִיִּים** *Abel-shittim* (acacia-meadow) Num. 33, 49; a place in the plains of Moab, prob. the same which in Num. 25, 1. Mic. 6, 5, is called simpl. **שְׁטִיִּים**.

c) **אָבֵל כֶּרָמִים** *Abel-keramim*, (meadow of vineyards) Judg. 11, 33; a village of the Ammonites, according to Eusebius still rich in vineyards in his day.

d) **אָבֵל מְחֹלָה** (meadow of dancing) *Abel-meholah*, a village of Issachar, not far from Scythopolis, the birth-place of the prophet Elisha, Judg. 7, 22. 1 K. 4, 12, 19, 16.

e) **אָבֵל מִצְרַיִם** Gen. 50, 11 (meadow of the Egyptians) *Abel-Mizraim*, name of an area or threshing-floor near the Jordan. Here prob. we should read with other points, and pronounce **אָבֵל מִצְרַיִם**, i. e. *mourning* of the Egyptians; see the context.

אָבֵל m. (r. **אָבֵל** I,) c. suff. **אָבֵלִי**, *mourning, lamentation*, Esth. 4, 3, 9, 22; espec. for the dead, Gen. 27, 41. **אָבֵל יָחִיד** *mourning for an only son*, Am. 8, 10. Jer. 6, 26. Mic. 1, 8 **וְאָבֵל בְּבִנּוֹת יִצְחָק** *a mourning as of ostriches*, which make a wailing cry. **לְעָשֶׂה אָבֵל לְ** *to make a mourning for any one*, Gen. 50, 10.

אָבֵל adv. 1) Affirmative, in the earlier Hebrew, *truly, certainly, indeed*, Gen. 42, 21. 2 Sam. 14, 5. 2 K. 4, 14. Also with a corrective sense, *nay indeed, nay rather, immo vero*, Gen. 17, 19. 1 K. 1, 43.—It corresponds to the Arabic corrective partic. **بَلْ** but indeed, but more, nay

rather; and is derived from r. **בָּלָה**, pr. i. q. Heb. **בָּל**, so that its primary force seems to lie in denying the contrary. The **א** is prosthetic.

2. In later writers, adversative, *but, but yet, nevertheless*, Dan. 10, 7. 21.

Ezra 10, 13. 2 Chr. 1, 4. 19, 3. Arab. **بَلْ** but.—Other particles of this kind, which are both affirmative and adversative, are **אָבֵן**, **אָבֵן**. Comp. Lat. *verum, vero*.

אָבֵל see **אָבֵל**.

* **אָבֵן** obsol. root, prob. *to build*, comp. **בָּנִה** to build, and **אָמֵן** to prop, to support, to found, whence **אָמֵן** artisan, *τεχνων*. Hence

אָבֵן, in pause **אָבֵן**, c. suff. **אָבֵנִי**; plur. **אָבֵנִים**, constr. **אָבֵנִי**; comm. gend. mostly fem. and so even Job 28, 2; but m. 1 Sam. 17, 40.

1. *a stone*, of any kind, whether rough or polished, large or small. Collect. *stones*, Gen. 11, 3. Spoken of a foundation stone, Is. 28, 16; of vessels of stone Ex. 7, 19. Syr. **أَحْلَى** id. but rare. Eth.

אָבֵן—Metaph. 1 Sam. 25, 37 *and he became stone*, i. e. stiff, rigid like stone. **לֵב הָאָבֵן** *the heart of stone*, i. e. hard, obdurate, Ez. 11, 19. 36, 26; also of firm undaunted courage Job 41, 16. **אָבֵן קָרֵר** collect. *hailstones* Is. 30, 30; whence Josh. 10, 11 **אָבֵנִים גְּדֹלֹת** *large hailstones*, called just afterwards **אָבֵנֵי הַקָּרֵר**.

2. Spec. *a precious stone, gem*, Ex. 28, 9 sq. 35, 27; more fully **אָבֵן חֹפֶן** Is. 54, 12; **אָבֵן חָן** Prov. 17, 8; **אָבֵן יָקָרָה** Ez. 28, 13; which last is also said of finer kinds of stones for building, as marble, 1 K. 10, 2, 11.

3. *stone-ore, ore*, Job 28, 2. Comp.

Arabic dual **جَرْتَانِ** the two stones, ores, i. e. gold and silver.

4. *a rock*, Gen. 49, 24 **אָבֵן יִשְׂרָאֵל** *the rock of Israel*, i. e. Jehovah; comp. **צוּר**.

5. *a weight* of a balance, even when not made of stone; since anciently, as at the present day, the Orientals often made use of stones for weights; comp. Engl. *stone* for a weight of 14 pounds, Germ. *Stein*. **אָבֵן וְאָבֵן** *diverse weights*, Deut. 25, 13. **אָבֵנֵי כִּיס** *weights of the bag*, i. e. carried about in a bag, Prov.

16, 11.—Zech. 5, 8 **אָבֶן הַעֲוִפָּה** *the leaden weight*. 4, 10 **אָבֶן הַבְּדִיל**.—Also *a plummet*, Is. 34, 11 *he shall stretch out upon it the line of wasteness* **וְאָבֶןִי בָהוּ** *and the plummet of desolation*, i. e. as if all things are to be destroyed by line and rule; as to the sense, comp. Am. 7, 8.

6. Sometimes *a stone* serves as a designation in geographical names, e. g. a) **אָבֶן עֶזֶר** (stone of help) *Eben-ezer*, set up by Samuel at Mizpeh, 1 Sam. 4, 1. 5, 1. 7, 12. b) **אָבֶן דֶּפָּרָה** (stone of depuration) 1 Sam. 20, 19; comp. **יִזְחֶלֶת**.

אָבֶן Chald. st. emphat. **אַבְנָא**, id. Dan. 2, 34, 35.

אַבְנֵי 2 K. 5, 12 in Chethibh for **אַבְנֵי** q. v. Comp. in lett. ב.

אָבֶן i. q. **אָבֶן**, *a stone*, only in Dual **אָבְנִים** pr. *pair of stones*, and spoken:

1. Of *a potter's wheel*. Jer. 18, 3 **הִנֵּה עֹשֶׂה מְלָאכָה עַל־הָאָבְנִים** *behold he (the potter) wrought a work upon the wheel*. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian

monuments:



See Rosellini

Monum. Civil. Tab. L. Wilkinson's Manners and Cust. of the Anc. Egypt. III. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone; afterwards of wood. A wooden wheel of this kind is called in the Talmud **סִדֵּן**, pr. trunk, stem, then cippus, then a potter's wheel made of a trunk, and also a cart-wheel made in like manner.—Hence, from the resemblance, it comes to signify

2. *a low seat, stool*, on which the workman sat; made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife while assisting a woman in labour lying on a bed. So Ex. 1, 16 *when ye do the office of a midwife to the Hebrew women* **וַיֵּרְאוּהָ עַל־הָאָבְנִים אִסְבֵּן הִיא** *then shall ye see (while yet) upon the stool, whether it be a boy, etc.* The midwife is directed, at the very moment of birth, while she yet sits on her stool and no one else has seen or touched the infant, to ascertain its sex by the sight or ra-

ther touch, and, if it be a male, to kill it; as she could easily do by the pressure of her hand or finger, unknown to the parents.

אַבְנֵי m. (for **בְּנֵי**, Aleph prosthet.) c. suff. **אַבְנֵי־ךָ**; plur. **אַבְנֵי־יָמִים**; *a belt, girdle*, worn by the priests, Ex. 28, 4. 39. 40. Lev. 16, 4; also by other persons of rank, Is. 22, 21. Comp. Jos. Ant. 3. 7. 2. Chald. **אַבְנֵי־רִמָּה**, **אַבְנֵי־רִמָּה**, **אַבְנֵי־רִמָּה**, a belt. This word both in Heb. and Chald. is derived from the Persian, where **بند** (Sanscr. *bandha*, Germ. and Engl. *band*) denotes any thing that binds, and also a girdle.

אַבְנֵי pr. n. m. (father of a light) *Abner*, Saul's commander in chief, 1 Sam. 14, 51. 17, 55. 57. 20, 25. Sometimes called **אַבְנֵי־יָמִים** q. v. 1 Sam. 14, 50. Sept. *Ἀβέρνῃς*.

* **אַבֵּס** as in Chald. and Talmud. *to fodder, to feed largely, to fatten*; pr. prob. to stamp in, comp. kindr. **בִּישׁ**, and hence to stuff, to cram; comp. Gr. **ἰσχυρῶς**, pr. i. q. **ἰσχυρῶς**. Only in Part. pass. Prov. 15, 17; of geese, 1 K. 5, 3 [4, 23].

Deriv. **אַבְסִים**, **אַבְסִים**.

אַבְעֵבֶעֱת plur. fem. *blains, pustules*, rising in the skin, Ex. 9, 9. 10. It is a verbal from Chald. r. **בִּישׁ**, Pilp. **בִּעֵבֶע**, to boil up, to swell up; hence Syr. **صَتَعَتُ** pustules. The Heb. prefixes **א** prosthetic. Comp. **בִּישׁ**, **נָבַע**.

* **אַבֵּץ** obsol. root, perh. i. q. **בִּישׁ**, *to be white*; whence Chald. **אַבְצָא** tin. Hence the two following:

אַבֵּץ *Abez*, pr. n. of a city in the tribe of Issachar, perh. so called from tin, Josh. 19, 20.

אַבְזָן (perh. of tin) *Ibzan*, pr. n. of a judge of Israel, Judg. 12, 8. 10. R. **אַבֵּץ**.

* **אַבֵּק** not used in Kal, prob. *to pound, to beat small, to bray*, from the force of the onomatopoeitic syllables **בֵּק**, **בֵּךְ**, **פֵּג**, **פֵּק**, which like **רֵק**, **רֵךְ**, (see **רֵבֵקָה**, **רֵבֵךְ**,) express the idea of pounding, beating small; comp. **בִּכָּה** to distil, **רֵפֶק**, **פֵּגַע**, also **πῆγῃ**, **πῆγῶ**, Germ. *pochen*, *boken*, espec. *Erz pochen*. Hence **אַבֵּק** dust, **אַבְקָה**.

אַבֵּק Gen. 32, 25. 26; denom. from **אַבֵּק** dust, recipr. pr. *to dust each other* sc. by wrestling, and hence *to wres-*

ile, seq. עָם. So in Greek, *παλαίειν*, *συμπαλαίειν*, *συγκονιοῦσθαι*, from *πάλη*, *κόνις*. This rather unusual word seems to have been chosen by the writer here, by way of allusion to the torrent יַבֵּק v. 23.

אָפֶק m. *dust*, spec. such as is fine and light, comp. in r. **אָפֶק**; easily driven by the wind, Is. 5, 24; or raised by horses in running, Ez. 26, 10. Hence distinguished from **עָפָר** thick and heavy dust, Deut. 28, 24. Poet. *the dust of God's feet*, for the clouds, as if trodden of God, Nah. 1, 3. Comp. שָׁחַק.

אֶבֶקָה f. id. whence **רוֹבֵל אֶבֶקָה** *powder of the merchant*, i. e. aromatic, Cant. 3, 6.

* **אָבֶר** 1. pr. *to strive upwards, to mount, to soar*, see Hiph. and the deriv. **אָבֶר** and **אֶבְרָה**. Perhaps kindr. with **עָבֶר**, **עָבֶר**, comp. Pers. *عبر* *eber*, *ἐνέγκω*, *super*, all which express the idea of *above, over, passing over, transcending*; see in **עָבֶר**.

2. Trop. of any force or *ἐνέργεια*, *to be strong, mighty*, see deriv. **אָבֶר**, **אֶבֶר**.

HIPH. *to mount upwards in flight, to soar*, as the hawk, Job 39, 26.

Deriv. see in Kal no. 1, 2.

אָבֶר m. *a wing-feather, pinion*, as the instrument of flying, soaring, e. g. of the eagle, Is. 40, 21; the dove, Ps. 55, 7. Distinguished from the wing itself, Ez. 17, 3.

אֶבְרָה f. id. Job 39, 16 [13]. Ps. 68, 14. Poet. ascribed to God, Deut. 32, 11. Ps. 91, 4.

אֶבְרָהָם pr. n. *Abraham*, the founder of the Jewish nation, son of Terah, born in Mesopotamia, which he left to wander through the land of Canaan with his flocks in the nomadic manner; see Gen. c. 12–25. In the book of Genesis as far as to c. 17, 5. he is called **אֶבְרָם** 'father of altitude,' *Abram*. But in that place, where a numerous posterity is promised him, by a slight change of name he is called **אֶבְרָהָם** 'father of a multitude,'

(comp. Arab. *هَام* a great number, multitude,) or as the context explains it **אֱלֹהֵי אֶבְרָהָם**.—So **אֱלֹהֵי אֶבְרָהָם** *the God of Abraham*, i. e. Jehovah, 2 Chr. 30, 6. Ps. 47, 10. **זֶרַע אֶבְרָהָם** *the seed of Abraham*, i. e. the Israelites, Ps. 105, 6. Is.

41, 8. In the same sense simpl. **אֶבְרָהָם** Mic. 7, 20.

אֶבְרָהָ a word cried by the heralds before the chariot of Joseph, Gen. 41, 43. Were it a Hebrew word, it might be infin. absol. Hiph. from r. **בָּרַךְ**, for the regular **הִבְרָךְ**, (comp. **אֲשַׁבֵּר** for **הִשְׁבֵּר** Jer. 25, 3,) here supplying the place of the imperat. i. q. *bow the knee*; Vulg. *clamante præcone, ut omnes coram eo genua flecterent*; and so Abulwalid and Kimchi; comp. Lehrs. p. 319.—More prob. the word is of Egyptian origin, but changed and inflected by the Heb. writer so that, although foreign, it might yet have a Heb. sound, and be referred to a Heb. etymology; comp. **בָּרַךְ**, **בָּרַךְ**, **בָּרַךְ**. The true form of the Egyptian word which lies hid in **אֶבְרָהָ**, is prob. either **אֶפְרֶק** *afrek*, i. e. *let every one bow himself*, in an opt. sense; so Jablonsky Opusc. ed. te Water Tom. I. p. 4. Copt. Vers. John 8, 8; or better **אֶפְרֶק** or **אֶפְרֶק**, *aperek*, *aprek*, i. e. *bow the head*, Rossii Etymologiæ Ægypt. s. v.—See also in **אֶבֶן** no. 7.

אֶבְרָהָ see **אֶבְרָהָ**.

אֶבְרָהָם (father of peace, i. e. *pacific*) *Absalom*, pr. n. a) The third son of David, by Maacah, 2 Sam. 3, 3, celebrated for his rebellion against his father; for an account of his life and death, see 2 Sam. c. 13–18. As to the sepulchre near Jerusalem which in modern times has borne his name, see Bibl. Res. in Palest. I. p. 519, 520. b) i. q. **אֶבְרָהָם** q. v.

* **אֶבְרָהָ** obsol. root, Arab. *أَجَا* *to flee*.—Hence

אֶבְרָהָ (fugitive) *Agee*, pr. n. m. 2 Sam. 23, 11.

* **אֶבְרָהָ** obsol. root, Arab. *أَجَّ* *to burn*, *to flame*, as fire. Hence the two foll. pr. names.

אֶבְרָהָ and **אֶבְרָהָ** (Num. 24, 7) *Agag*, pr. n. of Amalekitish kings, Num. 24, 7. 1 Sam. 15, 8. 9. 20. 32.

אֶבְרָהָ *Agagite*, gentile n. of Haman, Esth. 3, 1. 10. 8, 3. 5. Josephus explains it by *Αμαλγκίτης*, Ant. 11. 6. 5.

* **אָגַד** obsol. root, Chald. *to bind, to tie*, comp. **אָגַד**, **אָגַד**, and the remark under **גִּיד**. In Arabic some of its derivatives are used trop. of *arched work*, edifices of arched and firmly compacted structure, in reference to the firm coherence of all their parts; comp. **אָגַד** and **אָגַד** no. 4.—Hence

אָגַד f. 1. *a band, knot*. **אָגַד מוֹתָה** *bands of the yoke*, Is. 58, 6.

2. *a bundle, bunch*, tied together, e. g. of hyssop, Ex. 12, 22.

3. *a band of men, troop*, 2 Sam. 2, 25. Comp. **הָקָל**.

4. *an arch, vault*, e. g. of the heavens, Am. 9, 6. Comp. Germ. *Gat, Gaden*, story of a building, from the verb *gaden, gatten*, which implies a binding; see Adelung Lex. h. vv.

אָגַד m. *a nut*, Cant. 6, 11. Syr. and Arab. **جَوْز**, Pers. **گوز**. The Heb. word seems derived from the Persian, prefixing **א** prosthetic. Comp. in lett. **א**.

אָגַד Agur, pr. n. of a wise man, the son of Jakeh, **יָקֵחַ**, to whom the 30th chapter of Proverbs is ascribed, v. 1. If the name be symbolical, like Koheleth, it may denote *an assembler, one of the assembly*, sc. of wise men, i. q. **בַּעַל אֲסֵפָה** Ecc. 12, 11. R. **אָגַד**.

אָגַד f. a small coin, *piece of money, penny*, so called from the idea of collecting, from **אָגַד**; as Lat. *stips* in the phrase *stipem colligere*. 1 Sam. 2, 36. In the Maltese idiom, *agar* denotes the same. [Or perh. pr. *hire, wages*, from **אָגַד** no. 2, comp. Syr. **أَجَلَ** Is. 23, 18; then *money*, 1 Sam. 2, 36, where too Syr. **أَجَلَ**.—T.] Sept. Vulg. *ὀβολός*, *nummus*. Rabb. **אָגַד** q. v.

* **אָגַל** obsol. root, pr. *to flow together*, to be collected, as water, kindr. with **אָגַל**, which is also used of the rolling waves; comp. in **אָגַל**. Arab. **أَجَلَ** Conj. II, to make flow together, hence to collect water; **مَآجِل** standing water, a pond, reservoir; comp. also **אָגַל**.—Hence

אָגַל, Job 38, 28 **אָגַל יַל** *the reservoirs*

of the dew, i. e. in the heavens; comp. in v. 22 the storehouses of the snow and hail.—Vulg. Chald. Syr. give it by *drops of the dew*, q. d. globules, comp. **אָגַל**; but the former is better.

אָגַל (two ponds) Is. 15, 8 *Eglaim*, pr. n. of a village in the territory of Moab, the *Ἀγαλλεῖμ* of Eusebius, called by Josephus *Ἀγαλλα*, Ant. 14. 1. 4.

* **אָגַם** obsol. root; in Arabic:

1. Mid. *A*, *to burn, to be hot*, comp. **הָמָם**, **רָחַם**. Hence **אָגַם** no. 1.

2. Mid. *E*, *to be warm, spoiled, dead*, as water; hence **אָגַם** and **אָגַם** no. 2.

3. Mid. *E*, *to loathe, to abhor*, and Chald. **אָגַם** *to be pained, sad, to grieve*; hence **אָגַם**.

אָגַם m. (r. **אָגַם** no. 2) absol. Is. 35, 7; constr. 41, 18. Ps. 107, 35; plur. **אָגַמִּים**, constr. **אָגַמִּי**.

1. *stagnant water, a pool, marsh*, Is. 35, 7. 41, 18. 42, 15. Ps. 114, 8. Spec. of the pools of stagnant water left by the Nile after its inundation, Ex. 7, 19, 8, 1.

2. i. q. **אָגַם**, *a reed, cane*, Jer. 51, 32, with which fortifications (stockades, palisades) were constructed. Hence R. Jonah explains it *strong-holds*; comp.

أَجَمَة the marshy lair of the lion, then a refuge, strong-hold.

אָגַם adj. once in plur. constr. **אָגַם נֶפֶשׁ** *sad, sorrowful in mind*, Is. 19, 10. R. **אָגַם** no. 3.

אָגַם, **אָגַם**, m. (r. **אָגַם**) 1. *a caldron, heated kettle*, Job. 41, 12 [20]. Others translate the words **אָגַם** **נֶפֶשׁ** *as a boiling pot and a (burning) reed*. See the root no. 1.

2. *a reed, bulrush*, growing in marshes, from **אָגַם** marsh, and the ending **אָגַם**, Is. 58, 5. For Is. 9, 13, 19, 15, comp. **אָגַם**.—Hence

3. *a rope made of reeds, a rush-cord*, like Gr. *σχοῖνος*, Job 40, 26 [41, 2]. Comp. Plin. H. N. 19. 2.

* **אָגַן** obsol. root; Arab. **أَجَن** i. q. **وَجَن** (see **וָגַן**) *to tread with the feet, to stamp, to beat*; then *to wash clothes, to full*, as a washer or fuller by treading them in a trough.—Hence

אֵן m. pr. a trough for washing garments, *louhōq*, from root אֵן q. v. then any *laver, basin, bowl*; constr. אֵן Cant. 7, 3. Plur. אֵנוֹת Is. 22, 24. Ex. 24, 6.

—Arab. and Syr. اِجَانَةٌ, id.

אֵנוֹת m. plur. (ר. אֵנוֹת) a word found only in Ezekiel, *hosts, armies*, Ez. 12, 14, 17, 21, 38, 6, 9, 39, 4. It corresponds to the Chald. אֵנוֹת, אֵנוֹת, *wing*; hence pr. *wings of an army*, comp. אֵנוֹת Is. 8, 8. The Arabic and Chaldee have the same trop. use of the word *wings*; comp. Comment. on Is. l. c.

* אֵנוֹת fut. אֵנוֹת 1. *to gather, to collect*, e. g. the harvest, Deut. 28, 39. Prov. 6, 8, 10, 5. Comp. אֵנוֹת no. 3, and אֵנוֹת; also Gr. ἀγειρω. The primary idea seems to be that of *scraping together*, comp. אֵנוֹת. By softening the letter ר we have אֵנוֹת and אֵנוֹת, which denote the rolling and flowing together of water.

2. In the kindred dialects it has the signif. *to gain, to make profit*, from the idea of scraping together; and hence *to hire for wages*; see אֵנוֹת.

Deriv. אֵנוֹת, אֵנוֹת, pr. n. אֵנוֹת, and according to most אֵנוֹת.

אֵנוֹת Chald. stat. emphat. אֵנוֹת, a *letter, epistle*, i. q. Heb. אֵנוֹת q. v. Ezra 4, 8, 11, 5, 6.

אֵנוֹת m. (for אֵנוֹת, Aleph. prosthet. from r. אֵנוֹת no. 2) *the fist*, Ex. 21, 18. Is. 58, 4. So Sept. and Vulg. in both passages; the Rabbins also use this word in the same sense.

אֵנוֹת m. Ezra 1, 9, אֵנוֹת, אֵנוֹת, Sept. Vulg. Syr. *basins, chargers of gold, of silver*. In the Jerus. Talmud this word is said to be compounded from אֵנוֹת to collect, and אֵנוֹת a lamb, and basins are so called, because the blood of lambs is collected in them. But there is here no mention of blood. It seems rather a quadrilateral formed with א prosthet. and denoting *slaughter-basin*, for אֵנוֹת, אֵנוֹת, see under letter ר; and this is prob. i. q. אֵנוֹת, אֵנוֹת, (comp. Zab. אֵנוֹת for אֵנוֹת.)

from אֵנוֹת to slaughter, אֵנוֹת to cut the throat.—Some also hold it to be i. q. Gr. ἀρταλος, ἀρταλλος, which in the Sept. signifies *a basket, fruit-basket*, whence

Arab. قُرْطَلَةٌ, Rabb. קִרְטִיל, Syr. مَرْحَلَةٌ; and it might perhaps in Ezra l. c. be understood of baskets of the first-fruits. But this Greek word itself seems rather of Semitic origin, from the verb אֵנוֹת to plait.

אֵנוֹת f. plur. אֵנוֹת, a word of the later Hebrew, *a letter, epistle*, espec. spoken of royal letters and edicts, written by public authority and transmitted by a public courier, ἄγγαρος, to those to whom they were directed, 2 Chr. 30, 1. The word comes most prob. from an obsol. form אֵנוֹת, which denoted *one hired*, spec. *a letter-carrier, courier*, from r. אֵנוֹת no. 2; and was adopted by the Greeks under the form ἄγγαρος, see Lex. N. T. h. v. Neh. 2, 7, 8, 9, 6, 5, 17, 19. Esth. 9, 26, 29.—Lorsbach, in Stäudlin's Beytr. V p. 20, supposes it to be derived from the Persian; comp. mod. Pers. انگاریدن engâriden, to paint, to write, whence انگاره engâreh, any writing.

אֵנוֹת m. *vapour, mist*, rising from the earth and forming clouds, so called because it *surrounds* the earth like a veil or covering, from r. אֵנוֹת no. 1. This etymology is also supported by the Arabic, in which إِيَّادٌ (from r. آو mid. Ye, to surround, comp. in אֵנוֹת no. 1) is any thing which protects and strengthens, as a bulwark, bark, a veil, also the atmosphere. Corresponding is also Chald. אֵנוֹת vapour.—Gen. 2, 6. Job 36, 27.

אֵנוֹת see אֵנוֹת.

* אֵנוֹת by transpos. i. q. אֵנוֹת q. v. to *pine away, to languish*. Found only in

Hiph. causat. inf. לְאֵנוֹת for לְאֵנוֹת 1 Sam. 2, 33. Comp. espec. Deut. 28, 63.

אֵנוֹת (perh. miracle of God, from אֵנוֹת miracle) Adbeel, pr. n. of a son of Ishmael, Gen. 25, 13.

* אֵנוֹת obsol. root, Arab. هَدَّ i. q. to *befall* any one, as misfortune; whence אֵנוֹת misfortune. Hence אֵנוֹת and

אֵנוֹת Adad, pr. n. of an Edomite, 1 K. 11, 17; called also אֵנוֹת Hadad, v. 14.

* אָדָה obsol. root, prob. i. q. אָדָה and אָדָה to pass.—Hence אָדָה.

אָדָה pr. n. *Iddo*, Ezra 8, 17. R. אָדָה.

אָדָה see אָדָה.

אָדָה m. (r. אָדָה q. v.) with suff. and in plur. defect. אָדָה, אָדָה; with pref. אָדָה, אָדָה, אָדָה; *master, lord, dominus*. Spoken a) Of an owner, possessor, 1 K. 16, 21 *owner of mount Shomron*, i. e. Samaria. Hence of the owner and master of slaves, Gen. 24, 14. 27. 39, 2. 7; of kings as the lords of their subjects, Is. 26, 13; of a husband as lord of the wife, Gen. 18, 12, comp. בָּעַל and Gr. *κύριος κυριακός*, Germ. *Eheherr*. Also of God as the owner and governor of the world, Josh. 3, 13 *אָדָה הָאָרֶץ*, *Lord of the whole earth*; hence called *אָדָה הָאָרֶץ* Ex. 23, 17, and without art. אָדָה Ps. 114, 7; comp. אָדָה in next art. b) Of a ruler, governor, Gen. 45, 8. So אָדָה *my lord!* an honorary title of address to nobles and others to whom honour and reverence are due; e. g. to a father Gen. 31, 35, a brother Num. 12, 11, to a royal consort 1 K. 1, 17. 18; espec. to kings and princes, as אָדָה הָמֶלֶךְ 2 Sam. 14, 9. 1 K. 3, 17. In respectfully addressing a person, the Hebrews, instead of the second personal pron. *thou*, were accustomed to say *my lord*, and instead of the first person, *thy servant, thy handmaid*, Gen. 33, 8. 13, 14. 15. 44, 7. 9. 19 *אָדָה שָׁאַל אֶת־עַבְדֵּי* *my lord asked his servants*, i. e. *thou didst ask us*. In a style of still stronger adulation, this mode of speaking is also used in the case of an absent person, as Gen. 32, 4.

PLUR. אָדָה *masters, lords*, Is. 26, 13 with a verb plural; and so c. suff. אָדָה, i. e. *my lords* Gen. 19, 2. 18. Elsewhere the plural forms אָדָה, אָדָה, c. suff. אָדָה, אָדָה, etc. are always *plur. excellentiae*, and of the same signif. as the sing. Gen. 39, 2 sq. Hence joined with an adj. in the sing. number, as Is. 19, 4 *אָדָה קָשָׁה* *a hard master*, cruel lord. Gen. 42, 30. 33 *אָדָה הָאָרֶץ* *lord of the land*. Gen. 42, 33 *אָדָה הָאָרֶץ* *thy master* 2 K. 2, 3. 5. 16. Ps. 45, 12; אָדָה *his master* Gen. 24, 9. 39, 2. 3. 40, 7. Job 3, 19. Deut. 10, 17 *אָדָה הָאָדָה* *Lord of lords*, i. e. Je-

hovah. Ps. 136, 3. Spoken of idols, Zeph. 1, 9; comp. בָּעַל.

NOTE. This word is wanting in all the kindred dialects, except the Phœnician, where it is applied to princes, kings, and gods, see *Monumenta Phœnic.* p. 346 (comp. *ʿAdwā*, *ʿAdwās*, Hesych. *κύριος*); and perhaps the Chaldean, where a vestige of it seems to be preserved in the pr. n. בָּלְאָדָה.

אָדָה *Lord, the Lord*, spoken every where *καὶ ἐξοχὴν* of God, chiefly (in the Pentat. always) where God is submissively and reverently addressed; as in the formulas אָדָה בִּי Ex. 4, 10. 13. Josh. 7, 8; אָדָה אָנָּה Neh. 1, 11, comp. Gen. 15, 2. 18, 30–32. Ex. 34, 9. etc. Then also where God is spoken of, 1 K. 13, 10. 22, 6. 2 K. 7, 6. 19, 23. Is. 6, 8. 8, 7. Frequently other divine names are added; as אָדָה הָיָה (which the Masorites write אָדָה הָיָה) Is. 40, 10. Jer. 2, 22; אָדָה הָאָלֹהִים Dan. 9, 13.—As to the ending אָדָה grammarians differ in opinion. Many regard it as a plural form put for the sing. as spoken of the divine majesty (*pluralis excellentiæ*), i. q. אָדָה, the Kamets being put for Pattah to distinguish it from אָדָה *my lords*; see Gram. § 86. 1. c. § 106. 2. b. Others consider אָדָה i. q. אָדָה, and make it strictly a suffix plural; so that אָדָה is pr. *my lords*, then as plur. excell. *my Lord*, and at last, the force of the suffix being by degrees neglected, *Lord, the Lord*, *ὁ Κύριος*. Comp. Syr. *ܐܕܐ* and Fr. *Monsieur*. This latter view seems preferable, for the following reasons: a) The words of Ps. 35, 23 *אָדָה וְאָלֹהֵי* 16, 2. b) The ancient usage of the Pentat. where it is for the Voc. *my Lord!* c) A similar usage in possessive pronouns, afterwards neglected, in the Phœnician names of gods, as אָדָה *ʿAdwās*, בעלֹהֵי *Baalūs*, for which see *Monum. Phœnic.* p. 400. Heb. Gr. § 119. 6. n. 4. d) אָדָה never has the article, and so nouns with a suffix.—To all this it might be answered: α) That אָדָה is plural. But in one place only is it coupled with a plural, Gen. 19, 2; in the two remaining passages it is singular, *my Lord!* Gen. 18, 3. 19, 18. β) That God twice calls himself אָדָה, Is. 8, 7. Job 28, 28. But

this arose from the superstitious practice of the Jews, who never pronounce יְהוָה in the sacred text, but always substitute for it אֱלֹהֵי in reading; whence in writers of a later age this latter word was sometimes received into the text itself; Dan. 9, 3. 7. 8. 9. 15. 16. 19. See in יְהוָה.

אֶדָרִים (two mounds or tumuli) *Adoraim*, pr. n. of a city of Judah, 2 Chr. 11, 9. Comp. *Ἀδωρα, Ἀδωρα*, Jos. Ant. 8. 10. 1. ib. 14. 5. 3. Now **דָּרָא**, *Dûra*, a village W. of Hebron; see Bibl. Res. in Palest. III. p. 2 sq.

אֶדָרִים see **אֶדָרִים**.

אֶדָרִין Chald. adv. of time, *at that time, thereupon, then*, i. q. Heb. **אָז, אִי, אִי**, q. v. Dan. 2, 15. 17. 19.—**בְּאֶדָרִין** pr. *in that time, thereupon, immediately*, Dan. 2, 14. 35. 3, 13. 19. 21. 26. **מִן אֶדָרִין** *from then, since that time*, Ezra 5, 16, i. q. Hebr. **מֵאָז**.

אֶדָרִי adj. (r. **אָדָר**) 1. *large, great, mighty*, e. g. mighty waves Ps. 93, 4; of a large ship Is. 33, 21.

2. *mighty, powerful*, of kings Ps. 136, 18; of nations Ez. 32, 18; of gods 1 Sam. 4, 8.

3. *a chief, a prince*, plur. *chiefs, nobles, princes*, 2 Chr. 23, 20. Neh. 10, 30. **כַּפֵּל אֶדָרִים** *a princely bowl* i. e. precious, Judg. 5, 25. **אֶדָרִי רֹעֵי הַצֹּאן** *chiefs of the flock* i. q. shepherds, **רֹעֵי הַצֹּאן**, Jer. 25, 34 sq.

4. *splendid, glorious*, Ps. 8, 2.

5. Trop. of moral qualities, *noble, excellent*, excelling in piety and virtue. Ps. 16, 3 *the saints who are in the earth*, **וְאֶדָרִי בְּלִי הֶפְצִי בָם** *and the excellent [of the earth] all my delight is in them*, i. e. I delight in them alone.

אֶדָלִיָּה Persian, *Adaliah*, pr. n. of a son of Haman, Esth. 9, 8.

* **אֶדָם** *to be red, ruddy*; Arab. mid. *E* and *O*, and Ethiop. id. also to be beautiful. Once in Kal, Lam. 4, 7 *their princes are whiter than milk*, **אֶדָם מִן הַחֹמֶר** *they are more ruddy in body than corals*. Whiteness and ruddiness belong to the description of youthful beauty; hence it is not correct to refer **אֶדָם** in this passage to the idea of dazzling whiteness, as Bochart has done in Hie-roz. II. p. 688, and Ludolf in Comm. ad Hist. Æthiop. p. 206; although the

Romans do indeed use *purpureus* of any shining whiteness, Hor. Od. 4. 1. 10; comp. Voss ad Virg. Georg. p. 750. But these writers would hardly have fallen into this opinion, had they not been anxious to make out for **פְּנִינִים** the signification of *pearls*.

PUAL Part. **מֵאֶדָם** *made red, dyed red*, Nah. 2, 4. Ex. 25, 5. 35, 7. 23.

HIPH. *to be red*, pr. to make oneself red, *to redden*, Is. 1, 18.

HITHPA. *to be red*, e. g. wine in a cup, *to blush, to sparkle*, Prov. 23, 31.

Deriv. **אֶדָם**—**אֶדָמִי**; comp. also **דָּם**.

אָדָם m. 1. *a man, a human being, male or female*, pr. one *red, ruddy*, as it would seem. The Arabs distinguish two races of men; the one *red, ruddy*, or perh. *copper-coloured*, which we call *white*; the other *black*. This word has neither construct nor plural form, but is very often collect. for *men, mankind*, the human race, Gen. 1, 26. 27. 6, 1. Ps. 68, 19. 76, 11. Job 20, 29; **כָּל-אָדָם** *all men* Job 21, 33. Sometimes put in the gen. after adjectives, as **אֶדָם אֶבְיוֹנִי** *the poor of men*, among men, i. e. poor men, Is. 29, 19, comp. Hos. 13, 2; so with **בָּ** intervening, as **אֶדָם בְּנָדָם** Prov. 23, 28.—Spec. a) For *other men*, the rest of mankind, opp. to those in question, Jer. 32, 20 **בְּיִשְׂרָאֵל וּבְאֶדָם** *in Israel and among other men*. Judg. 16, 7. 18, 28. Ps. 73, 5. Is. 43, 4. b) Of *common men*, men of low degree, opp. to those of higher rank and better character; so **אֶדָם כְּאֶדָם** *like (common) men*, Job 31, 33. Hos. 6, 7. Ps. 82, 7. So in antith. with **אִישׁ** men of high degree, nobles, Is. 2, 9. 5, 15; **שְׂרָיִם** Ps. 82, 7, comp. Is. 29, 21; and in Plur. **בְּנֵי אִישׁ** Ps. 49, 3. Prov. 8, 4. c) Of slaves, like **נַפֵּשׁ**, Num. 16, 32. d) Of soldiers, like Engl. *men*, Is. 22, 6. Comp. **אִישׁ** no. 1. l.

2. *a man, not a woman*, i. q. **אִישׁ**. Ecc. 7, 28 *one man [worthy of the name] among a thousand have I found, but a woman among them all have I not found*.

3. *any man, any one*, Lev. 1, 2. With a negative, *no man, no one*, Job 32, 21. Comp. **אִישׁ** no. 3.

4. *Adam*, pr. n. a) Of the first man, Gen. 2, 7 sq. At least in these passages **אָדָם** assumes the nature of a proper name in a certain degree, designating

the man as the only one of his kind; comp. *הַבַּעַל* Baal, the lord *κατ' ἐξοχ.* *הַשָּׂטָן* Satan. Lehrs. p. 653, 654. Hence Sept. *Ἀδύμ*, Vulg. *Adam*. b) Of a city near the Jordan, Josh. 3, 16.

5. *בֶּן-אָדָם*, with art. *בֶּן-הָאָדָם*, *son of man*, poet. for *man*, Num. 23, 19. Ps. 8, 5. 80, 18. Job 16, 21. 25, 6. 35, 8; so very often in Ezekiel, where the prophet is addressed from God, *בֶּן-אָדָם* *son of man*, i. e. mortal! Ez. 2, 1. 3. 3, 1. 3. 4. 10. 4, 16. 8, 5. 6. 8. Often also in Plur. *בְּנֵי אָדָם* *sons of men*, i. e. men, Deut. 32, 8. Ps. 11, 4. al. and with art. *בְּנֵי הָאָדָם* 1 Sam. 26, 19. 1 K. 8, 39. Ps. 145, 12. Ecc. 1, 13. Comp. Syr. *بَنِي* *son of man*, for *man*.

אָדָם and *אָדָם* adj. f. *אָדָמָה*, plur. *אָדָמִים*; after the form *קָטָנָה*, *קָטָנִים*, which is common in noting colours, see Lehrs. § 120. no. 21; *red, ruddy*, e. g. of a garment sprinkled with blood Is. 63, 2; of ruddy cheeks Cant. 5, 10; of a chesnut or bay-coloured horse Zech. 1, 8. 6, 2; of a red heifer Num. 19, 2; of the reddish colour of lentiles Gen. 25, 30. Subst. *red, redness* Is. 63, 2.

אָדָם pr. n. *Edom*. 1. The son of Isaac and elder twin-brother of Jacob, Gen. 25, 25; more freq. called Esau, *עֵשָׂו*.

2. Collect. for the *Edomites*, the posterity of Edom or Esau, and likewise for their country, *Idumea*. Of the nation Num. 20, 20; more fully *אֲדָמִי* Ps. 137, 7, and poet. *אֲדָמָה* *daughter of Edom* Lam. 4, 21. 22. Of the country, *אֲדָמָה* Gen. 36, 16. 21. 31; *אֲדָם* Amos 1, 6; and *אֲדָם* *שְׂדֵה* Gen. 32, 3 [4]. Judg. 5, 4. Where it stands alone, it is masc. when spoken of the people, Num. 20, 20; but fem. when it denotes the country, Jer. 49, 17. The country of the Edomites, Idumea, was the mountainous tract between the Dead sea and the Elanitic gulf of the Red sea, afterwards called Gebalene, *Γεβαληνή*, now *جبال* *Jebál*.

The gentile n. is *אֲדָמִי* *Edomite*, Idumean, Deut. 23, 8; plur. *אֲדָמִים* 2 K. 16, 6 Keri. Fem. *אֲדָמִיָּה*, plur. *אֲדָמִיּוֹת* *Edomitish women* 1 K. 11, 1.

אָדָם a gem of a red colour, perh. *ruby, garnet*, Ex. 28, 17. 39, 10. Ez. 28, 13. Sept. Vulg. *σάρδιον*, *sardius*.

אֲדָמָה, f. *אֲדָמָה*, plur. f. *אֲדָמָהֹת*, adj. *reddish*, e. g. spots in leprous persons, which are described as *לְבָנוֹת אֲדָמָה* *white and somewhat reddish*, Lev. 13, 19 sq. 14, 37. R. *אָדָם*.

אֲדָמָה f. 1. *earth*, Ex. 20, 24. So called from its reddish colour; see Credner on Joel p. 125 sq.—Spec. *the earth, ground, land*, as tilled, Gen. 4, 2. 47, 19. 22. 23. Ps. 105, 35. Is. 28, 24. *אִישׁ אֲדָמָה* *a husbandman* Gen. 9, 20; *אֲהַב אֲדָמָה* *a lover of the ground*, i. e. of husbandry, 2 Chr. 26, 10. Spoken of the produce of the earth, Is. 1, 7.

2. *a land, region, country*, Gen. 28, 15. *אֲדָמָה* *land of Jehovah*, i. e. Canaan, Is. 14, 2. Plur. *אֲדָמָהֹת* *lands, countries*, once Ps. 49, 12, q. d. in all lands.

3. *the earth, orbis terræ*, Gen. 4, 11. 6, 1. 7, 4.

4. *Adamah*, pr. n. of a city in Naphthali, Josh. 19, 36.

אֲדָמָה *Admah*, pr. n. of a city destroyed with Sodom and Gomorrah, Gen. 10, 19. 14, 2. 8. Deut. 29, 22. Hos. 11, 8.

אֲדָמִי and *אֲדָמִיָּה* adj. (after the form *קֶרְמִי*) *red*, i. e. *red-haired*, e. g. Esau, Gen. 25, 25; David, 1 Sam. 16, 12. 17, 42. Sept. *πυρρόαυτος*, Vulg. *rufus*.

אֲדָמִי (pr. human) *Adami*, pr. n. of a city of Naphtali, Josh. 19, 33.

אֲדָמִי see in *אָדָם*

אֲדָמָתָא *Admatha*, pr. n. of a Persian nobleman, Esth. 1, 14.

* *אָדָן* obsol. root. 1. i. q. *דָּוָן*, Arab. *وَدَان* mid. Waw, *to be low, humble, inferior*. Hence *אָדָן*.

2. Transit. i. q. *דָּוָן*, *to judge, to command, to domineer*. Hence *אָדָן* *dominus*, lord, and *אָדָן* the Lord; also

אָדָן *Addan*, pr. n. of a man who returned under Zerubbabel to Jerusalem, Ezra 2, 59; in the parall. passage Neh. 7, 61 written *אָדָן*.

אָדָן m. plur. *אָדָנִים*, constr. *אָדָנִי*, *a foundation*, e. g. of a column, *base, pedestal*, Cant. 5, 15. Ex. 26, 19 sq. 27, 10 sq. 36, 38; of a building, Job 38, 6. R. *אָדָן* no. 1.

אָדֹן see after אָדֹן .

אָדֹנִי-בֶזֶק (lord of Bezek) *Adoni-Bezok*, name or title of a king of the Canaanitish city Bezek, Judg. 1, 5. 6. 7.

אָדֹנִי-צֶדֶק (lord of justice) *Adonizedek*, pr. n. of a Canaanitish king of Jerusalem, Josh. 10, 1. 3.

אָדֹנִיָּה (my lord is Jehovah) *Adonijah*, pr. n. m. a) A son of David, who attempted to usurp the succession, 1 K. 1, 8 sq. Called also אָדֹנִיָּה v. 5. 2 Sam. 3, 4. b) 2 Chr. 17, 8. c) Neh. 10, 17. In Ezra 2, 13 the same person is called אָדֹנִיקָם *Adonikam*, i. e. lord of the enemy. Comp. Ezra 8, 13. Neh. 7, 18.

אָדֹנִיקָם see אָדֹנִיָּה c.

אָדֹנִירָם (lord of altitude) *Adoniram*, pr. n. of a man who had charge of the public works under David and Solomon, 1 K. 4, 6. By an unusual contraction, called אָדֹרָם *Adoram*, 2 Sam. 20, 24. 1 K. 12, 18; also אָדֹרָם 2 Chr. 10, 18.

* אָדָר in Kal not used, pr. to be large, great, ample, see deriv. אָדָר, אָדָרָה; comp. אָדָר to have the hernia, pr. to be swollen; אָדָרָה swollen, inflated, e. g. the belly. Kindr. is אָדָר. — Trop. to be great, splendid, powerful; see in אָדָר.

NIPH. to be made great, to be magnified, glorious. Part. Ex. 15, 6 אָדָרָה הָיָה אֵלֶיךָ אָדָרָה thy right hand, Jehovah, is magnified in might, is made glorious in strength. The Yod in אָדָרָה is paragogic.

HIPH. to magnify, to make honourable, Is. 42, 21.

Deriv. אָדָר, אָדָרָה, אָדָר, and the compounds אָדָרָה, אָדָרָה, אָדָרָה.

אָדָר *Adar*, the twelfth Hebrew month, from the new moon of March to that of April; or according to the Rabbins, from the new moon of February to that of March. Esth. 3, 7. 13. 8, 12. 9, 1. 15. 17. 19. 21. Gr. Ἀδρῶ, 1 Macc. 7, 43. Syr. אָדָר, Arab. أَدَار, and أَدَار, the sixth month of the Syro-Macedonians.

Perh. from Pers. آذر fire.

אָדָר Chald. id. Ezra 6, 15.

אָדָר see אָדָר-אָדָר .

אָדָר m. pr. largeness, amplitude; hence

1. a wide cloak, mantle, i. q. אָדָרָה, Mic. 2, 8.

2. greatness, splendour, whence Zech. 11, 13 אָדָר הָיָה אָדָר splendour of the price, i. e. the splendid price, ironically.

אָדָר Chald. (r. אָדָר II) *area, threshing-floor*, pr. a wide open place, Dan. 2, 35.

Syr. أَدَر, Arab. أَدَر Hence some refer it to Arab. أَدَر excidit granum; but in Arab. أَدَر the *nd* seems to be for *dd*.

אָדָרָה Chald. plur. m. *chief-judges*, Dan. 3, 2. 3. Compounded from אָדָר i. q. אָדָר greatness, comp. אָדָר no. 3; and אָדָר judges, comp. אָדָר.

אָדָרָה Chald. adv. Ezra 7, 2. 3 *rightly, diligently, carefully*, Vulg. *diligenter*. Prob. it is a Persian word, perh. i. q. Pers.

أَدَر recte, vere, probe.

אָדָרָה m. only in Plur. אָדָרָה 1 Chr. 29, 7. Ezra 8, 27, i. q. אָדָרָה, *adarc*, a Persian coin of pure gold, common also among the Jews while they were under the Persian dominion. The *א* is prosthetic; comp. in Mishna אָדָרָה and Syr. أَدَر. The etymology is not certain, although we can hardly doubt that the word is kindred to the pr. n. *Darius*, אָדָר. Others make it either: a) Dimin. from אָדָר, *adarc*, *δαριούχος*, if the common reading is correct in Strabo XVI. p. 5874; or b) A compound from אָדָר king (*Darius*) and אָדָר appearance, figure.—The *daric* was equal in value to the Attic *χρυσός*, which, according to our mode of reckoning, was worth nearly $1\frac{1}{2}$ German ducats, or about three Spanish dollars; see Boeckh Staatsh. der Ath. I. p. 23. The coin usually bears the image of an archer with a tiara. *Darics* of gold and silver are extant in the Museums of Paris and Vienna. See Eckhel Doctr. Num. P. I. Vol. III. p. 551.

אָדָרָה (contr. for אָדָר הָיָה splendour of the king) *Adrammelech*, pr. n. a) An idol of the Sepharvites or Sip-

parenes brought from Mesopotamia to Samaria, 2 K. 17, 31. b) A son of Sen-nacherib king of Assyria, who aided in slaying his father, Is. 37, 38. 2 K. 19, 37.

אָדְרֵעַ Chald. i. q. **דְּרֵעַ**, *the arm*, with א prosthetic, Ezra 4, 23. Hebr. **זְרוֹעַ**. In the Targums with Patah **אָדְרֵעַ**. Hence

אָדְרֵעַי (strong, mighty) *Edrei*, pr. n. a) The former metropolis of Bashan, situated in the territory of Manasseh, Num. 21, 33. Deut. 1, 4. Josh. 12, 4. Called by Eusebius *Adraú*, by Ptolemy *Adra*, by Arabian geographers **زعر** Zer'a, now **درع** Der'a. [According to Euseb. and the Peut. Tables, it lay 24 Rom. miles from Bozrah on the way to Capitolias and Gadara. See Reland *Palæstina* p. 547. Bibl. Res. in Pal. III. App. p. 152.—R.] b) A city in Naph-tali, Josh. 19, 37.

אֲדָרָה 1. Fem. of adj. **אָדָר**, *large, great, mighty*, (comp. **שָׁלִיט**, f. **שְׁלִיטָה**,) Ez. 17, 8 **גִּפְנֵי אֲדָרָה** *a large vine*, i. e. full of branches and leaves. Comp. **אָדָר** no. 1.

2. Subst. *a wide cloak, mantle, pallium*, 1 K. 19, 13. 19. 2 K. 2, 13. 14. Jon. 3, 6. **אֲדָרָה שְׁנִיָּה** *a Babylonish mantle* Josh. 7, 21, i. e. variegated with figures, having the figures of men and animals interwoven in colours; comp. Plin. H. N. 8. 48. So **אֲדָרָה שְׁעָרִי** *a hairy mantle*, shaggy with hair, or (according to some) *of fur*, Gen. 25, 25. Zech. 13, 4.

3. *splendour, glory*, Zech. 11, 3.

* **אָדַשׁ** i. q. **דָּשׁ**, *to thresh*, once inf. absol. Is. 28, 28 **דָּוֶשׁ יְרוּשָׁלַם** *threshing he threshes it*.

* **אָהַב** and **אָהֵב** fut. **יֵאָהֵב** and **יֵאָהֵב**, 1 pers. **אָהֵב** Prov. 8, 17 and **אָהֵב** Hos. 14, 5; inf. **אָהֵב** Ecc. 3, 8, also **אָהֵבָה** q. v.

1. *to breathe after, to long for, to desire*, c. acc. Ps. 4, 4. 40, 17. 70, 5; seq. **כִּי** Ps. 116, 1.—This sense of *breathing after* belongs to the syllables **הב**, **הב**, and with the letters softened **אב**, **אי**;

comp. the roots **חָבַב**, **חָבַב**, **חָבַב** to desire, to love; **אָהַב** and **אָהֵב** to desire, to be willing.

2. *to love*, in which signif. it is kindr. **אָהַב**

with **אָהַב**, *ἀγαπάω*. With acc. Gen. 37, 3. 4. Deut. 4, 37; rarely c. **לְ** Lev. 19, 18. 34. 1 K. 5, 15; c. **בְּ** Ecc. 5, 9. 1 Sam. 20, 17 **אָהֵב נַפְשׁוֹ אֶהְבֵּוּ** *he loved him as he loved his own soul*. Part. **אָהֵב** *a friend*, loving and beloved, intimate, different from **רֵעַ** a companion, Prov. 18, 24. Esth. 5, 10. 14. Is. 41, 8 **זֶרַע אֲבִרָהָם אֶהְבֵּי** *the seed of Abraham my friend*.

3. *to love to do any thing, to delight in doing*, seq. infin. c. **לְ**, Hos. 12, 8 **לְעֹשֶׂק אֶהֱבֵה** *he loveth to oppress*. Is. 56, 10. Jer. 14, 10.

NIPH. part. **נִאָּהֵב** *lovely, amiable, worthy of love*, 2 Sam. 1, 23.

PIEL part. **מֵאָהֵב** 1. *a friend*, Zech. 13, 6.

2. *a lover*, but only in a bad sense, *a paramour, debauchee*, Ez. 16, 33 sq. 23, 5 sq. i. e. metaph. for an idolater.

Deriv. the three following.

אָהֵב, only in plur. **אֲהָבִים** 1. *loves*, spec. in a bad sense, *amours*, trop. of intercourse and alliances with foreign nations, Hos. 8, 9.

2. *delight, loveliness*. Prov. 5, 19 **אֵילַת אֲהָבִים** *a lovely hind*.

אָהֵב m. *love*, in sing. once meton. for lovers, paramours, Hos. 9, 10. Sept. *οἱ ἡγαυοί*. Plur. **אֲהָבִים** *loves*, spec. *amours*, Prov. 7, 18.

אֲהָבָה f. 1. Inf. fem. of the verb **אָהַב**, with **לְ** pref. Is. 56, 6 **יֵהְיֶה שֵׁם יְהוָה לְאֲהָבָה** *to love the name of Jehovah*. Deut. 10, 15. 11, 13. 22. Josh. 22, 5. 23, 11. With **בְּ** 1 K. 10, 9 **בְּאֲהָבָה יֵהְיֶה אֶרְצִי־יִשְׂרָאֵל** *in Jehovah's loving Israel*, i. e. because he loved Israel. In the same sense with pref. **כִּי** Hos. 3, 1, and **מֵן** Deut. 7, 8 **מֵיֵאָהֵבָה** *because Jehovah loved you*.

2. *love*, espec. between the sexes, Cant. 2, 4. 5, 8. 8, 6. 7; of God towards men Hos. 3, 1; of friends towards each other, 1 Sam. 18, 3.

3. *love, delight*, concr. *one beloved*, fem. Cant. 2, 7. 3, 5. So perh. v. 10, where others as adv. *lovely*.

* **אָהַד** obsol. root, i. q. **אָהַד** *to be one, united*. Hence **אָהִיד** and

אָהִיד *Ohad*, pr. n. of a son of Simeon, Gen. 46, 10.

* **אָהִיהָ** interj. expressing grief, sor-

row, and imitating the sound or cry, *ah!*

alas! comp. Arab. *أح*, whence the verbs *أح* and *أح* to grieve, lament, like Germ. *ach*, *ächzen*. Mostly in the connection *אהל אלהי* *ah! Lord God*, Josh. 7, 7. Judg. 6, 22; or *אהל אלהי* 2 K. 6, 5. 15. Alone, 2 K. 3, 10; c. dat. Joel 1, 15.

אהל (union, r. *אהל*) *Ehud*, pr. n. m. a) A judge of Israel, Judg. 3, 15 sq. 4, 1. Sept. *Awē*. b) 1 Chr. 7, 10.

אהל *Ahava*, pr. n. of a river between Babylon and Jerusalem, Ezra 8, 21. 31. The same is probably meant in v. 15, where we may render: *the river that runneth to the Ahava*. It is hardly doubtful, that the word signifies pr. *water*, *aqua*; comp. Sanscr. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called *אח* *ἡ ὕλη* *the river*; comp. *הנהר*.

אהל Hos. 13, 10, i. q. *איה*, *where?* Elsewhere *אהל* is always 1 pers. fut. apoc. from r. *היה* to be; and not improb. it is here an error of transcription arising out of v. 7. 14, instead of *איה*. The words are *אהל מלכה אפוא* *where then is thy king?* the two words *אפוא* being closely joined, as elsewhere *אפוא*. —Ewald regards this word (Gr. § 444) as compounded from *א* (i. q. *ה*) and *הי* i. e. *hic*, *here*; comp. Ethiop. *UP* ibi, *HP* hic, *huc*. So too Hupfeld.

* *אהל* perh. i. q. *הל*, *הל* 1. *to shine*, *to glitter*, from the mutual relation of verbs *פא* and *ע*; see Hiph.—Hence *אהל* tent, from the shining, glittering appearance.

2. Denom. from *אהל* tent, *to tent*, *to move one's tent*, in the manner of nomads, now pitching their tents in one place and then removing to another. Gen. 13, 12. 18 *והאהל אברהם*, Sept. *ἀποσκηνώσας* *Ἀβράμ*, Vulg. *movens tabernaculum suum*.

PIEL, fut. *יאהל* contr. *יהל*, i. q. Kal no. 2, *to pitch one's tent*, in the nomadic manner, Is. 13, 20. Comp. *מאהל* for *מאהל*.

HIPH. i. q. Kal no. 1, *to shine*, pr. *to give light*. Job 25, 5 *והיה צדקתו ויהא*

lo! even the moon, it shineth not, i. e. is not bright, pure, in the sight of God. Jerome: *ecce! luna etiam non splendet*. Sept. *οὐκ ἐνυφανέσθαι*.

The deriv. follow.

אהל c. suff. *אהלי*, *אהלי* (*öhölka*), with He parag. *אהלי*; Plur. *אהלים* Syriasm for *אהלים* Lehrs. p. 152, 572; with pref. *באהלים* Judg. 8, 11. Jer. 35, 7. 10; constr. *אהלי*, c. suff. *אהלי*, *אהלי*, *אהלי*.

1. *a tent, tabernacle*, Gen. 9, 27. al. *אהל מועד* *tabernacle of the congregation* or of assembly, comm. tabernacle of the covenant, i. e. the movable and portable sanctuary of the Israelites in the desert, described Ex. c. 26, comp. c. 36; also called simply *אהל* 1 K. 1, 39. As to the distinction in the tabernacle, between *אהל* and *משכן*, the former (*אהל*) denoted the exterior covering, consisting of twelve curtains of goats' hair, which was placed over the proper *dwelling* (*משכן*) i. e. the twelve interior curtains or hangings which lay upon the frame-work; see Ex. 26, 1. 7. 36, 8. 14. 19.

2. *a dwelling, habitation, house*, Is. 16, 5 *אהל דוד* *the habitation of David*. 1 K. 8, 66. Jer. 4, 20. Lam. 2, 4. Poet. Ps. 132, 3 *אם אבא באהל ביהי* *I will not enter the dwelling of my house*.

3. Spec. *the temple*, Ez. 41, 1.

4. *Ohel*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

אהלה *Oholah*, *Aholah*, pr. n. of a harlot, used by Ezekiel as the symbol of Samaria, Ez. 23, 4 sq. Put for *אהליה* (*Mappik*) i. e. she has *her tent*, her own tabernacle, temple.

אהלות see in *אהלים*

אהליאב (tent of his father) *Aholiab*, pr. n. of an artificer, Ex. 31, 6. 35, 34.

אהליבה *Oholibah*, *Aholibah*, pr. n. of a harlot, used by Ezekiel as the symbol of the idolatrous kingdom of Judah, Ez. 23, 4 sq. lit. *my tabernacle is in her*, *בה* for *בה*. Comp. *אהלה*.

אהליבמה (tent of the height) *Aholibamah*, pr. n. of a wife of Esau, Gen. 36, 2. 14; also of an Edomitish tribe, v. 14.

אהלים Num. 24, 6. Prov. 7, 17, and *אהלות* Ps. 45, 9. Cant. 4, 14, Plur. a spe-

cies of odoriferous tree growing in India, called by the Greeks *ἀγάλλοχον*, later *ξύλαλον*, in modern times *lignum aloës*, also *lignum paradisi*, and *lignum aquilæ*, *Excæcaria Agallocha* Linn. See Diosc. lib. I. 21. The Heb. as well as the Greek name is derived from the Indian name of the tree, Sanscr. *agaru* and *aguru* (the *r* being softened into *l*), also *agarukam*. See Celsius in Hierobot. T. I. p. 135–170. Gildemeister de rebus Indicis, Fasc. I. p. 65, 66. The Portuguese also would seem to have heard the name under the form *agulu* or the like; since they call this wood *aquilæ lignum*.

* אָהֶר a doubtful root; hence perhaps

אָהֶרֶן pr. n. m. (perh. i. q. מֹהֶרֶן mountaineer, comp. Arab. هارون) Aaron, the elder brother of Moses, Ex. 6, 20. 7, 7; and the first high-priest, Ex. c. 29. Lev. c. 8.—אָהֶרֶן בְּנֵי sons of Aaron Josh. 21, 4. 10. 13; poet. בֵּית אָהֶרֶן house of Aaron Ps. 115, 10. 12. 118, 3, put for the priests in general. So Aaron for any high-priest Ps. 133, 2.

אָ, constr. אִי, a noun after the form אָ, from r. אָוֶה to will, to desire.

1. Subst. *will, desire; appetite*, once Prov. 31, 4 Cheth. וְלִרְזִינִים אִי יִשְׁכֵּר nor for princes the desire of strong drink. Keri אִי יִשְׁכֵּר (to say) *where is strong drink?*

2. *free-will, choice*, and hence constr. אִי as a Conjunction, implying the power of freely choosing this or that, *or, either*; comp. Lat. *vel*, apoc. *ve*, from *velle*.

Arab. أَوْ. Deut. 13, 2 אִי אוֹת אִי מִזֵּפֶת the sign or the wonder. Job 3, 15. 2. K. 2, 16 בָּאֶחָד הַהָרִים אִי בָאֶחָד הַהֲרִיאוֹת upon some mountain or into some valley. Repeated i. q. *sive—sive, whether—or*, Lev. 5, 1 רָאָה אִי רָאָה אִי whether he hath seen or known. Ex. 21, 31. Sometimes it is intensive, i. q. *or rather*, 1 Sam. 29, 3 who hath been with me now these many days, אִי זֶה שָׁנִים or rather these years.

So Arab. أَوْ, which they explain by بَلْ. —Sometimes also ellipt. for אִי אוֹ or (be it) that, or (it must be) that, with fut. subjunct. where we may properly render *or else, unless perhaps*. (Comp. Arab.

أَوْ c. fut. nasb. ellipt. for أَوْ أَنْ, which is explained by إِلَّا أَنْ unless.) Is. 27, 5 אִי יִהְיוּ אוֹ יִהְיוּ or else let them lay hold of my refuge, i. e. unless they take hold etc. Lev. 26, 41. Ez. 21, 15 [10].—Hence

3. As a conditional particle, pr. *if one choose*, i. q. *if, if perhaps, but if*, Sept. εἰ, comp. Lat. *sive*, in which lies also

the *si* conditional. So Arab. أَوْ is often explained by the Grammarians by إِنْ.—With fut. 1 Sam. 20, 10 who shall tell me אִי מִה־יַּעֲנֶנְךָ אֲבִיךָ קָשָׁה if thy father answer thee any thing harshly? Sept. εἰ, Vulg. *si forte*. (Winer attributes to this passage more than the context will bear, in endeavouring to make out a disjunctive sense, ad Sim. Lex. p. 26.) Ex. 21, 36 אִי נֹדַע כִּי שֹׂרֵר נָחָה הוּא but if it be known, that the ox was wont to push, Sept. εἰ δέ, Vulg. *sin autem*. Lev. 4, 23. 28. 2 Sam. 18, 13.—Without a verb, Gen. 24, 55 let the maiden abide with us אִי יָמִים אִי עָשׂוֹר q. d. *ten days if she choose*; Sept. ἡμέρας ὡσαύτε δέκα, Vulg. *dies saltem decem*. In this example the primary sense of *choice* remains; nor can it be well explained: *multos dies, aut saltem decem*.

אִי, אִי, (prob. will of God, from אִי, r. אָוֶה) Uel, pr. n. Ezra 10, 34.

* אָוֶב or אָוֶב obsol. root, i. q. Arab.

أَوْب for أَوْب.

1. *to come back, to return*; also to come to one's senses, *resipiscere*, whence

أَوْب resipiscens.

2. *to go down, to set*, e. g. the sun.

3. *to come by night*, espec. in order to

get water. Conj. V, VIII, id. أَوْب a water-carrier, aquarius. Hence in Hebrew:

אָוֶב, plur. אָוֶבִּים masc. comp. for the gender of the plur. Job 32, 19.

1. *a leathern bottle*, pr. *a water-skin*, for carrying water, see r. אָוֶב no. 3. Spoken of skins for wine, Job l. c. כְּבִיטִים יְהִי כְּבִיטִים like new bottles which burst, i. e. like skins full of new wine.

2. νεκρόμαντις or νεκρόμαντις, i. e. a

necromancer, sorcerer, a conjurer who professes to call up the dead by means of incantations and magic formulas, in order that they may give response as to doubtful or future things; comp. 1 Sam. 28, 7. Is. 8, 19. 29, 3.—Deut. 18, 11. 2 K. 21, 6. 2 Chr. 33, 6. Plur. אֲבוֹת Lev. 19, 31. 20, 6. 1 Sam. 28, 3. 9. Is. 8, 19. 19, 3. Spec. put a) *For the divining spirit, the foreboding demon, python*, supposed to be present in the body of such a conjurer; comp. Acts 16, 16. So Lev. 20, 27 אִישׁ אֲבוֹת אוֹת אִשָּׁה כִּי יִהְיֶה בָּהֶם אֲבוֹת a man or a woman in whom is the spirit of divination, Eng. 'familiar spirit.' 1 Sam. 28, 8 אֲבוֹת קִסְמִי־נָא לִי בְּאוֹת divine unto me by the foreboding spirit; whence such a sorceress is called בַּעֲלַת אוֹת a woman in whom is a divining spirit, 1 Sam. 28, 7. 8. b) *For the dead, the shade or spirit evoked*. Is. 29, 4 וְהָיָה כְּאוֹת מֵאֶרֶץ קוֹלָהּ and thy voice shall be like a shade out of the ground.—The LXX usually render אֲבוֹת by ἐγγαστρολόγοι, ventriloquists, and correctly; since among the ancients this power of ventriloquism was often misused for the purposes of magic.—As to the connection between these two significations of *bottle* and *necromancer*, it prob. arose from regarding the conjurer, while possessed by the demon, as a *bottle*, i. e. vessel, case, in which the demon was contained. Hence

אֲבוֹת (water-skins) *Oboth*, pr. n. of a station of the Israelites in the desert, Num. 21, 10. 34, 43. It must be sought in the desert on the eastern skirts of Idumea, not far from Moab.

אֲבוֹת 1 Chr. 27, 30, *Obil*, pr. n. of an Ishmaelite, who had charge of the camels of David. It signifies pr. *chief of the camels*, like Arab. أَبَال and أَبِيل from إِبِل camel.—The form אֲבוֹת is for אֲבוֹת, as הוֹמִיָּה for הוֹמִיָּה Ps. 16, 5.

אֲבוֹת and אֲבוֹת, m. (רָבַל) a stream, river, only in Dan. 8, 2. 3. 6.

* אֲבוֹת and אֲבוֹת obsol. root. 1. to bend, to inflect, Arab. آَو mid. Waw; then to turn, to turn about or over, to stir, see subst. אֲבוֹת, אֲבוֹת; also to put around,

to surround, see אֲבוֹת Corresponding is Heb. עוֹר. Hence

2. to load, to burden, to press down with weight; whence אֲבוֹת heavy, burdensome, אֲבוֹת a load, weight, מֵאוֹת misfortunes, evils, calamities, by which one is weighed down; see אֲבוֹת.

3. i. q. אֲבוֹת for אֲבוֹת, to be strong, robust; Conj. II, to strengthen, to aid, אֲבוֹת and אֲבוֹת strength, might, force; whence Heb. מָאֵד. Comp. קָשָׁה and other verbs which also connect the notions of weight and strength.

אֲבוֹת m. pr. a wooden poker, with which a fire is stirred, see r. אֲבוֹת no 1; hence any burnt wood, a fire-brand, Zech. 3, 2. Am. 4, 11. Is. 7, 4. Syr. and Chald. id. Others make it i. q. עֹד wood.

אֲבוֹת plur. pr. turnings, turns, see r. אֲבוֹת no. 1; then circumstances, reasons, causes of things. Comp. سَبَب cause, from r. קָבַב to turn about; חָל way,

manner, cause, from חָל, חוֹל, to turn oneself; Germ. *um* for *wegen*; בגלל because of, from גָּלַל.—Found only in the formula אֲבוֹת i. q. עַל הַדָּבָר, על הַדָּבָר, for the causes, i. e. on account of, because of, propter, Gen. 21, 11. 25. 26, 32. Ex. 18, 8; c. suff. עַל אֲבוֹתֵי on my account, Josh. 14, 6. אֲבוֹת אֲבוֹת, for all these causes that, for this very cause that, Jer. 3, 8.—In some edit. is found 2 Sam. 13, 16 אֲבוֹת, which has arisen from combining two readings, אֲבוֹת and אֲבוֹת.

* I. אֲבוֹת not used in Kal, pr. to bend, to inflect; comp. kindr. עָוָה. Hence

1. to turn aside, to take lodging, to lodge, to dwell; i. q. Arab. أَوى Conj. I, II; مَأْوًى a lodging, dwelling. See deriv. أَوى.

2. i. q. Arab. أَوى to incline, to have a bent, i. e. to desire, to long for, to wish; see Pi. Hithpa. and comp. قَامِص. Kindr. roots are אֲבוֹת, Lat. *aveo*, Arab. هَوَى, Sanscr. *aw*, to desire.

PIEL. אָהָה i. q. Kal no. 2, *to desire, to long for*, ascribed mostly to the soul, נָפֶשׁ. Prov. 21, 10 רָשָׁע אֹהֶה רָע *the soul of the wicked desireth evil*. Deut. 12, 20. 14, 26. Job 23, 13. 33, 20. 1 Sam. 2, 16. 2 Sam. 3, 21. Mic. 7, 1. Without נָפֶשׁ נִפְשִׁי אֶהְיֶה Ps. 132, 13. 14. Is. 26, 9 נִפְשִׁי אֶהְיֶה בְּלַיְלָה *my soul even I desire thee in the night*; comp. עִבְדְּךָ for *I*, with 1 pers. Gen. 44, 32.

HITHPA. הִתְחַנֵּן, fut. apoc. יִתְחַנֵּן Prov. 23, 3, 6, i. q. Pi. but pr. *to desire for oneself, to long*; absol. 1 Chr. 11, 17; c. acc. Deut. 5, 18. Jer. 17, 16; c. dat. Prov. 23, 3, 6. תִּתְחַנֵּן תִּתְחַנֵּן *to long a longing*, i. e. *to long for with eagerness, to lust after*, Num. 11, 4. Ps. 106, 14. Hithpael differs also from Piel, in that it is never joined with נָפֵשׁ, which is the common usage with Piel.

Deriv. **אִי** constr. **אִי**, **אִי**, **אִי**, **אִי** I,
תִּאֲוֶה, מִאֲוֶה.

* II. אָהַר ^{obsol.} root, onomatopoeic,
to cry, to howl, ululare; so Arab. عَوَى
to howl, as a dog, wolf, jackal; see the
deriv. אָהַר, אָהַר.

* III. **אָרַה**, in Kal. not used, prob. *to sign, to mark, to describe* with a mark; kindr. with **תָּאָה** and **תָּרַה**. Comp. **אָרַה**, **אָרַה** I, **תָּאָה**, *to desire*. Hence

HITHPA. id. Num. 34, 10 **הִתְאָזְרוּ לָכֶם** *ye shall mark out for yourselves* a border, etc. comp. v. 7. 8, where in the same connection is read fut. **הִתְאָזְרוּ לָכֶם**. Sept. and Syr. in all three passages, καταμετρήσετε, **سَمَحَ ٢٢**, *ye shall measure out, determine*.—Hence also **אָזַר** for **אָזַר**, a sign.

אַיָה f. (ר. **אִיָה** I. 2) 1. *desire, longing*. e. g. after food, with נָפֶשׁ, Deut. 12, 15. 20. 21. 18, 6; of sexual desire, Jer. 2, 24. Comp. in **אִיָה** I. Pi.

2. *desire, pleasure, will*, with נָפֶשׁ,
1 Sam. 23, 20 ; simpl. Hos. 10, 10.

אֲזַי (prob. i. q. אָזַי, עָזַי, strong, robust) *Uzai*, pr. n. m. Neh. 3, 25.

אֲזַל Gen. 10, 27, pr. n. *Uzal*, a descendant of Joktan, here taken in a geographical sense for a city and district of the Joktanidæ in Arabia, prob. the same afterwards called *Sanaa*, the metropolis

of the kingdom of Yemen ; see Bochart Phaleg. II. 21. J. D. Michaelis Spicil. Geogr. Heb. ext. T. II. p. 164 sq. Rutgers's Hist. Jemanæ, p. 217.

אֶרֶץ (desire or dwelling, i. q. אֶרֶץ) *Evi*,
pr. n. of a king of Midian, Num. 31, 8.
Josh. 13, 31.

אָר (r. אָר II) 1. Subst. *wailing, lamentation*. Prov. 23, 29 לָמַר אָר לָמַר אָר *who hath wailing, who hath want?*

2. Interj. *wo!* a) Of sorrow, grief, c. dat. *wo to me!* etc. 1 Sam. 4, 8. Is. 3, 9. 6, 5; rarely c. acc. Ez. 24, 6. 8; absol. Num. 24, 23. b) Of threatening, imprecation, Num. 21, 29.—Kindr. is הוי.

אֲרִיָּה i. q. אֲרִי, c. dat. Ps. 120, 5.

אָריל m. (ר. אָריל) plur. **אַרילים** 1. *foolish*, as adj. **אַריל אַיש** Prov. 29, 9. Hos. 9, 7. More freq. subst. *a foolish man, a fool*, Job 5, 2. Is. 19, 11. 35, 8. Prov. 7, 22. 10, 14. 11, 29. 14, 3. 15, 5. Opp. to a prudent man (**צַרִּים**) Prov. 12, 16; to a wise man (**חָכָם**) Prov. 10, 14.

2. Impl. *impious, wicked*, Job 5, 3.

אִרְיָלִי id. with adj. ending, *foolish*,
Zech. 11, 15.

אָויל מֶרֶדַּךְ *Evil-Merodach*, pr. n. of a king of Babylon, who set at liberty Jehoiachin king of Judah after he had been long detained in prison by Nebuchadnezzar, 2 K. 25, 27. Jer. 52, 31. He succeeded Nebuchadnezzar, and reigned two years, according to Berosus in Jos. c. Ap. 1. 20.—As to the signification of the name, מֶרֶדַּךְ q. v. is the name of a Babylonish idol, and אָויל is in Heb. *foolish*. But we may take it for granted that some other name of Assyrian or Persian origin lies concealed under this, which the Jews thus wrested into the analogy of their own tongue; pleasing themselves perhaps with the idea of calling the hostile and gentile king in scorn *Merodach's fool*, i. e. his foolish worshipper.

* **אָהַל** with Vav movable, obsol. root, i. q. **הָאָל**, **הָאָל**, *to be foolish*, pr. *to be turned away, perverse*, comp. kindr. **עָוָל**, and also **אָהַל**. Hence **אָהַלִּים**, **אָהַלִּים**, foolish, and also **אָהַלִּים** folly.

* אֵל and אֱל a root not used in

the verb, but of wide extent in the derivatives.

1. Pr. *to roll, to twist, to twirl*, as in kindr. חוּל, חוּל, חוּל, חוּל; comp. εἰλέω, εἰλέω, εἰλέω, and see below under r. חוּל. — Hence חוּל a ram, from his twisted horns; also חוּל belly.

2. Trop. *to be strong, stout, powerful*; for the connection comp. in חוּל and חוּל. — Hence חוּל the Strong One, God; חוּל terebinth, q. d. the strong tree; חוּל an oak, Lat. robur; also חוּל, חוּל, strength, aid.

3. Trop. *to be first, foremost, chief*, from the notion of strength and power;

so Arab. ^{أَوَّل} to be foremost, to come out first, ^{أَوَّل} first, primus, (pr. princeps, like ^{أَوَّل} comp. Heb. חוּל. — Hence חוּל, חוּל, the mighty, the chief, חוּל the front part, q. v. חוּל no. 2, and חוּל, a projection on a building; חוּל no. 3, the first place, rank.

חוּל m. 1. *the belly, body*, pr. a roll, roller, from the round form; r. חוּל no. 1.

Ps. 73, 4. Arab. ^{أَوَّل}, ^{أَوَّل}

2. Plur. *the mighty, the powerful, the chief*. 2 K. 24, 15 Cheth. חוּל חוּל *the chief of the land*. The Keri has the more usual form חוּל. R. חוּל no. 3.

I. חוּל compounded from חוּ constr. חוּ, and חוּ i. q. חוּ, חוּ, not; comp. חוּל, חוּל.

1. *if not, unless*, once Num. 22, 33 'unless she had turned from me, surely now I had slain thee'. Sept. εἰ μή. Aben Ezra well חוּל.

2. *whether not*, Is. 47, 12; and hence ellipt. [who knows] *whether not*, i. e. *perhaps, peradventure*, expressing doubt, fear, Gen. 24, 5. 27, 12. Josh. 9, 7; and also hope, Gen. 16, 2. Am. 5, 15.—Hos. 8, 7 *the stalk shall yield no meal*, חוּל [or if] *perhaps it yield, strangers shall devour it*. Jer. 21, 2.

—In like manner Arab. ^{عَلَّ} and ^{عَلَّ} *perhaps*, is pr. *whether not*, ellipt. As to

its origin, for ^{أَنَّ}, and its various forms and use, see De Sacy Gramm. Arabe 1. § 867, and note. More nearly corresponding are the Talmudic particles חוּל and חוּל pr. *whether not, annon*, then

whether perhaps, if perhaps, fortasse; e. g. Pirke Aboth 2, 4 'ne dicas: cum otiosus fuero, discam, fortasse (חוּל) non eris otiosus.' Berach 2, 1. 9. Also חוּל *what if? perhaps*, which is put for Heb. חוּל Is. 47, 12.

II. חוּל pr. n. Ulai, Eulæus, a river flowing by Susa in Persia, and emptying itself into the united stream of the Euphrates and Tigris, called by the Greeks *Choaspes*, now *Kerah*. Dan. 8, 2. See Hdot. 5. 49. Plin. H. N. 6. 27 or 31. R. K. Porter's Travels, Vol. II. p. 412, and Map.

חוּל, חוּל, (Kamets impure,) Plur. חוּל, (חוּל no. 3,) pr. *the anterior part, front*; hence

1. *vestibule, porch, portico*, 1 K. 7, 6 sq. Ez. 40, 7 sq. Spec. of the vestibule or porch erected on the eastern front of the temple of Solomon, Gr. ὁ πρόναος, 1 K. 6, 3. Joel 2, 17; more fully חוּל חוּל 2 Chr. 15, 8. 29, 17. The altitude of this porch is said (2 Chr. 3, 4) to have been 120 cubits, while the height of the temple itself was only 30 cubits, and its length 60 cubits, 1 K. 6, 2. This would give to the porch the form of a tower, unless there is here an error in the text. Perhaps for חוּל וחוּל we may read חוּל חוּל *twenty cubits*.

2. Adv. pr. *in front*, and therefore *opposite, on the contrary*; hence trop. as a strong adversative particle, *but, but yet, nay but, nevertheless*, חוּל חוּל, as Sept. well. Job 2, 5. 5, 8. 13, 3. Often also חוּל, Sept. חוּל חוּל, Gen. 48, 19. Ex. 9, 16. Job 1, 11. 12, 7. 33, 1. Where two adversative propositions stand one after the other, the Hebrews repeat the adversative particle, as in Engl. e. g. חוּל חוּל—חוּל Job 13, 3. 4. Comp. חוּל—חוּל Once in Job 17, 10 it is written חוּל, where some Mss. falsely read חוּל.—It may be worth inquiry, whether this particle also, as well as חוּל, may not be compounded from חוּ i. q. חוּ *an, whether*, and חוּ i. q.

חוּ, *not*, in the ellipt. sense, [who knows] *whether not*, i. q. *but perhaps*. This conjecture would seem to be supported by the Syriac word חוּ, *whether not*, i. q. *but perhaps*.

which according to the ancient Syrian lexicographers signifies 'annon, fortasse.'

3. *Ulam*, pr. n. m. a) 1 Chr. 7, 16. b) 8, 39. 40.

אָנל f. (ר. אָנל) 1. *folly*, very often in Proverbs, as 5, 23. 12, 23. 13, 16. 14, 17. 18. 29. 15, 2. 14. 21.

2. Impl. *impiety, wickedness*, comp. נְבָלָה Ps. 38, 6. 69, 6.

3. Perh. *the first place, high rank, power*, from r. אָנל no. 3. Prov. 14, 24 אָנְלָה פְּסִילִית אָנְלָה *the precedence of fools is folly*, i. e. high honour is to them only a source of foolish actions. There would seem to be here a paronomasia or play upon the twofold signification of אָנְלָה.

אָמֵר (perh. eloquent, talkative, Syr. اَمَرَ, r. אָמֵר) *Omar*, pr. n. m. Gen. 36, 11.

* אָנְ obsol. root. 1. Pr. *to be nothing, not to be*, i. e. having a negative power, like נִיָּא and kindred forms, as נָאָה, נָהַע, to hinder, מָנַע, מָנַע; the same power which in most languages is expressed by the letter *n*; comp. Sanscr. *na, no, an* and *a* privative; Pers. *na, no*; Zend. and Copt. *an*; Gr. *νη* in *νήπιος, νηυστής*, and *ἄνευ*; Lat. *ne, nemo, non*, also *in* priv. prefixed to adjectives; Germ. *nie, nein*, and vulgar *nè*, also *ohne* and *un* prefixed to adjectives; Engl. *no, nay, not*, and *un, in* privative; also Greek *ἀναίνομαι*. Less frequently the negative power is expressed by the kindred letters *m*, comp. Sanscr. *ma*, Gr. *μή*; and *l*, comp. לֹא, לֹא, לֹא, לֹא, לֹא. Hence אָנְ nothing, not, אָנְ nothingness.

From the idea of *nothing* come the following tropical senses:

2. *to be vain, empty, fruitless*; and hence *to be false, worthless, wicked*, see אָנְ no. 1, 2, 3. Comp. in Engl. 'to be nothing worth,' 'there is nothing in him;' Lat. 'homo nequam.'

3. *to be deficient in strength, debilitated, exhausted*. Arab. آَن mid. Ye, to be weak, exhausted; أَيْن weariness, trouble, sorrow.—Hence אָנְ no. 4, אָנְ labours.

4. *to be light, easy, facile*; since

things light and easy are to us פִּאֲנִין, Engl. *as nothing*. Comp. אָנְ to be light, easy.—Hence אָנְ I, faculty (facility) of doing any thing, ability, power.

אָנְ m. (r. אָנְ no. 1) c. suff. אָנְ, אָנְ Jer. 4, 14. Ps. 94, 23. Plur. אָנְ Prov. 11, 7.

1. *nothingness, vanity*, also a vain and empty thing, Is. 41, 29. Zech. 10, 2. Spec. of the nothingness of idols and of every thing pertaining to idolatry (comp. הָבֵל) 1 Sam. 15, 23; and so put for *an idol, idols*, Is. 66, 3. Hence in Hosea the city בֵּית-אֵל *house of God*, as being given to idolatry, is scornfully called בֵּית-אָנְ *house of idols*, Hos. 4, 15. 10, 5. Here too are to be referred: a) בְּקַעֲתָן *plain of Aven* (idols), Amos 1, 5, i. e. a certain valley in the vicinity of Damascus, perh. Heliopolis of Syria. b) אָנְ *Aven* for אָנְ i. e. Heliopolis of Egypt Ez. 30, 17; but with the notion of an idolatrous city.—Spec.

2. *nothingness of words*, i. e. *falsehood, deceit*, Ps. 36, 4. Prov. 17, 4.

3. *nothingness* as to worth, *naughtiness, wickedness, iniquity*, comp. r. אָנְ no. 2. Num. 23, 21. Job 36, 21. Is. 1, 13. מְרִי אָנְ, אָנְשֵׁי אָנְ, *wicked men*, Job 22, 15. 34, 36. פְּעֻלֵי אָנְ *workers of iniquity, evil doers*, 31, 3. 34, 8. 22. Plur. אָנְ Prov. 11, 7, prob. for אָנְשֵׁי אָנְ, as in Sept. Chald. Syr. Arab.

4. *toil, trouble, evil, calamity*, i. q. עָמַל. Ps. 55, 4 *they cast calamity upon me*. Prov. 22, 8 *he that soweth iniquity shall reap evil, calamity*. Ps. 90, 10. Job 15, 35. Hab. 3, 7.—Spec. *sorrow, pain*, Gen. 35, 18 בֶּן-אֲוִי בֶן-אֲוִי Ben-oni, i. e. *son of my sorrow*. לֶחֶם אֲוִי *bread of sorrows* i. e. the food of mourners, which was reckoned unclean, Hos. 9, 4; comp. Deut. 26, 14.

NOTE. As אָנְ with suffixes coincides as to form with אָנְ, care must be taken not to confound the two words.

I. אָנְ m. (r. אָנְ no. 4) *faculty, ability*; hence

1. *strength, power*, Job 18, 7. 12. 40, 16. Spec. of manly vigour, power of procreation, ראשִׁית הָאָנְ *the first-fruits or first-ling of one's strength*, the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 105, 36. Plur. אָנְ Is. 40, 26. 29. Ps. 78, 51.

2. *wealth, substance*, Hos. 12, 9. Job 20, 10.

3. *On*, pr. n. m. Num. 16, 1.

II. **אֹנִי** Gen. 41, 50 and **אֹנִי** 41, 45. 46, 20, *On*, the domestic pr. n. of an ancient Egyptian city, in Ez. 30, 17 written **אֹנִי** q. v. no. 1. b. Called also by the Hebrews, prob. as a translation of the Egyptian name, **בֵּית שֶׁמֶשׁ** *Beth-shemesh*, i. e. house of the sun, Jer. 43, 13; by the Greeks *Heliopolis*, city of the sun; by the Arabs **عين شمس** *Ain Shems*, i. e. fountain of the sun. Coptic **Ⲡⲏ**, which signified *light*, and spec. *the sun*, as there seems hardly a doubt; comp. **ⲟⲩⲉⲙⲏ**, **ⲟⲩⲉⲙⲏ**, **ⲟⲩⲟⲩⲉⲙⲏ**, light, luminary; see Peyron Lex. p. 273. The city stood on the eastern side of the Nile, a few miles north of Memphis; and was celebrated for the worship and temple of the sun, and for its obelisks, one of which remains to the present day; Diod. Sic. I. 85. Hdot. 2. 59. Near the ruins of the ancient city is a fountain still called *Ain Shems*, in the adjacent modern village of Matariyeh. Comp. Descr. de l'Egypte, Antiq. V. Pl. 26, 27. Bibl. Res. in Pal. I. p. 36, 37.

אֹנִי (strong, for **אֹנִי**) *Ono*, pr. n. of a city in Benjamin, Ezra 2, 33. Neh. 7, 37. 11, 35. 1 Chr. 8, 12; with a valley or plain of like name, Neh. 6, 2.

אֹנִי f. plur. 2 Chr. 8, 18 Cheth. for **אֹנִי** *ships*, with Vav as mater lectionis redundant.

אֹנִי (strong, stout) *Onam*, pr. n. m. a) Gen. 36, 23. b) 1 Chr. 2, 26.

אֹנִי (id.) *Onan*, pr. n. of a son of Judah, Gen. 38, 9. 46, 12. Num. 26, 19.

אֹפִי *Uphaz*, pr. n. of a gold country, Jer. 10, 9. Dan. 10, 5. It seems to be corrupted out of **אֹפִיר**; since the letters **ר** and **ז** are also elsewhere interchanged, comp. **בָּזָק** and **בָּרָק** lightning, **פָּזַר** and **פָּזַר** to boast.

אֹפִיר, **אֹפִיר**, **אֹפִיר**, pr. n. *Ophir*, a celebrated region, abounding in gold, which the seamen of Solomon in company with the Phenicians were accustomed to visit, taking their departure from the ports of the Elanitic gulf, and

bringing back every three years *gold*, precious stones, and sandal-wood, also silver, ivory, apes, and peacocks; 1 K. 9, 28. 10, 11. 2 Chr. 8, 18. 9, 10; espec. 1 K. 10, 22, where Ophir is to be understood, although not expressly mentioned. The *gold of Ophir* is frequently mentioned in the O. T. as Job 28, 16. Ps. 45, 10. Is. 13, 12. 1 Chr. 29, 4; once also **אֹפִיר** itself is put for *gold of Ophir* Job 22, 24.

As to the geographical situation of Ophir, there is the greatest diversity of opinion among commentators. Yet among modern interpreters, the best hesitate only between two regions, viz. *India*, and some part of *Arabia*.—That Ophir is to be sought in *India*, was the opinion of Josephus (Ant. 8. 6. 4), and among the moderns, of Vitringa, Reland, and others; and this view is supported by the following arguments: a) The countries of India abound in the articles of traffic above mentioned; and several of these, as ivory and sandal-wood, are found only in India; also the words for apes and peacocks correspond entirely with the Indian words for the same on the coast of Malabar, and are doubtless derived from these latter; see **קִרְיָה**, **הַקִּירָה**. b) The LXX have everywhere (except once in Gen. 10, 29) for **אֹפִיר** put **Σουφίρ**, **Σουφίρ**, **Σωφίρ**, **Σωφίρ**, **Σωφίρ**, **Σωφίρ**. But **σοφίρ**, according to the ancient Coptic lexicographers, (whose authority, however, is not very great,) is the name for India. c) There exists in India a district from the name of which both the names Ophir and Sophir may be readily explained, viz. **Σουπάρα**, the **Οὐππάρα** of Arrian, (Sanscr. *Uppara* upper,) situated in the hither Chersonesus where is now the celebrated emporium of Goa, and mentioned by Ptolemy, Ammianus, and Abulfeda.—Of not less weight are the arguments brought in favour of *Arabia*; which view is supported among the moderns by Michaelis (Spicil. II. p. 184 sq.) Gosselin, Vincent, Bredow (Histor. Unters. II. p. 253), T. C. Tychsen, Seetzen in Zach's Monatl. Corresp. XIX. p. 331 sq. and others. It is said: a) That Ophir, in Gen. 10, 29, is enumerated among other regions inhabited by the descend-

ants of Joktan; all of which, so far as known to us, are to be sought in the southern part of Arabia, and especially between Sabæa and Havilah, both of which are rich in gold; although it cannot be denied that Ophir, even if more remote and situated in India, might have been referred, in this genealogical list of nations, to the colonies of the Joktanidæ. b) Of the articles of traffic above mentioned, only certain ones, indeed, as gems and apes, are now found in Arabia; and in modern times no gold whatever is found there. But that formerly certain districts at least of Arabia abounded in gold, and that too native and *ἄπυρος*, is testified not only by the writers of the O. T. e. g. Num. 31, 22. 50. Judg. 8, 24. 26. Ps. 72, 15; but also by Diod. Sic. 2. 50. ib. 3. 44, 47, (comp. in *פיני*.) by Agatharchides ap. Phot. Cod. 250, by Artemidorus ap. Strab. 16. 4. 22, and by Pliny H. N. 6. 28, 32. The authority of all these witnesses cannot well be impeached; since the mines may have been exhausted or wholly neglected, as in Spain; or the globules of native gold formerly found in the sand may have failed. c) Ophir is expressly mentioned as an island of Arabia by Eupolemus ap. Euseb. Præp. Evang. IX. 30; and at the present day there exists a place called *el-Ophir* in the district of Oman, a few miles from the city Sohar towards the interior.

However it may be as to the respective merits of these two hypotheses, (for we cannot here exhaust the discussion,) they are both far more probable than that which assigns Ophir to the eastern coast of *Africa*, making it to comprise *Nigritia* and the *Sofala* of Arabian writers, now *Zanguebar* and *Mozambique*, where there is a gold district called *Fura*; an opinion held by Grotius, Huet, D'Anville, Bruce, Schulthess, and others.

אָפִיר m. (r. *אָפִין*) constr. *אָפִין*, plur. *אָפִירִים*, a wheel, Ex. 14, 25. al. Prov. 20, 26 *יִהְיֶה אָפִין עֲלֵיהֶם* and *turneth over them the wheel* sc. of the threshing-sledge, i. e. he crushes them in pieces; see in *רוש*.

* **אִירִי** 1. *to press on, to urge, to hasten*

any one, Ex. 5, 13. Comp. Chald. *אַצִּי*. Kindr. both in sound and signif. are the roots *אַלֵּץ*, *לָחֵץ*, *נָחֵץ*, comp. *πύσσω*.

2. Intrans. to urge oneself, *to hasten, to make haste*, Josh. 10, 13. Prov. 19, 2. 28, 20.—With *בֵּן*, *to hasten from*, i. q. *to withdraw oneself*, Jer. 17, 16 *לֹא אֶצְחִי מִרְעָה בְּנִי*, *אֶצְחִיקָה*, for *מִהָיִיתִי רֹעֶה*, *I have not withdrawn myself from being a pastor* (prophet) *after thee*.

3. *to press close*, i. e. *to be strait, narrow*, Josh. 17, 15.

HIPH. i. q. Kal no. 1, *to press on, to urge, to hasten* any one; c. inf. et *לָ*, Is. 22, 4; with *בְּ* of pers. Gen. 19, 15.

אֹצֵר m. constr. *אֹצֵר*, plur. *אֹצְרוֹת*. R. *אֹצֵר*.

1. Pr. what is laid up, *a store, stock*, e. g. of fruits, produce, provision, 2 Chr. 11, 11. 1 Chr. 27, 27; espec. of gold, silver, and other precious things, *treasure*, e. g. of the treasures of the temple 1 K. 7, 51; of the king 14, 26. 15. 18. *אֹצֵר בֵּית אֹצֵר* *treasure-house, treasury*, Neh. 10. 39.

2. i. q. *אֹצֵר ב' a store-house, garner*, Joel 1, 17; *a treasury* 2 Chr. 32, 27.

* **אִיר** *to be or become light, to shine, to be bright*, Gen. 44, 3; also of the eyes of a fainting person when he recovers 1 Sam. 14, 27. 29. Præt. impers. *אִיר* *it is light* 1 Sam. 29, 10. Imperat. *אִירִי*, Is. 60, 1 *shine, be bright*, i. e. be surrounded and resplendent with light.

NIPH. *אִיר*, fut. *אִירִי*, i. q. Kal, 2 Sam. 2, 32. Job 33, 30 *לֵאמֹר לְהִאִיר* *to become light, to be made light, to dawn*. Part. *אִירִי*, *bright, splendid, glorious*, Ps. 76, 5.

HIPH. **הִאִיר** 1. *to lighten, to make light, to illuminate*, c. accus. Ps. 77, 19. 97, 4. 105, 39. a) *הִאִיר עֵינַי פ'* *to enlighten the eyes of any one, which before were dark, dim*, i. e. to recall him as it were to life, Ps. 13, 4; hence *to refresh, to gladden*, Prov. 29, 13. Ps. 19, 9. Ezra 9, 8. Comp. Eccus. 31, 17. b) *הִאִיר פָּנַי פ'* *to light up one's countenance, to cause it to shine*, i. e. to cheer, to enliven, Ecc. 8, 1. Comp. synon. **נִהַר** II. So of one's own countenance, *הִאִיר פָּנָיו* *to cause his face to shine*, spoken. espec. of God as regarding men with a serene and propitious countenance, Ps. 80, 4. 8. 20; c. *אֵל* Num. 6, 2; *עַל* Ps. 31, 17; *בְּ* Ps. 119,

135; לְ 118, 27; אֵר Ps. 67, 2. Once omitting פְּנִים Ps. 118, 27. c) Trop. to enlighten, i. e. to impart knowledge and wisdom, Ps. 119, 130.

2. to give light, to shine, absol. Gen. 1, 15; c. dat. Ex. 13, 21. Is. 60, 19.

3. to light, i. e. to kindle, to set on fire, Mal. 1, 10. Is. 27, 11. Comp. אֵר fire.

Arab. ^{أور} to kindle.

Deriv. אור, אֵר, אִירָה, pr. names אִירָה—אִירָה, also מֵאֵר, מֵאִירָה.

אֵר m. (once f. Job 36, 32; see Lehrs. p. 546) light, Gen. 1, 3. 4. 5. Job 3. 9. 12, 25. The diff. between it and מֵאֵר is apparent from Gen. 1, 3 comp. v. 14. 16, i. e. אֵר is light as universally diffused, e. g. the light of day and of the sun, while מֵאֵר is pr. a light, luminary, which gives light, and therefore admits the plural, which אֵר does not, except in one example Ps. 136, 7, where אִירָה is poetically put for מֵאֵר.—Spec. a) day-light, morning-light, dawn, Neh. 8, 3 מִן־הַיּוֹם לְאֵר from day-light until noon. Job 24, 14 לְאֵר with the light, at dawn. b) light of the sun, also the sun itself, Job 31, 26. 37, 21. Hab. 3, 4. Is. 18, 4; comp. φῶς for the sun Odyss. 3. 335. Also light of day, the day, Ecc. 12, 2. אֵר רְשָׁעִים light of the wicked, i. e. their day-time, put for the night, Job 38. 15. c) i. q. lightning, Job 36, 32 אֵר כֶּסֶף he covereth his hands with light, i. e. lightning, q. d. his hands are red with lightning. Job 37, 3. 11. 15. d) the light of life, life, Job 3, 16. 20; more fully אֵר חַיִּים Ps. 56, 14. e) Metaph. light as the emblem of welfare, prosperity, happiness; either so that the proper sense of light is retained, Job 22, 28. Is. 9, 1; or trop. for prosperity itself, Job 30, 26. Ps. 97, 11. In Is. 10, 17 Jehovah is called the light of Israel, as the author and source of prosperity and happiness to them; comp. 60, 1. 3. f) light for knowledge, instruction, doctrine, Is. 49, 6 אֵר אֲנִי a light of the Gentiles, i. e. an enlightener, teacher. 51, 4. 2, 5 let us walk in the light of Jehovah, see v. 3. Comp. Prov. 6, 23 for the commandment (of God) is a lamp, and the law is light. g) אֵר פָּנִים light of the countenance, i. e. a serene and cheerful countenance, Job 29, 24

(comp. Ps. 104, 15). Prov. 16, 15 מֵאֵר פְּנֵי מֶלֶךְ in the light of the king's countenance, i. e. when his countenance is cheerful and pleasant. Ps. 4, 7. 44, 4.

אֵר m. 1. i. q. אֵר, light, and hence in Plur. אִירָה a) lights, i. e. region of light, the East, Orient, Is. 24, 15. Comp. Hom. πρὸς ἡλίου ἕλκινος τε, Il. 12. 239. Od. 9. 26. b) lights, metaph. for revelations, revelation, spoken of the sacred lot of the Hebrews, Urim, Num. 27, 21. 1 Sam. 28, 6; oftener more fully הָאִירִים וְהַתְּמִים Urim and Thummim, light and truth, i. e. revelation and truth, Ex. 28, 30. Lev. 8, 8; once תְּמִים וְאִירִים Deut. 33, 8. Sept. well, δὲ λῶστος καὶ ἀληθῆς, Luth. Licht und Recht. These sacred lots, which the high-priest alone might consult in matters of great moment, were worn in his breast-plate, as appears from Ex. 28, 30, where אֵלֶּיךָ is to put into; comp. Deut. 23, 25. Num. 4, 10. Ex. 25, 21. What they were, was already matter of dispute in the time of Philo and Josephus. The latter supposed that the augury was taken from the twelve gems which decorated the exterior of the breast-plate, and from their degree of splendour; Jos. Ant. 3. 8. 9. But Philo teaches that the Urim and Thummim were two small images inserted between the double folds of the breast-plate, one of which symbolically represented revelation, and the other truth; Tom. II. p. 152. ed. Mangey. In this case, the Hebrews perhaps imitated a similar custom of the Egyptians, among whom the supreme judge wore suspended from his neck a small image of sapphire, as the symbol of truth; see Diod. Sic. 1. 48, 75. Aelian. V H. 14. 34.

2. light of fire, Is. 50, 11 בְּאֵר אֵשׁ. Hence for fire itself, i. e. flame, blaze, Is. 44, 16. 47, 14. Ez. 5, 2. Comp. אֵר Hiph. no. 3.

3. Ur, pr. n. a) Of Abraham's native city, more fully אֵר כַּשְׂדִּים Ur of the Chaldees, Gen. 11, 28. 31. 15, 7. Neh. 9, 8. A trace of it seems to have remained in the Persian fortress Ur, situated between Nesibis and the Tigris according to Ammian. 25. 8. But ūr as an appellative may perhaps have signified a fortress, castle; so at least Pers. اور castle,

Zend and Sanscr. *vara*, fortification, comp. Sanscr. *pura* a fortified city, after the analogy of *punar*, Pracrit. *unar*, etc. See F. Benary in the Berliner Jahrb. 1841. p. 146 sq. b) m. 1 Chr. 11, 35.

אורה f. 1. *light*, Ps. 139, 12; metaph. of welfare, happiness, Esth. 8, 16.

2. Plur. **אורות** *greens, green herbs*, 2 K. 4, 39. The idea of *brightness, splendour*, is often transferred in the Semitic tongues to verdure and flowers; comp. **נצץ**, Arab. **انوار** lights and flowers. Comp. also Samarit. **יאר** Gen. 1, 11, 12, for **כל אורות** herb.—So Is. 26, 19 **אורות** *for as the dew of herbs is thy dew*, i. e. God's quickening influence will raise the dead to life, as the dew of heaven refreshes plants. Comp. Ecclus. 46, 12, 49, 10. Others render *dew of light*, i. e. of life, *the vivifying dew*, comp. **אור** d.

אורות by transp. for **אורות** q. v. *stalls, cribs*, 2 Chr. 32, 28.

אורי (fiery, or perh. an abridged form for **אוריה**) *Uri*, pr. n. m. a) Ex. 31, 2. b) Ezra 10, 24. c) 1 K. 4, 19.

אוריאל (flame of God) *Uriel*, pr. n. m. a) 1 Chr. 6, 9, 15, 5, 21. b) 2 Chr. 13, 2.

אוריה (flame of Jehovah) *Uriah*, pr. n. m. a) A Hittite, the husband of Bathsheba, treacherously slain by order of David, 2 Sam. 11, 3. b) A priest in the time of Ahaz and Isaiah, Is. 8, 2. 2 K. 16, 10.

אוריהה (id.) *Urijah*, pr. n. of a prophet slain by order of Jehoiakim, Jer. 26, 20 sq.

איש see **האיש** under **איש**.

* **אור** or **אור** a root not used in Kal.

אור NIPH. **אור**, fut. 1 plur. **אור**, 3 plur. **אור**, to consent, 2 K. 12, 9; with dat. of pers. to consent unto any one, to gratify him, Gen. 34, 15, 22, 23. In Arabic this sense is found under the form **أُتِيَ** i. q.

אור to come, Conj. III **أُتِيَ**, Heb. **אור**, whence seems to have arisen the new root **אור**; unless by changing the points, instead of **אור**, **אור**, we prefer to read **אור**, **אור**, which forms may then be referred to Poel of r. **אור**.

I. **אור**, plur. **אור**, comm. gend. comp. sing. Gen. 9, 12. Ex. 4, 8; plur. Ex. 4, 9.

Josh. 24, 17. Contr. for **אור** from **אור** III, comp. **أَيَّة** or **أَيَّة** sign, for **أَوِيَّة** from **أوى**.

1. a sign, Chald. **אָר**, Syr. **أَوِيَّة**, plur. **أَوِيَّات**. Ex. 12, 13. Josh. 2, 12. Gen. 1, 14 **וְהָיוּ לְאֹתוֹת וּלְמוֹעֲדִים** and they shall be for signs and for seasons, i. e. by Hendiadys, for signs of seasons.—Then

2. an ensign, flag, military standard, espec. of each single tribe, Num. 2, 2 sq. different from **דָגל** the banner of three tribes together.

3. a sign of something past, a token, memorial, Ex. 13, 9, 16. Deut. 6, 8. Hence a memorial, monument, Is. 55, 13. Ez. 14, 8.

4. a sign of something future, a portent, omen, **τύπος τοῦ μέλλοντος** Rom. 5, 14, i. q. **מוֹפֵת**. Is. 8, 18 *lo! I and the children whom Jehovah hath given me are signs and portents in Israel from the Lord of hosts*, i. e. through the names divinely given us, which are all of good omen, (viz. **רְשׁוּת** salvation of Jehovah; **עִמָּנוּאֵל** God with us, 7, 14, 8, 8; Shear-Jashub 7, 3.) God has made us types of future things to prefigure future deliverance and prosperity. Comp. 20, 3. Ez. 4, 3.

5. a sign or token of any thing in itself not visible or discernible; e. g. the token of a covenant, as circumcision, Gen. 17, 11; the sabbath, Ex. 31, 13. Hence a token, argument, proof, Job 21, 29; comp. Lat. *signum* Cic. de Invent. 1, 34, Gr. **σημείον**, **σημειον**, Sept. Job 21, 29. So of the prophetic sign or token of the truth of a prophecy, viz. when God or the prophet as his interpreter foretells some minor event, the fulfilment of which serves as a sign or proof of the future fulfilment of the whole prophecy; Ex. 3, 12. Deut. 13, 2, 3. 1 Sam. 2, 27–34, 10, 7–9. 2 K. 19, 29, 20, 8, 9. Is. 7, 11–14, 38, 7, 22. Jer. 44, 29, 30; comp. Mark 13, 4. Luke 1, 18, 2, 12. Comm. on Is. 7, 10, 11. —Finally, a wonder, prodigy, miracle, as a sign of the divine power, i. q. **מוֹפֵת**, Deut. 4, 34, 6, 22, 7, 19, 29, 2, 34, 11.

II. **אור** or **אור** only c. suff. **אור**, **אור**, etc. i. q. **אור** I. pron. demonstr. commonly as sign of the accus.

אור demonstr. part. originally of place,

in that place, there, kindred with **זָה**,

Arab. **هَؤُلَاءِ** ecce! Then

1. Part. demonstr. of time, *at that time, then*, Chald. **אֲדִינָא**. Spoken: a) Of time past, Arab. **هَؤُلَاءِ**, Gen. 12, 6. Josh. 10, 12.

14, 11. With præt. 1 K. 8, 12. 2 Chr. 6, 1. 8, 12. 17; also with fut. in præter sense, Josh. 1. c. Ex. 15, 1. Deut. 4, 41. Comp. Lehrs. p. 773. b) Of a future time, *then, thereupon, after that*; with fut. in fut. sense, Ps. 96, 12 **אָז יִרְצֻנוּ** *then shall they rejoice*. Sometimes also with præt. in a future sense, where a future precedes, Judg. 5. 11. Ex. 15, 15.

2. Part. illat. *then, for thence, therefore*, on that account, Jer. 22, 15. Ps. 40, 8. 69, 5.

3. With pref. **מִזֵּן** and **מִזֵּן**, pr. *from that time, from then*; hence a) Adv. *from ancient times, of old, long since*, 2 Sam. 15, 34. Is. 16, 13. 44, 8. 45, 21. 48, 3. 5. 7. b) Prep. and Conj. *from the time, from when, since*, Fr. *depuis, dès-lors*, c. inf. Ex. 4, 10 **מִזֵּן דִּבַּרְתָּ** *since thou hast spoken*. Josh. 14, 10. With subst. Ruth 2, 7 **מִזֵּן הַבֹּקֶר** *from the time of morning, since morning*. Ps. 76, 8 **מִזֵּן אַפְּךָ** *from the time of thy anger*, i. e. when once thou art angry. As Conj. with a finite verb, pr. for **אֲשֶׁר**, *from the time that, since*, Ex. 5, 23 **מִזֵּן בָּאֲחֵי** *since I came unto Pharaoh*. Gen. 39, 5.

NOTE. Fuller forms from **אָז** are **אֲזִי** q. v. and Chald. **אֲדִינָא**. The latter seems to have come (by softening the letters) from **הִירִינָא**, **הִירִינָא**, *here, also there*; so that its ending appears to be plural, while in fact it is not so; comp. **עֲרִינָא** for **עֲרִינָא**. See, for these particles and their etymology, Hupfeld in Zeitschr. f. d. Kunde des Morgenl. II. p. 434.

* **אֲזָא** and **אֲזָה** Chald. *to light, to kindle*; comp. Arab. **أَزَى** to be hot, to light a fire. Part. pass. **أَزَى** by Syriasm for **أَزَى** Dan. 3, 22; inf. **أَزَى** for **أَزَى**, c. suff. **أَزَى** 3, 19.

* **אֲזָה** obsol. root, whence **אֲזָה** q. v.

אֲזָה pr. n. m. *Ezbaï*, 1 Chr. 11, 37.

* **אֲזָה** Chald. i. q. **אֲזָה** *to go away, to depart*. For the interchange of *d* and

l, comp. **δάκρυον**, *lacryma*, and see under lett. **ל** no. 2. Hence Dan. 2, 5. 8 **אֲזָה** *the word has gone out from me*, i. e. what I have said is ratified and cannot be recalled; comp. 9, 23. Is. 45, 23. The Heb. intpp. as Saadias and Tanchum of Jerus. have long ago well compared the Talmudic phrase **אֲזָה לְעַמִּי** *abii in sententiam suam*, i. e. to follow one's opinion. As to the grammatical form, **אֲזָה** is part. fem. from masc. **אֲזָה**, after the form **אֲזָה**, **אֲזָה**.

אֲזָה m. (by Syriasm for **אֲזָה**) **ὑσσωπος**, *hyssop*, much used by the Hebrews in their sacred purifications and sprinklings, Ex. 12, 22. Lev. 14, 4. 6. 21. 49. Ps. 51, 9. 1 K. 5, 13.—Like the names of many other oriental plants, that of hyssop also seems to have come to the Greeks from the oriental languages. Under this name the Hebrews appear to have comprised not only the common hyssop of the shops, but also other aromatic plants, espec. mint, wild marjoram, etc.—Some derive it from **אֲזָה**, which

they regard as i. q. **אֲזָה** to be hairy, shaggy; but the plants above named hardly admit this epithet.

אֲזָה m. by Syriasm for **אֲזָה** R. **אֲזָה**.

1. *a girdle, belt*, Is. 5, 27. Jer. 13. 1 sq.
2. *a band, bond, chain*, Job 12, 18. Vulg. *funis*.

אֲזָה i. q. **אֲזָה**, adv. *at that time, then, thereupon*, Ps. 124, 3. 4. 5. Similar is Chald. **אֲדִינָא**. See in **אֲזָה**, note.

אֲזָה f. (verbal of Hiph. from r. **זָכַר** in the sense of sacrificing Is. 66, 3; comp. Hiph. no. 1. b,) *a memorial, a remembrance-offering*. Sept. **μνημόσυνον**, Vulg. *memoriale*. This name was given to that portion of the vegetable oblation (**מִנְחָה**) which was burnt with frankincense upon the altar; the sweet odour of which ascending to heaven, was supposed to commend the person sacrificing to the remembrance and favour of God. Lev. 2. 2. 9. 16. 5, 12. Num. 5, 26.—In Lev. 24, 7 the frankincense sprinkled upon the shew-bread, is also called **אֲזָה**.

* **אֲזָה** fut. **אֲזָה**, whence **אֲזָה** for

הַאֲזִילִי Jer. 2, 36; prob. *to roll, to roll together*; hence

1. *to spin*, from the rolling or twisting of the thread. So Talmud. אָזַל, whence אֲזִילָא weaver, Arab. غزل Conj.

I, IV, غَزْلٌ something spun, Syr. and Chald. אָזַל, אָזַל, id. comp. kindr. אָזַל to spin, to flow, both from the idea of rolling. See Pual.

2. Intrans. *to roll off*, i. e. *to go away, to depart*, espec. quickly, suddenly; comp. Germ. *sich trollen*, Engl. *to troll*, Gr. *réw* to spin, and Mid. *réquai* to go away, to flee. So in Chald. and Syr. Comp. Arab. عزل to put away, to remove.—Prov. 20, 14 where c. dat. pleon. לוֹ, like לוֹ הִלֵּךְ. Jer. 2, 36. Metaph. *to be gone, to fail*, as water Job 14, 11; food 1 Sam. 9, 7; power Deut. 32, 36.

Pual Part. מְאִזֵּל something spun, thread, yarn, Ez. 27, 19.

Deriv. אָזַל

אָזַל Chald. i. q. Heb. no. 2. 1. *to go away, to depart*, Dan. 6, 19. So also in Syr. and Samar.

2. *to go any where, to take a journey*, Ezra 4, 23. 5, 8. 15.

אָזַל departure, see in אָבָן no. 6. b.

* I. אָזַן in Kal not used, pr. according to the probable conjecture of Simonis, *to be sharp, acute, pointed*; whence אָזַן the ear, (which espec. in animals might be so called from its pointed shape,) and אָזַן, אֲזִינִים arms, pointed weapons. Comp. *ἀκμή, ἀκρόω, and ἀκῆ, acies, acuo*. Kindr. is perh. אָזַן q. v.

Hiph. אֲזַיֵּן denom. from אָזַן, q. d. to make ears, i. e. *to point or prick up the ears*, ἐρωτίζεσθαι, a Greek word peculiar

to the Sept. version, Arab. أَدَّن id. Hence, *to give ear, to hear, to listen*, absol. Is. 1, 2; c. accus. Gen. 4, 23. Job 33, 1; Job 34, 2; אָזַל Ps. 77, 2; אָזַל Prov. 17, 4; אָזַל Num. 23, 18, both of person and thing. Spec. of God, *to hear* and answer, Ps. 5, 2. 17, 1. 39, 13. 54, 4. Job 9, 16; of men, *to hear* and obey, c. dat. Neh. 9, 30. Ex. 15, 26.—Fut. 1 pers. אֲזַיֵּן for אֲזַיֵּן Job 32, 11; Part. מְאִיֵּן for מְאִיֵּן Prov. 17, 4.

Deriv. see in Kal, and the four after אָזַן.

א*

* II. אָזַן, i. q. Arab. وَزَن, *to weigh, to poise*; whence מְאִזְנִים balances.—Found only in

Piel. אָזַן *to weigh, trop. to ponder, to consider*, Ecc. 12, 9, where it is followed by synonym. הָקַר Rabbin. אָזַן to be weighed, proved.

אָזַן m. (r. אָזַן I) *furniture, implement*, pr. weapon, arms, comp. Chald. אֲזִינִי arms, and see r. אָזַן I. Deut. 23, 14 and *thou shalt have a little spade* אָזַן among thy furniture; where many Mss. read אָזַן among thy implements, which is preferable.—The same sense of both *utensil and weapon* exists in the word אָזַן

אָזַן f. dual אֲזִינִים (used also for plur.) constr. אֲזִינִי, the ear, from r. אָזַן I.

Arab. أَدَّن, أَدَّن, Ethiop. አዘኝ, Chald. אֲזִינִי, אֲזִינִי, contr. אֲזִינִי; Syr. אֲזִינִי Comp. Gr. οὶσῖ, Lat. audio.—

Ex. 29, 20. Lev. 8, 23. al. Phrases of which this word makes part, see under the verbs אָזַן, אָזַן Hiph. אֲזַיֵּן. So אֲזַיֵּן דְּבַר בְּאָזְנֵי בְּלִי to speak in the ears of any one, i. e. before any one, in his presence and hearing, Gen. 20, 8. 23, 16. 44, 18. Ex. 10, 2. So Is. 5, 9 בְּאָזְנֵי יְהוָה in mine ears (said) Jehovah, comp. 22, 14. אֲזַיֵּן שִׁמְעִי בְּאָזְנֵי פִי to put or lay up in the ears of any one, i. e. to rehearse so that one may hear with the ear and lay up in his mind, Ex. 17, 14. אֲזַיֵּן to hear with one's ears, emphat. Ps. 44, 2. Job 28, 22.

אָזַן שְׁעָרָה (ear of Sherah, or Sherah's corner) Uzzen-Sherah, pr. n. of a small city founded by Sherah the daughter of Ephraim, 1 Chr. 7, 21.

אֲזִנֹת־תְּבוֹר (pr. ears i. e. summits of Tabor) Aznoth-Tabor, pr. n. of a city in Naphtali, Josh. 19, 34.

אָזְנִי (auritus) Ozni, pr. n. m. of a son of the patriarch Gad, Num. 26, 16.

אֲזַנְיָה (whom Jehovah hears) pr. n. m. Azaniah, Neh. 10, 10.

אֲזִקִּים m. plur. (r. אָזַן) manacles, chains for the hands, Jer. 40, 1, 4; i. q. אֲזִקִּים with Aleph prosthetic, which some Mss. omit in v. 1.

* **נָחַר** fut. **יִנָּחַר** Jer. 1, 17, c. suff. **נִחָרִי**
Job 30, 18, *to gird, to bind around*;
also *to gird oneself, to be girded*. Arab.

אָזְזִי to be strong, robust, but doubtful
 whether also pr. to be girded; Conj. II
 to gird, Conj. III to strengthen, to aid.
 Kindred roots, which all have the force
 of *binding around* or *together, girding,*
surrounding, are אָסַר, אָצַר [אָצַל],
 גָּצַר, חָצַר, חָצַר, חָצַר. — Spoken:
 a) Of a garment with which one is
 girded, c. acc. of pers. Job 30, 18. b)
 With acc. of the member girded. Job 38,
 3 אָזְזִי נָא חֲלָצֶיךָ *gird up now thy loins*.
 40, 2 Jer. 1, 17. c) With acc. of the
 girdle or garment with which one is
 girded, only trop. 1 Sam. 2, 4 אָזְזִי חֲלָצִי
they gird on strength.

NIPH. part. נִפְּחַר *girded* Ps. 65, 7.

PIEL *to gird*, with acc. of pers. and also of the girdle, Ps. 18, 33. 40 וְהִתְאַרְמֵהָנִי תְּהִלָּה לְמִלְחָמָה *thou hast girded me with strength for the battle*. 30, 12 וְהִתְאַרְמֵהָנִי שִׂמְחָה *thou hast girded [or surrounded] me with gladness*. Is. 50, 11 מְאַרְמֵךְ יְהוָה *girded i. e. armed with burning weapons*.—For the construction of such verbs with two accusatives, see **Lehrg.** § 219. 1. Heb. Gr. § 136. 1.

ΗΙΤΗΡΑ, *to gird oneself*, e. g. for battle, *to arm oneself*, Is. 8, 9; c. acc. trop. Ps. 93, 1.

Deriv. **אָזער**.

אַרְוֵי i. q. **זְרֹעַ**, *the arm*, (Aleph prosthet. see p. 1,) Jer. 32, 21. Job 31, 22.

אֶזְרָת m. for זֶרֶת with Aleph pros-
thetic. R. זֶרֶת no. 2. c.

1. *a native tree*, growing in its own soil, not transplanted, Ps. 37, 35.—Hence

2. Of persons, *a native*, one born in the country, not a foreigner, Lev. 16, 29. 18. 26. al.

אַזְרָהּ patronym. *an Ezrahite*, one of the descendants of Ezrah, **אֶזְרָה**, spoken of Ethan, 1 K. 5. 11 [4. 31]. Ps. 89. 1; also of Heman Ps. 88. 1. In 1 Chr. 2. 6 both these are said to be descendants of Zerah, **זֶרַח**, the son of Judah; so that we may regard **אַזְרָה** as another form of the same name, found only in the patronymic.

* I. אָח, constr. אָחֵי, c. suff. אָחֵי (my brother), אָחֵיךָ, אָחֵיכֶם; Plur. אָחִים (Dag. impl.) constr. אָחֵי, c. suff. אָחֵיךָ, אָחֵיכֶם, c. suff. 3 pers. אָחֵיהֶם for אָחֵיהֶם, comp. Lehrs. p. 602.

1. *a brother*, undoubtedly a primitive word, Arab. ^Sأَخ, st. constr. أَخِي, ^Eأَخِي, ^E

أَخَا; Syr. ^{אָס}אָס, Chald. אָח. It follows partly the analogy of verbs אָח, and partly that of verbs אָח; comp. Lehg. § 118.—Spoken in a less exact sense of half-brothers, e. g. those born to the same father, but of different mothers, Gen. 42, 15. 43, 3. Judg. 9, 21; or vice versa those born of the same mother, but by different fathers, Judg. 8, 19. These, where there is need of greater definiteness, are called אָחֵי אִמִּי, Gen. 49, 8. 43, 29.—Sometimes emphat. of full brethren, by both the father's and mother's side, Gen. 42, 4. 44, 20. Comp. Gen. 49, 5 שְׁמֵינוֹן וְיִצְחָק *Simeon and Levi are true brethren*, i. e. not only by birth but also in disposition.—The word *brother* is employed by the Hebrews in other and wider senses, e. g.

2. *a relative, kinsman*, in any degree of blood. Gen. 14, 16 *Lot his brother*, pr. his brother's son. 13, 8. 29, 12. 15.

3. one of the same tribe, *contribulis*,
2 Sam. 19, 13; e. g. of the Levites, Num.
8, 26. 16, 10. Neh. 3, 1.

4. *a fellow-countryman, popularis*, Judg. 14. 3. Ex. 2, 11. 4, 18. Spoken also even of kindred nations, e. g. of the Edomites and Hebrews, Gen. 9, 25. 16, 12. 25, 18. Num. 20, 14.

5. *an ally, confederate*, spoken of allied nations, as the Tyrians and Hebrews Am. 1. 9; or those of the same religion Is. 66. 20.

6. *a friend, associate*; so of the friends of Job 6, 15, and perh. also 19, 13; of Solomon, whom Hiram calls his brother, 1 K. 19, 13. Comp. Neh. 5, 10, 14.

7. *any one* of the same nature, a *fel-
low-man*, i. q. **אֶחָד**, Lev. 19, 17.—Hence
preceded by **אֶחָד**, *one—the other*; Gen.
13, 11 **וַיִּפְרְדּוּ אֶחָד מֵעַל אֶחָד** *and they
separated themselves one from the other*.
26, 31. This formula is applied also to
inanimate things of the same kind in the
masculine gender, just as **אֶחָד—אֶחָד**

are used in the same sense for things feminine, e. g. Ex. 25, 20 וּפְנֵיהֶם אֵיִשׁ and their faces (i. e. of the Cherubim, shall look) *one towards another*. 37, 9.

8. Trop. as expressing *likeness* of disposition, habits, etc. Job 30, 29 *I am a brother to jackals*, i. e. I cry and howl like them. Prov. 18, 9.

Deriv. אָחוּז, אָחוּזָה, and pr. n. אָחָאב, אָחָבָה, אָחָבָה—אָחָבָה.

* II. אָח interj. expressing grief, complaint, onomatopoeitic, *ah! alas!* c. dat. Ez. 6. 11. 21, 20.—Hence the Arabic verb

أَحَّاحَ *to cry ah, ah, ah!* repeatedly; see below in אָחָה.

III. אָח f. Arab. أَحْ, *a large pot*, a portable *furnace* or *stove*, in which fire was kept in the king's winter-apartment, Jer. 36, 22. 23. At the present day the Orientals sometimes make use of such pots or furnaces instead of fireplaces, for warming rooms; they are called in Persian and Turkish, تَنْوُر *tannûr*. They have the form of a large pitcher; and are placed in a cavity sunk in the middle of the apartment. When the fire has burnt down, a frame like a table is placed over the pot, and the whole is then covered with a carpet; and those who wish to warm themselves sit upon the floor and thrust their feet and legs and even the lower part of their bodies under the carpet. R. אָחָה II.

אָח Chald. *a brother*; plur. c. suff. אָחָה Ezra 7, 18.

אָח only in plur. אָחָה, pr. howlings, shrieks; hence *howling animals*, doleful creatures. (comp. אָר II.) prob. *howlets*, *owls*. Is. 13, 21. The word is onomatopoeitic, like Lat. *ulula*, Germ. *Uhu*, *Schubut*, Fr. *hibou*. See אָח II, and r. אָחָה.

אָחָב (father's brother) *Ahab*, pr. n. m. a) A king of Israel r. 918—897 B. C. noted for his uxoriousness and idolatry, 1 K. 16, 28.—22, 40. b) Jer. 29, 21.

אָחָבָה (brother of the wise, or for brotherly) *Ahban*, pr. n. of a man of the tribe of Judah, 1 Chr. 2, 29.

אָחָד a verb derived from the numeral אָחָד, not used in Kal, its place being there supplied by יָחַד *to make one, to unite*.

HITHPA. *to unite oneself, to collect oneself*. Ez. 21, 21 הִתְאַחַד־רִי pr. *unite thyself*, [three-edged sword,] i. e. *ravage with all thy force united*; or, as the parallelism permits, *collect thyself*, i. e. *attend!*—The suggestion of C. B. Michaelis is not to be contemned, who regards the four first words of the verse as spoken in the character of a military chief: "Conjunge te, dextrorsum! [aciem] strue, sinistrorsum!" i. e. *Fall together, right! to your post, left!*

* אָחָד constr. אָחָד (and so before מִן Lev. 13, 2; before נֶפֶשׁ Gen. 32, 23; also Gen. 48, 22. 2 Sam. 17, 22. Zech. 11, 7,) fem. אָחָה for אָחָה, in pause אָחָה; a cardinal numeral having the force of an adjective, *one*; *unus, a, um*. Arab.

أَحَدٌ, f. أَحَدَى, Eth. አሐዱ *ahadu*, Chald. and Syr. أَحَد. The same radical letters are found in the Pehlvi *adrek* *one*; and except the third rad. Daleth, in Sanser. *eka*, and Pehlvi *jek*.—Gen. 42, 13 fin. Ex. 11, 1. Deut. 1, 23. 32, 30. Josh. 12, 9 sq.—Spec. also

1. *one*, i. q. *the same*, Gen. 40, 5. Job 31, 15.

2. As ordinal, *the first, primus, a, um*, but only in enumerating the days of the month. Ezra 10, 16. 17 בְּיּוֹם אָחָד לַחֹדֶשׁ *on the first day of the month*. בְּאַחַד לַחֹדֶשׁ *on the first of the month* Gen. 8, 5. 13; comp. *μία τῶν σαββάτων* Acts 20, 7. In enumerating years the construction is שְׁנֵה אָחָד, as sometimes in Engl. *the year one, two*, etc. for *the first year*. Dan. 9, 1. 2. Ezra 1, 1.—In other passages, as Gen. 1, 5. 2, 11, אָחָד retains its common signif. as a cardinal, and the numbers follow each other as in Engl. *one, second, third*; Lat. *unus, alter, tertius*, Sueton. Octav. 101.

3. *some one, any one*, Lev. 13, 2. Deut. 12, 14. 2 Sam. 7, 7. אָחָד הָעָם *one of the people*, Gen. 26, 10. 1 Sam. 26, 15. אָחָד אִישׁ, *no one*, Num. 16, 15. 1 K. 8, 56. Ps. 14, 3.—Hence often

4. i. q. the indef. art. *a, an, one*, espec. in the later Hebrew. 1 K. 20, 13 נְבִיאָה

אֶהָר *a prophet*, a certain prophet, *προφήτης* *us*. Dan. 8, 3 **אֶהָר** *a ram*. 1 K. 19, 4. Also where **אֶהָר** precedes; e. g. **אֶהָר קֹדֶשׁ** *a holy one*, a certain angel, *ἅγιος*, Dan. 8, 13. Sometimes also in the earlier books, as Ex. 29, 3. 1 Sam. 1, 1; seq. gen. as **אֶהָר הַבְּרִית** *one of the cisterns*, i. e. a cistern, Gen. 37, 20; comp. Job 2, 10.

5. *one only* of its kind, i. q. *only, alone, sole*, Job 23, 13. Ez. 7, 5. Cant. 6, 9. Arab.

وَاحِدٌ unique, incomparable, **وَحِيدٌ** id.

A. Schultens ad Job l. c. et 9, 5.

6. Repeated, **אֶהָר—אֶהָר**, *one—another, unus—alter*, Ex. 17, 12. 18, 3. Also thrice, 1 Sam. 10, 3. 13, 17. 18. In like manner distributively, Num. 13, 2 **אֶהָר אֶהָר** *one man to a tribe shall ye send*, i. e. a man for every tribe. 34, 18.

7. **בְּאַחַד** *as one*, i. e. *together, at once*, Ezra 2, 64 **בְּאַחַד** *the whole congregation together*. 3, 9. 6. 20. Eccl. 11, 6 **בְּאַחַד** *both together, both alike*. Also *together, in company*, Is. 65, 25.—In the same sense is used **אֶהָר אֶהָר** Judg. 20, 8. 1 Sam. 11, 7. Chald. **בְּאַחַד**.

8. Fem. **אַחַר** ellipt. for **אַחַר אַחַר** *one time, once*, 2 K. 6, 10. Ps. 62, 12.

9. **בְּאַחַד** a) i. q. **אַחַד** no. 8. Num. 10, 4. b) *at once*, i. e. *suddenly*. Prov. 28, 18.

c) i. q. **בְּאַחַד** *together, altogether*, Jer. 10, 8. 10. **אֶהָר אֶהָר** *one after another, one by one*, Is. 27, 12; and so Ecc. 7, 27 **אַחַר אַחַר**.

NOTE. In the difficult and vexed passage Is. 66, 17, the common signification is to be retained: *those who sanctify and purify themselves in or for the [idol-] groves אֶהָר אַחַר after one*, i. e. following and imitating the one priest who directed the sacred ceremonies. Comp. Comment. on Is. l. c.

PLUR. **אַחֶרֶם** 1. *the same*. Gen. 11, 1. Comp. Lat. *uni*. e. g. *unimoribus vivere* Cic. pro Flacco 26. Terent. Eun. 2, 3, 75.

2. *joined in one, united*, Ez. 37, 17 **וְהָיָה לְאַחֶרֶם** *and they (the two sticks) shall become one*.

3. *some, a few*, Gen. 27, 44. 29, 20.

Deriv. the verb **אַחַר**, also pr. n. **אַחֶרֶם**.

אַחֶרֶם (Milél) an Egyptian word signifying *marsh-grass, reeds, bulrushes, sedge*, every thing green which grows in wet

grounds, Gen. 41. 2. 18. Job 8, 11. The word was adopted not only into the Hebrew, but also into the Greek idiom of Alexandria, where it is written *ἄχρῃ, ἄχρῃ*, see Sept. Gen. 41, 2. 18. Is. 19, 7; likewise in Ecclus. 40, 16, the author of which lived in Egypt. Jerome in his Comment. on Is. l. c. says: “quum ab eruditiss quærerem, quid hic sermo significaret, audiui ab Ægyptiis hoc nomine linguarum *omne quod in palude virens nascitur* appellari.” The Coptic translator has retained the same word, writing for the Gr. *ἄχρῃ* of the Sept. **ⲁⲕⲣⲏ**. Comp. the same in Num. 11, 5. Kindred are **אַכֶּה, oke**, bulrush, reed. See De Rossii Etymol. Ægypt. p. 24. Jablonski Opusc. ed. te Water T. I. p. 45. T. II. p. 160. Peyron Lex. p. 16.

אֶהָרִי (for **אֶהָרִי** union, from **אֶהָר**) *Ehud*, pr. n. of a son of Benjamin, 1 Chr. 8, 6; called in the parallel passage Gen. 46, 21 **אֶהָרִי**.

אֶהָרִי f. *declaration* of one's mind, Job 13, 17. It is a verbal of Hiph. from **ר. הִיָּה**, used in Hebrew only in Piel, but in Chaldee also in Hiph.

אֶהָרִי f. *brotherhood*, Zech. 11, 14. Denom. from **אָה** q. v.

אֶהָרִי *Ahoah* pr. n. 1 Chr. 8, 4, for which v. 7 **אֶהָרִי**.—Patronymic **אֶהָרִי** *Ahohite*, 2 Sam. 23, 9. 28.

אֶהָרִי Chald. *a declaration, showing, explanation*, Dan. 5, 12. Strictly inf. Aph. from **הִיָּה**.

אֶהָרִי (brother of water, i. e. dwelling near it) *Ahumai*, pr. n. m. 1 Chr. 4, 2.

אֶהָרִי m. (**אַחַר**) 1. *the hinder part,*

back-side, rear. Arab. **أَخِرٌ** id. Hence a) **מֵאַחֶרֶם** *from behind, i. e. behind*, in the rear, opp. **מִפְּנֵים**, 2 Sam. 19, 9. Arab.

b) **לְאַחֶרֶם** *backward, back*, Ps. 114, 3. 5; with averted face, Jer. 7, 24. c) **בְּאַחֶרֶם** *backward, back*. Prov. 29, 11 *a fool uttereth all his anger, יִחַרְקֶם בְּאַחֶרֶם* *but a wise man keepeth it back*, q. d. drives it backward, so that it comes back to himself. d) **אַחֶרֶם** in acc.

as Adverb, Arab. **أَخْرًا**, *behind, on the*

back-side, opp. to פָּנִים and קֶדֶם. Ez. 2, 10 *and it (the roll) was written פָּנִים וְאַחֲרֵי in front and on the back*, i. e. within and without. 1 Chr. 19, 10. Ps. 139, 5. —Also *backward*, Gen. 49, 17 וַיִּפֹּל רֹכְבוֹ אַחֲרָיו *and his rider falleth backward*. Jer. 15, 6. Often pleonast. after verbs of turning or going away, i. e. of turning back, Ps. 9, 4, 56, 10. 2 Sam. 1, 22. Ps. 35, 4, 40, 15; and so others. e) Plur. אַחֲרֵיהֶם *the hinder parts, the back sides*, Ex. 33, 23, 26, 12. 1 K. 7, 25. Ez. 8, 16.

2. *the west, the western quarter*; since the Hebrew, in speaking of the points of the compass, always regarded himself as looking towards the east. Job 23, 7, 8. Is. 9, 11 וַיִּפְּצוּהֶם בְּאַחֲרֵיהֶם *and the Philistines behind*, i. e. in the west. Comp. קֶדֶם, פָּנִים, אֲחֵרִים; also C. B. Michælis Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ, Halæ 1735; reprinted in Pott's Sylloge Commentt. V. p. 80 sq. § 8.—The Hindus, Mogols, and Irish, follow the same method.

3. *after-time, the future*, אַחֲרָיו *hereafter*, Is. 41, 23, 42, 23.

אָחֻזָּה f. (for אָחֻזָּה, from masc. אָחֻזָּה, which in Arab. and Chald. is i. q. אָחֻזָּה) plur. c. suff. אָחֻזָּה Ez. 16, 55 from a sing. אָחֻזָּה, also אָחֻזָּה Ez. 16, 52 from a sing. אָחֻזָּה, which comes from masc. אָחֻזָּה; comp. Lehrs. p. 602.

1. *a sister*, Arab. أُخْتٌ, Syr. أُخْتٌ for [أُخْتٌ], Chald. אָחֻזָּה, id. Pr. a sister of full blood, i. e. of both the same father and mother; but spoken also less accurately of a half-sister, e. g. one born to the same father but of a different mother, ὁμοπατρίαι, Gen. 20, 12. 2 Sam. 13, 2, 5; or one born of the same mother by a different father, ὁμομητρίαι, Lev. 18, 9, 11, 20, 17.—The word *sister* is also employed by the Hebrews in other and wider senses; e. g.

2. *a relative, kinswoman*, Job 42, 11. So Gen. 24, 60, where the mother and brother say to Rebecca, אָחֻזָּה אָתָּה *thou art our sister*.

3. *a countrywoman*, one of the same tribe or country, popularis, Num. 25, 18.

4. *an ally, a confederate city or state*, Ez. 16, 46, 23, 31.

5. After אֶחָדָה, *one—the other*, spoken also of inanimate things of the fem. gender. Ex. 26, 3 *five curtains were coupled אֶחָדָה אֶל־אֶחָדָה one to another*. v. 5, 6, 17. Ez. 1, 9, 3, 13.

6. Metaph. *sister* is said of any thing with which we are intimately connected; Prov. 7, 4 *say unto wisdom, Thou art my sister*. Job 17, 14. Comp. other words expressing relationship, espec. אָב no. 8. אָמָה no. 8.

7. As a term of endearment addressed to a spouse, Cant. 4, 9 sq. Comp. Tibull. 3, 1, 26.

* אָחֻזָּה fut. יִאָחֻז, rarely יִאָחֻז 1 K. 6, 10. Ecc. 7, 18.

1. *to lay hold of, to take, to seize*, espec.

with the hand. Arab. أَخَذَ, Chald. and Syr. אָחֻזָּה Constr. with acc. of pers. or thing. Ps. 56, 1. Judg. 12, 6; often also c. אָ. Ex. 4, 4. Job 23, 11. 2 Sam. 20, 9 *and the right hand of Joab took hold of Amasa's beard*.—Metaph. ascribed also to terror, fear, (like λαμβάνειν,) Ex. 15, 14 אָחֻזָּה יִשְׂרָאֵל פְּלִשְׁתִּים *terror hath taken hold on the inhabitants of Philistia*. v. 15. Ps. 48, 7. But also vice versa one is said as in Engl. *to take fright*, i. q. *to be affrighted*; Job 18, 20 אָחֻזָּה בְּרִיבֵיהֶם *the ancient ones took fright*, were affrighted, for: 'terror seized upon them.' 21, 6. Is. 13, 8 צִירֵיהֶם יִאָחֻזָּה *they (the Babylonians) take hold of pangs and sorrows*, for: 'pangs and sorrows seize upon them.'

2. *to take, to catch*, e. g. in hunting, fishing. Cant. 2, 15.

3. *to hold, to hold fast* that which one has taken hold of, c. acc. 1 Chr. 13, 9. 2 Chr. 25, 5; אָ Gen. 25, 26. Metaph. c. acc. Job 17, 9, comp. κρατέω Rev. 2, 25; c. אָ Job 23, 11. Part. pass. with active signif. Cant. 3, 8 אָחֻזָּה הַחֶבֶד *holding the sword*. Comp. on this deponent use of passive participles. Lehrs. p. 309, 310. Heb. Gram. § 49. n. 2; also comp. for this same verb Syr. اُحْزَمَ holding, Ethiop. ለሕዝ ከሕዝ, taken, held, also holding.

4. *to hold or fasten together, to join*, and in Pass. *to be joined, to adhere*. Many verbs of *taking* and *holding* thus pass over to the notion of *joining* and

adhering, these ideas being closely allied; comp. לָבַד and לָקַח in Hithpa. and ἔχομαι τινός to hold or depend from any thing, ἐχόμενος joined with any thing; also αἰσῶ, whence Lat. *hareo*.—Ez. 41, 6 וְלֹא יִהְיוּ אֶחָיוּם בְּקִיר הַבַּיִת that they might not be joined to the wall of the temple, i. e. inserted in it. 1 K. 6, 6.—Hence

5. *to make fast, to shut*, e. g. *to bar*, Neh. 7, 3. So Syr. ܐܠܦܝܢ

6. *to join together timber, to cover* with timber, beams, boards, etc. *contabulare*. 1 K. 6, 10 *and he covered the house with cedar-wood*. Comp. תָּפַשׁ Hab. 2, 19.

7. *to take out or away*, sc. from a larger number; whence Part. pass. *taken out*, *taken*, sc. from a lot or portion, (like synonym. נָלַבַד.) Num. 31, 30 *and from the half which belongs to the children of Israel, shalt thou take one [part]* אֶחָיו מִן הַחֲמִשִּׁים *taken from fifty*. v. 47. 1 Chr. 24, 6 בִּיחֲמָאֵב אֶחָד אֶחָיו לְאַלְכָּזָר וְאֶחָד אֶחָיו לְאִיתָמָר (where it should twice read with many Mss. אֶחָד אֶחָיו) *one family being taken for Eleazar, and one being taken for Ithamar*, i. e. in drawing lots they drew first a lot for a family of Eleazar, and then one for a family of Ithamar.

NIPH. 1. Pass. of Kal no. 2, Ecc. 9, 12.

2. Pass. of Kal no. 3, Gen. 22, 13. Ecc. 9, 12.

3. *to make oneself possessor of* any thing, *to take or have possession*, Gen. 34, 10, 47, 27. Josh. 22, 9, 19. Comp. Syr. ܐܠܦܝܢ to possess, and deriv. אֶחָיוּ.

PIEL *to shut up* as Kal no. 5. Job 26, 9 *shutting up the face of his throne*, i. e. veiling his throne with clouds.

HOPH. *to be joined, fastened*, to any thing. pass. of Kal no. 4. 2 Chr. 9, 18.

Deriv. the six following.

אֶחָיו (possessing, possessor) *Ahaz*, pr. n. m. a) A king of Judah, contemporary with Isaiah, Hosea, and Micah, r. 744—728 B. C. noted for his weakness of character and idolatry, 2 K. 16, 1 sq. 2 Chr. 28, 16 sq. Is. 7, 1 sq. 38, 8. Sept. Ἀχάζ. b) 1 Chr. 8, 35. 9, 42.

אֶחָיוּ f. (r. אֶחָיו Niph. no. 3) *possession*, espec. the possession of land, fields, etc. Lev. 27, 24 אֶחָיוּ לֹא אֶחָיוּ

לְהָאֶחָיוּ *to whom possession of the land belonged*, i. e. who had been its owner. v. 16. 21. 22. אֶחָיוּ הַקִּבְרָה *possession of a sepulchre*, i. e. a sepulchre belonging to a family, their own, Gen. 23, 4. 9. 20. 49, 30. In the connection נַחֲלָה אֶחָיוּ Num. 27, 7, and נַחֲלָה אֶחָיוּ 35, 2. Spoken of slaves Lev. 25, 45. 46.

אֶחָיו *Ahzai*, pr. n. m. Neh. 11, 13; for which 1 Chr. 9, 12 נַחֲמִיָּה. Prob. it should read in both passages אֶחָיוּ, which see.

אֶחָיוּ and אֶחָיוּ (whom Jehovah holds) pr. n. *Ahaziah*. a) A king of Israel, the son of Ahab and Jezebel, 897—895 B. C. 1 K. 22, 40. 2 K. 1, 2. Sept. Ὁχοζίας. b) A king of Judah, the son and successor of Joram, 884 B. C. 2 K. 8, 24. 9, 16.

אֶחָיוּ (their possession) *Ahuzzam*, pr. n. of one of the descendants of Judah, 1 Chr. 4, 6.

אֶחָיוּ (possession) *Ahuzzath*, pr. n. of a Philistine, the friend of king Abimelech, Gen. 26, 26.

* אֶחָיו a root not in use. I. Arab.

أَحَا onomatop. from the sound أَحَا interj. *to cry ah, ah, ah!* repeatedly; in Heb. perh. *to sigh, to groan, to howl*, whence אֶחָיוּ.

II. In Arabic also *to be warm, hot, to glow*, sc. with anger, as in the words

أَحَا, أَحَا; whence perhaps may be derived Heb. אֶחָיוּ, אֶחָיוּ, a pot, furnace.

Better however to derive the signif. furnace from r. אֶחָיוּ to flame, to burn, as fire, Conj. II to kindle, אֶחָיוּ heat, etc. See lett. ג.

אֶחָיוּ see אֶחָיוּ.

אֶחָיוּ (perh. apoc. from אֶחָיוּ) *Ahi*, pr. n. m. a) 1 Chr. 5, 15. b) 7, 34.

אֶחָיוּ see אֶחָיוּ.

אֶחָיוּ (for אֶחָיוּ father's brother, uncle) *Ahiām*, pr. n. m. 2 Sam. 23, 33. 1 Chr. 11, 35.

אֶחָיוּ Chald. i. q. Heb. חִידָה with Aleph. prosthet. *a riddle, enigma*, Dan. 5, 12. R. חִידָה.

אַחִיהָ (brother i. e. friend of Jehovah) .
Ahiah, pr. n. m. a) A priest in the time
of Saul, 1 Sam. 14, 3. 18. b) 1 Chr.
8, 7. c) 11, 36. d) 1 K. 4, 2. e) 1 Chr.
26, 20. f) 2, 25. g) 1 K. 15, 27. 33.
h) Neh. 10, 27. i) A prophet dwelling
at Shiloh in the time of Jeroboam, 1 K.
11, 29. 12, 15; for which **אַחִיהָ** 14, 6. 18.
2 Chr. 10. 15.

אַחִיהוּד (brother i. e. friend of the
Jews, for אַחִי יהוּד) *Ahiahud*, pr. n. m.
Num. 34, 27.

אָהיו (brotherly) *Ahio*, pr. n. m. a)
 2 Sam. 6, 3. 4. b) 1 Chr. 8, 14. c)
 1 Chr. 8, 31. 9, 37.

אַחִיהוּד (brother i. e. friend of union)
Ahikhud, pr. n. m. 1 Chr. 8, 7.

אַחִיטוּב (brother i. e. friend of good-
ness) *Ahitub*, pr. n. m. a) 1 Sam. 14, 3.
22, 9. b) 2 Sam. 8, 17. c) 1 Chr. 5, 37.
Neh. 11, 11.

אַחִילוּד (brother of one born, for **אָהִי** (רִלִיד) *Ahilud*, pr. n. of the father of Jehoshaphat, 2 Sam. 8, 16. 20, 24. 1 K. 4, 2.

אֲחִים see אח.

אַחִימוֹת (brother of death) *Ahimoth*, pr. n. m. 1 Chr. 6, 10 [25]; for which in the parallel passages stands **מָחַת**.

אֲחִימֶלֶךְ (brother of the king) *Ahimelec.*, pr. n. m. a) A priest dwelling at Nob, father of Abiathar, and the intimate friend of David, 1 Sam. 21, 2. 22, 9. Ps. 52, 2; and on this account put to death by Saul. Different from him apparently is b) *Ahimelech* the son of Abiathar, one of the two high priests in the time of David, 2 Sam. 8. 17. 1 Chr. 24, 3. 6. 31. But Korb, in Winer's Theol. Journal IV p. 295, very plausibly conjectures that in 2 Sam. 8, 17 instead of 'Ahimelech the son of Abiathar,' it ought to read *Abiathar the son of Ahimelech*; from which error he supposes the reading in 1 Chron. l. c. to have flowed.

אַחִימָן (brother of a gift) *Ahiman*,
pr. n. m. a) One of the Anakim Num.
13, 22. Josh. 15, 14. Judg. 1, 10. b)
1 Chr. 9, 17.

אַחִימָעֵץ (brother of anger) *Ahimaaz*,
pr. n. m. a) 1 Sam. 14, 50. b) A son

of Zadok the high-priest in the time of David 2 Sam. 15, 27. 36, 17. 17, 20. 18, 19 sq. The same person seems intended in 1 K. 4, 15.

אָהיאַן (brotherly) *Ahian*, pr. n. m.
1 Chr. 7, 19.

אַחִינָדָב (liberal or noble brother)
Ahinadab, pr. n. m. 1 K. 4, 14.

אֲחִינוּם (brother of pleasantness)
Ahinoam, pr. n. fem. a) 1 Sam. 14, 50.
 b) 1 Sam. 25, 43. 27, 3. 30, 5. 2 Sam. 2, 2.
 3, 2.

אַחִיסָמָךְ (brother of support or help)
Ahisamak, pr. n. m. Ex. 31, 6. 35, 34.

אֲחִיעֶזֶר (brother of help) *Ahiezer*,
pr. n. m. a) A phylarch or head of
the tribe of Dan, Num. 1, 12. 2, 25. 7, 66.
b) 1 Chr. 12, 3.

אֲחִיקָם (brother of the enemy) *Ahi-*
kam, pr. n. of the father of Gedaliah,
whom the Chaldeans made governor in
Judea, 2 K. 25, 22. Jer. 39, 14. 40, 5 sq.

אַחִירָם (brother of the high) *Ahiram*,
pr. n. m. Num. 26, 38. Patronym. **בֶּן־אִירָם**.
ibid.

אַחִירָע (brother of evil) *Ahira*, pr. n.
m. of a phylarch or head of the tribe of
Naphtali, Num. 1. 15. 2, 29. 7, 78. 83.
10, 27

אֶחֱיֹשֶׁתָּהּ (brother of the dawn) *Ahi-shahar*, pr. n. m. 1 Chr. 7, 10.

אַחִישָׁר (brother of the singer, or for brother of the upright) *Ahishar*, pr. n. m. 1 K. 4, 6.

אַחִיתוֹפֶּל (brother of folly) *Ahithophel*,
pr. n. of an early friend of David, who
conspired with Absalom against him,
2 Sam. c. 15-17.

אַחֲלָב (fatness, fertility) *Ahlab*, pr. n.
of a place in the tribe of Asher, Judg. 1,
31. **חֶלֶב**.

אֲחִלִּי Ps. 119, 5, and **אֲחִלִּי** 2 K. 5, 3, a particle of wishing, *O that! would God!* with fut. Ps. l. c. without verb 2 K. l. c. It is commonly derived from r. חָלָה Pi. **חָלָה פָּנָיו** to stroke one's face, to caress, to court. But not improb. it may be compounded from **אָח** and **לִי** i. q. **לִי**.

אֶהְיֶה (O that!) *Ahlai*, pr. n. m. and f.
1 Chr. 2, 31; comp. 11, 41.

אֶמֶתְמָה f. Ex. 28, 19, the name of a gem, Sept. Vulg. *ἀμέθυστος*, *amethyst*; but Josephus gives it by *ἀγάτης*, *agate*, though there seems to be some confusion in the order of his words. The form is that of a verbal of Hiph. from *ר. הָלַם* to dream; perhaps because it was worn as an amulet to induce dreams. A similar superstition is also the ground of the name *ἀμέθυστος*, this stone being regarded as a charm against drunkenness. Comp. Braun de Vestitu sacerdot. Heb. II. 16.

אֶחְמֶתָה Ezra 6, 2, *Achmetha*. i. e. *Ecbatana*, the ancient metropolis of Media, the summer residence of the Persian kings. The ancient orthography of this name is traced by Lassen (Ind. Biblioth. III. 36) in the Sanscr. *agradhana*, i. e. *ἄκρασις*; the Sanscr. *ḡ* passing over sometimes into a guttural and sometimes into *s*. The corresponding modern name is *Ispahan*.

אֶחָסַי pr. n. m. *Ahasbai*. 2 Sam. 23, 34. From *אָחַסָה בָּקָה* I take refuge in Jehovah.

* **אָחַר** to be after, behind; to stay behind; hence, to stay, to delay, to remain, in Kal once, 1 pers. fut. *אָחַר* Gen. 32, 5.—

Arab. **أَخَّرَ** Conj. II, to defer, to delay. Syr. Aph. and Shaph. **أَوْسَّرَ** and **أَمَسَّرَ** id.

PIEL **אָחַר** plur. **אָחַרִי** for **אָחַרִי** Judg. 5, 28, fut. **אָחַרִי**

1. to delay, to retard, to hinder any one, Gen. 21, 56; to delay, to defer any thing Ex. 22, 28. Also ellipt. Deut. 7, 10 he will not delay (punishment) to him who hateth him.

2. Intrans. i. q. Kal, to stay, to delay, to linger Judg. 4, 28 why linger the paces of his chariots? Ps. 40, 13 **אֶל-אָחַר** delay not. 70, 6. Gen. 34, 19.

3. to stay long, to tarry late in or by any thing, with **עַל**, Prov. 23, 30 **מְאַחֲרִים** **מִן-הַיַּיִן** who tarry long at the wine, i. e. who drink till late in the night. Comp. Is. 5, 11. Ps. 127, 2.

Deriv. **אָחַר**—**אָחֲרָיִת**, and **אָחֲרִי**.

אָחֲרִי (Dag. forte impl.) f. **אָחֲרָה**, Plur. **אָחֲרִיִּם**, from an obsol. sing. **אָחֲרִי** with Kamets pure.

1. Adj. pr. after, hinder, following spec. next following, next, second (comp. *secundus* a sequendo.) Gen. 17, 21 **בַּשָּׁנָה הָאֲחֵרָה** in the next year, the following year. 1 K. 3, 22.—Hence genr. *another, other; alius, alia, aliud*; Gen. 4, 25, 8,

10, 12, 29, 19. al. sæp. Arab. **آخِر** id. Syr. **اٰخِر**, plur. **اٰخِرِين**, Chald. **אַחֲרִי**.—So **אֱלֹהִים אֲחֵרִים** other gods, i. e. idols, Deut. 6, 14, 7, 4. Jer. 1, 16, 7, 18. al. sæp. Sing. **אֶל אֲחֵר** Ex. 34, 14; without **אֶל** id. Is. 42, 8 **לֹא-אֶחָד יִכְבֹּדֵנִי** and my glory will I not give unto another god. 48, 11. Ps. 16, 4 **אַחֵר (אֲשֶׁר) מִיְיָ** who hasten to another god, i. e. away from the true God after idols.

2. *Aher*, pr. n. m. 1 Chr. 7, 12.

אָחֲרִי pr. after, the after part, hinder part, extremity. Hence

1. Adv. a) Of place, behind, in the back-ground. Gen. 22, 13 **וְהָיָה אֵיל אָחֲרַי** and lo! a ram in the back-ground, caught in a thicket by his horns. Abraham did not see the ram behind himself, as the Vulgate renders, and as it is usually taken; but in the distant part, the back-ground, of what lay before his eyes. [Yet he may naturally be supposed to have looked round on hearing the angel's voice.—T.] Nor is it necessary to read **אָחֲרִי**, with the Samar. Sept. Syr. and 42 Mss. b) Adv. of time, afterwards, then, Gen. 10, 18, 18, 5, 24, 55, 30, 21. al.

2. Prep. a) Of place, behind, Cant. 2, 9. Ex. 3, 1 behind the desert, back of it, i. e. on the west of the desert, see in **אָחֲרִי** no. 2. Also after, as **הָלַךְ אַחֲרַי** to go after, to follow any one, Gen. 37, 17. Job 31, 7. **מֵאַחֲרֵי** prægn. pr. from after, Ps. 78, 71 **עֲלִיתָ הָרִיבָאִי מֵאַחֲרֵי** from after the ewes he brought him, i. e. from following the ewes, from being a shepherd. b) Prep. of time, after, Gen. 9, 28. So **אַחֲרֵי הַדְּבָרִים הָאֵלֶּה** after these things, i. e. afterwards, a formula of transition, Gen. 15, 1, 22, 1. With infin. **אַחֲרֵי כֵן** after that, after, Num. 6, 19. pr. after so, i. e. after it had so happened, afterwards, Lev. 14, 36. Deut. 21, 13.

3. Conj. **אַחֲרֵי אֲשֶׁר** after that, Ez. 40, 1; and without **אֲשֶׁר**, Lev. 14, 43. Job 42, 7.

NOTE. Instead of the sing. אָהַר, the plur. אָהַרִים is far more frequently used; see below. With suffixes the plur. form is always used.

PLUR. אָהַרִים, only in constr. אָהַרִי, c. suff. אָהַרִי, אָהַרִיָּה, אָהַרִיָּהֶם, etc.

1. Subst. *the hinder parts*, 2 Sam. 2, 23 אָהַרִי הַחֲנִית *with the hinder end of the spear*.

2. Prep. a) Of place, *behind*, Judg. 18, 12 where it is i. q. *on the west of*, see in אָהַר no. 2. More freq. *after, behind* any one, Lev. 26, 33. 1 Sam. 14, 37. 2 K. 19, 21. אָהַרֵיהֶם (אָהַר) *those who go after them, their flatterers, parasites*, Ps. 49, 14. Hence, with verbs of going, *to follow*; also אָהַרֵי פ *to be after, to go after* any one, i. q. *to follow, to be on one's side*, Ex. 23, 2. 2 Sam. 2, 10. Comp. 1 K. 1, 7. Prov. 28, 23 מוֹדִיֵּת אָהַרֵי אָדָם *he that rebuketh a man after me* (i. e. after my precepts) *shall find favour*. b) Of time, *after*, Gen. 16, 13, 17, 8. With inf. *after that, after*, Gen. 5, 4.

3. Conj. אָהַרֵי אָשֶׁר *after that*, Deut. 24, 4. Josh. 9, 16. 23, 1; rarely with אָשֶׁר omitted, Lev. 25, 48. Once אָהַרֵי בְּאָשֶׁר Josh. 2, 7.

4. Conj. אָהַרֵיִן pr. *after so, after* it had so happened, i. e. *afterwards*, Gen. 6, 4. 15, 14. 23, 19. 25, 26. al. Comp. Syr. *عَلَاؤُكَ* and *عَلَاؤُكَ*. With אָשֶׁר added it becomes a conjunction, i. q. אָהַרֵי אָשֶׁר *after that*, like Lat. *posteaquam* for *postquam*, Deut. 24, 4. 2 Sam. 24, 10. In the later Hebrew we find also אָהַרֵי זֶה *after this, afterwards*, Job 42, 16. Ezra 9, 10. Comp. Chald. אָהַרֵי דִּנְהָ Dan. 2, 29, 45.

5. With other prepositions:

a) בְּאָהַרֵי, once אָהַרֵי מִן 1 Chr. 17, 7, pr. *from after, from behind*, from going or following after; chiefly used of those who abandon a person or party whom they have before followed, Num. 14, 43. Deut. 7, 4. 2 Sam. 20, 2. Also *at or on the back, behind, after*, (comp. מִן no. 3. h.) Josh. 8, 2. Ex. 14, 19. Jer. 9, 21.—Of time, *after*, Ecc. 10, 14; and in Neh. 4, 7 לְבָנֵי אָהַרֵי, in the same sense. Hence אָהַרֵי מִן pr. *after so, i. e. afterwards*, 2 Sam. 3, 28. 15, 1.

b) אֶל־אָהַרֵי *after*, with verbs of mo-

tion. 2 K. 9, 18 אֶל־אָהַרֵי כֹב *turn thee after me, behind me*, 2 Sam. 5, 23.

c) עַל־אָהַרֵי i. q. אָהַרֵי, Ez. 41, 15. Comp. עַל no. 3. b.

אָהַר Chald. plur. constr. אָהַרֵי, *after*, Dan. 2, 29; but by Hebraism. The pure Chaldee preposit. is בְּתֵר.

אָהַרֹן, fem. אָהַרְנָה, from אָהַר with the adj. ending יֹן.

1. *hinder, hindermost, latter*, opp. to *foremost, former*, (רִאשֹׁן) Gen. 33, 2. Ex. 4, 8. Deut. 24, 3. הַיָּם הָאָהַרֹן *the hinder sea*, i. e. western, the Mediterranean, Deut. 11, 24. 34, 2. Joel 2, 20.

2. *after, later, following*, as דּוֹר אָהַרֹן Ps. 48, 14. יוֹם אָהַרֹן *after time, future*, Prov. 31, 25. Is. 30, 8. Plur. אָהַרִים *those after, posterity*, Job 18, 20.

3. *the last, latest*, Neh. 8, 18. Is. 44, 6 I [Jehovah] *am the first, and I the last*. Job 19, 25.—Fem. אָהַרְנָה adv. *last, the last*, Dan. 11, 29. Also בְּאָהַרְנָה Deut. 13, 10. 1 K. 17, 13, and לְאָהַרְנָה Num. 2, 31. Ecc. 1, 11, *at last, last*.

אָהַרָה (for אָהַרְאָה, *after the brother*), Aharah, pr. n. 1 Chr. 8, 1.

אָהַרְהֵל (behind the breast-work sc. born) Aharhel, pr. n. m. 1 Chr. 4, 8.

אָהַרֵי Chald. constr. see אָהַר Chald.

אָהַרִי Chald. adj. fem. *another, alia*, Dan. 2, 39. 7, 5. 6; for the common אָהַרִי, the ה of the fem. gender being dropped by apocope, like רִאשִׁי for מְלֻכִּי, רִאשִׁי for מְלֻכִּי.

אָהַרִי Chald. adj. (fr. אָהַרֵי) Dan. 4, 5 גִּידֵי־אָהַרִי pr. *at the last, at last, at length*; the גִּיד being pleonastic, see גִּיד Chald. A. 2.—Keri אָהַרִי.

אָהַרִית f. (r. אָהַר) 1. *the last or extreme part, uttermost part*, Ps. 139, 9.—Often of time: a) *the end of a period*, Deut. 11, 12; *the end, event* of any course of things, *latter state, final lot*, Job 8, 7. 42, 12. Prov. 5, 4 אֲחֵרֶתָהּ מֶרֶחַ *her end is bitter*, i. e. the final lot of those whom the adulteress seduces; comp. 23, 32. Sometimes of a happy end or result, Prov. 23, 18. 24, 14. b) *after-time, the future*, espec. in the prophetic formula הַיָּמִים הָאֲחֵרִים *in future time, in the last days*, Is. 2, 2. Gen. 49, 1. Mic. 4, 1. Num. 24, 14. Dan. 10, 14.

2. Concr. *those who come after, descendants, posterity*, Ps. 109, 13. Am. 4, 2. 9, 1. Dan. 11, 4.

אַחֲרֵיהֶם Chald. f. i. q. Heb. אַחֲרֵיהֶם no. 1. b. Dan. 2, 28.

אַחֲרֵי Chald. adj. *another, alius*, Dan. 2, 11.

אַחֲרֵיָּהּ adv. (r. אָחֵר) *backwards*, Gen. 9, 23. 1 Sam. 4, 18. Comp. אָחֵר.

אַחֲשֵׁרִים m. plur. Esth. 3, 12. 8, 9. 9, 3. Ezra 8, 36. *satraps, the governors or viceroys of the large provinces among the ancient Persians, possessing both civil and military power, and being in the provinces the representatives of the sovereign, whose state and splendour they also rivalled. Single parts or subdivisions of these provinces were under procurators or prefects. פְּהִיּוֹת*; the satraps governed only whole provinces. See Brisson de regio Pers. principatu I. § 168. Heeren Ideen T. I. p. 489 sq. ed. 4.—The genuine form of this name, which has lately been found in the inscriptions of ancient India, is *kšatrapa* i. e. warrior of the host; see Benfey in Gött. Gel. Anz. 1839. p. 805 sq. Lassen Zeitschr. f. d. Morgenl. III. p. 161. To this harsher form corresponds the Greek *ἑσπαράτης, ἑσπαράτης*, (Boeckh Corp. Inscr. no. 2691. c.) whence arose by degrees the softer *σατράπης*. The ך is appended. Comp. אַחֲשֵׁרִים.

אַחֲשֵׁרִים Chald. m. plur. i. q. Heb. Dan. 3, 2. 3. 27. 6, 2. 3.

אַחֲשֵׁרִי Ahasuerus, the Hebrew form of the name *Xerxes*, as it would seem. It is found Esth. 1, 1, and often in this book; also Ezra 4, 6, where the order of time would require it to be understood of Cambyses; and further in Dan. 9, 1, where it stands for Astyages, the father of Darius the Mede. The true native orthography of the name *Xerxes* has recently been brought to light from the cuneiform inscriptions; where it is written *kh-sh-y-ā-r-sh-ā*, which seems to correspond to the modern Persian *شیرشاه* i. e. *lion-king*; since it is certain that for the softer pronunciation of *s* and *sh*, as uttered by the modern Persians, the ancient Persians had far harsh-

er sounds, as in the words *khshayathiya* i. q. *Shah* king. *khshatrap* i. q. *Satrap*. From this ancient harsher form, the Hebrews, by prefixing their prosthetic Aleph, made אַחֲשֵׁרִי *Ahashcerosh*, and the Greeks *Ξέρξης*. See St. Martin in Journal Asiatique III. p. 85. Champollion Précis du Système hiéroglyphique, Tableau général. Tab. 7. 2. p. 24. Lassen üb. d. Keilschrift p. 165; also in Zeitschr. f. Kunde des Morgenl. VI. p. 124 sq.

אַחֲשֵׁרִי Esth. 10, 1 in Chethib, for אַחֲשֵׁרִי.

אַחֲשֵׁרִי (prob. mule-driver, a name of Persian origin, see next art.) pr. n. m. *Ahashtari*, 1 Chr. 4, 6.

אַחֲשֵׁרִים plur. m. *mules*, Pers. استار *estār, استر ester*, a mule, Sanscr. *aṣṭatara*. Esth. 8, 10, where it is rendered definite by the addition *sons of mares*.—The ך is appended, as in אַחֲשֵׁרִים.

אַחֵר see אָחֵר.

אַחֵר subst. m. (r. אָחֵר) 1. *a gentle sound, murmur, whisper*, and plur. אָחֵרִים concr. *mutterers, whisperers*, i. e. νεκρομάντις, necromancers, ventriloquists, imitating artificially the supposed murmur or thin voice of the shades or manes, Is. 19, 3. See under אָחֵר.

2. *a going softly, gentle motion*; whence often adverbially, אָחֵר, אָחֵר, אָחֵר, *softly, gently, slowly*, e. g. of the still slow gait of a mourner, 1 K. 21, 27; of water gently flowing, Is. 8, 6. So אָחֵר pr. in my slow gait, *slowly*, at my convenience, Gen. 33, 14.—Also of the manner of acting and speaking; 2 Sam. 18, 5 אָחֵר לִי (deal) *gently with the young man for my sake!* Job 15, 11 אָחֵר עִמָּךְ *and words gently (spoken) towards thee*.

* אָחֵר a root not in use; Arab. *to be fast, firm*; Conj. II, to make fast, to confirm.—Hence

אָחֵר m. *the southern buckthorn, Christ's thorn, Rhamnus palustris* Linn. so called from the firmness of its roots, Judg. 9, 14.

15. Ps. 58, 10. Arab. أَطَدَ, i. q. the more usual عَرَجَ.

אָחֵר m. (by Syriasm for אָחֵר, r. אָחֵר) *thread, yarn, of linen or cotton*; in Chald.

sinew, string. Once Prov. 7, 16 *tapes-try, coverings, of Egyptian yarn*, which was distinguished for its firmness and beauty. Comp. Celsii Hierob. I. 89 sq. A. Schultens compares Gr. ὀθόρη, ὀθό-
νον, linen cloth.

* **אָט** a root not in use. 1. i. q. **אָט** to utter a gentle sound, to murmur, spoken of the sighing of the camel when weary; also of the rumbling of the bowels when one is hungry, *ῥυζέω*. See Comment. on Is. 19, 3.

2. to go softly, gently, see **אָט** no. 2.

* **אָט** to shut, to close, to stop, e. g. the mouth, the ears, Prov. 17, 28, 21, 13. **חַלְיוֹת אָטוּר** Ez. 40, 16. 41, 16. 26, *windows closed*, sc. with bars or lattices, which being let into the walls or beams could not be opened and shut at pleasure. Sept. *θυρίδες; διακλωταί*, Symm. *τοξιναι*. Comp. 1 K. 6, 4. Kindr. is Arab.

אָט to cover a window with a curtain.

HIPH. id. Ps. 58, 5.

* **אָט** obsol. root, perh. to bind, to bind together, kindr. with **אָט**. Arab. **أَصَنَ** tent-cords.—Hence **אָט**.

* **אָט** fut. **אָט**, to shut, to close, once Ps. 69, 16. Arab. **أَطَر** to shut in, to enclose. Kindred roots are **אָט**, **אָט**.—Hence the two following:

אָט (shut up, bound, perh. dumb) *Ater*, pr. n. m. a) Ezra 2, 16. Neh. 7, 21. b) Ezra 2, 42. Neh. 7, 45.

אָט m. adj. (r. **אָט**) shut up, bound, i. e. impeded. Judg. 3, 15. 20, 16 **אָט יְד יְמִינִי** impeded as to his right hand, i. e. who cannot use the right hand freely, and hence i. q. *left-handed*. Arab.

אָט Conj. V, to be impeded; comp. **عقد** to bind, to tie, transferred also to the tongue, like Engl. tongue-tied.

* **אָ**, constr. **אָ** 1. Interrog. adverb, where? c. suff. **אָ** where art thou? Gen. 3, 9. **אָ** where is he? Ex. 2, 20. **אָ** where are they? Is. 19, 12. More freq. with He parag. **אָ** q. v.—This particle seems to have arisen by dropping the Nun from **אָנ** II. (q. v. in **אָנ** whence?) and this again seems to have

been originally the same as the negative **אָ** I; just as many other negative words have also passed over to an interrogative power; comp. Lat. *ne*, Germ. *nicht wahr?* Engl. *not so?* Hence **אָ** pr. *he is not there*, not present, i. q. **אָנ**, comp. Job 14, 10; and interrog. *is he not there?* q. d. *where is he?* In this way **אָ** no. I and II become closely related. Comp. Heb. Gram. § 150. no. 1 ult. In

Arabic **أَي** has passed over into an interrog. pron. *who?* f. **أَيَّة**; and the same also is Eth. **አ.የ.** Comp. Germ. *wo?* Engl. *who?*

2. As a mere sign of interrogation, put before adverbs and pronouns in order to give them an interrogative power; just as **אָ** gives them a relative sense. Comp. Germ. *wovon?* for *von welchem?* Engl. *wherefore?* i. q. *for what?* Hence a) **אָ**, *which? what?* but always with reference to place (except in Ecc. 11, 6), 1 K. 13, 12 **אָ הַדֶּרֶךְ הַזֶּה** *what way went he?* (Or perh. i. q. Lat. *ubi viæ?* *quorsum viæ?* see under **אָ** in lett. b.) 2 K. 3, 8. 2 Chr. 18, 23. Job 38, 24. Also without interrogation, Jer. 6, 16. Ecc. 11, 6. Elsewhere i. q. *where?* (from **אָ** here,) Job 28, 12. Esth. 7, 5. Sometimes written in one word, **אָי**, q. v. b) **אָ** from what? whence? (from **אָ** thence.) Gen. 16, 8. 1 Sam. 30, 13. Jon. 1, 8 **אָ אַתָּה** *what people art thou?* 2 Sam. 15, 2 **אָ** *from what city art thou?* strictly Lat. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. 1. 170 *πόθεν ἄρθρον*. c) **אָ** *wherefore? why?* from **אָ** therefore, Jer. 5, 7.

NOTE. With certain other particles **אָ** is joined more closely, so as to coalesce with them into one word, as **אָי**, **אָי**, **אָי**. q. v. The same use of this particle is found in Syr. **أَيَّ** in what way? how? **أَيَّ** whence? **أَيَّ** who? Chald. **אָי** who then? **אָי** id. Eth. **አ.የ.** where? how?—In Prov. 31, 4 Keri **אָי** *render: nor for princes* [to say], *Where is strong drink?* See in **אָ** no. 1.

I. **אָ** contr. for **אָי**, (as **אָי** for **אָי**, **אָי** for **אָי**, comp. Lehrs. p. 510,) m. perhaps

fem. Is. 23, 2; plur. אַיִם, once אַיִן Ez. 26, 18. R. אִיָּה I.

1. Pr. *habitable ground, dry land*, opp. to water, the sea, rivers; see the root no. 1. Is. 42, 15 נְהַרְוּהָ לְאִיִּים *I will make the rivers dry lands*; comp. 43, 19, 50, 2. Hence

2. *terra maritima*, land adjacent to the sea, *sea-coast*, whether on the shore of the main land, or an island; like the East-Indian *Dvipa*, which signifies both coast and island. Spec. a) *the coast, the sea-coast*, Is. 20, 6. 23, 2. 6. Ez. 27, 7 אֶלְיָשָׁה אֵיִי *the coast of Elishah*, i. e. of Peloponnesus or Greece. b) *an island*, Jer. 47, 4 אֵיִי בְּצִפְתּוֹר *the isle of Caphtor*, i. e. Crete. 27, 6. Jer. 2, 10; comp. Esth. 10, 1, where אֵיִי הָיִים are put in antith. with the main land, continent. c) Plur. אֵיִים very often for *coasts, maritime regions*, espec. *beyond sea*, as in Jer. 25, 22 is added by way of epexegesis הָיִים אֲשֶׁר בְּעֵבֶר הָיִים. Hence genr. of *coasts and islands* far remote, Is. 24, 15. 40, 15. 41, 1. 5. 42, 4. 10. 12. 49, 1. 51, 5; espec. those of the Mediterranean Ps. 72, 10. Dan. 11, 18, which also are called more definitely אֵיִי הָיִים Is. 11, 11, and אֵיִי הַיָּם Gen. 10, 5. Zeph. 2, 11.—In Ez. 27, 15 the Indian Archipelago is to be understood.

II. אֵיִי contr. for אֵיִי (r. אִיָּה II, see in אֵי I) pr. *a howling, wailing cry*. Hence

1. Concr. *the howler*, i. e. *the jackal*, Arab. ابن آوى, piur. بنات آوى, son, daughters of howling, Pers. شغال, whence Germ. *Schakal*, Engl. *jackal*. So called from its nocturnal cry or howl, which resembles the scream of a child. Damiri ap. Bochart. Hieroz. I. p. 843. Found only in plur. אֵיִים, Is. 13, 22. 34, 14.

2. Interj. i. q. אֵיִי *ah! alas! wo! c.* dat. Ecc. 10, 16. 4, 10 לוֹי אֵיִי, which several edit. read in one word, וְלוֹי אֵיִי *wo to him!*

III. אֵיִי adv. *not, non*, found Job 22, 30, and in the pr. names אֵיִי־בֹדִי (inglorious) *Ichabod* 1 Sam. 4, 21, and אֵיִי־בֶל *Jezabel*. It is much more freq. in Rabbinic, espec. as prefixed to adjective forms with a privative signification, like Engl. *in, un*, in the same usage; and also in

Ethiopic, where אֵיִי is prefixed also to verbs. It is doubtless an abridged form from אֵיִי, see r. אֵיִי; like the Greek and Sanscr. *a* priv. from *an*.

אֵיִי־בֹדִי (inglorious) *Ichabod*, pr. n. 1 Sam. 4, 21. See in אֵיִי III.

* אֵיִי־בֹדִי *to be an adversary, enemy, to any one; to persecute, to hate*. The primary idea is prob. to be sought in *breathing, blowing, puffing* at or upon any one, which is often referred to anger and hatred, Germ. *anschnauben*. Kindred is אֵיִי־בֹדִי, in which the idea of *breathing after* passes over into that of desire and love. The finite verb occurs only once, Ex. 23, 22; but very freq. is Part. אֵיִי־בֹדִי as subst. *an adversary, enemy*, Gen. 22, 17. 49, 8. al. Sometimes it retains the construction of a participle, 1 Sam. 18, 29 אֵיִי־בֹדִי דָּוִד *an enemy to David*. —Fem. אֵיִי־בֹדִי collect. *enemies*, Mic. 7, 8. 10. Comp. Lehrs. p. 477.

Deriv. אֵיִי־בֹדִי, and

אֵיִי־בֹדִי f. (contr. for אֵיִי־בֹדִי, as אֵיִי־בֹדִי for אֵיִי־בֹדִי) *enmity, hostility*, Gen. 3, 15. Num. 35, 21.

אֵיִי־בֹדִי m. pr. *a load, burden*, by which one is oppressed, crushed; from r. אֵיִי no. 2. Hence

1. *misfortune, calamity*, Ps. 18, 19. Job 21, 30.

2. *destruction, ruin*, Job 18, 12. 21, 17. 30, 12. אֵיִי־בֹדִי אל *destruction from God*, Job 31, 23.

אֵיִי־בֹדִי f. (for אֵיִי־בֹדִי, r. אֵיִי־בֹדִי II) pr. *cry, clamour*; hence

1. As the name of a *clamorous bird* of prey, unclean, Lev. 11, 14. Deut. 14, 13; also keen-sighted, Job 28, 7. Sept. and Vulg. sometimes *vulture*, sometimes *kite*. The opinion of Bochart is not improbable. Hieroz. II. p. 193 sq. that it is the species of *falcon* called by the Arabs *يُوغُو* *yūgu*, i. e. *falco aesalon*, called also *smürle, emerillon*, Engl. *merlin*. Or perhaps the Heb. word is a general term for *hawk, falcon*, etc. whence in Lev. and Deut. II. cc. is added *לְמִינֵהָ*.

2. *Ajah*, pr. n. m. a) Gen. 36, 24. b) 2 Sam. 3, 7. 21, 8.

אֵיִי־בֹדִי i. q. אֵיִי *where?* with הֵן parag. as אֵיִי־בֹדִי from הֵן, Gen. 3, 9. 18, 9. al. Also

without interrogation, Job 15. 23 *he wandereth about for bread*, אִיָּה where-ever it may be.

אִיב pr. n. *Job*, an Arab of Uz or Ausitis, distinguished for wealth and also for piety and virtue, but tried of God with the heaviest calamities. Besides the book of Job, he is also mentioned in Ez. 14. 14. 20. Sept. *ἰωβ*, Arab. *أَيُّوب*. The name signifies pr. *one persecuted*, from r. אָב, as *יָבִיד* one born, from יָדָה; and refers to the calamities by which he was afflicted.—Others render it: *serio resipiscens*, i. q. Arab. *أَوَّاب*, from r. אָוַב, *آب*, to return, to convert, comp. Cor. Sur. 38. 40–44; but see against this, Thesaur. Ling. Heb. p. 81. col. 1.

אִיבָה f. (pr. non-cohabited, i. e. *ἀλοζος* Plat. p. 249. B, Lat. *intacta*, chaste, comp. *Agnes*; an appropriate female name, and not to be estimated from the character and conduct of Ahab's queen;) *Jezebel*, *Isabella*, pr. n. of a notorious woman, the daughter of Ethbaal king of Tyre, and wife of Ahab king of Israel, infamous for her idolatry and cruel persecution of the prophets. 1 K. 16, 31. 18, 4. 13. 21, 5 sq. 2 K. 9, 7 sq.

אִיָּה *where?* Job 38, 19. 24. Compounded from the interrog. part. אִי, אִי q. v. no. 2, and אִי here.

אִיָּה *how?* apoc. from אִיבָה, Gen. 26, 9. Without interrogation, Ruth 3, 18. 2 K. 17, 28.—Often as an exclamation of pain or grief, *how!* Ps. 73, 19. Is. 14, 4. Ecc. 2, 16.

אִיָּה from אִי no. 2, and אִי i. q. אִי so, here.

1. *how?* in what way? Deut. 1, 12. Without interrogation, Deut. 12, 30.

2. *where?* Cant. 1, 7.

3. Often as an exclamation of pain or grief, *how!* like אִיָּה, Is. 1, 21. Lam. 1, 1.

אִיָּה (id.) *where*, not interrogative, once 2 K. 6, 13, where Keri has אִיָּה id.

אִיבָה (*Milēl*) *how?* Cant. 5, 3. Esth. 8, 6. From אִי and אִיבָה i. q. אִי, so.

אִי see r. אִי.

אִי m. 1. *a ram*, so called from his twisted horns, q. d. rolled up; see r. אִי.

4*

Gen. 15, 9. Plur. אִיָּים Ex. 25, 5, and אִיָּים Job 42, 8.—Hence intens. אִיָּים q. v.

2. A term of architecture, referring, as it would seem, to a *projection* in a lateral wall, serving as a *post* or *column*, i. e. *a pilaster*; either from r. אִי no. 3, or like Lat. *aries*, *capreolus*, Germ. *Bock*, used for a *buttress*. 1 K. 6, 31. Ez. 41, 3. Plur. אִיָּים, Ez. 41, 1. 40, 10. 14, 16. 38; comp. v. 26. 31. 34. 37. The ancient versions render it sometimes *posts*, sometimes *columns*. See Boettcher's Proben alttestamtl. Schrifterkl. p. 302.

אִי m. *a stag, hart, male deer*, Deut. 12, 15. 14, 5. Is. 35, 6. Plur. אִיָּים Cant. 2, 9. 17. Always masc. but in Ps. 42, 2 joined with a fem. in the manner of comm. gen. thus denoting *a hind*, which elsewhere has the specific name אִיָּה,

אִיָּה. Chald. and Syr. id. Arab. *إيّل* wild goat, mountain-goat, chamois. Eth.

אִיָּה, by which orthography the affinity of the roots אִי and אִי is distinctly confirmed.—As to the etymology. אִיָּה is a sort of intensive of אִי therefore pr. *a large ram* or *buck*, and אִיָּה *a large she-goat* or the like. Indeed the Hebrews would seem to have called all the various species of deer and antelopes, which in part are furnished with twisted horns like the ram, by the general name of *large rams* or *wild rams*; just as the Germans call the same animals *Bergziegen*, *wilde Ziegen*, and the Latins *caprea*, from their general resemblance to a goat, *capra*. Sept. every where *ἐλαφος*.

אִי m. *strength, might*, once Ps. 88, 5. R. אִי no. 2.

אִי m. (r. אִי) plur. אִיָּים, pr. *strong, stout, mighty*.

1. Plur. *the mighty, the powerful, the nobles* of a state, city, Ex. 15, 15. Ez. 17, 13. 2 K. 24, 15 Keri.

2. *a strong, stout, mighty tree*, like *δρῦς*, spec. the oak, *terebinth*, and sometimes also the palm, i. q. אִיָּה, אִיָּה, which is more usual. Sing. once Gen. 14, 6 in the pr. n. אִיָּה פֶּאֶרֶן, Sept. *τερέβινθος τῆς Φαράν*. Plur. אִיָּים, אִיָּים Is. 1, 29. 57, 5. 61, 3.

אִיָּה f. *a hind*, female deer, and perh. also *caprea*, *wild she-goat*, these two ani-

mals being hardly distinguished in the common usage of the Hebrew. Gen. 49, 21. Plur. אֵלִים constr. אֵלִים 2 Sam. 22, 34. Cant. 2, 7. See in masc. אֵל.

אֵלֹן (from אֵל, q. d. *Deerfield*, from the number of deer.) *Ajalon*, pr. n. a) A Levitical city in the tribe of Dan, Josh. 10, 12, 19, 42, 21, 24. Judg. 1, 35. See Bibl. Res. in Palest. III. p. 63. b) A city in Zebulun, Judg. 12, 12.

אֵלֹן (an oak. see אֵלֹן) *Elon*, pr. n.

1. A city in Dan, Josh. 19, 43. 1 K. 4, 9.

2. Of several men: a) Gen. 26, 34, 36, 2. b) Gen. 46, 14. c) Judg. 12, 11.

אֵילֹת (trees, a grove, perh. palm-grove, see under אֵלָה) 1 K. 9, 26. 2 K. 16, 6, also אֵילֹת (for אֵילֹת Leherg. p. 467, and that collect. for אֵילֹת) Deut. 2, 8. 2 K. 14, 22. 16, 6 bis, *Eloth, Elath*, pr. n. of a city of Idumea on the eastern gulf of the Red Sea, which is called from it Sinus Ælanites, or Elanitic Gulf. The Edomites being subdued, 2 Sam. 8, 14, David took possession of it, and after him Solomon, whose fleet sailed hence to Ophir, 1 K. 9, 26. It was again recovered by the Idumeans; and once more subdued by Uzziah king of Judah, 2 K. 14, 22; but Rezin king of Syria took it at length from the Jews, who seem never again to have recovered it, 2 K. 16, 6. Josephus calls it *Ἰλάνη*, Ptolemy *Ἰλανά*, Pliny *Ælana* H. N. 6. 32 or 38. See Relandi *Palæst.* p. 217, 554 sq. Le Quien *Oriens Christ.* T. III. p. 758. By Arabian writers it is called *أَيْلَة Aileh, Ailat*. The ruins of the former city are still visible near to the fortress of 'Akabab, on the N. W. Ruppell's *Reisen*, p. 248 seq. Frankf. 1829. Bibl. Res. in Palest. I. p. 241 sq.

אֵלֹת f. i. q. אֵל pr. *strength, might*, then *help*, Ps. 22, 20. R. אֵל no. 2.

אֵלִים plur. אֵלִים and אֵלִים, an architectural term, which the Sept. Vulg. and Targums make i. q. אֵלִים *porch*; from which however it is manifestly distinguished, Ez. 40, 7 sq. The אֵלִים were carried round an edifice, and are usually mentioned along with the אֵלִים;

see Ez. 40, 16, 22, 26, 29. Comp. Boettcher *Proben*, p. 319.

אֵלִים (trees, perh. palm-trees) *Elim*, pr. n. of a station of the Israelites in the desert, the second after leaving Egypt, with twelve fountains and seventy palm-trees, Ex. 15, 27, 16, 1. Num. 33, 9. With He loc. אֵלִים Ex. 15, 27.—Geographers rightly assume the place of Elim in the Wady Ghüründel, a valley of that region; see Bibl. Res. in Palest. I. p. 100, 105.

אֵלִין Chald. m. *a tree*, Dan. 4, 7, 8 sq. Syr. ܐܠܝܢ id. It corresponds to Heb. אֵלִין; but the Chaldee word is used in a wider sense.

אֵלִים see in אֵלִים.

אֵלִים f. i. q. אֵלִים (to which it is also st. constr.) *a hind*, as a term of endearment towards a female. Prov. 5, 19.—More difficult of explanation is it in the inscription of Ps. 22 אֵלִים הַשָּׁחַר upon (according to) *the hind of the dawn*. These words seem to be the name of some other poem or song to the measure of which this Psalm was to be sung or chanted; comp. אֵלִים 2 Sam. 1, 18. The phrase *hind of the dawn* prob. stands for the morning sun scattering his first rays upon the earth; just as the Arabian poets call the rising sun *the gazelle*, comparing his rays with the horns of that animal; comp. אֵלִים lett. e. See Schultens ad Job. p. 1193; ad Har. Cons. V p. 163.

* אֵלִים obsol. root, Chald. and Talmud. אֵלִים, *to terrify*. The primary idea seems to be *to strike dumb*; comp. r. אֵלִים; perh. also אֵלִים q. v.—Hence the two following:

אֵלִים adj. f. אֵלִים, *terrible, formidable*, Hab. 1, 7. Cant. 6, 4, 10.

אֵלִים and אֵלִים f. (for אֵלִים) *terror, dread*, Deut. 32, 25. With genit. of that which inspires terror; Prov. 20, 2 אֵלִים *the dread of a king*, which one feels before him. Job 33, 7 אֵלִים *the terror of me*, i. e. which I inspire. With He parag. אֵלִים Ex. 15, 16. Plur. אֵלִים Ps. 55, 5.

PLUR. אֵלִים 1. *terrors*, Ps. 88, 16.

2. *idols* Jer. 50, 38, so called from the terror with which they inspire their worshippers. Comp. אֵלִים.

3. *Emim*, pr. n. of an ancient people who originally inhabited the land of Moab, Gen. 14, 5. Deut. 2, 11.

* **אין** obsol. root, i. q. **אין** q. v. Hence

I. **אין** constr. **אין**, pr. subst. *nothing, nothingness*. Is. 40, 23 **לֹא יָבִיאוּ רִצְיָנִים לְאֵין** *who bringeth princes to nothing*. Hence adverbially:

1. *nothing, nought*, usually including the idea of the subst. verb *to be*, e. g. 1 K. 8, 9 **אֵין בְּאֵרוֹן רַק שְׁנֵי לְחֹת הָאֲבָנִים** *nothing was in the ark save the two tables of stone*. Ps. 19, 7. Ex. 22, 2. So 2 Sam. 19, 7 **אֵין לָהּ שָׂרִים וְגַבְרִים** *nought to thee are princes and servants*.

2. *no, not*, including the idea of the subst. verb, *there is not, was not; there are not, were not*, etc. i. q. **לֹא**. Arab.

לֵאִס, Aram. **לֵאִס**, **לֵאִס**, **לֵאִס**. Num. 14, 42 **כִּי אֵין יְהוָה בְּקִרְבָּכֶם** *for Jehovah is not among you*. Judg. 21, 25 **אֵין מֶלֶךְ בְּיִשְׂרָאֵל** *there was no king in Israel*. Gen. 37, 29 **אֵין יוֹסֵף בַּבּוֹר** *Joseph was not in the cistern*. Ps. 10, 4. Ex. 12, 30. Lev. 13, 31. In the same phrases where **יֵשׁ** is said affirmatively, **אֵין** is also used negatively, as **אֵין לֵאֵל יְדִיד** Gen. 31, 29, and **אֵין לֵאֵל יְדִיד** Neh. 5, 5. Further: a) Where the subject of a sentence is a personal pronoun, this latter is often appended as a suffix to the word **אֵין**; e. g. **אֵינִי** *I am not*, etc. **אַתָּה אֵינְךָ** *thou art not*, etc. **אֵינִי, אֵינְךָ**, and also with plur. form (as if from **אֵינִים**), **אֵינֵנוּ, אֵינֵיכֶם**, Ps. 59, 14. 73, 5. b) The substantive verb being implied in this negative particle, as above, the latter is almost always joined with a participle; e. g. Dan. 8, 5 **וְאֵין נֹגֵשׁ** *and touched not the ground*, i. q. **לֹא נֹגֵשׁ**. Esth. 3, 8. 7, 4. Ezra 3, 13. Ex. 5, 16 **אֵין תֶּבֶן תִּתֵּן** *straw there is none given*, i. q. **לֹא תִתֵּן**. It often in this way forms a periphrasis for *no one, none, nemo*, Josh. 6, 1 **אֵין יוֹצֵא וְאֵין בָּא** *none went out, and none came in*. Lev. 26, 6. Is. 5, 29. Rarely joined with a finite verb, Ex. 3, 2. Ecc. 8, 11. Jer. 38, 5 **כִּי אֵין הַמֶּלֶךְ יוֹכֵל** *for the king cannot do any thing against you*. Job 35, 15; and so with the particle **יֵשׁ**, Ps. 135, 17 **אֵין**

יֵשׁ רֵיחַ בְּפִיהֶם *nor is there any breath in their mouth*. In both these passages **לֹא** would be more correct. In like manner the modern Arabs write **لَيْسَ** for **لَا**. c) **אֵין לִי** *there is not to me*, i. e. *I have not, I had not*, etc. Lev. 11, 10. 1 Sam. 1, 2. So Arab. **لَيْسَ لِي**. Before an infin. it is often i. q. *non licet, it is not lawful, not permitted*, like **אֵין לִי** for **אֵין לִי**, and Arab. **لَيْسَ لِي** *est mihi* for *licet mihi*, Cor. 4, 94. ib. 10, 100. So Esth. 4, 2 **אֵין לְבֹא** *it is not lawful to enter*, none might enter. Ruth 4, 4. Ps. 40, 6 **אֵין צֶרֶף אֵלַיָּה** *there is nothing to compare unto thee*, i. e. *nothing which can rightly be compared*, where **צֶרֶף** is poetic for **לִצְרֹף**. d) Joined with various words: **אֵין אִישׁ** *there is no man*, Gen. 31, 50. Ex. 2, 12. **אֵין דָּבָר** Ex. 5, 11, and **אֵין מְאֻמָּה** 1 K. 18, 43, *there is not any thing*. **אֵין כֹּל** *there is nothing at all*, Ecc. 1, 9.

3. As **יֵשׁ** is sometimes i. q. *to be present, to be here or at hand*, so **אֵין** is *not to be present, not to be here or at hand*, etc. Fr. *il n'y a pas*. Num. 21, 5 **אֵין מִן הַמָּדִינָה** *for there is no bread here, nor water*. 1 Sam. 9, 4. 10, 14 *and we saw אֵין כִּי הָיוּ שָׁמָּה* *that they were nowhere*. Gen. 2, 5. Num. 20, 5. Gen. 5, 24 of Enoch: **וְאֵין אֵין לֵאֵל יְדִיד** 1 K. 20, 40 **לֹא יְהוּא אֵין** *lo! he was not*, i. e. *he was gone*. So of death, Ps. 39, 14.

4. Sometimes it may be rendered *without*, i. q. **בְּאֵין**; but the examples strictly fall back under no. 2; e. g. Joel 1, 6 *strong and without number*, pr. 'and there is no number.' Deut. 32, 4.

5. With prefixes: a) **בְּאֵין** pr. *in not*, in there not being; in defect of: α) i. q. 'when there was not,' Prov. 8, 24 **בְּאֵין הַהוֹמִיּוֹת** *when there were no deeps*, i. e. before the floods were yet created; comp. **בְּתִרְסָם**. β) Often i. q. **בְּלֹא**, *without*, Ez. 38, 11 **בְּאֵין חוֹמָה** *without a wall*. Prov. 5, 23. 11, 14.

b) **בְּאֵין** *as nothing, nothing wanting*, i. e. *almost, well-nigh*, Ps. 73, 2. Comp. **בְּמִצֵּט** *little wanting*, i. e. *almost*; see **מִצֵּט**.

c) **לְאֵין** α) For **לְאִישׁ אֵין** *to whom there is no, nothing*, Is. 40, 29. Neh. 8, 10. β) For **לְאֵין הָיָה** *so that there should be no*, etc. Ezra 9, 14.

d) **מֵאֵין** pr. *from there being no*, i. q.

אין, but intensive, *none, not one*; see on this idiom in מן 1. b. Jer. 10, 6. 7. 30, 7. So מֵאֵין יוֹשֵׁב i. q. אין יוֹשֵׁב, Is. 5, 9, 6, 11. 50, 2.

NOTE. The absol. form אין stands only at the end of a clause; while the constr. אֵין everywhere depends on something following; e. g. Num. 20, 5 מֵיִם אֵין *there is no water*, for which might also be said מֵיִם אֵין.

II. אֵין adv. of interrog. *where?* Arab.

מֵאֵין; found only with מן prefixed, מֵאֵין whence? Gen. 29, 4. Nah. 3, 7. al.—Originally this was the same with the negat. אֵין I, and passed over into the interrogative sense; hence by apoc. אֵי, אֵי, אֵי III. See in אֵי no. 1. Heb. Gram. § 150. 1. fin.

אֵין 1 Sam. 21, 9, i. q. אֵין, but interrogatively for הֵאֵין.

אֵין־עָזֹר see אֵין־עָזֹר.

אֵפֶה, rarely אֶפֶה, f. *an ephah*, a measure of grain, containing three seahs. סָאָה, or ten omers, טָמָר, Ex. 16, 36. According to Josephus, Ant. 8. 2. 9, the ephah contained 72 sextarii, equal to the Attic (liquid) metretes, or 1993.95 Paris cubic inches, about $1\frac{1}{8}$ bush. English; see Boeckh Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony; so that there is doubtless an error in another passage of Josephus, Ant. 15. 9. 2, where the ephah seems to be equal to 96 sextarii, or the Attic medimnus. 1 Sam. 17, 17. Zech. 5, 6 sq. Judg. 6, 19. Ruth 2, 17. Also אֵפֶה וְאֵפֶה *a double ephah*, one just, the other false. Prov. 20, 10. Deut. 25, 14. Am. 8, 5.—The origin of this word is to be sought in the Egyptian language; where the Heb. אֵפֶה corresponds to מִזְזֵא measure, spec. of corn, modius, from r. מִזְזֵא, מִזְזֵא, to number; whence Sept. *οἰζι*, Arab. *وَيْج*, an Egyptian measure. See Rüdiger in Allg. Encyclop. art. *Epha*. Thes. Ling. Heb. in Append.

אֵפֶה (from אֵי and פֹּה here) *where?* Is. 49, 21. Ruth 2, 19; *how?* what kind of? Judg. 8, 18. In an indirect inquiry, Jer. 36, 19.

אֵפֶה i. q. אֶפֶה, q. v.

* אֵישׁ, c. suff. אֵישׁ, אֵישׁ, אֵישׁ; Plur. אֵישִׁים only thrice, Ps. 141, 4. Prov. 8, 4. Is. 53, 3; instead of which the common usage has substituted אֲנָשִׁים (from obsol. sing. אֲנָשׁ), constr. אֲנָשִׁי, c. suff. אֲנָשִׁיהֶם; also as periphrastic plur. אֵישׁ בְּיָמֵי אֵישׁ, comp. no. 6.

1. *a man*. Spec. a) *a male*, opp. to a female; Gen. 4, 1 *I have gotten a man with the Lord*, i. e. a man-child. 1 Sam. 1, 11. So even of brutes, Gen. 7, 2; comp. 1, 27. 6, 19. So Lat. *vir* of beasts, Virg. Eclog. 7, 7. b) *a husband*, opp. to a wife, Ruth 1, 11. Gen. 3, 6. 29, 32. 34. With suff. אֲנָשִׁינוּ *our men*, i. e. our husbands, Jer. 44, 19. So Gr. *ἀνὴρ* Il. 18. 291; Lat. *vir* Hor. Sat. 1. 2. 127. c) As opp. to an old man, *one of manly age, vigour*, 1 Sam. 2, 33. d) Emphat. of *manliness*, warlike valour, comp. Hithpa. below. 1 Sam. 4, 9 הִתְהַזְקוּ וְהִיִּי לְאֲנָשִׁים *be strong, and be ye men!* 1 K. 2, 2. Comp. Hom. *καὶ τὸν ἀνδρῶτα τε θῆῶτα τε*. Opp. to beasts, Ex. 11, 7 Gen. 49, 6. f) Joined in apposition with other substantives, as אֵישׁ כֹּהֵן *a man a eunuch* i. e. a eunuch Jer. 38, 7; אֵישׁ כֹּהֵן *a priest* Lev. 21, 9; espec. with gentile names, e. g. אֵישׁ כְּנָעִי *a Hebrew* Gen. 39, 14. Comp. Gr. *ἄνδρες Γαλιλαῖοι, ἄνδρες Ἰερουσαλῆμ*, Acts 1, 11. 3, 12. g) With genit. of a city, land, people, it denotes *a citizen, inhabitant*, etc. e. g. אֵישׁ יִשְׂרָאֵל *a man of Israel*, i. e. Israelite; אֲנָשִׁי יִשְׂרָאֵל 1 Sam. 7, 11; אֲנָשִׁי יְהוּדָה 2 Sam. 19, 42; also אֲנָשִׁי הָעִיר Gen. 24, 13. In this signif. the sing. אֵישׁ is mostly put collectively, as אֵישׁ יִשְׂרָאֵל for אֲנָשִׁי יִשְׂרָאֵל Josh. 9. 6. 7. 10, 24. Judg. 7, 8. 8, 22. al. h) With genit. of a king, leader, military chief, master, etc. *the men of* any one, for his *companions, followers, soldiers, his people*, 1 Sam. 23, 3. 12. 24, 5. 8. 28, 1. Once perhaps spoken of *relatives and near friends*, like Syr. *أَتَم*, e. g. Ez. 24, 17. 22, where *לֶחֶם אֲנָשִׁים* *the bread of men*, is the food which relatives and friends were accustomed to send to mourners. i) So too אֵישׁ הָאֲלֹהִים and with art, אֵישׁ הָאֲלֹהִים,

man of God, i. q. servant and minister of God; spoken of angels Judg. 13, 6. 8; of prophets 1 Sam. 2, 27; of Moses Deut. 33, 1; of David 2 Chr. 8, 14. k) With genit. of an attribute, quality, virtue, vice, etc. it denotes one possessing that attribute or quality; and in this way the Hebrews form a periphrasis for an adjective; e. g. *אִישׁ הָאֵר* *a man of form*, i. e. handsome; *אִישׁ הַדָּמִים* *a man of blood*, bloody; *אִישׁ לֵבָב* *inteligent*, see in *לֵב* no. 1. e; *אִישׁ הַשֵּׁם* *men of name*, famous, Gen. 6, 4; comp. *אִישׁ הָאֲדָמָה* *a husbandman*, Gen. 9, 20. l) Collect. for *men*, i. e. *soldiers, troops*, Is. 21, 9. Comp. *אָדָם* Is. 22, 6. m) *אִישׁ* marks also *a man of rank*, a great man, noble, as opp. to *אָדָם* a man of low condition; see in *אָדָם* no. 1. b. n) As joined with numerals, we find after numerals below ten *אֲנָשִׁים*, as *אֲנָשִׁים* Gen. 18, 2; between ten and twenty sometimes *אִישׁ*, Num. 1. 44; and above twenty always *אִישׁ*, 1 Sam. 14, 11. 22, 2. 18. al. sēp.

2. With *אֶחָד* or *רֶגֶז*, *one—another*; see *אֶחָד* and *רֶגֶז*.

3. Put for *any man*, i. e. *one, some one, any one*, Gen. 13, 16. Ex. 16, 29. Cant. 8, 7. So Syr. *اِنْب* for *τις*, e. g. *מִבְּנֵי אִל* *a certain Jew*. Plur. *אֲנָשִׁים* *men*, certain men, like Syr. *اِنْمَئَة*, 1 K. 20, 17. Jer. 37, 10.

4. *each, every one*. 1 K. 20, 20 *וַיַּכּוּ אִישׁ אֶת אִישׁ* *and they slew every one his man*. *אִישׁ וְאִישׁ* *this and that man*, each and every one, Ps. 87, 5. Esth. 1, 8. Once like *כָּל* prefixed to another subst. Gen. 15, 10 *וַיִּהְיוּ אִישׁ-בְּתָרוֹ לְקִרְאָתוֹ רֵעֵהוּ* *and laid each part of each (animal) one over against the other*, where *אִישׁ-בְּתָרוֹ* is i. q. *כָּל-בְּתָרוֹ*, but the sacred writer puts *אִישׁ* for *כָּל* in order to correspond with the following *רֵעֵהוּ*. So too *אִישׁ אֶחָד* Gen. 9, 5.

5. Impers. like Germ. *man*, Fr. *on*, Engl. *one*. plur. *men*, e. g. one says, men say, etc. 1 Sam. 9, 9 *לְפָנֶיךָ בִּישְׁרָאֵל כֹּה* *formerly in Israel men said thus*, i. q. it was said.

6. *אִישׁ בְּנֵי* *sons of men*, as a periphrastic plur. for *men* simply, Ps. 4, 3; like *אָדָם בְּנֵי*, see *אָדָם* no. 5.—Sometimes emphat. for *the noble, the high*, opp. to

אָדָם, Ps. 49, 3. Prov. 8, 4; see no. 1. m, and *אָדָם* no. 1. b.

NOTE. As to the etymology, we hold *אִישׁ* to be a primitive word; yet softened from the harsher form *אֲנָשׁ* (אֲנָשׁ) q. v. whence also *אֲנָשָׁה* for *אֲנָשָׁה*, and plur. *אֲנָשִׁים*. In like manner the Arabic has *اِنْسَان* and *اِنْسَان*

Deriv. *אִישׁ-בָּשֶׁת*, *אִישׁ-הָהָר*, *אִישׁ-הָיָד*, also

אִישׁ denom. verb, only in HITHPAL. *הִתְאָוֵשׁ* *to show oneself a man*, *ἀνδρῶσαι*; Is. 46, 8 *הִתְאָוֵשׁוּ* *show yourselves men, be men*, i. e. be wise, cast away the childish trifles of idolaters. Chald. *הִתְאָוֵשׁ* and *הִתְאָוֵשׁ* id.

אִישׁ-בָּשֶׁת (man of shame, i. e. *shaming himself*, perh. *bashful*.) pr. n. *Ishbo-sheth*, the son of Saul, who for two years after the death of his father and brothers reigned over eleven tribes in opposition to David. 2 Sam. c. 2–4.

אִישׁ-הָדָד (man of glory) *Ishhod*, pr. n. m. 1 Chr. 7, 18.

אִישׁוֹן m. (dimin. from *אִישׁ*) 1. *a little man*, *manikin*, *homunculus*, and with *עֵינַי* *the little man of the eye*, i. e. *the pupil*, apple of the eye, in which, as in a mirror, a person sees his own image reflected in miniature. Deut. 32, 10. Prov. 7, 2. This pleasing image is found in several languages; e. g. Arab.

اِنْسَانُ الْعَيْنِ *homunculus oculi*, Gr. *κόρη, κορούσιον, κορασιδιον*, Lat. *pupa, pupula, pupilla*, Pers. *مردن*; see more in Thesaur. p. 86.—More fully Ps. 17, 8 *אִישׁוֹן בֵּית עֵינִי* i. e. *the pupil, daughter of the eye*; see in *בֵּית* no. 7.

2. Metaph. *the middle, the midst* of any thing, like Arab. *نَوَاسِط* *apple of the eye*, for the midst, the summit.—Hence Prov. 7, 9 *in the eye-ball (pupil) of the night*, i. e. *at midnight*. 20, 20 *in the very eye-ball of darkness*, i. e. *in the midst of darkness*; where in Keri is read *בְּאִשְׁתֵּי ה'* *in the darkness of night*.

אִישִׁי Chald. for *יֵשִׁי* *Jesse*, 1 Chr. 2, 13.

אִישׁוֹן for *אִישְׁוֹן* m. Ez. 40, 15 Keri, *an entrance*, from *רָאָה* i. q. *בּוֹא* to

come, to enter. In Chethibh the letter Yod is transposed so as to read יאהון.

אית Chald. i. q. Heb. יש there is, from which it is derived. Arab. أَيْس, but only in a few phrases; Syr. اَيْس, in Targg. אית, Talmud. איתא.—Dan. 5, 11 איתא איתא there is a man in thy kingdom. 2, 28. 30. 3, 25. With a negative partic. איתא לא איתא Dan. 2, 10. 11. 3, 29. With plur. Dan. 3, 12. In order to express the various persons of the substantive verb to be, pronouns are suffixed, mostly in the plural: איתא he is Dan. 2, 11; איתא we are 3, 18; איתא thou art 2, 26; איתא ye are 3, 14. These forms construed with a participle, constitute a periphrasis for the finite verb, e. g. Dan. 3, 18 איתא פלחין לא איתא we worship not. Where it stands absolutely, it is sometimes to be rendered there is, there exists, il y a, Dan. 2, 10. 11. With dat. איתא there is to any one, he has, Ezra 4, 16.

אית pr. n. see אית.

איתאל (for אית אל, God with me) pr. n. m. Ithiel, Prov. 30, 1. Ithiel and Ucal seem to have been children or disciples of Agur, to whom he addressed his maxims.

איתמר (palm-coast) Ithamar, pr. n. of the youngest son of Aaron, Ex. 6, 23. 28, 1.

איתן, also איתן Job 33, 19, for איתן with Aleph prosthet. from ר. איתן to be perennial, constant.

1. *perennity, perpetuity*, spoken espec. of water. Ex. 14, 27 the sea returned לאיתנו to its perpetuity i. e. to its perpetual, ceaseless flow. Num. 24, 21 איתן איתן perpetuity (perpetual) is thy habitation. Joined in the genit. with other nouns; as איתן נהרות perennial streams Ps. 74, 15; איתן נהר perennial pasture i. e. ever verdant, Jer. 49, 19. 50, 44; איתן נחל a perennial brook, ever flowing, never failing Deut. 21, 4. Am. 5, 24; and so without נחל, 1 K. 8, 2 איתן תישיר the month of flowing brooks, elsewhere called Tisri, the seventh month of the Heb. year, from the new moon of October to the new moon of November. Prov. 13, 15 the way of transgressors איתן is a

perennial stream, full of water, by which one may easily be borne away and overwhelmed.—Job 33, 19 איתן איתן and the strife in his bones is perpetuity, perpetual.

2. *firmness, strength*. Gen. 49, 24 איתן איתן his bow abides in strength, i. e. is strong, firm. Jer. 5, 15 איתן איתן a people of strength, i. e. strong, mighty. Plur. איתן איתן the strong, the mighty, Vulg. optimates, Job 12, 19.

3. *Ethan*, pr. n. an Ezrahite, (see איתן,) a wise man 1 K. 5, 11; to whom Ps. 89 is attributed in the inscription.

אף 1. Part. of affirmation, yea, surely, certainly, without doubt. Kindr. are אף, אף, אף, see Hupfeld in Zeitschr. f. d. Morgenl. II. 143.—Gen. 44, 28 אף נרקה אף surely he is torn in pieces. Judg. 3, 24. 1 K. 22, 32. 2 K. 24, 3. Ps. 58, 12. Job 18, 21.—Hence

2. *Adv. of restriction, limitation, only, merely*. Ex. 10, 17 אף הפעם only this once. Lev. 11, 21 אף אף אף only these may ye eat. Ps. 37, 8 be thou not angry (which is) only for doing evil. i. e. anger is the frequent source of evil. Prov. 14, 23 empty talk אף למחזור (tendeth) only to penury. 11, 24. 21, 5.—Spec. a) Before adjectives, where only is equiv. to wholly, altogether. Deut. 16, 15 אף שמח and thou shalt be only joyful, i. e. shalt wholly rejoice. Is. 16, 7 אף נבארים wholly contrite. 19, 11. b) Before substantives, only, nothing but, where we may render it alone, merely. Ps. 139, 11 אף השה the darkness alone. i. e. nothing but the darkness. Ps. 39, 12 אף הבל nothing but vanity, merely vanity. c) Before adverbs and verbs. only. i. q. wholly, comp. above in lett. a. Ps. 73, 13 אף ריק only in vain, i. e. wholly in vain. 1 Sam. 25, 21. Job 19, 13 אף זרני זרני mine acquaintance are wholly estranged from me. Judg. 20, 39. Job 23, 6. Comp. Ex. 12, 15 אף ביום הראשון wholly the first day, i. e. the very first day, on no other but the first day.

3. As a particle of exception, only, but, Gen. 20, 12 אף לא בת אמי only not (uorororzi) the daughter of my mother, i. e. but not. Lev. 11, 4. Num. 26, 55. Deut. 18, 20. Josh. 3, 4.

4. Of time, only now, i. e. just now,

scarcely. Gen. 27, 30 **אָךְ רַצָּא יַעֲקֹב וְיַעֲשָׂו אָחִיו בָּא גֹנֶה** out. . . . *when Esau his brother came in*. Judg. 7, 19.—So Lat. *tantum quod*, Cic. ad Fam. 8, 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ redditæ sint.*" Vellei. 2, 117.

* **אָבַד** obsol. root, i. q. **עָבַד**, **אָבַד**, to bind; then to strengthen, to fortify a city. Hence

אָבַד (fortress, castle) *Accad*, pr. n. of a city built by Nimrod, Gen. 10, 10. Sept. **Ἀκκὰδ**, comp. **הַמְצִיטָק** and **הַרְדִּיטָק** The Targums and Jerome understand *Nesibis* a city of Mesopotamia.

אָבַד (for **בָּזַב**, Aleph. prosthet. r. **בָּזַב**) pr. *falsehood, deceit*. but every where concr. for **אָבַד** **נַחַל אָבַד** a deceitful brook, a failing torrent, soon drying up and disappointing the hope of the traveller, Jer. 15, 18. Mic. 1, 14. Opp. **אֵיָהָן** a perennial stream. Comp. Lat. *fundus mendax* Hor. Carm. 3, 1, 30.

אָבַד (i. q. **אָבַד**) *Achzib*, pr. n. a) A city on the sea-coast of Asher, between Acco and Tyre, Gr. *Ecdippa*, now called *ez-Zib*. Josh. 19, 29. Judg. 1, 31. b) A city in the tribe of Judah, Josh. 15, 44. Mic. 1, 14. Comp. **בָּזַב** and **בָּזַב**.

אָבַד m. (r. **בָּזַב**) pr. *violence*, but every where as concr. *violent*, Lam. 4, 3. Job 30, 21. Of poison, *violent, deadly*, Deut. 32, 33.—Once in a good sense for *bold, brave*, Job 41, 2.—Hence

אָבַד *ferce, cruel*, Prov. 5, 9. Jer. 6, 23. Also *cruel, terrible*; Prov. 17, 11 a *terrible messenger*, who brings fatal tidings, as of a sentence of death. Is. 13, 9. Jer. 30, 14.

אָבַד f. (from **אָבַד** with the ending **רָא**, see Heb. Gram. § 85, 6,) *fierceness, cruelty*. of wrath Prov. 27, 4.

אָבַד f. *an eating, a meal*, 1 K. 19, 8. R. **אָבַד**.

אָבַד (r. **אָבַד**) *Achish*, pr. n. of a king of the Philistines in Gath, 1 Sam. 21, 11, 27, 2. 1 K. 2, 39.

* **אָבַד** inf. constr. **אָבַד**, with pref. **אָבַד**, **אָבַד**, c. suff. **אָבַד**, **אָבַד**, fut. **אָבַד**, in pause **אָבַד**, once **אָבַד** Ez. 42, 5.

1. to eat, to eat up, to devour; absol.

Deut. 27, 7. 1 Sam. 9, 13; oftener with acc. of food; rarely **אָבַד** Lam. 4, 5; **אָבַד** Ex. 12, 43–45. Lev. 22, 11; **אָבַד** Lev. 7, 21, 25, 22. Num. 15, 19, comp. *ἐσθίου τινός*. Spoken not only very frequently of men, but also of beasts, Is. 11, 7; whence **הָאָבַד** the eater, in Samson's riddle Judg. 14, 14, is the lion, comp. Arab.

אָבַד.—The following phrases are to be noted: a) to eat of a land, a field, a vine, i. e. to eat the fruit of them, Gen. 3, 17. Is. 1, 7, 36, 16, comp. 37, 30. b) to devour sacrifices, spoken of idols in allusion to the lectisternia, Deut. 32, 38. Ez. 16, 20. c) **אָבַד לֶחֶם** to eat bread, i. q. to take food, 1 K. 21, 7. Ps. 102, 5; with **לֹא**, not to take food, to fast, 1 Sam. 23, 20. 30, 12. Also, to take a meal, to dine or sup, to feast, Gen. 31, 54, 43, 16. Jer. 41, 1, 52, 33; comp. *φαγεῖν ἄστων* Luke 14, 1. Sometimes **אָבַד לֶחֶם** is simply i. q. to live, Am. 7, 12. d) **אָבַד לִפְנֵי יְהוָה** to eat before Jehorah, spoken of the sacrificial feasts held in the temple, Deut. 12, 7, 18, 14, 23. Ex. 18, 12. e) to eat the flesh of any one, Ps. 27, 2, spoken of fierce and cruel enemies, thirsting for one's blood.—Different is f) to eat one's own flesh, Eccl. 4, 5, spoken of the fool devoured by envy. Comp. Hom. Il. 6, 202 *ὃν θυμὸν κατέδων*. g) **אָבַד הָעָם**, to eat up or devour a people, the poor, spoken of rulers or nobles who consume the wealth of a people by oppression and extortion, Ps. 14, 4. Prov. 30, 14. Hab. 3, 15. Comp. *δηροβόρος βυσουλὲς* Il. 1, 231. So also to devour the flesh of a people id. Mic. 3, 3. Elsewhere to eat, to devour, is i. q. to consume in war, by slaughter, Hos. 7, 7. Is. 9, 11. Deut. 7, 16. Jer. 10, 25, 30, 16, 50, 7, 17, 51, 34. Comp. Judith 5, 24. h) to eat or devour the words of any one, i. e. to receive them greedily, to listen eagerly; Gr. *φαγεῖν ῥήματα*, dicta devorare, Plaut. Asin. 3, 3, 59. So Jer. 15, 16 **נִמְצְאוּ דְבָרַי וְאָבַד** thy words were brought to me, and I did eat them, i. e. devoured them eagerly, made them wholly mine. (Comp. ad Carm. Samarit. 4, 16.) Hence is to be explained the vision of the roll or volume given to the prophet to be devoured, Ez. 2, 8, 3, 1 sq. comp. Rev. 10, 9, 10.

2. to devour, to consume, often spoken

of inanimate things, e. g. fire, Num. 16, 35, 21, 28, 26, 10. Job 1, 16. al. With א Zeck. 11, 1; comp. *ignis edax*, Virg. *Æn.* 2. 758; *πάντας πῖρ ἐσθίου* II. 23. 182. Also of the sword, 2 Sam. 2, 26, 18, 8. Deut. 32, 42; of famine and pestilence Ez. 7, 15; of deadly disease Job 18, 13; of the wrath of God Ex. 15, 7; of a curse Is. 24, 6; of heat and cold Gen. 31, 40; of ardent zeal Ps. 69, 10.

3. i. q. *to enjoy* any thing, e. g. good, good-fortune, c. א Job 21, 25; the fruits of good or bad actions, sensual pleasures, Prov. 30, 20; comp. 9, 17. So Lat. *vesci voluptatibus* Cic. Fin. 5. 20.

4. Perh. *to taste*, to have the sense of taste, Deut. 4, 28.

5. *to eat off*, i. e. *to take from, to diminish*. Ez. 42, 5 *the upper chambers were shorter*, אַחֲרֵיהֶן אֲחֵיהֶן for *the galleries took away from them*, i. e. occupied part of the space.

NIPH. אָכַל, fut. אֲכַל, *to be eaten*, Ex. 12, 46, 13, 3, 7; also of what *may be eaten*, to be fit for food, Gen. 6, 21. Metaph. *to be devoured by fire*, Zeck. 9, 4.

PIEL אָכַל i. q. Kal, like Arab. أَكَلَ, *to eat up, to consume*. Job 20, 26 אֲכַלְהוּ אֵשׁ *a fire consumes him*, for אֲכַלְהוּ. The Dagesh forte extruded is compensated by the long vowel Kamets; though some Mss. read אֲכַלְהוּ. See Lehrs. § 72. n. 2. p. 251.

PUAL *to be consumed*, with fire Neh. 2, 3, 13; by the sword Is. 1, 20.

HIPH. אֲכַל, fut. אֲכַל, once 1 pers. אֲכַל Hos. 11, 4; inf. אֲכַל for אֲכַל Ez. 21, 33; pr. *to make eat up or consume*, e. g. the sword Ez. 21, 33. Spec. *to give to eat, to feed with* any thing, with two acc. of pers. and thing, Ex. 16, 32. Num. 11, 18. Deut. 8, 16. Is. 49, 26; with מִן of food, Ps. 81, 17.

Deriv. the four following, and אֲכַלְהוּ, מֵאֲכַל, מֵאֲכַל, מֵאֲכַל

אָכַל Chald. fut. אֲכַל, i. q. Heb. *to eat, to devour* אָכַל מִן אֶחָדָם pr. *to eat the pieces of any one, to eat him up piecemeal*, metaph. for *to slander, to accuse falsely, to inform against*, Dan. 3, 8, 6, 25. So in Targg. אֲכַל מִן אֶחָדָם for Heb. אֲכַל מִן אֶחָדָם. Syr. أَكَلَ for Gr. διαβύλλω Luke 16, 1; whence part. أَكَلَ

أَكَلَ diabolus, Arab. أَكَلَ لحم فلان id. See also in Chald. أَكَلَ.

אָכַל m. c. suff. אֲכַל 1. *an eating, devouring*, i. e. act of eating, Ex. 12, 4 אֲכַל לֶפֶי אִישׁ every one according to his eating. 16, 16. 18. 21. Job 20, 21.

2. *food, spec.* a) *grain, fruits, produce, provision*. Gen. 14, 11. 41, 35 sq. 42, 7 sq. 43, 2 sq. 44, 1. b) *prey, meat*, of wild animals, Job 9, 26. 39, 3. 32. [38, 41. 39, 29.]

אָכַל or אָכַל pr. n. m. Ucal, Prov. 30, 1; see in אֲכַל.

אָכַל f. (r. אָכַל) *food*, Gen. 1, 29, 6, 21; so of the *meat or prey* of animals Jer. 12, 9; food i. e. *fuel* of fire Ez. 15, 4, 6.

אָכַן adv. pr. inf. absol. Hiph. from r. אָכַן, for אָכַן, אָכַן; *firmly*, Josh. 3, 17, 4, 3. Chald. אָכַן, אָכַן. Others, i. q. אָכַן with א prosthetic.

1. Strongly affirming, *surely! truly!* of a certain truth! Gen. 28, 16. Ex. 2, 14. Jer. 8, 8.

2. Adversat. *but, yet*, Ps. 31, 23. Is. 49, 4, 53, 4.

* אָכַה 1. *to load up* a beast of burden, pr. prob. *to bend, to make bow down* under a load, kindr. with אָכַה q. v. Arab.

אָכַף II, to bind fast the pack-saddle; IV, to put on the pack-saddle. See deriv. אָכַה.—Hence

2. *to impel to labour, to urge on*, like Syr. أَكَف Once Prov. 16, 26 אָכַה פִּי עָלָיו פִּיהוּ for *his mouth urges him on*, i. e. his hunger drives him to labour. The construction with אָכַה is to be explained from the primary signif. of *laying on* a load.

אָכַה m. *a load, burden*; hence metaph. *weight, dignity, authority*, like אָכַה Job 33, 7 אָכַה לֹא יִכָּבֵד and *my dignity shall not weigh heavy upon thee*. So Chald. Syr. But Sept. ἡ χρεὶς μου, and so Kimchi, regarding אָכַה i. q. אָכַה in the similar passage Job 13, 21. The former sense is to be preferred.

* אָכַר a root not in use, i. q. Arab.

אָכַר Conj. V, *to dig*, espec. the earth;

whence ^{אֶכֶר} אֶכֶר, a pit, ditch. Kindr. roots are ^{אֶכֶר} אֶכֶר, ^{אֶכֶר} אֶכֶר, ^{אֶכֶר} אֶכֶר.—Hence

^{אֶכֶר} m. a digger, husbandman, Jer. 51, 23. Am. 5, 16. Plur. ^{אֶכֶרִים} אֶכֶרִים, c. suff. ^{אֶכֶרִים} 2 Chr. 26, 10. Joel 1, 11. Is. 61, 5. Chald. id. Syr. and Zab. ^{أَكْر} אֶכֶר Arab. ^{أَكْر} אֶכֶר. Perh. from the same stock may come Gr. *ἀγρός*, Lat. *ager*, Goth. *akr*, Germ. *Acker*, whence Engl. *acre* as a measure of land.

* ^{אֶכֶשׁ} a root not in use, Syr. ^{أَكش} to be angry. Hence ^{אֶכֶשׁ} אֶכֶשׁ.

^{אֶכֶשׁ} (fascination, r. ^{אֶכֶשׁ}) *Achshaph*, pr. n. of a city in the tribe of Asher, Josh. 12, 20, 19, 25.

* I. ^{אֶל} a negative word, like the kindr. ^{אֶל} אֶל, ^{אֶל} אֶל, ^{אֶל} אֶל.

1. Subst. *nothing, nought*. Job 24, 25 *who will bring my speech to nought?*

2. Conj. in the sense of *prohibiting, dehorting, deprecating*, i. e. of wishing *that not*, that something *may not* be done. Joined always with the future, viz. with 1 pers. paragog. Ex. 16, 29 ^{אֶל-יֵצֵא אִישׁ} *let no man go out*. 1 Sam. 26, 20. In 2 pers. Gen. 22, 12 ^{אֶל-תִּשְׁלַח יָדְךָ} *stretch not forth thine hand*. ^{אֶל-תִּירָא} *fear ye not* 43, 23. Jer. 7, 4. In 1 pers. Ps. 25, 2 ^{אֶל-אֲבוֹשָׁה} *let me not be ashamed*, i. e. God grant that I may not be put to shame. Rarely is it separated from the verb, Ps. 6, 2 ^{אֶל-בְּאַפְּךָ חוֹבִיִּיחֵנִי} *not in thine anger reprove me*. Also in imprecation, Gen. 49, 4 ^{אֶל-תִּהְיֶה עֲלֶיךָ} *excel thou not!* thou shalt have no privilege. In entreaties ^{נָא} is added, Gen. 13, 8 ^{אֶל-נָא} *let there not be now*, I pray thee. 18, 3. 30. 32.—The partic. ^{לֹא} construed with the fut. is a direct and absolute negative; ^{נָא} *ne forte, lest perhaps*, implies milder dissuasion.—But a) As the fut. apoc. which properly expresses an optative, subjunctive, or imperative idea, is also put poetically for the simple future (Heb. Gr. § 126. 2), so ^{אֶל} with the fut. is put not only prohibitively, but sometimes also poetically for the simple idea of time future. So ^{אֶל-יִרְאֶה} pr. a command, *let him not see, ne videat*, but poet. for simple fut. *he will*

not see, non videbit, Job 20, 17; comp. for a similar use of the imperat. Heb. Gr. § 127. 1. So ^{אֶל-יִחַרְשׁ} *will not keep silence* Ps. 50, 3, comp. 41, 3. 2 K. 6, 27 ^{אֶל-יִשְׁעֶךָ יְהוָה} *Jehovah will not save thee*. Job 5, 22 ^{אֶל-תִּירָא} *thou shalt (wilt) not fear*, there will be nothing to fear. b) The verb is sometimes omitted, whether it has preceded or not. Am. 5, 14 ^{וְאֶל רֵעַ} *and not (seek) evil*. 2 Sam. 1, 21 ^{וְאֶל מָטָר עָלֵיכֶם} *no dew and no rain (descend) upon you!* c) Absol. *nay! not so!* like ^{מִי} *for מִי* ^{טוֹבוֹ יִרְמְיָהוּ} (Aristoph. Acharn. 458); as Gen. 19, 18 ^{אֶל-נָא אֲדוֹנֵי} *not so now, my lord!* Ruth 1, 13 ^{אֶל בְּנוֹתַי} *not so, my daughters!* i. e. let it not be.

3. Interrog. like Gr. ^{μή}, i. q. Lat. *num, whether*, presupposing a negative answer; see Passow Lex. ^{μή} lett. C. Buttm. Gr. Gram. § 148. 5. Once, 1 Sam. 27, 10 ^{אֶל-פִּשְׁטָתָם הַיּוֹם} *ye have then not made any incursion in these days?* The reply is: *No*, for on every side dwell the Hebrews, my countrymen.

Deriv. perh. ^{אֶלִּי}, since the assumed root ^{אֶל} I, is quite doubtful.

^{אֶל} Chald. i. q. Heb. no. 3, but found only in the biblical Chaldee, Dan. 2, 24. 4, 16. 5, 10.

* II. ^{אֶל} the Arabic article, i. q. Heb. ^{הָ}, prefixed to a few Hebrew words in the O. T. which are either of Arabic origin, or at least have been received through the Arabic into the Hebrew; see ^{אֶל-גִּבְרִישׁ}, ^{אֶל-מִדְבָּר}, ^{אֶל-מִגְרִים}. Kindred is the demonstr. pron. plur. ^{אֵל}, ^{אֵלֶּה}, q. v.

I. ^{אֶל} m. 1. Particip. of the verb ^{אֶל}, no. 2, *strong, mighty, a mighty one, hero, champion*; comp. ^{אֶל} no. 1. (See note.) Sing. Ez. 31, 11 ^{אֶל גִּוִּים} *the mighty one, hero, among the nations*, i. e. Nebuchadnezzar; Sept. *ἄγχιον ἐν ὧν*. (Many Mss. read ^{אֶל גִּוִּים}, and so espec. Babylonish copies.) Is. 9, 5 ^{אֶל גִּבּוֹר} *the mighty hero*, i. e. the Messiah. Is. 10, 21 of God. Kindred to this is the phrase in Plur. Ez. 32, 21 ^{אֵלֵי גִבּוֹרִים} (23 Mss. ^{אֵלֵי}) pr. *the mighty among the heroes*, i. e. the mightiest heroes, comp. Lehrs. p. 678. So Job 41, 17 ^{אֵלִים}, where many Mss. and editions read ^{אֵלִים}.

2. *strength, might, power*, comp. ^{אֶבְיָאֵל}

So in the phrase *יש לאל יד* *it is in the power of my hand*, in my power. e. g. Gen. 31, 29 *יש לאל יד לעשות עמכם רעה*. Prov. 3, 27. Mic. 2, 1; also negatively, Deut. 28, 32 *אין לאל רעה* *nothing is in the power of thy hand*, thou canst avail nothing. Neh. 5, 5. The ל here indicates state or condition. Some, with a very slight perception of the nature of this phrase, understand אל of God, and render: *my hand is for God*, i. e. instead of God, comp. Job 12, 6. Hab. 1, 11; also Virg. *Æn.* 10. 773 *Dextra mihi Deus*, etc. Those passages are indeed parallel among themselves; but have nothing to do with this phrase. See in *אליה*.

3. *God, the Mighty One, the Almighty.* In order to illustrate how far the Hebrew usage in respect to the names of God, as אל, יהוה, אלהים, is synonymous, we note here the following in respect to this word: a) In prose, when spoken of *God καὶ ἑξοχή*, it never stands alone, but always either with an attribute, as אל נדי, אל קדוש, אל יצחק; or with another name of God, as אל אלהי ישראל Gen. 33, 20; האל אלהי אברהם Gen. 46, 3; האל אלהים יהוה Josh. 22, 22. Ps. 50, 1, where it may be rendered, *God of gods, Jehovah*, comp. Dan. 11, 36 אל אלים; or lastly with the genitive of a place or person of which God is called the God, as אל בית-אל Gen. 31, 13. b) Far more frequently it is the poetic name for God, and stands in poetry very often alone, sometimes with the art. האל. Ps. 18, 31. 33. 48. 68, 21. Job 8, 3. c) It takes the suff. of 1 pers. אלי *my God!* Ps. 18, 3. 22, 2. 11. The other suffixes are never found with it; and for *thy God, his God*, etc. is always said אלהיך, אלהיו. d) It is also a general name for a divinity, and is thus used of idols; either alone Is. 44, 10, 15; or with an epithet, as אל אחר *another god* Ex. 34, 14, אל זר *a strange god* Ps. 81, 10.

To God is said in Scripture to belong whatever is excellent, distinguished, superior in its kind; since the ancients were accustomed to refer all excellence directly to the deity as its immediate author. Hence אל ארזי Ps. 80, 11 *cedars of God*, i. e. the loftiest, most beautiful, as if planted by Jehovah; comp. עצי יהוה Ps. 104, 16, עץ יהוה Gen. 13, 10.

So in the phrase *הררי אל* *mountains of God* Ps. 36, 7. Comp. ἄλς δῖα, δῖα *Auxedaiwon*. See in *אלהים* no. 6.

PLUR. אלים 1. *mighty ones, heroes*; see above in Sing. no. 1.

2. *gods*, in a wider sense, spoken of Jehovah and also heathen gods, Ex. 15, 11, comp. 18, 11. Dan. 11, 36 אל אלים *God of gods*, i. e. the supreme God. Also אל אלים Ps. 29, 1. 89, 7, *sons of the gods*, by an idiom of Heb. and Syriac syntax, poet. for *sons of God*, i. e. angels.

NOTE. Following the example of most etymologists, we have above referred אל to the root איל; but to speak more accurately, אל would seem rather to be a primitive word, yet adapted in a certain measure to an etymology from איל, so that to the mind of the Hebrew it always presented the idea of strength and power. However this may be, we may note in respect to Semitic usage: a) That from the word אל (Arab. اَيْلٌ, اَيْلٌ, and اَيْلٌ) as from a root or stem, are formed several other derivative words, e. g. אלה to invoke God, espec. in an oath; אלה, אלה, to worship God; also אלה, אלה, אלה, God; comp. אלה to be a father, אלה fathers, from אלה. b) That in Hebrew, besides אל, which follows the analogy of verbs אלה, there are two other forms following the analogy of verbs אלה, viz. אלי, אלי, which are usual in pr. names, comp. אלהים, אלהים, etc.—Among the Phenicians, *ALA*, *Alas*, was used καὶ ἑξοχή of Saturn; see *Monum. Phœnic.* p. 406.

II. אל pron. plur. i. q. אלה *these*, Lat. *hi, hæ, hæc*, found only in the Pentateuch and in 1 Chr. 20, 8. Kindred is the form of the art. חל, Arab. اَلٌ.

III. אל, only in constr. אל, almost always with Makkeph, (without Makk. 2 Sam. 8, 7. 1 K. 7, 34,) rarely and poet. in Plur. constr. אלי Job 3, 22. 5, 26.

15, 22. 29, 19, (comp. Arab. اِلَى) plur. c. suff. אליהם, אליהם, אליהם, אליהם, once אליהם Ez. 31, 14, poet. אליהם Ps. 2, 5; pr. a subst. implying *motion and direction to or towards a*

—Lev. 18, 18 *nor shalt thou take a wife to her sister*. Lam. 3, 41 נָשָׂא לְאִחֶיהָ let us lift up our heart with our hands unto God; Sept. ἐν χειρῶν, Arab. مع. After a verb of joining together, Dan. 11, 23.—But the prep. עַל is more frequent in this sense.

7. Metaph. of regarding, having respect to any thing; hence a) *in respect to, as to*, Ex. 14, 5; comp. Gr. εἰς μὲν ταῦτα. b) *on account of, because of, propter*. Ez. 44, 7 אֶל-כָּל-הוֹצֵבוֹתֵיכֶם because of all your abominations; comp. v. 6 where in the same connection is read מִן, and v. 11 where it is ב. 2 Sam. 21, 1. 1 K. 14, 5. 21, 22. So בָּכָה אֶל to weep on account of, for any one, 2 Sam. 1, 24; אֶל הַנֶּחֱם אֶל, שָׂחָק אֶל Judg. 21, 6. c) *about, concerning, of*, after verbs of speaking, narrating, as אָמַר Gen. 20, 2, דָּבַר Jer. 40, 16, סָפַר Ps. 69, 27; also of hearing Ez. 19, 4, שָׁמְעָה אֶל tidings about any thing 1 Sam. 4, 19. (Comp. in N. T. εἰς Acts 2, 25. Eph. 5, 32.) See also 1 Sam. 1, 27 אֶל-הַנֶּזֶר הַזֶּה הִתְפַּלֵּלְתִּי for (concerning) this child I prayed; where אֶל marks also the end or object of the prayer.

8. Metaph. also of a rule or norm, according to, secundum; as אֶל-פִּי according to the commandment Josh. 15, 13. 17, 4; אֶל-נֶכֶדָן according to the certainty, for certain, 1 Sam. 26, 4; אֶל-הַנְּחִילֹתָ ad tibias Ps. 5, 1. 80, 1. So too after verbs of likeness, as נִמְשַׁל, דָּמָה, q. v.

9. When put before prepositions denoting rest in a place, אֶל gives to them the signif. of motion or direction to, towards that place; לְ מִחוּץ without, out of doors, but לְ אֶל-מִחוּץ to without, forth without Lev. 4, 12, comp. foris and foras; בֵּין between, אֶל-בֵּין in between Ez. 10, 2. 31, 10. Comp. אֶל-מִבֵּית, אֶל-אַחֲרֵי, אֶל-תַּחַת, אֶל-נֹכַח, אֶל-מִנְגַּב Josh. 15, 3, אֶל-מִנְגַּבָּהּ.

B) Less frequently and in a less accurate use of language, but yet in many certain and definite examples, אֶל as Prep. is used also of rest or delay at, on, in a place to which one has come; comp. לְ lett. B, and also Gr. εἰς, ἐς. for ἐν, as εἰς δόμους μένειν Soph. Aj. 80, οἶκόνδε μένειν, see Passow Gr. Lex. ἐν no. 6. Bernhardt Gr. Synt. p. 215, 216. So in common Engl. to home, to bed; Germ. zu Hause,

zu Leipzig; comp. vice versa also מִן at a place, no. 3. h. In all this, however, the idea of motion is not wholly lost, viz. a motion which preceded.—Hence spec.

1. at, by, near. יָשָׁב אֶל-הַשֻּׁלְחָן to sit at table, Germ. zu Tische sitzen, 1 K. 13, 20; comp. ἐς θρόνον ἔζοντο Od. 4. 51. Jer. 41, 12 וַיִּמְצְאוּ אֹתוֹ אֶל-מֵי רַבִּים they found him by the great waters near Gibeon, comp. 2 Sam. 2, 13. Bibl. Res. in Palest. II. p. 136, 138.—1 Sam. 17, 3 the Philistines stood by a mountain on this side; where the same sense would be given by בֵּין-הָהָר, see מִן no. 3. h. אֶל-בְּנֵיהָ at the hill Josh. 5, 3. Ez. 7, 18 אֶל-כָּל-פָּנִים בוֹשָׁה shame shall be on all faces; comp. just after, בְּכָל-רָאשֵׁיהֶם.—Here does not belong Gen. 24, 11 וַיִּבְרָךְ הַנֶּזֶר, which Winer inaccurately renders: bibendum dedit ad puteum aquæ but which strictly signifies, 'he made them kneel down to the well of water,' a verb of motion.

2. in, at, as in the phrase of Sophoc. εἰς δόμους μένειν. Deut. 16, 6 בִּי אֶם-אֶל-בְּרִי אֶם-אֶל-בְּרִי but in the place which Jehorah shall choose. there shalt thou sacrifice the passover. (Samar. Cod. במקום.) Ps. 5, 8. 1 K. 8, 30 וְאַתָּה תִּשְׁמַע אֶל-מִקְוִים שְׁבִיתָהּ אֶל-הַשָּׁמַיִם hear thou in thy dwelling-place in heaven. Here by a slight change it might be: 'let our prayers come up into heaven;' but as the words now stand, אֶל follows a verb of rest. Gen. 6, 6 וַיִּתְּצֵב אֶל-לִבּוֹ it grieved him at his heart, he felt grief in his heart; not, as Winer renders, 'it grieved him to his heart;' since וַיִּתְּצֵב as being intrans. does not express the idea of penetrating into the mind.—Hence also

3. אֶל as sometimes put before particles denoting rest in a place, does not always change the sense; comp. above in A. 9. 1 Sam. 21, 5 אֵין לָחֶם הַלְּאֶל-תַּחַת יָדִי there is no common bread under my hand. אֶל-מִיִּל for מִיִּל q. v.

NOTE. Other significations have been ascribed to אֶל, which are foreign to its true power; e. g. with, appealing to Num. 25, 1. Josh. 11, 18, see in A. 1, 3, but comp. in no. 6; also by, with, Jer. 33, 4, etc.

אלא (terebinth, i. q. אלה) *Ela*, pr. n. m. 1 K. 4. 18.

אלגבריש m. i. q. גבריש *ice*, *κρύσταλλος*, whence אבני אגבריש pr. *stones of ice*, i. e. *hail-stones*, *hail*, Ez. 13, 11. 13. 38, 22. The word perhaps is rather

Arabic than Hebrew, viz. الجبس, which the Camoos p. 742 explains by الجامد i. e. *concretum*, spec. *congelatum*. See in אל II.

אלגמרים see אלגמרים.

אלקד (whom *God loveth*, Theophilus) *Eldad*, pr. n. m. Num. 11, 26. 27.

אלקדעה (whom *God calls*, see קדעה) *Eldaah*, pr. n. of a son of Midian, Gen. 25, 4.

*אלה a root not in use, Arab. آله *to worship God, to adore*; mid. Kesra *to be astonished, affrighted*. See note under אל I; comp. אליוה.

*אלה I. pr. *to be round, rotund*; hence *to be thick, fat, gross*; kindr. with r. אול, comp. espec. אול abdomen, belly, Ps. 73, 4. Arab. ألي *to have thick buttocks, of a man*; *to have a fat tail, of a sheep*.—Hence אלה.

II. Denom. from אל I, where see note; pr. *to call on God, to invoke God*; hence

1. *to swear*, Arab. آلا for آلى Conj. IV, V, pr. *to call on God as a witness, to affirm by God*. 1 K. 8, 31.

2. *to curse*, Judg. 17, 2. Hos. 4, 2.

3. *to lament, to wail*, pr. *to call on God for mercy*, like Engl. 'God have mercy!' Joel 1, 8.

NOTE. It may perhaps be worth inquiry, whether this root be not strictly onomatopoetic, like גלגל; and then the signification which we have here put last (no. 3), would be the primary one.

HIPH. *to cause to swear, to bind by an oath*, c. acc. 1 K. 8, 31. 2 Chr. 6, 22. 1 Sam. 14, 24.—Fut. apoc. יאכל from יאכלה for יאכלה 1 Sam. I. c.

Deriv. אלה and אלה.

אלה f. Kamets impure, from אלה no. II, for אלה, which again is for אלה, אלה, Arab. أله, see Lehrg. p. 509.

1. *an oath*. אלה בוא *to come into or under an oath*, i. e. *to take an oath*, Neh. 10, 30; hence אלה הברא *to put to an oath* Ez. 17, 13. So אלהי my oath, i. e. *sworn to me*, Gen. 24, 41.

2. *an oath of covenant, a sworn covenant*, Gen. 26, 28. Deut. 29, 11. 14. Ez. 16, 59.

3. *an imprecation, curse, execration*, Num. 5, 21. Is. 24, 6. אלה-אלה *an oath of cursing*, i. e. *joined with curses*. Num. 5, 21. אלה הרה *to be for an execration* Jer. 44, 12. 42, 18. Plur. אלות *curses, execrations*, Num. 5, 23. Deut. 29, 11.

אלה f. *an oak*, Josh. 24, 26, i. q. אלה. R. אל III.

אלה f. (r. אול) i. q. אל no. 2, *a strong hardy tree*, spec. *a terebinth, Pistacia Terebinthus* Linn. a tree common in Palestine, long-lived, and therefore often employed for landmarks and in designating places, Gen. 35, 4. Judg. 6, 11. 19. According to Pliny (16. 12) it is an evergreen; but this is contrary to the fact. The ancient versions render it sometimes *a terebinth*, and sometimes *an oak*; see more in Thesaur. p. 50, 51. Hence the word would seem to have been taken in a broader signification, for any large and durable tree, like Gr. δρυς. The modern name is *butm*; see Bibl. Res. in Palest. III. p. 15.

אלה Chald. m. emphat. אלה, i. q. Heb. אלה *a god*, generally Dan. 3, 28. 6, 8. 13; stat. emphat. spec. of Jehovah Dan. 2, 20. 3, 32. With a prefix, אלה, 2, 19; but also with suffix contr. אלהה Dan. 6, 24. Plur. אלהין *gods* Dan. 2, 11. 5, 4. 11. 23. בר אלהין *a son of the gods* Dan. 3, 25.

אלה pron. demonstr. plur. comm. *these*. Lat. *hi, hæ, hæc*, employed in common usage as the plural of זה *this*. The simple form is אל q. v. which is less frequent; the ending ה has a demonstrative power, comp. הנה. Arab.

أَلَا، أَلِي، أَوَّلِي، fem. أَلَات، Ethiop. ለሐ hi, ለሐ hæ, Chald. אלה.—It refers both to what follows, Gen. 2, 4. 6, 9. 11, 10; and also to what precedes, Gen. 9, 19. 10, 20. 29. 31. Usually put after the noun, as אלה הבררם Gen. 15, 1; rare-

ly before the noun, where it is *δαυδαω*, Ps. 73, 12. Comp. *זה*. Sometimes it is thrice repeated, Is. 49, 12.—Like *זה* it refers also to space, *זה-זה* i. q. *זה* Lev. 26, 18.—Some suppose *אלה* to be used also for the Sing. as 2 Chron. 3, 3. Ez. 46, 24. Ezra 1, 9; but these passages are uncertain. See on this pron. Hupfeld in *Zeitschr. f. d. Morgenl.* II. 161.

אלה, *אלהים*, see *אלוה*

אלה Chald. see, lo, behold! i. q. *ארי* q. v. Dan. 2, 31. 4, 7. 7, 8. Comp. under lett. ל.

אלה if, although, a particle of the later Hebrew, Ecc. 6, 6. Esth. 7, 4. Syr. *ألف* According to Hupfeld (*Zeitschr. f. d. Morgenl.* II. 130) it is i. q. *לי* with the demonstr. *אן* prefixed.

אלה m. a god, God, with pref. and suff. *לאלה* Dan. 11, 38, *לאלהו* Hab. 1, 11.

Arab. *الله*, *إله*, c. art. *ال* the true God, Syr. *ܐܠܗܐ*, Chald. *אלה*. In unison with Aramaean usage, the form of the singular is employed only in the poetic style and later Hebrew; while the *pluralis majestaticus* v. *excellentiæ*, *אלהים*, is the common and very frequent form.

SING. 1. a god, i. e. any god, Dan. 11, 37. 38. 39. 2 Chr. 32, 15. Neh. 9, 17. So in the proverbial phrase, Hab. 1, 11 *זו כחו לאלהו* *this his strength is his god*, spoken of a self-confident person who contemns God, and trusts to the strength of his own hand and sword. Comp. Job 12, 6 *אשר הביא אלהו בידו* *who carries his god in his hand*, i. e. his sword, weapons. Comp. Virg. *Æn.* 10. 773 *Dextra mihi deus, et telum Nunc adsint.*

2. More comm. God, the true God *καὶ*

εἰς, for *האלהים*, *אלה*, Deut. 32, 15. Ps. 50, 22; and often in the book of Job. Constr. with an adj. sing. Deut. 1. c. and plur. Job 35, 10.

PLUR. *אלהים* with pref. contr. *באלהים*, *לאלהים*.

A) In a plural sense: 1. gods, deities, in general, true or false. *אלהי מצרים* *the gods of the Egyptians* Ex. 12, 12. *אלהי הגביר* *strange or foreign gods* Gen.

35, 2. 4. Deut. 29, 18. *אלהים חתנים* *new gods* 32, 17. Sometimes in the language of common life, both Jehovah and idols are included under this common appellation; as Ps. 86, 8 *among the gods there is none like unto thee, O Lord!* Ex. 18, 11. 22, 19. But elsewhere the attribute of deity is expressly denied to idols, and ascribed to Jehovah alone, as Is. 44, 6 *besides me there is no god.* 45, 5. 14. 21. 46, 9. Idols are even called *לא-אלהים* *no-gods* 2 Chr. 13, 9.

2. Once of kings, i. q. *בני אלהים*, Ps. 82, 1; espec. v. 6.

NOTE. Many interpreters, both ancient and modern, assign also to *אלהים* the signif. *angels*, see Ps. 8, 6 *ibique* Sept. et Chald. 82, 1. 97, 7. 138, 1; and also *judges*, Ex. 21, 6. 22, 7. 8. For an examination and refutation of this opinion, see *Thesaur. Ling. Heb.* p. 95.

B) In the sense of the Sing. spoken of one God; see on this *pluralis majestatis* s. *excellentiæ*, *Lehrgr.* p. 663, 664. Heb. Gram. § 106. 2. b. Construed with verbs (Gen. 1, 1. 3 sq.) and adjectives singular, as *אלהים חי* 2 K. 19, 4. 16; *אלהים צדיק* Ps. 7, 10. 57, 3. 78, 56.—Construed with a verb plural only in certain formulas, retained possibly from the usage of polytheism, in which *אלהים* may perhaps be translated in the plural and understood of the higher powers or intelligences. Gen. 20, 13 *החזני אתי אלהים* q. d. *the gods caused me to wander.* 35, 7. Ex. 22, 8. 32, 4. 8. 2 Sam. 7, 23. 1 K. 19, 2. Ps. 58, 12. Comp. Comment. de Pent. Sam. p. 58.—Hence

1. any god, deity. Deut. 32, 39 *there is no god besides me.* Ps. 14, 1. So where the divine nature is opp. to the human, Ez. 28, 2. Ps. 8, 6 *thou hast made him but little less than a god*; comp. Heb. 2, 7.

2. an idol-god, god of the heathen. Ex. 32, 1 *make us a god*, i. e. an idol. 1 Sam. 5, 7 *Dagon our god.* 2 K. 1, 2. 3. 6. 16. So of a goddess, 1 K. 11, 5.

3. the God of any one, is the god whom one worships, his domestic and tutelary god, *θεὸς ἐπιτρόκος*. Jon. 1, 5 *they cried every one unto his god.* Ruth 1, 16. Gen. 17, 7. 8. 28, 21. So the God of Israel is Jehovah, hence very often called *אלהי ישראל* Ex. 5, 1. Ps. 41, 14;

כֶּבֶד אֱלֹהֵי יִשְׂרָאֵל Ps. 20, 2. 46, 8; and connected יהוה אֱלֹהֵי Ps. 18, 29, יהוה אֱלֹהֵי in Deuteronomy more than 200 times.

4. More rarely followed by a genit. expressing that over which the deity presides, or which he has created; e. g. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24, 3; אֱלֹהֵי הַצִּבְאוֹת the God of hosts, i. e. of the celestial hosts, Am. 3, 13. So with an attribute of God, as אֱלֹהֵי אֱמֶת the God of truth Is. 65, 16.

5. אֱלֹהִים is put for a godlike shape, apparition, spirit, 1 Sam. 28, 13, where the sorceress says to Saul, *I see a god-like form ascending out of the earth.*

6. With the art. הָאֱלֹהִים, GOD, καὶ ὁ ἕως, the one true God; Arab. اَللّٰهُ in the well known formula اَللّٰهُ اِلَٰهٌ لَا اِلَٰهَ اِلَّا اَللّٰهُ Comp. Ps. 77, 14.—Deut. 4, 35 הָאֱלֹהִים הוּא הָאֱלֹהִים for Jehovah he is the true God. 1 K. 18, 21 if Jehovah be God, follow him; if Baal, follow him. v. 37. Deut. 7, 9. Hence הָאֱלֹהִים very freq. for Jehovah, Gen. 5, 22. 6, 9. 11. 17, 18. 20, 6. 17. al. sæpiss.—But the same is also אֱלֹהִים without the art. Josh. 22, 34; and this is very often used both in prose and in poetry for יהוה, with scarcely any distinction; either so that both names are employed together, or the use of one or the other depends on the nature of the formula and a certain usus loquendi, or on the taste and usage of particular writers. Thus we find constantly בְּנֵי אֱלֹהִים, and on the other hand מְשִׁיחַ יְהוה; while in other instances the usage is promiscuous, as עֲבָד יְהוה and עֲבָד הָאֱלֹהִים Dan. 9, 11; רִיחַ יְהוה and רִיחַ אֱלֹהִים Gen. 1, 2. 41, 38. Ex. 31, 3. On the special usage of different writers, see the remarks in Thesaur. p. 97, 98.

To God is said in the Scriptures to belong whatever is excellent, distinguished, pre-eminent in its kind, or which bears an august or divine appearance, τὸ θεῖον; since this was regarded by the ancients as especially proceeding from, or created of God; e. g. the mountain of God Ps. 68, 16; river of God Ps. 65, 10; הַחַיַּת אֱלֹהִים terror of God, i. e. suddenly inspired by him, q. d. panic terror, Gen. 35, 5. 1 Sam. 14, 15; אֲשֶׁר אֱלֹהִים

fire of God, lightning, Job 1, 16. Comp. אל p. 50. col. 1.—Similar is the force of the phrase לְאֱלֹהִים of or through God, like Gr. τῷ θεῷ after adjectives; Jon. 3, 3 עִיר גְּדוֹלָה לְאֱלֹהִים a city great through God, divinely great; and so Acts 7, 20 αὐτοῖς

τῷ θεῷ. Comp. Arab. لِلّٰهِ pr. a Deo, divinitus, egregie, Har. Cons. IV p. 38 ed. De Sacy.

For the phrases אִישׁ אֱלֹהִים, בֶּן-אֱלֹהִים, אִישׁ, בֶּן, etc.

NOTE. Some interpreters also suppose אֱלֹהִים to be spoken of one king, for בֶּן-אֱלֹהִים, (see as to the plural in A. 2 above.) and they appeal chiefly to Ps. 45, 7, where they translate: כִּסֵּאךָ אֱלֹהִים thy throne, O God, (i. e. O King divine,) is for ever and ever But this is to be construed as by ellipsis for: כִּסֵּאךָ בְּכֹסֶה אֱלֹהִים thy throne shall be a throne divine, i. e. established and prospered of God, according to a very common rule of language, Lehrs. § 233. 6. [The rule here referred to is not applicable; and there is no philological ground whatever for taking אֱלֹהִים in any other than its simple and direct sense: Thy throne, O God, is for ever and ever.—R.]

אֵלִיל m. 1. i. q. אֵלִיל nought, vain, Jer. 14, 14 Cheth.

2. Elul, the sixth Hebrew month, from the new moon of September to that of October, Neh. 6, 15. Syr. اَلْعَلُول, Arab. اَيْلُول. The etymology is unknown.

אֵלֹן m. 1. i. q. אֵלֹה an oak, Gen. 35, 8. Ez. 27, 6. R. אֵלֹל III.

2. Allon, pr. n. m. 1 Chr. 4, 37.

אֵלֹן m. (אֵלֹל) 1. Any strong, durable tree, spec. an oak, Gen. 12, 6. 13, 18. 14, 13. 18, 1. Deut. 11, 30. al. So the ancient interpreters unanimously. Celsius in Hierob. T. I. p. 34 sq. endeavours to show that אֵלֹן, like אֵלֹה, is the terebinth; but see our remarks to the contrary in Thesaur. p. 50, 51.—Sometimes single oaks are distinguished by pr. names, e. g. the magicians' oak Judg. 9, 37; oak of Tabor 1 Sam. 10, 3; also in Plur. oaks of Mamre Gen. 13, 18. 14, 13; oaks of Moreh Deut. 11, 30.

2. Elon, pr. n. m. Gen. 46, 14.

אֵלִיָּה adj. m. (r. אֵלָה) 1. *familiar, intimate, a friend*, Prov. 16, 28. 17, 9. Mic. 7, 5. **אֵלִיָּה הַנַּעֲרִים** *friend of one's youth*, i. e. *a husband*, Jer. 3, 4; comp. **רֵשֶׁת** Jer. 3, 20.

2. *wanted*, i. e. *tame, gentle*. Jer. 11, 19 and *I was אֵלִיָּה כְּכֶבֶשׂ לִי* like a tamed lamb.

3. *an ox, bullock*, i. q. אֵלָה no. 1, so called as tamed and accustomed to the yoke; in gender it is *masculine epicane*, so that under the masculine the female of the ox-kind is also included; Ps. 144, 14 **אֵלֵינוּ מִקְבָּלִים**.

4. *head of a family or tribe*, *φύλαρχος*, *a chief, chieftain, prince*; espec. of the chiefs of the Edomites, Gen. 36, 15 sq. 1 Chr. 1, 51 sq. More rarely of the Jews, Zech. 9, 7. 12, 5. 6. Also genr. of *chiefs, leaders*, Jer. 13, 21.

אֵלִישׁ (Talmud. *turba hominum*) *Alush*, pr. n. of a station of the Israelites, Num. 33, 13.

אֵלְזָבָד (whom God hath given, Θεοδωρος, Theodore) *Elzabad*, pr. n. m. a) 1 Chr. 26, 7. b) 12, 12.

* **אֵלֶּח** in Kal not used; Arab. Conj.

VIII **אֵיִתְלַח** *to become acid, sour*, as milk.

NIPH. **נִאֲלַח** trop. *to be corrupt*, in a moral sense, Ps. 14, 3. 53, 4. Job 15, 16.

אֵלְחָנָן (whom God bestowed) *Elhanan*, pr. n. of one of David's warriors, who according to 2 Sam. 21, 19 slew Goliath; see under pr. n. **לְחָמִי**. The one mentioned 2 Sam. 23, 24 does not seem to be a different person.

אֵלִיָּא (to whom God is father) *Eliab*, pr. n. m. a) A phylarch or chief of Zebulun, Num. 1, 9. 2, 7. b) Num. 16, 1. 12. 26. 8. c) A brother of David, 1 Sam. 16, 6. 17, 13. 28. d) 1 Chr. 16, 4.

אֵלִיָּאֵל (to whom God is strength) *Eliel*, pr. n. m. a) Of two of David's warriors, 1 Chr. 11, 46. 47. 12, 11. b) A phylarch of Manasseh, 1 Chr. 5, 24. c) A phylarch of Benjamin, 1 Chr. 8, 20. d) ib. v. 22. e) 15, 9. 11. f) 2 Chr. 31, 13.

אֵלִיָּאֲתָה (to whom God cometh) *Eliathah*, pr. n. m. 1 Chr. 25, 4; in v. 27 written **אֵלִיָּאֲתָה**.

אֵלִידָד (whom God loveth) *Elidad*, pr. n. of a phylarch of Benjamin, Num. 34, 21.

אֵלִידָד (whom God knoweth, i. e. careth for) *Eliada*, pr. n. m. a) A son of David, 2 Sam. 5, 16, for which 1 Chr. 14, 7 **בְּעֵלִידָד**. b) 1 K. 11, 23. c) 2 Chr. 17, 17.

אֵלִיָּה (r. אֵלָה I) i. q. Arab. **أَلْبَيَّة** the *fat tail* of the common species of oriental sheep, *ovis laticaudia* Linn. the smallest of which according to Golius, himself an eye-witness, weigh ten or twelve pounds, p. 146. Comp. Hdot. 3. 113. Diod. Sic. 2. 54; and other writers quoted by Bochart in Hieroz. P. I. p. 494 sq. See Russell Nat. Hist. of Aleppo II. p. 147. —Ex. 29, 22. Lev. 7, 3. 8, 25. 9, 19. 3, 9 *the whole tail let him take off near the back-bone*.

אֵלִיָּה and **אֵלְיָהוּ** (my God is Jehovah) *Elijah, Elias*, pr. n. m. a) A celebrated prophet, the chief of the prophets in the kingdom of Israel during the reign of Ahab, distinguished by many miracles, and received up into heaven, 2 K. 2, 6 sq. But comp. 2 Chr. 21, 12. The Jews expected him to reappear before the coming of the Messiah, Mal. 3, 23 [4, 5]. b) 1 Chr. 8, 27. c) Ezra 10, 21. 26.

אֵלִיהוּ (whose God is He, i. e. Jehovah) *Elihu*, pr. n. m. a) 1 Chr. 26, 7. b) 1 Chr. 27, 18. c) i. q. **אֵלִיהוּא** lett. a.

אֵלִיהוּא (id.) *Elihu*, pr. n. m. a) The son of Barachel the Buzite, a friend of Job and the fourth disputant against him, Job c. 32–35. Sometimes written **אֵלִיהוּ** Job 32, 4. 35, 1. b) 1 Sam. 1, 1. c) 1 Chr. 12, 20.

אֵלִיְהוֹעִינִי (towards Jehovah are my eyes) *Elihoenai*, pr. n. m. a) Ezra 8, 4. b) 1 Chr. 26, 3.

אֵלִיְהוֹעִינִי (id.) *Elioenai*, pr. n. m. a) 1 Chr. 3, 23. b) 4. 36. c) 7, 8. d) Ezra 10, 22. e) 10, 27.

אֵלִיָּהבָא (whom God hideth) *Eliabba*, pr. n. of one of David's warriors, 2 Sam. 23, 32.

אֵלִיְהֶרֶף (God his recompense, from **חָרַף** Conj. III to recompense,) *Elihereph*, pr. n. m. 1 K. 4, 3.

אָליל (r. אָלל I) 1. Adj. of *nothing*, *nought*, *empty*, *vain*, 1 Chr. 16, 26. Ps. 96, 5. Plur. *the nought*, i. e. idols, Lev. 19, 4. 26, 1. Comp. **הָבֵל**.

2. Subst. *nought*, *vanity*. Job 13, 4 **אֲלֵלֵי רִפְאֵי** *physicians of nought*, nothing worth, i. e. empty comforters; comp. Zech. 11, 17.

אֵלִימֶלֶךְ (God his king) *Elimelech*, pr. n. of Ruth's father-in-law, Ruth 1, 2, 1.

אֵלִין and **אֵלָן** Chald. pron. demonstr. plur. comm. *these*, Lat. *hi*, *hæ*, *hæc*, i. q. Heb. **אֵלֶּה**. Dan. 2, 44, 6, 7.

אֵלִיָּסָפ (whom God hath added) *Elisaph*, pr. n. m. a) A chief of the tribe of Gad, Num. 1, 14, 2, 14. b) 3, 24.

אֵלִיעֶזֶר (God his help) *Eliezer*, pr. n. m. a) A man of Damascus, whom Abraham before the birth of Isaac had intended for his heir, Gen. 15, 2. According to v. 3 he was a servant born in his house, *terna*. b) A son of Moses, Ex. 18, 4. c) 1 Chr. 7, 8. d) 27, 16. e) 15, 24. f) 2 Chr. 20, 37. g) Ezra 8, 16, 10, 18. h) 10, 23. i) 10, 31.

אֵלִיעֲנַי (perh. contr. from **אֵלִיָּעֲנַי**) *Elienai*, pr. n. m. 1 Chr. 8, 20.

אֵלִיָּם (i. q. **אֵלִיָּאָם**, **אֵלִיָּאָב**) *Eliam*, pr. n. m. a) The father of Bathsheba, 2 Sam. 11, 3; for which 1 Chr. 3, 5 **עֲמִיָּאל**. b) 2 Sam. 23, 34.

אֵלִיפַז (God his strength) *Eliphaz*, pr. n. m. a) A son of Esau, Gen. 36, 4 sq. b) A friend of Job and one of the disputants against him, Job 2, 11, 4, 1, 15, 1. al.

אֵלִיפַל (whom God judgeth, from **פָּלַל**) *Eliphal*, pr. n. m. 1 Chr. 11, 35.

אֵלִיפְהֵלֶה (whom God makes distinguished) *Elipheleh*, pr. n. m. 1 Chr. 15, 18, 21.

אֵלִיפֶלֶט (God his deliverance) *Eliphelet*, pr. n. m. a) 1 Chr. 3, 6, 14, 7; for which 14, 5 **אֵלִיפֶלֶט**. b) 2 Sam. 23, 34. c) 1 Chr. 8, 39. d) Ezra 8, 13. e) 10, 33.

אֵלִיזֹר (God his rock) *Elizur*, pr. n. m. Num. 1, 5, 2, 10, 7, 30, 35, 10, 18.

אֵלִיזָפָן (whom God protects) *Elizaphan*, pr. n. m. a) Num. 3, 30; for

which **אֵלִיזָפָן** Ex. 6, 22. Lev. 10, 4. b) Num. 34, 25.

אֵלִיקָא pr. n. m. *Elika*, 2 Sam. 23, 25. The etymology is unknown.

אֵלִיָּקִים (whom God hath set up) *Eliakim*, pr. n. m. a) A prefect of the palace under king Hezekiah, 2 K. 18, 18, 19, 2. Is. 22, 20, 36, 3. b) A son of king Josiah, set upon the throne by Necho king of Egypt, who also changed his name to **יְהוֹיָקִים** (whom Jehovah hath set up) *Jehoiakim*, 2 K. 23, 34, 24, 1. Jer. 1, 3, 1 Chr. 3, 15. c) Neh. 12, 41.

אֵלִישֶׁבַע (God her oath, q. d. worshipper of God, comp. Is. 19, 18,) pr. n. f. *Elisheba*, *Elisabeth*, Ex. 6, 23. Sept. *Ἐλισαβέτ*, as Luke 1, 7.

אֵלִישָׁה *Elishah*, pr. n. of a region situated on the Mediterranean, whence purple was brought to Tyre, Gen. 10, 4. Ez. 27, 7. Most prob. *Elis*, a district of the Peloponnesus, (comp. Cod. Samar. in which it is written **אֵלִיש** without ה,) the name of which seems to have been employed by the Hebrews as an appellation for the whole Peloponnesus; as not unfrequently whole countries, espec. if remote, are designated by the names of single provinces; comp. **יָוֶן**. The *purpura*, or shell-fish producing the purple dye, was found not only in Laconia (Hor. Od. 2. 18. 7), but also in the gulf of Corinth and the islands of the Ægean sea; comp. Bochart Phaleg III. 4.—Others understand by **אֵלִישָׁה**, *Hellas*; see Michaelis Spicil. Geogr. Hebr. T. I. p. 78.

אֵלִישׁוּעַ (God his salvation) *Elishua*, pr. n. of a son of David, 2 Sam. 5, 15, 1 Chr. 14, 5.

אֵלִישִׁיב (whom God restoreth) *Elishib*, pr. n. m. a) 1 Chr. 3, 24. b) 1 Chr. 24, 12. Ezra 10, 6. c) Neh. 3, 1, 20, 12, 10. d) e) Ezra 10, 24, 27, 36.

אֵלִישָׁמַע (whom God heareth) *Elishama*, pr. n. m. a) 2 Sam. 5, 16. b) Num. 1, 10, 2, 18. c) 2 K. 25, 25. Jer. 41, 1. d) 1 Chr. 2, 41. e) 2 Chr. 17, 8.

אֵלִישָׁע (for **אֵלִי רִשָּׁע** God his salvation) pr. n. m. *Elisha*, a celebrated prophet, the disciple as well as the companion and successor of Elijah, and distinguished by many miracles. He flour

ished in the kingdom of the ten tribes, in the ninth century B. C. 2 K. c. 2-13. In N. T. *Ἐλισσαῖος* Luke 4, 27.

אֵלִישָׁפַת (whom God judgeth) *Elishaphat*, pr. n. m. 2 Chr. 23, 1.

אֵלִיָּהוּ see **אֵלִיָּהוּ**.

אֵלֶּה Chald. pron. plur. *these*, i. q. Heb. **אֵלֶּה**. Dan. 3, 12. 13. 21. 22. Ezra 4, 21. 5, 9. al.—In **אֵלֶּה** lurks the suff. 2 pers. (tibi), as in **אֵלֶּה**, **אֵלֶּה**, Arab. **ذَٰلِكَ**.

* I. **אֵלֶּל** a verb not in use, *to be nothing, to be empty, vain*; comp. under **אֵלֶּל** no. 1. It is comm. derived from the particle **אֵל** I, merely in order to form **אֵלֶּל**, but is quite doubtful; see in **אֵל** fin.

* II. **אֵלֶּל** *to wail, to howl*, onomatop. i. q. **אֵלֶּל**, and Arab. **أَلَّ** Camoos p. 1391. Comp. Gr. *ἀλulάξειν*.—Hence **אֵלֶּל**.

* III. **אֵלֶּל** kindr. with **אֵלֶּל**, **אֵלֶּל** I, pr. *to roll*, then *to be round, swelling, thick*; whence **אֵלֶּל**, **אֵלֶּל**, an oak, thick tree.

אֵלֶּל interj. expressing grief, *wo! alas!* Gr. *ἐλεεῖν*, only with **אֵלֶּל**, Job 10, 15. Mic. 7, 1. R. **אֵלֶּל** II.

* **אֵלֶּל** in Kal not used. 1. *to bind, to tie*, see Piel and **אֵלֶּל**.

2. Pass. *to be bound* sc. as to the tongue, i. e. *to be mute, dumb*; see Niph. and the nouns **אֵלֶּל**, **אֵלֶּל**, **אֵלֶּל**. Comp. Engl. *tongue-tied*, Gr. *δεσμὸς τῆς γλώσσης* Mark 7, 35, also *φιμωσθαι*, Pers. **زبان بستن** to bind the tongue, i. q. *to be silent, dumb*.

3. *to be lonely, forsaken, widowed*, since solitary persons remain silent, mute; comp. Arab. **بكم** to be mute, also to be unmarried.—Hence are derived **אֵלֶּל**, **אֵלֶּל**, **אֵלֶּל**.

NIPH. 1. *to be mute, dumb*, Ps. 31, 19. 39, 3. 10. Is. 53, 7.

2. *to be silent, to keep silence*, Ez. 33, 22.

PIEL. *to bind* sheaves, Gen. 37, 7.

Deriv. see in Kal. no. 1, 2, 3.

אֵלֶּל m. *dumbness, silence*. Ps. 58, 2 **אֵלֶּל** **הַאֲפִיכִי** **אֵלֶּל** **אֵלֶּל** *do ye indeed decree dumb justice?* i. e. do you really at length decree justice, which so long has seemed dumb? So commonly; but it may be worth inquiry, whether **אֵלֶּל**

should not be dropped, having arisen perhaps from a careless repetition of **אֵלֶּל**. This being dropped there arises the sense which the parallelism requires: *do ye indeed decree justice?* Maurer gives to **אֵלֶּל** the signif. of *league, law*,

from the sense of *binding*; as **עֲקָד** **יְהוֹנָדָה** **אֵלֶּל** **רַחֲמִים** *the silent dove among strangers*, (i. e. perh. the people of Israel in exile, comp. **הוֹד** Ps. 74, 19,) prob. the inscription of a song or poem, to the tune or measure of which Ps. 50 was to be sung. Comp. the remarks under **אֵלֶּל**.

אֵלֶּל m. adj. *mute, dumb*, pr. tongue-tied, see r. **אֵלֶּל** no. 2. Ex. 4, 11. Is. 35, 6. Ps. 38, 14. Plur. **אֵלֶּלִים** Is. 56, 10.

אֵלֶּל porch, see **אֵלֶּל**. Once **אֵלֶּל** but Job 17, 10 in some editions; see in **אֵלֶּל** no. 2.

אֵלֶּלִים m. plur. 1 K. 10, 11. 12, and by transpos. **אֵלֶּלִים** 2 Chr. 2, 7. 9, 10. 11, *almug-trees*, a kind of *precious wood*, brought along with gold and precious stones in the time of Solomon from Ophir, and employed for ornamenting the temple and palace, and for making musical instruments; according to 2 Chr. 2, 7 growing also on Lebanon. It seems to correspond to Sanscr. *mīcata* simpl. *mīca* (so Bohlen), with the Arab.

art. **أَل**, *lignum Santalinum*, *Pterocarpus Santaliorus* Linn. *red sandal-wood*, still used in India and Persia for costly utensils and instruments. Or it may be compared with the Malabar word *malajaga*, a name of the same wood; so Hoffmann. See Celsii Hierobot. I. p. 171 sq.—Many of the Rabbins understand *corals*, and so the singular **אֵלֶּלִי** is used in the Talmud; but these are not *wood*, **אֵלֶּלִי**; although were the Talmudic usage ancient, this wood might have been so named from its resemblance to coral, q. d. *coral-wood*. Kimchi: **البقم**, i. q. **בראזיל** *Brazil-wood*.

אֵלֶּלִי f. plur. **אֵלֶּלִי** and **אֵלֶּלִי**, a bundle, sheaf, of grain, Gen. 37, 7. Ps. 126, 6. R. **אֵלֶּלִי** no 1.

אֵלֶּלִי Gen. 10, 26. 1 Chr. 1, 20, *Almodad*, pr. n. of a son of Joktan, i. e. of a

people and district of southern Arabia. Assuming an ancient error in transcription, ר for ר, i. e. אלמורר, we might compare *Morad*, בני מראן or מראן, the name of a tribe inhabiting a mountainous region in Arabia Felix, near to Zabid.

אַלְמֶלֶךְ (perh. king's oak, for אֶלֶר (הַמֶּלֶךְ) *Alammelech*, pr. n. of a place in the tribe of Asher, Josh. 19, 26.

אַלְמָן m. adj. *forsaken, widowed*, Jer. 51, 5. R. אֶלְם no. 3.

אַלְמָן m. *widowhood*, trop. of a state deprived of its king, Is. 47, 9. R. אֶלְם no. 3.

I. אֶלְמָנָה f. *a widow*, Arab. أَمَلَة, Syr. ܐܠܡܢܐ Gen. 38, 11. Ex. 22, 21. al. Metaph. of a state deprived of its king, Is. 47, 8; comp. v. 9 and 54, 4. R. אֶלְם no. 3.

II. אֶלְמָנוֹת f. plur. Is. 13, 22, *palaces*, i. q. אֶרְמִיּוֹת, which latter is read in some Mss. The letter ר is here softened into ל, as is very often done; comp. in אֶרְמִיּוֹן.—Others retain the idea of a *widow*, and understand trop. *desolate palaces*.

אַלְמָנוֹת plur. אֶלְמָנוּתִים *widowhood* Gen. 38, 15. Metaph. of the condition of the Israelites in exile, Is. 54, 34. R. אֶלְם no. 3.

אַלְמָנִי m. *a certain one, some one*, ὁ δέσμιος, pr. *one kept silent*, whose name is not mentioned, from r. אֶלְם no. 2. Always preceded by בְּלִמְנִי q. v.

אַלְן Chald. i. q. אֶלִּין *these*, q. v.

אַלְנָעַם (God his delight) *Elnaam*, pr. n. m. 1 Chr. 11, 46.

אַלְנָתָן (whom God hath given, comp. יוֹנָתָן, q. d. Theodore, Diodate) *Elnathan*, pr. n. m. a) The grandfather of king Jehoiakim, 2 K. 24, 8; perhaps the same mentioned Jer. 26, 22. 36, 12. b) Three Levites in the time of Ezra, Ezra 8, 16.

אַלְסָר Gen. 14, 1. 9, *Ellasar*, pr. n. of a country or district in the vicinity, as it would seem, of Babylonia and Elymais; since it is read between שִׁנְעָר and עֵילָם.

Symm. and Vulg. *Pontus*. Targ. Hieros. הַלְאֲשִׁר Is. 37, 12. But the Assyro-Babylonish name of its king, אֲרִיִּיךְ, would seem to indicate some province of Persia or Assyria; comp. Dan. 2, 14.

אַלְעָד (whom God applauds, from עָד, comp. Job 29, 11,) *Elad*, pr. n. m. 1 Chr. 7, 21.

אַלְעָדָה (whom God puts on, i. e. fills with himself, comp. לְבַשׁ Job 20, 14,) *Eladah*, pr. n. m. 1 Chr. 7, 20.

אַלְעִזַּי, in some Mss. אֶלְעִזַּי (pr. God is my praises, i. e. the object of my praise) *Eluzai*, pr. n. m. 1 Chr. 12, 5.

אַלְעָזָר (whom God helpeth) *Eleazar*, pr. n. m. a) Ex. 6, 23. 25. 28, 1. Lev. 10, 6 sq. Num. 3, 2. 4. 32. Deut. 10, 6. Josh. 14, 1. al. b) 2 Sam. 23, 9. 1 Chr. 11, 12. c) 1 Sam. 7, 1. d) 1 Chr. 23, 21. 24, 28. e) Ezra 8, 33, comp. Neh. 12, 42. f) Ezra 10, 25.—Sept. Ἐλεάζαρ. From Ἐλεάζαρος was afterwards made by contraction the name Ἀύζαρος.

אַלְעֵלָה and אֶלְעֵלָה (whither God ascends) *Elealeh*, pr. n. of a town or large village in the tribe of Reuben, near Heshbon, where there are still ruins called العال *el-Al*. See Burekhardt's Travels in Syria etc. p. 365. Bibl. Res. in Palest. II. p. 278.—Num. 32, 3. 37. Is. 15, 14. 16, 9.

אַלְעָשָׂה (whom God made, i. e. created, Job 32, 10,) *Eleasah*, pr. n. m. a) 1 Chr. 2, 39. b) ib. 8, 37. 9, 43. c) Jer. 29, 3.

* אֶלְעָה or אֶלְעָה fut. יִאֲלֶה Prov. 22, 25, Arab. اَلَفَّ; to join together, to associate, Arab. Conj. I, III, IV; whence אֶלְעָה a thousand, a family.—Kindred senses are: to be accustomed, wonted, to learn, Prov. 22, 25. Syr. Chald. id. Hence אֶלְעָה, אֶלְעָה ox.—R.

PIEL to cause to learn, to teach, like Syr. اَلَفَّ, with two acc. of pers. and thing, Job 15, 5. 33, 33; with acc. of pers. only, Job 35, 11, where Part. מְלַמֵּנִי for מְאֲלֵפִנִי, comp. מִלֵּף.

HIPH. denom. from אֶלְעָה, to bring forth thousands, Ps. 144, 13. Arab. اَلَفَّ mille fecit.

אֶלֶף 1. *an ox or cow*, as tame and wonted to the yoke; comm. gend. like Gr. *βοῦς*, Lat. *bos*, Germ. *Rind*, Engl. *beere*; see **אֶלֶף** no. 3. Only in plur. **אֶלֶפִּים** *oxen* Ps. 8, 8. Prov. 14, 4; fem. *kine* Deut. 7, 13. 28, 4. The singular is found only in the name of the first letter of the alphabet, *Aleph, Alpha*.

2. *a thousand*, Arab. **ألف**, Syr. **ألف** id. but Eth. **አልፋ** a myriad, ten thousand. Perh. pr. 'conjunction of numbers.'—The nouns enumerated for the most part follow the numeral word; some in the singular, as **אֶלֶף** Judg. 15, 16; others in the plural, 2 Sam. 10, 18. 1 K. 10, 26. Deut. 1, 11; and others again promiscuously, as **בָּכָר** 1 Chr. 19, 6, and **בְּכָרִים** 29, 7. Rarely and only in the later Hebrew does the noun precede, 1 Chr. 22, 14. 2 Chr. 1, 6. Comp. Lehrs. p. 695, 697, 699. The construction is different in the phrase **אֶלֶף בָּכָר** *a thousand (shekels) of silver*, for which see Lehrs. p. 700. Not unfrequently it is put for a large round number, Job 9, 3. 33, 23. Ps. 50, 10.—Dual **אֶלֶפִּים** *two thousand* Judg. 20, 45. 1 Chr. 5, 21.—Plur. **אֶלֶפִּים** *thousands*, e. g. **אֶלֶפִּים** *thousands of myriads* Gen. 24, 60.

3. *a family*, i. q. **מִשְׁפָּחָה** q. v. as the subdivision of a tribe (**שִׁבְט**, **מִשְׁבֵּט**) Judg. 6, 15. 1 Sam. 10, 19. 23, 23. Spoken of a city, Bethlehem, as the residence of such a family, Mic. 5, 1.

4. *Eleph*, pr. n. of a city of Benjamin Josh. 18, 28.

אֶלֶף, **אַלְפָה**, Chald. *a thousand*, Dan. 5, 1. 7, 10.

אֶלֶפֶט see **אֶלֶפֶט**.

אֶלֶפֶל (God his wages, comp. **פָּעַל**, wages) *Elpaal*, pr. n. m. 1 Chr. 8, 11. 12, 18.

* **אֶלֶץ** in Kal not used, i. q. **אֶלֶץ** q. v. **לְחָץ**.

PIEL **אֶלֶץ** *to urge, to press* any one, Judg. 16, 16. More frequent in Syriac and Zabian.

אֶלֶפֶן see **אֶלֶפֶן**.

אֶלְקִים i. q. Arab. **أَلْقَوْمُ**, with the art. retained, *the people, populace*; see in

אֶל II. Prov. 30, 31 **מֶלֶךְ אֶלְקִים עִמּוֹ** *a king with whom is the people*, i. e. who is surrounded by his people, in the midst of his people. See Pococke ad Spec. Hist.

Arabum p. 207. Arab. **قَوْم** *people* seems to come from the idea of *living*; comp. Samar. **קִים** to live, Heb. **יָקִים** what lives, and **חַיָּה** people, from **חַיָּה** to live. Sept. **δομιτιογονῶν ἐν ἔθρει**.—The Heb. intpp. regard **אֶלְקִים** as a compound from **אֶל** part. of negation, and **קִים** to rise up, (comp. **אֶל-מִיָּה** Prov. 12, 28,) and translate: *a king against whom there is no rising up*, i. e. who cannot be resisted. But this does not accord with the context.

אֶלְקָנָה (whom God created) *Elkanah*, pr. n. m. a) 1 Sam. 1, 1 sq. 2, 11. 20. b) Ex. 6, 24. c) 2 Chr. 28, 7. d) 1 Chr. 12, 6. e) 1 Chr. 6, 8. 10. 11. 20. 21. 15, 23.

אֶלְקָשִׁי gentile n. *Elkoshite*, spoken of Nahum the prophet, Nah. 1, 1. Sept. and Vulg. without *o*, *Ἐλκεσούος, Elcesaius*. As to a place *Elkosh* there are two opinions; one, that of the ancient fathers, makes it a town of Palestine and spec. of Galilee, see Hieron. Proem. ad Nahum; the other, that of the oriental Jews, regards it as the village **القوش** *el-Kūsh*, near Mosul. Both are very doubtful; see Thesaur. p. 1211. B.

אֶלְתּוֹלַד (perh. God its race or posterity) *Eltolad*, pr. n. of a place in Judah, Josh. 15, 30. 19, 4. See **הוֹלִיד**.

אֶלְתֵּקָה and **אֶלְתֵּקָה** (God its fear) *Eltekeh*, pr. n. of a Levitical city in the tribe of Dan, Josh. 19, 44. 21, 23.

אֶלְתֵּקֶן (God its foundation) *Eltekon*, pr. n. of a place in the tribe of Judah, Josh. 15, 59.

* **אֶם** f. constr. **אִם**, c. suff. **אִמִּי**; plur. **אִמּוֹת**.

1. *a mother*, Arab. **أُم** and **إُم**, Eth. **አሙ**, Aram. **אִמָּא**, Sam. **אִמִּי**, id. E. g. **אָב וָאִם** *father and mother*, parents, Judg. 14, 16. Ps. 27, 10. Esth. 2, 7. **בֶּן-אִמִּי** *the son of my mother*, my womb-brother, Gen. 43, 29. Poet. **בְּנֵי אִמִּי** i. q. *my brethren*, genr. Gen. 27, 29. Cant. 1, 6. With less exactness *mother* is also

put for a *step-mother* Gen. 37, 10; comp. 35, 16 sq. the latter being more accurately called אם אשתא Lev. 18, 11.—But *mother* has often a wider sense, e. g.

2. i. q. a *grandmother* 2 K. 15, 10; also of any female ancestor, Gen. 3, 20.

3. Metaph. for a *benefactress*, Judg. 5, 7.

4. As expressing *intimate relationship*, close alliance, Job 17, 14; see in אם no. 8.

5. Of a *nation* or *people*, as opp. to the children i. e. individuals born of it, Is. 50, 1. Jer. 50, 12. Ez. 19, 2. Hos. 2, 4. 4, 5.

6. אם הדרך, *the mother of the way*, i. e. *bivium*, place where a way divides, pr. the source, beginning, head of the way, Ez. 21, 26 [21], i. q. שני הדרךים ibid.

Arab. أم root, beginning of a thing; but

أم الطريق the highway.

7. i. q. אםה, *mother-city*, *metropolis*, i. e. any large and important city, although not the capital. 2 Sam. 20, 19 בן־שורא a city, even a mother in Israel. So on the Phenician coins of Tyre and Sidon; comp. Arab. أم metropolis; also Gr. μηρ Callim. Fragm. 112, and mater Flor. 3. 7. 18. Ammian. 17. 13.

8. Metaph. of *the earth*, as the common mother of all, Job 1, 20.

NOTE. This word is without doubt primitive; and like אם (see p. 2. n.) imitates the earliest sounds of the lisping infant; comp. Gr. μάμα, μάμη, μαμαία, μαία, Sanscr. mā, ambā, Copt. mau, Germ. Engl. Fr. Mama, Germ. Amme. Deriv. fem. is אםה, used only in tropical significations. In Arabic

there is a denom. verb أم to be a mother; then, to be related, to set an example, to teach.

* אם mostly with Makkeph, a particle demonstrative, interrogative, and conditional; the various significations of which are distinguished in the more copious

Arabic by various forms, as أم, إن, أن, while on the other hand

the Ethiopic and Syriac also have only one, አዎ, ܐܝܬ. Traces of this particle exist also in the occidental languages; as in Gr. ἤν, lo, if, Lat. en, Germ. wenn, wann.

A) The primary power seems to be demonstrative, lo! behold! (kindr. הן, Gr.

ἤν, Lat. en,) Arab. إن truly, certainly, إن id. see De Sacy Gramm. Arabe I.

§ 889, ان lo! as in the phrase جاء وان he came and lo! Comp. Hupfeld in Zeitschr. f. d. Morgenl. II. p. 130.—Hos. 12, 12 גלעד וגלעד lo! Gilead is wickedness, i. e. wholly wicked; where the other member has אם. Job 17, 13 אם ביתי lo! I wait for Sheol, my house. vs. 16. Prov. 3, 34. Preceded by ה in the same sense, Jer. 31, 20.—There are some who deny the demonstrative power of this particle in these passages, and claim for it here the usual conditional sense. But granting that it might be here so explained, still analogy shows that the former is the primitive and native power of the word.—Hence

B) Adv. of interrogation, comp. הן II. 3, and the remarks there made; also אל, ה, א, interrogative, from אל, demonstrative.

1. In a direct interrogation, Lat. num?

an? corresp. with Arab. أم. 1 K. 1, 27. Is. 29, 16. Job 39, 13. 31, 5. 16. 24. 25. 29. 33. From the whole of Job c. 31 is seen the close connection between this interrogative power of אם and its conditional sense in lett. C, since between sentences beginning with אם interrog. are interposed others beginning with אם conditional followed by an apodosis; see v. 7. 9. 13. 19. 20. 21. 25.—Far more frequent in disjunctive forms of interrogation, where ה precedes, utrum—an? whether—or?

Arab. أم—أ. Josh. 5, 13 הלא אלהים אם—א. art thou for us, or for our enemies? 1 K. 22, 15 הלא אם—א. shall we go...or shall we not go? The same is אם—א Gen. 17, 17. Job 21, 6; and אם—א 34, 17. 40, 8. 9.—The two are also used together in a question with two clauses, though not disjunctive, as אם—א Gen. 37, 8, אם—א 17, 17. But

where two questions follow each other with a less degree of coherence, **אִם** is repeated, 1 Sam. 23, 11. See Heb. Gr. § 150, 2.

2. In indirect interrogation, *whether*, *if*, after verbs of inquiring, examining, doubting, Cant. 7, 13. 2 K. 1, 2. So in a double and disjunctive question, **אִם** — **הֲ** Gen. 27, 21. Num. 13, 20. The phrase **אִם מִי יוֹדֵעַ** Esth. 4, 14, *who knoweth whether*, corresponds to the Lat. *nescio an*, i. q. *perhaps*.

C) Conj. 1. Mostly conditional, *if*, Gr. *εἰ*, Lat. *si*, q. d. supposing that, etc. comp. **הֲ** lo, num? *if*; Syr. **לו** lo, *if*. In this signif. correspond Arab. **إِنْ**, Sam. **אִם**, **אִם**, Eth. **ከ**. — Followed, according to the sense, by the præter, Esth. 5, 8 **אִם מָצָאתִי הֵן בְּעֵינֵי ה'** *if I have found favour in the eyes of the king*. Gen. 43, 9, 18, 3; and fut. Judg. 4, 8 **אִם תֵּלְכִי עִמִּי וְהָלַכְתִּי אִתִּי** *if thou wilt go with me, I will go*. Gen. 13, 16, 28, 20. Job 8, 4 sq. 11, 10; more rarely by a particip. Judg. 9, 15, 11, 9; by the infin. for a finite verb, Job 9, 27; also without a verb, Job 8, 6, 9, 19.—This particle differs from **כִּי**, in that **אִם** implies a true and real condition, where the fact is left uncertain, whether a thing exists or will exist, is or will be done, 'si fecisti, si facturuses'; while **כִּי** implies that a thing does not exist, is not or will not be done, or is at least very uncertain and improbable, 'si faceres, si fecisses,' Gr. *εἰ εἴχεν*. See **כִּי**, and also for the like distinction

between **אִם** and **כִּי** De Sacy Gramm. Arabe I. § 885. By an ingenious and delicate usage, **אִם** is every where put in conditional curses and imprecations, where we might perhaps expect **כִּי**; e. g. Ps. 7, 4–6 **אִם עָשִׂיתִי זֹאת אִם יֵשׁ עָוֹל בְּיָדֵי** *if I have done this, if there be iniquity in my hands, if I have done evil to my friend, ... let the enemy persecute me*, etc. The Psalmist here denies, (if we look at his object,) that he had done such things; but, as if on trial, he leaves this point undecided, or even assumes the truth of the allegation, and then invoking the severest punishment upon himself, he thus adds great emphasis to the imprecation.

Comp. Ps. 44, 21, 73, 15, 137, 5, 6. Job 31, 7 sq. Other examples, where more accurately **אִם** would be put instead of **אִם**, are: Ps. 50, 12 **אִם אֶרְצֶבֶם** *if I were hungry*. Hos. 9, 12. Yet **אִם** is here not incorrect; since its usage has a wide extent. — Spec. a) Condition or supposition is modestly or timidly expressed by **אִם**—**אִם**, see in **אִם**. b) **אִם**—**אִם** disjunctive, *if—if*, i. q. *whether—or*, Gr. *εἴτε—εἴτε*, *εἴν τε—εἴν τε*, Lat. *sive—sive*; comp. *si—si* Gell. 2, 28. So Ex. 19, 13 **אִם—אִם בְּהֵמָה אִם—אִם אָדָם** *whether it be beast or man*. 2 Sam. 15, 21. Lev. 3, 1. Deut. 18, 3; also preceded by a negative, *neither—nor*, 2 K. 3, 14. The same is **אִם—אִם** Gen. 31, 52. Josh. 24, 15. Ecc. 11, 3, 12,

14. Arab. **إِن—وَإِن** and **إِمَّا—وَإِمَّا** c) By an ellipsis of the formula of an oath, **אִם** becomes in some connections a negative particle. The full form is read in 1 Sam. 3, 17 *God do so to thee, and more also, if thou*, etc. 24, 7. 2 Sam. 3, 35. Hence by ellipsis, espec. in oaths; 2 Sam. 11, 11 *by thy life*. [let God do so to me, and more] **אִם אֶעֱשֶׂה אֶת־הַדָּבָר הַזֶּה** *if I do this thing*, i. e. *I will not do this thing*. 20, 20. 1 K. 1, 51; also in obtestations, Cant. 2, 7, 3, 5. Neh. 13, 25; rarely elsewhere, and chiefly in poetry, Is. 22, 14, 62, 8. Judg. 5, 8. Prov. 27, 24, where the other member has **לֹא**.—In the same manner the Arabs use **إِن**, more fully **مَا إِن**, for *not*.

2. As concessive, *though*, *although*, Arab. **وَإِن**, Gr. *εἰν καὶ, καὶ*. Followed by the præter, to express the idea 'though I am,' Job 9, 15, 29; more usually by the fut. expressing the idea 'though I were,' Is. 1, 18, 10, 22. Ps. 139, 8. Job 20, 6; but comp. Job 9, 20. Also with a verbal noun, Nah. 1, 11.

3. As a particle of wishing, *oh if* 'would that! oh that! *εἰ γάρ*. Comp. **כִּי**. With fut. Ps. 68, 14, 81, 9, 95, 7, 139, 19. An anacoluthon occurs in Gen. 23, 13 **אִם אָתָּה לִי שָׁמְעִנִי** *would that thou—oh that thou wouldst hear me*.

4. It passes over also into a particle of time, *when*, *pr. if*; comp. Germ. *wenn* and *wann*. Followed by the præter, which is often to be rendered by the pluperfect or by the fut. exactum; Is

24, 13 **כִּלְה בְּצִיר** *when the vintage is done*, pr. if it shall have been ended. Am. 7, 2 **לְאַכַּל כִּלְה** *and it came to pass when they had finished eating*. Is. 4, 4 **אִם רָחַץ אֶדְנִי אֵת צִאֲת בְּנוֹת־צִיּוֹן** *when the Lord shall have washed away the filth of the daughters of Zion*. Gen. 38, 9. Ps. 63, 7. Job 8, 4, 17, 13. So also in connection with other particles, as **עַד אִם** *until when, until*, Gen. 24, 19; **עַד אִם** *until when, until*, Gen. 24, 19; **עַד אִם** 28, 15. Num. 32 17. Is. 6, 11.

5. Rarely for *when* causal, i. e. *since*, Arab. **أَنْ**. Gen. 47, 18 *we will not hide it from my lord, that* **אֵל** *... the money is spent ... there is nothing left for my lord*, etc. Is. 53, 10.

D) In composition with other particles:

1. **הֲאֵם**, twice in the beginning of an interrogation, i. q. **הֲלֵא**, put affirmatively, *is not? nonne?* i. q. *lo!* Num. 17, 28 [13]. Job 6, 13.

2. **אִם-לֹא** a) *is not? nonne?* preceded by **הֲלֵא**, Is. 10, 9. b) *if not, unless*, Ps. 7, 13. Gen. 24, 8. Hence after formulas of oaths it appears as a strong affirmation and asseveration; comp. above in C. 1. c. Num. 14, 28. Josh. 14, 9. Is. 14, 24; also in obtestations, Job 1, 11, 2, 5, 17, 2, 22, 20, 30, 25. Is. 5, 9. c) After a negative partic. in the sense of *but*, Gen. 24, 37, 38. Comp. *εἰ μὴ, nisi*, Chald. **אִם-לֹא** from **אִם-לֹא**.

* **אִמָּה** f. subst. plur. **אִמָּהוֹת**, the letter **ה** being inserted, comp. Chald. **אִמָּהֵן**, and Lehrs. p. 530; *a maid-servant, handmaid, female slave*. Hence **אִמָּה** *thy handmaid*, for *I*, spoken even by a free woman in addressing her superiors, Judg. 19, 9. 1 Sam. 1, 11, 16, 25, 24 sq. 2 Sam. 14, 15. Comp. in **אִמָּה**. Also **בֶּן-אִמָּה** *son of a handmaid*, i. e. a servant, slave, Ex. 23, 12. Ps. 116, 16.—Hence is derived the Arab. **أَمَة** to be a handmaid. The word **אִמָּה** is prob. primitive; least of all is it to be referred to a root **אִמָּה**, **אִמָּה**, in inito pacto indixit.

אִמָּה pr. i. q. **אִם**, but everywhere metaph. *the beginning, head, foundation* of any thing. Spec.

1. *mother of the arm, i. e. the fore-arm,*

below the elbow, *cubitus*, Deut. 3, 11. Hence

2. *a cubit, ulna*, a measure of length; comp. Lat. *cubitus, ulna*, Gr. *πῆχυς* and

πυγών, Arab. **ذِرَاع**, Egypt. *mahi*. The mode of enumerating cubits is as follows: **אִמָּהוֹת** *two cubits* Ex. 25, 10, 17; **שְׁלֹשׁ אִמָּהוֹת** 27, 1, and so on up to ten cubits; in the later Hebrew **שְׁלֹשׁ אִמָּהוֹת** 2 Chr. 6, 13. With numbers above ten, in the earlier Hebrew **אִמָּהוֹת** Gen. 6, 15, in the later **אִמָּהוֹת** Ez. 42, 2, or **אִמָּהוֹת** 2 Chr. 3, 4. Further, it is joined with numerals of every kind, both in the early and later Hebrew, by means of **בְּ**, as **אַרְבַּע בְּאִמָּה** lit. *four by the cubit*, i. e. *four cubits*; **מֵאָה בְּאִמָּה** *a hundred cubits* Ex. 27, 9, 18, 36, 15, 38, 9. The common cubit of the Hebrews (2 Chr. 3, 3) was reckoned at 6 palms, or 18 inches; though some without good reason make it only 4 palms, or 12 inches. A larger cubit of seven palms, *ἐπιπλάλαιστος*, is mentioned Ez. 40, 5, 43, 13, which agrees with the royal cubit of the Babylonians (Hdot. 1. 178) and Egyptians; see Boeckh Metrol. Untersuch. pp. 212 sq. 265 sq.—Metaph. Jer. 51, 13 *thine end is come, the measure of thy rapine*, i. e. the time when God will set bounds and measure to thy iniquitous gain.

3. i. q. **אִם** no. 7, *a metropolis*. 2 Sam. 8, 1 *and David took the bridle (bit) of the metropolis out of the hand of the Philistines*, i. e. he subdued the metropolis of the Philistines. Comp. the Arabic proverb: *I give thee not my bridle*, i. e. do not subject myself to thee; see Schult. ad Job. 30, 11, and Hariri Cons. IV p. 24. See also Gesch. der Hebr. Sprache p. 41.

4. *a foundation*, Is. 6, 4 **אִמָּהוֹת הַתְּסָפִים** *the foundations of the thresholds*. Comp. **أَمَّاتٌ**, roots, beginnings.

5. *Anmah*, pr. n. of a hill, 2 Sam. 2, 24.

אִמָּה Chald. f. plur. **אִמָּהוֹת**, *a cubit, ulna*, Dan. 3, 1. Ezra 6, 3. Syr. **أَمَة**, plur. **أَمَات**.

אִמָּה i. q. **אִמָּה** q. v. *terror*.

אִמָּה f. (r. **אִמָּה**) *a people, nation, tribe*, Arab. **أَمَة** *a people*, Aram. **אִמָּה**

אָמַד id. Found only in Plur. אָמַדִּים Gen. 25, 16. Num. 25, 15; also אָמַדִּים Ps. 117, 1. Syr. اَمَد.

אָמַד Chald. f. id. Dan. 3, 29. Plur. אָמַדִּים, emphat. אָמַדִּיָּה Dan. 3, 4. 7. 5, 19. 7, 14. Ezra 4, 10.

I. אָמֹן m. 1. *an architect, builder, opifex*, (r. אָמֵן no. 1. b.) i. q. אָמֵן q. v. Prov. 8, 30 spoken of the hypostatic wisdom of God as the architect of the world. The word seems not to have admitted the form of the fem. gender, any more than the Lat. *artifex, opifex*, whence Plin. II. 1 *artifex omnium natura*. Quinct. 2. 15 *rhethorica persuadendi opifex*.—Others understand *son* or *foster-child*, from r. אָמֵן no. 1. a.

2. *Amon*, pr. n. a) The son and successor of Manasseh, king of Judah, r. 644–642 B. C. 2 K. 21, 18–26. 2 Chr. 33, 20 sq. b) 1 K. 22, 26. c) Neh. 7, 59, for which Ezra 2, 57 אָמִי.

II. אָמֹן i. q. הָמוֹן, *a multitude* of people, Jer. 52, 15. R. הָמָה.

III. אָמֹן *Amon*, pr. n. of the supreme god of the Egyptians, worshipped at Thebes with great pomp, Jer. 46, 25, see נֵא אָמֹן; called by the Greeks Ἀμμων, *Ammon*, and compared by them to Jupiter, see Hdot. 2. 42. Diod. Sic. 1. 13. On Egyptian monuments he is usually depicted with a human body and the head of a ram; and the name is there written *Amn*, more fully *Amn-Re* i. e. *Amon-Sun*; see the figures as given in Thesaur. p. 115. Comp. also Kosegarten de Scriptura vett. Ægyptiorum, p. 29 sq. Wilkinson's Mann. and Cust. of the Anc. Egyptians, Second Ser. I. p. 243 sq.

אָמִין m. (r. אָמֵן) by Syriasm for אָמִינִי, *faithfulness, fidelity*, Deut. 32, 20.—Plur. אָמִינִים id. Prov. 20, 6 אִישׁ אָמִינִים *a man of fidelity, faithful*.

אָמִינָה f. (r. אָמֵן) 1. *firmness, stability*. Ex. 17, 12 יָדֵי יִרְמְיָהּ אָמִינָה and his (Moses') hands were firm, steady, lit. firmness.

2. *security*, Is. 33, 6. Arab. اَمْن,

אָמָן, id.

3. *faithfulness, fidelity*, espec. in ful-

filling one's promises; so of God, Deut. 32, 4. Ps. 36, 6. 40, 11; of men, Plur. אָמִינֹת Prov. 28, 20. Also *faith, trust, confidence* of men towards God, Hab. 2, 4. Ps. 37, 3; see in רָצָה no. 2.

אָמִיץ (strong) pr. n. *Amoz*, the father of the prophet Isaiah, Is. 1, 1. 2, 1. 13, 1. 20, 2.

אָמִי *Ami* pr. n. m. Ezra 2, 57. It seems to be a corrupted form for אָמִיץ Neh. 7, 59.

אָמִים see אִרְמִים.

אָמִינֹן (faithful) *Aminon*, pr. n. i. q. אָמִינֹן, a son of David, 2 Sam. 13, 20.

אָמִיץ m. (r. אָמֵץ) adj. *strong, mighty*, Job 9, 4. 19; more fully as joined with כֹּחַ, Nah. 2, 2. Abstr. *strength, might*, Is. 40, 26.

אָמִיר m. (r. אָמִיר q. v. no. 1, and Hithp.) *the top, summit*, e. g. of a tree, Is. 17, 6 בְּרֹאשׁ אָמִיר *in the highest top*. Also of a mountain Is. 17, 9; see under art. גְּוִרָה.

* אָמַל or אָמַל to *languish, to droop*, pr. to hang the head, kindr. with אָבַל q. v. In Kal part. pass. of a drooping heart, Ez. 16, 30.

PUL. אָמַל only in poetry. 1. *to languish, to droop*, as of plants, Is. 24, 7; hence of fields Is. 16, 8. Nah. 1, 4; of a sick person Ps. 6, 3, where אָמַל seems to be for אָמַל; so Maurer.

2. *to mourn, to lament*, Is. 19, 8; so of a land laid waste Is. 24, 4. 33, 9; of walls thrown down Lam. 2, 8.—Hence in prose

אָמַל m. *languid, feeble*, Neh. 3, 34.

* אָמַם obsol. root, perh. i. q. גָּמַם, אָמַם q. v. *to join together, to collect, to congregate*. Arab. اَمَّ to be near, related.—Hence the noun אָמָה i. q. אָמָה a people, and

אָמָם *Amam* pr. n. of a place or city in the southern part of the tribe of Judah, Josh. 15, 26.

* I. אָמֵן 1. pr. *to prop, to stay, to support*. a) Spec. with the arm, *to bear or carry* a child, Num. 11, 12. Lam. 4, 5. Part. אָמֵן, παιδαγωγός, a

nursing-father, one who carries a child on his arm and takes care of it, Num. 1. c. Is. 49, 23; also *a foster-father*, Esth. 2, 7. 2 K. 10, 1. 5. Comp. בָּלֵל, Arab.

אֱמֵן sustentavit, aluit.—Fem. אֱמֵנָה *a nurse*, Ruth 4, 16. 2 Sam. 4, 4. b) *to found, to build up*, kindr. with בָּנָה, אָבָן; hence אֱמֵן, אֱמֵנָה, architect, אֱמֵנָה *a pillar, prop.*

2. Intrans. *to stay oneself, to be stayed up, supported*; hence *to be firm, stable*, such as one may safely *lean upon*, metaph. *to be faithful*. Part. pass. אֱמֵנִים *the faithful*, πιστοί, Ps. 12, 2. 31, 24. Comp.

אֱמֵן Is. 26, 3. Arab. أَمَّنَ *to be faithful*, اَمَّنَ *to lean upon and trust in any one*, اَمِنَ *to trust, to be secure*.

NIPH. 1. *to be supported*, i. e. *to be borne in the arms as a child*, Is. 60, 4. Comp. Kal no. 1.

2. *to be founded*, i. e. *to be firm, stable, sure*, e. g. of a house 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 16. 1 K. 11, 38; of a firm place, where a nail holds fast, Is. 22, 23. 25; of a firm and stable condition 7, 9.

3. *to be durable, lasting, permanent*, e. g. of waters which never fail (opp. אֶצְבָּב) Is. 33, 16. Jer. 15, 18; of diseases Deut. 28, 59; of a covenant Ps. 89, 29.

4. Metaph. *to be faithful, trustworthy, sure*, such as one can *lean upon*; so of a servant 1 Sam. 22, 14. Num. 12, 7; a messenger Prov. 25, 13; a witness Jer. 42, 5. Is. 8, 2; of God Deut. 7, 9. Is. 49, 7. Hos. 12, 1.—Ps. 78, 8 נֶאֱמְנָה אֱלֹהֵינוּ *his spirit was not faithful towards God*. Part. אֱמֵן *faithful, upright*, Prov. 11, 13. 27, 6 אֲנֵינוּ אֱמֵן *faithful are the wounds of a friend*, i. e. his severe rebukes proceed from fidelity and sincerity. Also of a man of *tried wisdom*, Job 12, 20.

5. *to be sure, certain, true*, Hos. 5, 9; of the word of God Ps. 19, 8. Also *to be found true, to be verified, confirmed*, Gen. 42, 20. 1 K. 8, 26.

HIPH. הִאֱמִין 1. *to stay upon, to build upon*; pr. Is. 28, 16 *he that buildeth thereon shall not flee away*.—Usually

2. Metaph. *to trust, to confide in*, like Arab. اَمَّنَ c. ب. Job 4, 18 בְּבִקְרֵי

לֹא יִאֱמִין *lo! he putteth no trust in his servants*. 15, 15. 39, 12. Ps. 78, 22. 32. 119, 66. הִאֱמִין בִּיהוָה *to trust in Jehovah* Gen. 15, 6; ה' בְּחַיֵּי *to have no trust in one's life*, i. e. *to fear for one's life*, Deut. 28, 66; c. acc. et inf. Judg. 11, 20.

3. *to believe, to receive as true*, absol. Is. 7, 9; oftener with לְ of pers. and thing, Gen. 45, 26. Ex. 4, 1. 8. 9. Prov. 14, 15. Ps. 106, 24; פִּי Ex. 4, 5. Job 9, 16. Also with infin. Job 15, 22 *he believeth (hopeth) not to escape out of darkness* i. e. *terror*.

4. Perh. intrans. *to stand firm, still*. Job 39, 24 *he standeth not still, when the voice of the trumpet sc. is heard*. Comp. Virg. Georg. 3. 83. According to a common idiom of speech, it might also be explained: 'He so longs for the battle that he *scarce believes or trusts* his ears for joy,' etc. Comp. Job 9, 16. 29, 24.

Deriv. אֱמֵן—אֱמֵנָה, אֱמֵן, אֱמֵנָה, אֱמֵן, אֱמֵן.

II. אֱמֵן HIPH. הִאֱמִין i. q. denom. הִימִין *to turn to the right hand*, Is. 30, 21.

אֱמֵן Chald. אֲפִי הִימֵן *to trust*, c. ב. Dan. 6, 24; like Syr. اَمَّنَ.—Part. pass. אֱמֵן *faithful, trustworthy*, Dan. 6, 5. 2, 45. Syr. اَمَّنَ.

אֱמֵן m. *an architect, artist, workman*, Cant. 7, 2; see r. אֱמֵן no. 1. b. Syr. اَمَّنَ, Chald. اَمَّنَ, id. To this Aramæan form inclines the orthography אֱמֵן ömman, which Kimchi and Judah Ben Karish read in their Mss.

אֱמֵן (r. אֱמֵן no. 2) 1. Adj. verbal *firm*; metaph. *faithful*; Arab. اَمِيْن, Syr. اَمَّنَ. Abstr. i. q. *faithfulness, fidelity*; as אֱמֵן הֵאֱמִין *the God of faithfulness* Is. 65, 16. Comp. Rev. 3, 14.

2. Adv. *amen*, i. e. *verily, truly, certainly*, Jer. 28, 6. אֱמֵן וְאֱמֵן Ps. 41, 14. 72, 19. 89, 53. Its proper place is, where one person *confirms* the words of another, and adds his wish for success to the other's vows and predictions, *amen, so be it*. Sept. well, γένοιτο. 1 K. 1, 36. Jer. 11, 5. Num. 5, 22. Deut. 27, 15 sq. Neh. 5, 13. 8, 6. 1 Chr. 16, 36.

אֱמֵן m. (r. אֱמֵן) *faithfulness, verity*, Is. 25, 1.

אִמְנָה f. (ר. אָמַן) 1. *a covenant*, pr. a confirmation, surety, Neh. 10, 1. Arab. **أَمَانَة**.

2. Something *fixed, appointed*, i. e. *an allowance, portion*, i. q. חֶסֶק, Neh. 11, 23; spoken of a daily allowance for the subsistence of the singers.

3. *Amanah*, pr. n. of a perennial stream (comp. Is. 33, 16) which rises in Anti-Lebanon, and waters the territories of Damascus, 2 K. 5, 12. Hence also that part of Anti-Lebanon bore the same name, Cant. 4, 8. The Greek name was *Chysorrhoeas*; now *el-Barada*.

אִמְנָה f. pr. supporting; hence *a pillar, column*, plur. **הָאִמְנוֹת** 2 K. 18, 16. R. אָמַן.

אָמַן f. (ר. אָמַן) 1. *a bringing-up, tutelage*, Esth. 2, 20.

2. *verity*, only as adv. *verily, truly, indeed*, Josh. 7, 20. Gen. 20, 12.

אִמְנוֹן (faithful) *Amnon* pr. n. m. a) The eldest son of David, by Ahinoam, slain by his brother Absalom, 2 Sam. 3, 2, 13, 1-39; once **אִמְנוֹן** q. v. b) 1 Chr. 4, 20.

אָמַן adv. (from אָמַן with the adv. ending **וְ**), *verily, truly, indeed*, Job 9, 2, 19, 4, 5. Is. 37, 18. **כִּי אָמַן** *true that*, it is true that, Job 12, 2. Ruth 3, 12.

אָמַן id. Gen. 18, 13. Num. 22, 37.

* **אָמַן** fut. **יִאֲמַן**, *to be alert, active, firm*; kindr. with **הָמַן**, **הָמַם**, *to be sharp, eager*. Hence of the feet, *to be strong in the feet, to be swift-footed*, comp. Piel no. 1, **אָמַן**, and the Arabic usage. Trop. of activity and alertness of mind, a firm and undaunted spirit, 2 Chr. 13, 18; opp. **בָּנֵי** and **בָּרֵעַ** *to have the knees sink, to be feeble-minded*. With **מִן** *to be stronger than, to prevail over any one*, Gen. 25, 23. Ps. 18, 18, 142, 7. **חֵזֶק** **וְאָמַן** *be strong and of good courage*, i. e. brave and undaunted, Deut. 31, 7, 23.

Josh. 1, 6-18.—Arab. **أَبَص** *to be active, fleet, of a horse*; whence **أَبْرَص** i. q. **אָמַן**, a fleet horse.

PIEL **אָמַן** 1. *to make firm, to strengthen*, pr. sinking knees, faltering feet, Job 4, 4. Is. 35, 3. Trop. *to render alert, to encourage* Deut. 3, 28. Job 16, 5.

2. *to strengthen, to make strong*, Is. 41, 10. Ps. 89, 22. 2 Chr. 11, 17. Prov. 31, 17, 24, 5.

3. *to restore, to repair a building*, i. q. **חָזַק**, 2 Chr. 24, 13. Also *to found, to set fast*, Prov. 8, 28.

4. *to strengthen*, i. e. *to harden the heart, to make obstinate*, Deut. 2, 30, 15, 7. 2 Chr. 36, 13.

5. *to set fast*, i. e. *to appoint, to choose*. Ps. 80, 18 *whom thou hast chosen for thyself*, comp. v. 16. Is. 44, 14.

HIPH. intrans. *to be alert, of good courage*, undaunted, Ps. 27, 14, 31, 25.

HITHPA. 1. *to be alert, active*, c. infin. *to do any thing with alacrity*, eagerly, 1 K. 12, 18. 2 Chr. 10, 18.

2. *to make oneself strong*, of conspirators, 2 Chr. 13, 7.

3. *to make oneself firm*, i. e. *to resolve firmly, to be resolute*, Ruth 1, 18. Comp. **חָזַק**.

Deriv. **אָמַן**, **אָמַץ**, and the five following:

אָמַן plur. **אָמַצִים**, *active, spirited, fleet*, of horses Zech. 6, 3. It is read also in v. 7, where the context demands

אָמַצִים red.—Arab. **أَبْرَص** and **أَبَص** *active, fleet, of a horse*.

אָמַן m. *strength*, Job 17, 9.

אִמְנָה f. *strength, protection*, i. q. **מָעוֹ**, Zech. 12, 5. R. **אָמַן**.

אָמַץ (strong) *Amzi*, pr. n. m. a) 1 Chr. 6, 31. b) Neh. 11, 12.

אִמְצִיה (whom Jehovah strengthens) *Amaziah*, pr. n. m. a) A king of Judah, son of Joash and father of Uzziah, r. 838-811 B. C. 2 K. 12, 22, 14, 1 sq. 2 Chr. 25, 1 sq. Written also **אִמְצִיה** 2 K. 14, 1, 9, 11. b) A priest of the golden calf at Bethel, hostile to Amos, Amos 7, 10 sq. c) 1 Chr. 4, 34. d) 6, 30.

* **אָמַר**, inf. absol. **אָמַר**, constr. **אָמַר**, c. pref. **בְּאָמַר** Deut. 4, 10, **בְּאָמַר** Josh. 6, 8, but always **לְאָמַר** contracted; fut. **יִאֲמַר**, with conj. accent. **וַיֹּאמַר**, with Aleph dropped **יֹאמַר** Ps. 139, 20.

1. *to say*, very freq. The primary idea is *to bear forth, to bring out to light*, and hence *to utter, to say*; comp. **נָשָׂא**, **נָגַד**, and Gr. **ἔφημι**. Hence Hithpa. **נִשְׂאָה** also **אָמַר** *to submit and*

pr. mountaineer.—It differs from דָּבַר *to speak*, in that דָּבַר is put absolutely, while אָמַר is followed by the words spoken; e. g. Lev. 1, 2 דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם *say unto the children of Israel, and say unto them*, etc. 18, 2, 23, 2, 10; or also Ex. 6, 10 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה וַיֹּאמֶר *Jehovah spake unto Moses, saying*, i. e. in these words. 13, 1. Also c. accus. Jer. 14, 17 וְאָמַרְתָּ אֲלֵיהֶם אֵת־הַדְּבָר הַזֶּה *and thou shalt say unto them this word*. Gen. 44, 16 מַה־נֹּאמַר *what shall we say?* 41, 54 כַּאֲשֶׁר אָמַר יוֹסֵף *according as Joseph had said*. 22, 3 *to the place* אָמַר אֱלֹהִים לֵוִי *which God had said unto him*. Rarely with בִּי, Job 36, 10.—In a few doubtful examples, and only in the later Hebrew, אָמַר seems to be put absol. for דָּבַר; e. g. 2 Chr. 2, 10 וַיֹּאמֶר הוֹרֵם בְּקֶחֶב וַיִּשְׁלַח אֶל־שְׁלֹמֹה וַיִּשְׁלַח *Hiram said (spake) by letter, and sent it to Solomon*; but here the very words follow, so that the clause *and sent it to Solomon* is parenthetical, and וַיֹּאמֶר refers to the words of the letter. 2 Chr. 32, 21 וַיֹּאמֶר לֵוִי *and he (God) said unto him*, i. e. spake to him; but here we may also render: *and he promised him*, since after verbs of speaking, showing, etc. the object *it* is very often omitted; see Lehrg. p. 734. This remark also throws light upon the vexed passage in Gen. 4, 8: *and Cain said (it) unto Abel his brother* (i. e. he told him that which God had said to him in v. 7), *but it came to pass when they were in the field*, etc. Samar. and Sept. insert חֲשֵׁדָה הַשָּׂדֶה, δὲ ἐν τῷ πεδίῳ.

The person *to whom* one says any thing, is put with עַל 2 K. 22, 8; אֶל Gen. 3, 16, 13, 14; and לְ Gen. 3, 17, 20, 5, 6. But both these latter particles, although more rarely, serve to mark the person *of, concerning whom* one speaks, e. g. אֶל 2 K. 19, 32. Jer. 22, 18, 27, 19; לְ Gen. 20, 13 וַיֹּאמֶר לִי *say of me*. Ps. 3, 3, 71, 10. Judg. 9, 54. The person *of whom* is also put in the acc. Gen. 43, 27 וְאָמַר אֲמִירָתָם *whom ye said*, i. e. spoke of. v. 29. Num. 14, 31. Deut. 1, 39. Ps. 139, 20.

Spec. a) *to say to or of* any thing this or that, i. q. *to call it so or so, to term, to name*, Is. 5, 20, 8, 12. Ecc. 2, 2. Part. pass. אָמֹר *called, named*, Mic. 2, 7.

Comp. Niph. no. 2. b) *to say* is sometimes i. q. *to exhort*, Job 36, 10; *to promise*, 2 Chr. 32, 24; *to tell, to declare*, Ex. 19, 25; and hence *to declare c. acc.* i. q. *to proclaim, to laud*, Ps. 40, 11. Is. 3, 10. Such examples are for the most part readily determined by the context.

2. אָמַר בְּלִבּוֹ Gen. 17, 17. Ps. 10, 6, 11.

14, 1. Is. 47, 8, (Arab. قَالَ فِي نَفْسِهِ, also אָמַר לְלִבּוֹ Hos. 7, 2, אֶל־לִבּוֹ Gen. 8, 21, and simpl. אָמַר, *to say in or to one's heart or self*, i. q. *to think, to suppose, to wish, to purpose*; see in לְבָב no. 1. f. Comp. דָּגָה, שִׁירָה, Arab.

قَالَ, Gr. φημι in Homer and the tragic writers. Forster relates that among some of the savages of the Pacific ocean they use the phrase *to speak in the belly* for *to think*.—1 Sam. 20, 4. Gen. 44, 28 *and I thought, Surely he is torn in pieces*. Ex. 2, 14 אָמַרְתָּ הֲלֹהֶיךָ אֶתְּחָא *thinkest thou to kill me?* Sept. ἡ ἀνέλεειν με σὺ θεός; 2 Sam. 21, 16, Sept. διανοήτο. 1 K. 5, 5 [19]. 1 Sam. 20, 4. Absol. Ps. 4, 5 *commune with your own heart upon your bed*. So simpl. אָמַר Ps. 16, 2, 31, 15, 116, 11. etc.

3. *to command*, like Arab. أَمَرَ, chiefly in the later or silver age of the Heb. tongue; c. inf. et לְ, Esth. 1, 17 לְהַבִּיאַ אֶת־וַשְׁתִּי *he commanded to bring in Vash-ti*. 4, 13, 9, 14. Also followed by וְ and a finite verb, Neh. 13, 9 וַיֹּאמֶר וַיְכַהֲרוּ *then I commanded and they purified*. 2 Chr. 24, 8 וַיֹּאמֶר הַמֶּלֶךְ וַיַּעֲשׂוּ אֲרוֹן אֶתֶר *the king commanded and they made a chest*. 1 Chr. 21, 7. Ps. 105, 31, 34. Jon. 2, 11. Job 9, 7. (In Chaldee we find the former construction Dan. 2, 46, 3, 13; and the latter Dan. 5, 29. The same is common in Syriac, Samaritan, Arabic.) Elsewhere also with acc. of thing, 2 Chr. 29, 24 *for the king had commanded this burnt-offering for all Israel*, i. e. had appointed, instituted. 1 K. 11, 18 לָהֶם אָמַר *and commanded (to give) him victuals*. Job 22, 29. With dat. of pers. 2 Sam. 16, 11. Comp. Lat. jubere legem, fœdus.

NIPH. וַיֹּאמֶר, fut. וַיֹּאמֶר and וַיֹּאמֶר.

1. *to be said*, with לְ and אֶל of pers. Num. 23, 23. Ez. 13, 12. Also impers.

it is said, they say, Gen. 10, 9. 22, 14. Num. 21, 14.

2. **אָמַר לְ** *to be said to any one*, sc. this or that, i. e. *to be so called, to be named*, Is. 4, 3. 19, 18. 61, 6. 62, 4. Hos. 2, 1.

חִיפָה, **הָאָמַר** *to make say*, to cause to promise. Deut. 26, 17 *thou hast this day made Jehovah say or promise*, 18 *and Jehovah hath made thee promise*, i. e. ye have mutually promised, have mutually accepted and ratified the conditions of each other.

חִיפָה, **הָאָמַר** *to lift up oneself*, to boast oneself, Ps. 94, 4. Comp. Kal no. 1.

Deriv. **אָמַר** — **אָמַרְפֶּל**, also **אָמַר**, **אָמַר**.

אָמַר Chald. 3 fem. **אָמַרְתָּ** for **אָמַרְתָּ** Dan. 5, 10; fut. **אָמַרְתָּ**, inf. **אָמַרְתָּ** and **אָמַרְתָּ** Ezra 5, 11; part. **אָמַר**; i. q. Hebr.

1. *to say*, with dat. of pers. Dan. 2, 25; acc. of thing, Dan. 7, 1; also followed by the words spoken, Dan. 2, 24, or even written, Dan. 7, 2. See our remarks on the oriental usus loquendi in Luke 1, 63, in the London Class. Journ. no. 54. p. 240.—Plur. **אָמַרְתָּ** pr. they are saying, i. q. *they say*, put for the Pass. *it is said*, proclaimed; Dan. 3, 4 **אָמַרְתָּ עַמְּיָא** *to you it is proclaimed, O people*, etc. Theod. λέγειται. On the idiom see Lehrg. p. 798.

2. *to command*, see the examples in Heb. **אָמַר** Kal. no. 3.

Deriv. **בְּנָא**.

אָמַר in sing. only c. suff. **אָמַרְתָּ** Job 20, 29; plur. **אָמַרְתָּ**, constr. **אָמַרְתָּ**. For the sing. absol. the form **אָמַר** is used.

1. *a word, discourse*, what is said, i. q. **דָּבָר**; but, with the exception of Josh. 24, 27, only in the poetic style. Espec. of the words of God, **אָמַרְתָּ אֱלֹהִים** Num. 24, 4. 16. **אָמַרְתָּ אֱלֹהִים** Prov. 22, 21; **אָמַרְתָּ נָא** 15, 26. Ps. 19, 15. Prov. 6, 2. al. Gen. 49, 21 *Naphtali is a slender hind*, **אָמַרְתָּ הַנֶּחֱמָן** *giving forth words of grace*, i. e. pleasant, persuasive; prob. to be referred to some poetic or oratorical talent of this tribe, otherwise unknown. If it be objected, that words cannot be ascribed to a hind, we may reply that **הַנֶּחֱמָן** refers to Naphtali and not to **אֵילָה** hind; and hence there is no necessity for the conjecture of Bochart, following the Sept. that it should read **אֵילָה** and

אָמַרְתָּ. For this use of the art. **הַ**, see Heb. Gr. § 107. init.

2. *a command*. Job 20, 29 **הָלַח אָמַרְתָּ מֵאֵל** lit. *the lot of his command from God*, i. e. his appointed lot from God. Comp. **אָמַר** no. 3.

אָמַר Chald. m. plur. **אָמַרְתָּ**, *a lamb*, Ezra 6, 9. 17. 7, 17. Syr. **ܐܡܪܐ**, Arab. **أَمْرَة**, **أَمْرَة**, *a lamb*. The root is **أَمَر** Conj. I, IV, *to make much, to multiply*, **أَمَر** *to be much, multiplied*; hence pr.

progeny of the flock. Or it may also be 'progeny of the flock' from the idea of *bringing forth*, see in r. **אָמַר** no. 1.

אָמַר (talkative) *Immer*, pr. n. m. a) Jer. 20, 1. b) Ezra 2, 59. Neh. 7, 61.

אָמַר i. q. **אָמַר**, the forms of which it borrows in the plural; a poetic word.

1. *a word, discourse*, Ps. 19, 4.

2. Spec. *a song, hymn*, **ἕνος**, Ps. 19, 3; *a song of triumph, epinicion*, Ps. 68, 12.

3. *a promise*, from God, Ps. 77, 9. In a punitive sense, *threat*, Hab. 3, 9.

4. *a matter, thing*, like **דָּבָר**, Job 22

28. Arab. **أَمْر** id.

אָמַרְתָּ f. (r. **אָמַר**) plur. **אָמַרְתָּ**, i. q. **אָמַר**, **אָמַר**, and like them only poetic; *a word, discourse*, mostly of God, Ps. 18 31. 119, 38. 50. 103. 140; also *a song hymn*, Gen. 4, 23. Deut. 32, 2. Ps. 17, 6

אָמַרְתָּ f. id. Lam. 2, 17.

אָמַרְתָּ according to the probable conjecture of Simonis pr. *mountaineer*, from an obsol. **אָמַר** height, mountain, see under r. **אָמַר** no. 1; hence as gentile n. *an Amorite*, collect. *the Amorites*, Sept **Ἀμορῖται**, a Canaanitish people, apparently the largest and most powerful of all, and whose name is sometimes taken in a wide sense so as to include all the other Canaanitish tribes; Gen. 15, 16 48, 22. Am. 2, 9. 10. Deut. 1, 20. A part of them dwelt in the mountainous tract which afterwards belonged to the tribe of Judah, and were subject to five kings Gen. 14, 7. 13. Num. 13, 29. Another part held the country beyond Jordan north of the Arnon as far as to the Jabok and even beyond this stream, Num 21, 13. 24. 32, 39. These were subject

to two kings, viz. of Heshbon and Bashan or Batanea, Deut. 4, 47. Josh. 2, 10.

אָמְרִי (eloquent) *Imri*, pr. n. m. a) 1 Chr. 9, 4. b) Neh. 3, 2.

אָמְרִיָּה (whom Jehovah said, i. e. promised, q. d. Theophrastus) *Amariah*, pr. n. m. a) 1 Chr. 5, 33 [6, 7]. b) 1 Chr. 5, 37 [6, 11]. Ezra 7, 3. Comp. אָמְרִיָּהּ a. c) Neh. 10, 4. 12, 2. 13. d) Ezra 10, 42. e) Neh. 11, 4. f) Zeph. 1, 1. g) See אָמְרִיָּהּ b.

אָמְרִיָּהּ (id.) *Amariah*, pr. n. m. a) 2 Chr. 19, 11. b) 1 Chr. 24, 23, written also אָמְרִיָּה 23, 19. c) 2 Chr. 31, 15.

אָמְרָפֶל *Amraphel*, pr. n. of a king of Shinar, i. e. Babylonia, in the time of Abraham, Gen. 14, 1. 9. It seems to be Sanscr. *amarapāla*, keeper of the gods; comp. *Sardanapalus*, Sanscr. *sridhanapāla*, keeper of the treasures; so Bohlen and F. Benary.

אָמֶשׁ for אָמֶשֶׁת from r. מֶשֶׁה, מֶסָּה, *vesperi fecit*; comp. אָשֶׁת from שָׁכַח.

1. Pr. *the past night*, as adv. *yesterday, last night*, Gen. 19, 34. 31, 29. 42. Also *yesterday*, i. q. הַמּוֹלָד, 2 K. 9, 26.—It implies strictly the last part of the preceding natural day, (not the civil,) i. e. the evening and night of yesterday, and is then transferred so as to denote evening and night in general; just as the words which signify to-morrow, are also often referred to morning in general. Of yesterday we remember the close; of to-morrow the beginning is more impressed

on our mind. See Arab. أَمْسٌ adv. yesterday, أَمْسٌ subst. yesterday, comp.

מֶסָּה *vesperi fecit*; and for to-morrow, see Heb. בֹּקֶר morning and morrow, like Germ. *Morgen*; Gr. αὐριον to-morrow, from αὔρα morning air; Arab. غَدًا morning, غَدًا morrow, غَدًا to-morrow. Hence

2. *night, darkness*, genr. Job 30, 3 *they flee אָמֶשׁ שׁוֹמֵה into the night or darkness of desolate wastes*, the pathless desert being strikingly compared by the Orientals to night and darkness; see Jer. 2, 6. 31, and Is. 42, 16. Others: *yesterday of desolation*, i. e. places long since deso-

lated; but against this it may be urged, that أَمْسٌ, according to Arabian grammarians, is spoken only of time just past.

אָמֶת f. (for אָמֶת, r. אָמֶן) c. suff. אָמֶתִּי, אָמֶתוֹ.

1. *firmness, stability, perpetuity*, Ps. 19, 10, parall. עֲמִידָה לְעֶד. Is. 39, 8 טָלוּם וְאָמֶת *peace and stability*, i. e. firm and stable peace, by עַד וְטוֹבָה, comp. no. 2. Also *sureness, certainty*; Josh. 2, 12 אָמֶת אֹתָהּ *a token of sureness*, i. e. sure and certain.

2. *faithfulness, fidelity, truth*, i. e. firmness and constancy in oneself, in keeping and executing one's promises, etc. Ascribed to a people Is. 59, 14. 15; to a king Ps. 45, 5; to God Ps. 30, 10. 71, 22. 91, 4. Very freq. joined with חֶסֶד, Ps. 25, 10. 40, 11. 57, 4. 11. 108, 5. 138, 2, all which passages, by עַד וְטוֹבָה, are to be understood of the faithful and constant goodness of God. So עֲשֵׂה חֶסֶד וְאָמֶת *to deal kindly and truly with* any one, to show him sincere kindness, Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 2, 6. 15, 20.

3. *truth*, as opp. to falsehood, Gen. 42, 16. Deut. 22, 20. 2 Sam. 7, 28. אָמֶתִּים *words which are truth* Prov. 22, 21. Ascribed to the word of God Ps. 119, 142; to prophecies Jer. 26, 15; to the servant of God Is. 42, 3. Hence אָמֶת הַיְהוָה *the truth of Jehovah*, often put for his true doctrine, the true religion, Ps. 25, 5. 26, 3. 86, 11.

4. *good faith, uprightness, integrity*. Ex. 18, 21 אֲנֹשֵׁי אָמֶת שְׂנֵאִי בְּצַע *men of integrity, not eager for gain*. Neh. 7, 2. Judg. 9, 16. 19. Opp. רָשָׁע Prov. 8, 7. Spec. of a judge, *uprightness, justice*; Ps. 19, 10 *the judgments of Jehovah are upright, just*. Is. 16, 5. Prov. 29, 14.—Also *sincerity*, opp. to hypocrisy, Josh. 24, 14. 1 Sam. 12, 24. 1 K. 2, 4. Is. 10, 20.

אָמֶתֶת f. (r. מָתַח to expand) plur. constr. אָמֶתֶתִּים, *a sack*, Gen. 42, 27 sq. 43, 18. 21. 22.

אָמֶתִּי (true, veracious) *Amittai*, pr. n. of the father of the prophet Jonah, 2 K. 14, 25. Jon. 1, 1.

אָמֶתִּי Chald. f. (for אָמֶתִּי) *strong, mighty*, Dan. 7, 7. R. מָתַח q. v.

אָן interrog. adv. contr. from. אָן II, pr.

where? **מָאָן** whence? 2 K. 5, 25 Cheth. Then, *where?* **מָאָן**? 1 Sam. 10, 14.—Also of time, **עַד-מָאָן** *until when? how long?* Job 8, 2.

Hence **אָנָה**, with ה local; but Milra Deut. 1, 28. Ps. 139, 7.

1. *whither?* also without interrogation Josh. 2, 5. Neh. 2, 16. Prægn. Is. 10, 3 **אָנָה תַּעֲזֹבוּ כְבוֹדְכֶם** *whither will ye (carry and) leave your wealth?*

2. *where?* Ruth 2, 19.

3. Of time, **עַד-אָנָה** *until when? how long?* Ex. 16, 28. Ps. 13, 2. Job 18, 2 **עַד-אָנָה תַּשְׁרִימוּן קוֹנֵי לְמַפְרִיד** *how long ere ye make an end of words?*

4. Without interrogation, **הָאָנָה הָאָנָה** *hither and thither, any whither*, 1 K. 2, 36. 42.

אָן i. q. **אֵין** *Heliopolis*, q. v.

אָנָא Chald. pron. 1 pers. *I*, Dan. 2, 8; oftener **אָנָה** 2, 23. 3, 25. 4, 6. As genit. Dan. 7, 15.

אָנָא Milêl (read *anna*, not *onna*) interj. of entreaty, compounded from **אָה** and **נָא**, pr. *ah now! ah I pray thee!* With an imperat. Gen. 50, 17; or fut. apoc. as Opt. Neh. 1, 5; elsewhere absol. Ex. 32, 31. Dan. 4, 4. Written also **אָנָה** Milêl, 2 K. 20, 3. Is. 38, 3. Jon. 1, 14.

* I. **אָנָה** (for **אָנָה**, Arab. **أَنَى**) i. q. **אָנָה**, **אָנָה**, **אָנָה**, onomatopoeic, *to sigh, to groan*, Is. 3, 26. 19, 8. Hence the noun **אָנָה**, Gr. *ἀνία* (*ἀνύω, ἀνύω*), and **אָנָה**.

* II. **אָנָה** in Kal not used, *to approach, to come to meet, to be present*.

Arab. **أَنَى** to be in good time, **أَنَى** fit time. Conj. V, X, to delay, to be patient, pr. to take time. IV, to retain.

PIEL *to cause to meet, to let fall in with*, spoken of God, Ex. 21, 13.

PUAL pr. to be made to meet, i. q. *to be brought upon, to befall*, e. g. evil, calamity, sent from God, Prov. 12, 21. Ps. 91, 10.

HITHPA. *to seek occasion against* any one, c. ה 2 K. 5, 7.

Deriv. **אָנָה**, **אָנָה** II (for **אָנָה**), **אָנָה**, **אָנָה**.

אָנָה *whither? when?* see **אָן**.

אָנָה Chald. *I*, see **אָנָא**.

אָנָה see in **אָנָא**.

אָנָה *we*, pron. i. q. **אָנָה**, once Jer. 24, 6 Cheth. This unusual form, which is found also in Rabbinic, is derived from **אָנָה**, as **אָנָה** from **אָנָה**; and from it come the suffixes **אָנָה**, **אָנָה**. In Keri is read the common **אָנָה**, but most prob. **אָנָה** is the genuine reading.

אָנָה Chald. pers. pron. 3 plur. i. q. Heb. **הֵם**, *they*, Dan. 2, 44. Fem. **הֵנָּה** *they*, 7, 17, and in this passage strictly for *sunt, they are*. The more regular fem. form would seem to be **הֵנָּה**; but **הֵנָּה** stands in all the editions, so e. g. Ex. 1, 19 Onk.—The form **הֵנָּה** comes from **הֵנָּה**, and **הֵנָּה** or **הֵנָּה** from **הֵנָּה**, the demonstrative syllable **הֵנָּה** (*ecce!*) being prefixed. So also in the Talmud, **הֵנָּה** i. q. **הֵנָּה**. See under **אָנָה**, note. In the Targums also **הֵנָּה**, fem. **הֵנָּה** Syr. **هِنَّاهُ** and **هِنَّاهُ**.

אָנָה m. 1. *a man*, (see below in **אָנָה**,) i. q. **אָדָם**, but only in poetic style. Rarely in the sense of the singular, Ps. 55, 14. Job 5, 17; more usually collect. for the whole human race, *man*, Job 7, 17. 15, 14. Ps. 8, 5. The same is **בְּנֵי-אָדָם** pr. *with a man's stylus*, i. e. with common letters, not artificial, so that the common people may read without difficulty; see Comment. on Is. l. c. and Rev. 13, 18. 21, 17; also **κατὰ ἀνθρώπων** Gal. 3, 15. b) *wicked men*, Ps. 9, 20. 56, 2. 66, 12. Comp. **אָדָם** no. 1.

2. *Enos*, pr. n. of a son of Seth and grandson of Adam, Gen. 4, 26. 5, 6. 9.

* **אָנָה** in Kal not used, kindr. with the roots **אָנָה** I, **אָנָה**, **אָנָה**.

NIPH. *to sigh, to groan*, pr. to bemoan oneself, Fr. *se plaindre*, Ex. 2, 23. Joel 1, 18. Aram. Ethpa. id.—With **עַל** Ez. 21, 12, **מִן** Ex. 2, 23, of that on account of which one groans.—Hence

אָנָה f. plur. **אָנָה**, *a sighing, sigh, groaning*, Ps. 31, 11. Lam. 1, 22. Is. 21, 2 **כָּל-אָנָה** *all the sighing on account of her* i. e. Babylon. 35, 10. 51, 11.

אָנָה pers. pron. 1 plur. comm. *we*, the common form; whence by aphæresis

נָחֵנוּ. Arab. نَحْنُ. Gen. 13, 8. 29, 4. 42, 31. etc. See אָנְכִי, note.

אֲנִיחָה, אֲנִיחָה, Ethald. id. Dan. 3, 16. 17. Ezra 4, 16.

אָנִי, with distinct. accent אָנִי, pers. pron. 1 pers. sing. of both genders, *I*, i. q. אָנְכִי q. v. Pleon. joined with the 1 pers. of verbs, espec. in the books of the silver age of the Hebrew, as אָנִי אֲבִירָהי Ecc. 2, 1. 11. 12. 15. 18. 20. 3, 17. 4, 1. 2. 4. 7. 7, 25. Mostly in the nominative case; and put for the oblique cases only where these already precede, Heb. Gramm. § 119. 3.—Sometimes it includes the idea of the subst. verb, i. q. *I am*, Gen. 15, 7. 24, 24.—See אָנְכִי, note.

אָנִי comm. *a ship*, or rather collect.

ships, a fleet, navy. Arab. إِنَاءٌ, plur. أَوَانِيَة and أَوَانِي, *a vessel*, espec. for water, a bucket, urn, pitcher, so called from the idea of retaining and containing, comp. أُنِي Conj. IV Comp. in Engl. *vessel for ship*; also Gr. γαυλός *a milk-pail*, and γαυλος *ship*, Hdot. 3. 136; σααφός *milk-pail and ship*; Heb. הֶבְרָה and הֶבְרָה Is. 18, 2.—So 1 K. 9, 26. 27. 10, 11 where it is joined with a verb masc. v. 22. Is. 33, 21, in both passages with a fem. In all these passages it seems to be a collective, to which the corresponding noun of unity is אָנִיחָה, after the analogy of the Arabic *nomina vicis et singularitatis*, as تَبَنَّةٌ one stalk of straw, تَبَنٌ straw, see De Sacy Gramm. Arabe I. § 577; whence also אָנִי wants the plural. The author of Chronicles by way of explanation has twice put for it the plur. אֲנִיחָה; see 1 K. 9, 26, comp. 2 Chr. 8, 18; 1 K. 10, 22, comp. 2 Chr. 9, 21. Vulg. always *classis*, Syr. *ships*.

אֲנִיחָה f. noun of unity corresponding to collect. אָנִי, *a ship*, Prov. 30, 19. Jon. 1, 3. 5. Plur. Gen. 49, 13. Judg. 5, 17. אֲנִיחָה סוֹחֵר merchant-ships Prov. 31, 14. אֲנִיחָה תַרְשִׁישִׁי ships of Tarshish Is. 23, 1; spoken genr. of any large merchant-ships (see in תַרְשִׁישִׁי) 2 Chr. 9, 21. Ps.

48, 8. Is. 2, 16. אֲנִישֵׁי אֲנִיחָה ship-men, sailors, 1 K. 9, 27.

אֲנִיחָה f. *sighing, mourning*, Is. 29, 2. R. אֲנִיחָה I.

אֲנִיחָה (sighing of the people) pr. n. m. *Aniam*, 1 Chr. 7, 19.

* אָנְךָ m. *lead*, Lat. *plumbum*, i. q. אָנְךָ; hence for *a plumb-line, plummet*, Am. 7, 7 אָנְךָ חוֹמַת אֲנִיחָה *a wall of the plumb-line*, i. e. built by rule, plumb. v. 8 *I will lay the plumb-line to my people Israel*, i. e. I will destroy utterly as if by rule and measure; comp. Is. 34, 11. 2 K. 21, 13.—This word appears to be primitive;

at least the Arabic verb أَنْكَ to be gross, unwieldy, dull, is prob. a denom. derived from lead, pr. to be leaden. Corresponding is Arab. أَنْكَ, Syr. اِنْكَا. Eth. by transp. ነክላ, also Armen. անակ *anak*, which comprehends both black and white lead.

אָנִי (Milra), in Pause with a change of tone אָנִי (Milél), 1 pers. pron. of both genders, *I*, i. q. אָנִי. This is the primary and fuller form, and is in general more rare than the shorter one; yet in the Pentateuch it is more frequent, while in some of the later books, as the Chronicles and Ecclesiastes, it wholly disappears. The Phenicians have the same form written אֲנִי, see Inscr. Citiens. 2, 1. 3, 1, in Monumenta Phœnicia; the ancient Egyptians and Copts also have it written ANoK, ANoG; while Aram. אֲנִי, Arab. أَنَا, Eth. አኔ, accord more nearly with the form אָנִי.

NOTE. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table; in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic.

| Pron. sep. | Suffix. |
|-------------|---------|
| 1. ANoK | A, I |
| 2. m. eNToK | K |
| 2. f. eNTO | T |
| 3. m. eNToF | F |
| 3. f. eNToS | S |

| | | |
|----------|---------|-----|
| Plur. 1. | ANaN | N |
| 2. | eNTOTeN | TeN |
| 3. | eNTSeN | SeN |

This table shows clearly the following points: a) All the Egyptian separate pronouns are compounded, by prefixing to the proper kernel of the pronoun the prosthetic syllable *an, ant, ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word. b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons: 1. *an-oki, an-i*. 2. *an-ta* (sometimes *an-ka*), f. *an-ti, an-t*. Plur. 1. *an-ahnu*. 2. *an-tem, an-ten*. The *third* pers. has it not in biblical Hebrew; but the Talmud frequently has אָנְהִי *he, ipse*; Plur. אָנְהִי for אָנְהִי. c) The demonstr. prosthetic syllable *an, in, (אֵן)* has a clear analogy to the Heb. demonstr. הֵן, *ecce! lo!* and may originally not have been prefixed to the *third* person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *Nun epentheticum* (so called) inserted in the suffixes of verbs future; and there is therefore scarcely a doubt, that this *Nun* belongs strictly to the pronoun.—For a fuller exhibition of the pronouns, see Heb. Gram. pp. 293, 294, edit. 13. Leipz. 1842.

* אָנְ in Kal not used, Chald. אָנְ *to be grieved, to be sad, to mourn*. Arab. أُنَّ *to groan, to sigh*.

ἩΤΗΡΟ. אָנְ pr. 'to show oneself sad;' hence *to complain, to murmur*, Lam. 3, 39; with the notion of impiety, Num. 11, 1.

* אָנְ *to urge, to press, to compel*; kindr. are אָנְ, אָנְ, q. v. Once Esth. 1, 8 אָנְ אָנְ *none did compel* sc. the guests to drink.—This root is frequent in the Targums for Heb. אָנְ, אָנְ, אָנְ. Syr. Ethpe. اَنْفَ *to be compelled*; Pa. اَنْفَ for ἐκβιάζουαι Wisd. 14, 19.

אָנְ Chald. id. Dan. 4, 6 [9] כָּל-רִצּוֹ לֹא-אָנְ לְךָ *no secret presseth upon thee, troubleth thee*.

* אָנְ fut. אָנְ, *to breathe*; also *to breathe hard through the nostrils, to*

snort; found in the verb only trop. *to be angry*, comp. אָנְ Ps. 10, 5.—Constr. absol. Ps. 2, 12. 60, 3. 79, 5; or with אָ of the object, Is. 12, 1. 1 K. 8, 46. Ps. 85, 6. Found only in the loftier and poetic style; in prose the more common form is

ἩΤΗΡΑ. pr. *to show oneself angry*, hence *to be angry*, i. q. Kal, c. אָ Deut. 1, 37. 4, 21. 9, 8. 20.

Deriv. אָ II.

אָ Chald. only in plur. c. suff. אָ, i. q. Heb. אָ, *the face, visage*, Dan. 2, 46. 3, 19. In the Targums we more frequently find the contracted form אָ, with a plural termination, Targ. Gen. 32, 30. Deut. 1, 17. 34, 10. Cant. 1, 11.—A Dual אָ is not found in Chaldee.

אָ f. name of an unclean bird, to which are ascribed several species (אָ) Lev. 11, 19. Deut. 14, 18. Sept. *χαρδυός*, i. e. a bird haunting clefts and chasms in the banks of rivers, perh. *sand-piper*. Bochart in Hieroz. II. 335 sq. renders it with the Rabbins *angry bird*,

and understands the bird *عَنْق* i. e. the wrathful, a species of eagle; which would also accord with the Heb. etymology from אָ. Among the more irascible birds is also the *parrot*, and so both the Arabic versions.

* אָ 1. Pr. Lat. *angi, to choke, to be in anguish*; hence of cries extorted by pain and anguish, *to shriek, to sob, to groan*, Germ. *Angstgeschrey*, Jer. 51, 52. Ez. 26, 15.—Kindred are the roots אָ, אָ, and words depending from them, as *ἀγγι, ἀνάγκη, angere, angustus*, Germ. *enge, Angst*, Engl. *anguish, anxious*; and more softened אָ, אָ for אָ.—Chald. אָ, Syr. اَنْفَ, id.

2. From the idea of *choking* (see אָ) comes also the signif. of *collar*, אָ, and *to adorn with a collar*, see אָ; hence also *the neck*, عَنْق. From its slender neck, a she-goat or kid is called in Arab. عَنَاق q. d. long-neck, in Heb. perhaps anciently אָ, אָ, comp.

عَنْق to have a slender neck. From the goat, is derived the word for *roe*, i. e. אָ; comp. Lat. *caprea* from *capra*.

NIPH. i. q. Kal no. 1, Ez. 9, 4. 24, 17

יִחַיִּי *sob in silence*, i. e. forbear to cry out.—Hence

אֵנָה f. constr. אֵנָה 1. *a shriek, cry, mourning*, Mal. 2, 13; of captives Ps. 79, 11. 102, 21; of the wretched Ps. 12, 6.

2. Lev. 11, 30, a species of reptile, prob. of the *lizard* genus, having its name from the moaning cry uttered by some species of lizards. Sept. and Vulg. *mus araneus* or *shrew-mouse*. See Bochart Hieroz. I. 1068 sq.

* אֵנֶשׁ i. q. נוֹשׁ, Syr. نَفْس (comp. Gr. νόσος,) *to be sick, ill at ease*; found only in Part. pass. אֵנֶשׁ, f. אֵנֶשֶׁה, *ill, desperate, incurable, fatal*, of a disease or wound, Jer. 15, 18. Mic. 1, 9. Job 34, 6. Trop. of grief Is. 17, 11, like הוֹלָה; of a day of calamity Jer. 17, 16; of a malignant disposition Jer. 17, 9.

NIPH. *to be very sick*, 2 Sam. 12, 15.

* אִנָּשׁ m. a primitive word, not used in the sing. pr. *a man, vir*, and then *man* in general, *homo*. Instead of it the Hebrews used the contracted and softened form אִישׁ *a man*, comp. Gr. εἷς; gen. εἰς; and also the prolonged form אִנָּשׁ *homo*. From this primary form comes fem. אִשָּׁה for אִנָּשָׁה *a woman*, and plur. אִנָּשִׁים *men*.—The signif. of sickness and disease, which lies in the root אִנָּשׁ, is derived from another source, the primary syllable נִשׁ; and has no connection with this substantive root.

אִנָּשׁ Chald. and אִנָּשׁ Dan. 2, 10, stat. emphat. אִנָּשָׁה Dan. 2, 38, and אִנָּשָׁה 5, 21, also אִנָּשָׁה 4, 13 Cheth. *man, homo*, and collect. *men, mankind*, Dan. 4, 29. 30. So in אִנָּשׁ בֶּן־אָדָם i. q. *son of man*, i. e. *man, homo*; Dan. 7, 13 *to! אִנָּשׁ בֶּן־אָדָם one like the son of man came with the clouds of heaven*, i. e. the king of the fifth empire, the Messiah. From this passage in Daniel was derived the appellation of the Messiah which in the times of our Saviour was the most common of all, viz. *Son of man*. Besides the N. T. traces of it are found also in the apocryphal Book of Enoch, written about the time of Christ's birth, but before the death of Herod the Great. See c. 46, ed. Oxon.—Plur. אִנָּשָׁה Dan. 2, 38. 5, 21.

PLUR. אִנָּשִׁים after the Heb. form, Dan. 4, 14

אִנָּתָה Chald. i. q. Heb. אִנָּתָה q. v. Pron. 2 pers. Sing. m. *thou*, Dan. 2, 29. 31. 37. 38. 3, 10. 5, 13. 18. 22. 23. 6, 17. 21 Cheth. This form is a Hebraism peculiar to the biblical Chaldee, instead of the usual אִנָּתָה, אִנָּתָה, comm. gen. and for that reason not acknowledged by the Masorites, who everywhere regard ה as redundant, and substitute in Keri אִנָּתָה.

אִנָּתָה Chald. *ye*, pron. 2 pers. plur. Dan. 2, 8. In the Targg. id. also אִנָּתָה.

אִסָּא (prob. physician) *Asa*, pr. n. m. a) A king of Judah, son of Abijam and grandson of Rehoboam, who died after a reign of 41 years, 914 B. C. 1 K. 15, 9 sq. 2 Chr. c. 14–16. b) 1 Chr. 9, 16.

* אִסָּה obsol. root, i. q. Arab. اذى, (ا and س being interchanged, see under ا,) *to be hurt, injured*, and trans. *to hurt, harm, injure*.—Hence אִסָּה and אִסָּה.

אִסָּה m. (r. אִסָּה) pr. a vessel for holding ointment, *an oil-flask*, 2 K. 4, 2.

אִסָּה m. (r. אִסָּה) *hurt, harm, mischief*, done to any one, Gen. 42, 4. 38. Ex. 21, 22. 23.

אִסָּה m. (r. אִסָּה) plur. אִסָּהִים, *a band, bond*, Ecc. 7, 26. אִסָּהִים Jer. 37, 15 *the house of bonds*, i. e. prison.

אִסָּה Chald. id. Dan. 4, 12. Ezra 7, 26.

אִסָּה m. (r. אִסָּה) *collection, ingathering* of fruits, Ez. 23, 16. 34, 22. Formed after the analogy of the like nouns קָצִיר, חֲרִישׁ, זֶמֶר.

אִסָּה m. (r. אִסָּה) plur. אִסָּהִים, *one bound, a captive, prisoner*, Job 3, 18. Ps. 68, 7. It differs from אִסָּה, in that the latter retains the force of a participle, while אִסָּה is a substantive; see Gen. 39, 20.

אִסָּה m. (r. אִסָּה) 1. id. Is. 10, 4. 24, 22. 42, 7.

2. *Assir*, pr. n. m. a) Ex. 6, 24. 1 Chr. 6, 7. b) 1 Chr. 6, 8. 22.

* אִסָּם obsol. root, i. q. שָׁם, שָׁם, *to put, to set, to lay up*; comp. Aram. אִסָּם, (א and נ being interchanged,) *to heap up, to lay up*, whence אִסָּם and אִסָּם a heaping up, provision, אִסָּם store-houses.—Hence

אָסְמִים plur. *store-houses*, Deut. 28, 8. Prov. 3, 10. In the East these are often under ground, and are now called *Mat-mârat*, **مطبرات**.

אָסֵן obsol. and doubtful root, Aram. *to lay up, to hoard*, see in **אָסֵם**. Hence

אָסְנָה pr. n. m. *Asnah*, Ezra 2, 50. It is an appellative, signifying either *store-house*, or *thorn-bush* i. q. Chald. **אֲסִנָּה**, Heb. **סִנְהָ**.

אָסְנַפֶּר *Asnappar*, Sept. **Ἀσσηναφάγ**, Vulg. *Assenaphar*, pr. n. of an Assyrian king or satrap, who is said to have led out colonies into Palestine, Ezra 4, 10.—Bohlen compares Sanscr. *Senâpa*, leader of an army; see also **סְנַתְיָב**.

אָסְנַת *Asenath*, Egyptian pr. n. of the daughter of Potiphar priest of Heliopolis, the wife of Joseph, Gen. 41, 45, 46, 20. The LXX, whose authority is considerable in Egyptian pr. names, write it **Ἀσενίθ**, Ms. Alex. **Ἀσενίθ**, which may be written in Egyptian thus, **אֶס-נֶיט** *she is of Neith*, i. e. belongs to Neith the Minerva of the Egyptians (**אֶס** she is); like *Asisi*, **אֶס-חֶסֶה** *she is of Isis*, i. e. devoted to her. A different explanation is given by Jablonsky in Opusc. II. 209. Panth. Ægypt. I. 56. For the goddess Neith, see Jablonsky l. c. and Champollion Panthéon Egyptien no. 6.

* **אָסֵה**, imper. **אָסֵהָ**, **אָסֵהָ** Num. 11, 16, plur. **אָסֵהוּ** Ps. 50, 5; fut. **אָסֵהָ**, in plur. et c. suff. **אָסֵהוּ**, **אָסֵהוּ**, rarely with **א** quiescent or dropped **אָסֵהָ**, **אָסֵהָ** 1 Sam. 15, 6. 2 Sam. 6, 1. Ps. 104, 29.—Pr. *to scrape, to scrape together*, kindr. with the verbs **סִיף** (whence **סִיפָה** whirlwind), **סָפָה**, also **רָסָה**, and the harsher **רָסָה** q. v. Hence

1. *to collect, to gather*, as fruits Ex. 23, 10; ears of grain Ruth 2, 7; money 2 K. 22, 4. Also *to gather together, to assemble* men, a people, nations, Ex. 3, 16. Num. 21, 16. 2 Sam. 12, 28. Constr. with acc. to which is sometimes added **אֵל** of pers. or place *to or at which*; Gen. 42, 17 **וַיֹּאסֶה אֹתָם אֶל-מִשְׁמַר** *and he gathered them together into prison*, i. e. put them all together in prison. 1 Sam. 14,

52. 2 Sam. 11, 27. Gen. 6, 21; also **עָל** 2 K. 22, 20.—Hence

2. *to gather to oneself, to take, to receive*, espec. to one's hospitality and protection, Deut. 22, 2. Josh. 20, 4. **אָסֵהָ פִּי מִצָּרָה** 2 K. 5, 3 sq. *to receive one from leprosy*, i. e. to restore a leprous person, so that he is again received into the society and intercourse of others.

3. *to gather up, i. e. to contract, to draw up or back, to withdraw*. Gen. 49, 33 *he gathered up his feet into the bed*. 1 Sam. 14, 19 **אָסֵהָ יָדְךָ** *withdraw thy hand*, i. e. desist. Joel 2, 10 *the stars withdraw their brightness*, i. e. shine no more.—Hence

4. *to take back or away*, espec. that which one has formerly given. Ps. 104, 29 **תֹּסֶה רִיחָם וַיָּוִינָהּ** *thou takest away their breath, they die*. Job 34, 14. Gen. 30, 23 **אָסֵהָ אֱלֹהִים אֶת-תִּרְפָּתִי** *God hath taken away my reproach*. Is. 4, 1, 10, 14.

5. *to take out of the way, to destroy*, Judg. 18, 25. 1 Sam. 15, 6 **אָסֵהָ עִמּוֹ** *lest I destroy thee with them*. Ez. 34, 29 **אָסֵהָ רָעָב** *taken away by famine*, consumed. Jer. 8, 13. Zeph. 1, 2. Comp. the roots **סָפָה**, **סִיף**.

6. *to bring up the rear, to be a rearward, agmen claudere*, as collecting and bringing together the stragglers, Is. 58, 8. Comp. Pi. no. 3.

NIPH. 1. *to be collected, gathered together, assembled*, with **אֵל** of place, Lev. 26, 25; **אֵל** 2 Chr. 30, 3; **עָל** 2 Sam. 17, 11; though more commonly **עָל** in this phrase signifies *against*, Gen. 34, 30. Ps. 35, 15. Also **אֶל-אֲבוֹתָיו** Gen. 49, 29, **אֶל-אֲבוֹתָיו** Judg. 2, 10, and simpl. **אָסֵהָ** Num. 20, 26, *to be gathered to one's people, fathers*, etc. i. e. to depart into Sheol, Hades, where the Hebrews supposed all their ancestors to be congregated. The *being gathered to one's people or fathers*, is expressly distinguished both from death and from burial, Gen. 25, 8, 35, 29. 2 K. 22, 20. Different are those passages in which **אָסֵהָ** denotes the gathering of the dead slain in battle for the purpose of burial, Jer. 8, 2. Ez. 29, 5. Job 27, 19.

2. *to be received*, comp. in Kal no. 2, e. g. a leprous person, i. q. *to be restored*, as healed, Num. 12, 14. Reflex. of a sword, Jer. 47, 6 *put up thyself into thy scabbard*.

3. *to be taken away, to depart, to perish*, Is. 16, 10, 60, 20. Jer. 48, 33. Hos. 4, 3.

PIEL 1. i. q. Kal no. 1, *to collect, to gather*, Is. 62, 9.

2. *to receive in hospitality*, Judg. 19, 18.

3. i. q. Kal no. 6, *to bring up the rear, to be a rear-ward*, Num. 10, 25. Josh. 6, 9, 13. Is. 52, 12.

PUAL pass. of Piel no. 1, *to be collected, gathered together*, Is. 24, 22, 33, 4.

HITHPA. *to gather themselves together, to be assembled*, Deut. 33, 5.

Deriv. אָסִיף, and the six here following.

אָסַף (collector) *Asaph*, pr. n. m. a) A Levite, the chief of David's singers, 1 Chr. 16, 4, 5; in a later age celebrated also as a poet and prophet, 2 Chr. 29, 30; to whom twelve Psalms (50, 73-83) are ascribed in their titles; and whose posterity, בְּנֵי אָסַף, in the times of Ezra and Nehemiah still occupied themselves with sacred poetry and song. 1 Chr. 25, 1. 2 Chr. 20, 14, 29, 13. Ezra 2, 41, 3, 10. Neh. 7, 44, 11, 22. b) 2 K. 18, 18. Is. 36, 3. c) Neh. 2, 8.

אָסָה (after the form אָדָם) only in Plur. אָסָה collections, i. e. *stores, store-houses*, 1 Chr. 26, 15, 17. אָסָה הַשְּׁעָרִים *the store-chambers of the gates*, Neh. 12, 25.

אָסָה *collection, ingathering, harvest*, espec. of fruits, Is. 32, 10, 33, 4. Mic. 7, 1.

אָסַף f. *a gathering together, assemblage*. Is. 24, 22 pleon. אָסַף אָסַף *they are gathered together with a gathering*, i. e. in one gathering, all at once.

אָסַף f. only in Plur. אָסָפִים, *assemblies, congregations*, espec. of wise and learned men to dispute on divine things. Ecc. 12, 11 אָסָפִים בְּנֵי אָסָפִים *masters of assemblies*, i. e. members, associates of such assemblies, i. q. הַכְּמִים in the other clause. In Arabic اصحاب البقاة *concessus*, مقامات, are a different thing from these Jewish assemblies. [Others: *masters of collections*, i. e. compilers, composers of books; so Kimchi.—T.

אָסַף see אָסָה.

אָסַף m. pr. *collected*, adj. dimin. used in contempt for *a mixed multitude, rabble, vagabonds*, scraped together from

every quarter and following the Israelites in their exodus; with art. אֶסְפָּסָה Num. 11, 4, Aleph being quiescent.—The same is called in Ex. 12, 38 עֶרֶב רֶב.

אָסַף (Milél) Chald. adv. *diligently, carefully, speedily*, Ezra 5, 8, 6, 8, 12, 13, 7, 17, 21, 26. Sept. ἐπιμελῶς, ἐπιμελῶς, Vulg. *studiose, diligenter*.—The etymology is doubtless to be sought in the Persian language, comp. اَسِرْدَا; but in respect to the root and signification there is little certainty. Bohlen, Symb. p. 21, regards it as from اَز فَرَنان *from wisdom*, i. e. *wisely, diligently*. Kosegarten prefers with Castell to compare اسپری and سپری, *wholly, perfectly*.

אָסַף Pers. *Aspatha*, pr. n. of a son of Haman, Esth. 9, 7. Prob. Sanscr. *Asvadāta*, Pers. اسپداده, 'ab equo datus,' (i. e. by Bramah under the form of a horse,) comp. Gr. Ἀσπιδῆς. So Benfey, Pott.

* אָסַר fut. יֵאָסֵר and יֵאָסֵר, c. suff. יֵאָסֵר, וְיֵאָסֵר.

1. *to bind, to make fast, to bind to any thing*, kindr. with אָזַר and other roots of binding, which see in art. אָזַר. Chald.

אָסַר, Syr. اَسَرَ Arab. اَسَرَ, Eth. አሰረ, and አሰረ id.—E. g. an animal, Gen. 49, 11; a victim, Ps. 118, 27; a sword upon the thigh, Neh. 4, 12; a person with cords, Ez. 3, 25.—Hence

2. *to bind, to put in bonds*, Gen. 42, 24; espec. in fetters, chains, Ps. 149, 8. Jer. 40, 1, 2 K. 25, 7. Part. אָסִיר *one bound, a captive, prisoner*, Ps. 146, 7; metaph. of a captive to woman's love, Cant. 7, 6.

3. *to put in prison*, to hold in confinement, although not bound, 2 K. 17, 4, 23, 33. Part. אָסִיר *a prisoner*, Gen. 40, 3, 5. Is. 49, 9. בית האסירים *the house of prisoners*, i. e. prison, Judg. 16, 21, 25; contr.

אָסִיר Ecc. 4, 14. Arab. اَسْرَ id. اَسْرَ captivity.

4. *to make fast animals to a cart or vehicle*, i. e. *to harness, to yoke*. 1 Sam. 6, 7 וְיֵאָסֵר אֶת-הַפָּרוֹת בַּגְּגָלָה *and yoke the kine to the cart*. v. 10. Also with acc. of the vehicle. *to harness a chariot*, Gen. 46, 29; or absol. 1 K. 18, 44 וְיֵאָסֵר נֶגְדְךָ *thy chariot and go down*. 2 K. 9, 21.

5. Pr. *to bind on, to join*; hence אָסר *to join battle, to begin the fight*, 1 K. 20, 14. 2 Chr. 13, 3.

6. **אָסֶר עַל־נַפְשׁוֹ** *to bind a binding* (interdict) *upon oneself*, i. e. to bind oneself by a vow of abstinence from the use of any thing otherwise lawful, Num. 30, 3 sq. Different from **נָדָר נֶדֶר** *to vow a vow*, which implies something to be performed.—Chald. **אַסֶּר** to prohibit, to forbid, Syr. **אַסֶּר** **אַסֶּר** to bind and loose, to prohibit and permit.

NIPH. 1. *to be bound*, Judg. 16, 6. 13.

2. *to be kept in prison*, Gen. 42, 16. 19.

PUAL *to be made captive in war*, Is.
22, 3.

Deriv. the two following, and אָסור, מוֹסְרִים, מְסִירָה, אָסִיר.

אָסֶר and אָסֶר m. pr. a binding, prohibition, interdict; hence *a vow of abstinence*, Num. 30, 3 sq. See in r. אָסֶר no. 6. The absol. state is every where אָסֶר, but c. suff. אָסֶרָה, plur. אָסֶרֶהָ, Num. 30, 6. 8. 15.

אָפּ Chald. *a prohibition, interdict*,
Dan. 6, 8 sq.

אֶסַר-חַדְדֹן pr. n. *Esar-haddon*, a king of Assyria, the son and successor of Sennacherib, 2 K. 19, 37. Is. 37, 38. Ezra 4, 2. Before his father's death, he had been made viceroy over the province of Babylonia, with regal honours. See Berosus in Eusebii Chron. Arm. T. I. p. 42, 43, where he is called Ἀσσογδάν, as also in Sept. 2 K. et Is. l. c. elsewhere Σαχσεγδάν, Σαχσεγδονός Tob. 1, 21.—This name was perh. in ancient Assyrian equivalent to *Athro-dāna*, Pers. اذَر دانه 'gift of fire,' which comes near to *Asor-dan*. Bohlen.

אֶסְתֵּר *Esther*, Pers. pr. n. of a Jewish virgin, before called *Hadassah*, הַדַּסָּה, *Esth.* 2, 7, who became the wife of Ahasuerus (Xerxes) and queen of Persia. The etymology is correctly given in Targ. sec. ad *Esth.* 2, 7, as i. q. Pers. ستاره *sitāreh*, star, also good fortune, happiness, Zend. *stara*, Sanscr. *strī* nom. *stā* for *stār*; whence in the occidental languages, Gr. ἀστήρ, Lat. *aster*, Germ. *Stern*, Engl. *star*. See Lassen *Ind. Biblioth.* III. 18. In Syr. put for the star of Venus, (see Bar Bahlūl Ms.) and

we recognise the same Persian name in the Heb. עֶשְׁתֵּר, for which see in its place. This name therefore was particularly appropriate to the character and circumstances of Esther.

𐤒𐤕 Chald. st. emphat. 𐤒𐤕𐤕, *wood*, Ezra 5, 8. 6, 4. 11. Dan. 5, 4. It is softened from Heb. 𐤒𐤕, the 𐤕 being changed into 𐤒, and 𐤕 into 𐤕. See under the letters 𐤒, 𐤕, 𐤕.

I. **אָ** Partic. denoting: 1. *addition, accession*, espec. of something greater and more important, pr. *yea more, besides, even, adeo*. Kindr. with **פֹּה**, **פֹּ**, **אִפֹּ**; Hupfeld in Zeitschr. f. d. Morg. II. p. 143. Corresp. are Syr. **أف**, Chald. **אָ**. Arab. **ف**.—Job 15, 4 **אָתָּה תֵּבֵר וְרָאָה** *yea more, thou dost bring to nought the fear of God*. 14, 3. 34, 12. So with a partic. of interrogation, **הֲאֵם** *is it even? shall even?* followed by **וְאָם**, e. g. Job 34, 17. 40, 8. Am. 2, 11. Before a pronoun repeated for emphasis, Prov. 22, 19 **אֶתְּהִי אֵל הִרְבֵּיתִיךָ אֵם אֶתְּהִי** *I make known to thee, even to thee*.—Hence i. q. Lat. *nedum, much more*, by impl. *much less, how much less*, (more fully **אֵם אֵם**, which see in its order below, no. 2,) Job 4, 18. 19. So **אֵם אֵם** separ. *much less when, if*, Job 9, 14 **אֵם אֵם בִּי אֶעֱנֶה** *how much less if I should answer him?* 35, 14. Ez. 15, 5.

2. Simpl. marking *accession* in general, *also*, Lev. 26, 16. 28. 2 Sam. 20, 14. Ps. 93, 1. 108, 2. Job 32, 10. al. Often **וְאִם** and *also*, Lev. 26, 39. Deut. 15, 17; once even **וְאִם־וְאִם**, like Lat. *etiam quoque*, Lev. 26, 44. Twice or thrice repeated, Is. 40, 24. 41, 26.—Often put poetically and with emphasis for the more common *and, also*; comp. Arab.

ف. Is. 48, 12. 13 *I also am the last ; my hand also hath founded the earth,* i. q. and I .and my hand, etc. 26, 8. 33, 2. 41, 10.

3. By ellipsis of the conditional particle, i. q. אֲם אֲם *even if, although*. Job 19, 4 וְאֵינִי אֲמָנָם שְׁגִייתִי *although indeed I have erred*. Syr. اِنْ اَوْ, and contr. اَوْفٍ.—Also *even though, when yet*; Ps. 44, 10 *we praise God all the day* אֲנִי וְחַבְלֵימִי וְנִתַּח בְּנִיחָה *although thou hast cast us off and put us to shame*. 68, 17.

אֵפֹד Chald. also, Dan. 6, 23.

אֵפֹד 1. pr. *yea more, that; but also, but even.* Ez. 23, 40 *yea furthermore, that ye did send for men from far.* Hab. 2, 5.—Gen. 3, 1 אֵפֹד בִּי אֵלֹהִים, put for בִּי הָאֵל, *is it even so, that God hath said?*—Hence

2. Lat. *nedum*, pr. *much more, how much more*, when preceded by an affirmative, 1 Sam. 14, 30. 2 Sam. 4, 11; where a negative precedes, *how much less*, Job 25, 6. Sometimes, with בִּי omitted, id.

II. אֵפֹד m. (for אֵפֹד, r. אֵפֹד) c. suff. אֵפֹד, אֵפֹד, dual אֵפֹדִים, pr. 'a breathing-place,' the member with which we breathe; hence

1. *the nose*, Arab. أَنْف, Eth. አንፋ, id. Spoken of men Num. 11, 20, and of animals Job 40, 24; anthropop. of God, Ps. 18, 9. אֵפֹד גִּבּוֹהַּ pride, see גִּבּוֹהַּ. Also אֵפֹד רוּחַ *breath or blast of the nose*, spoken of the hard breathing of an angry person, Job 4, 9. Hence

2. *anger*, which shows itself in hard breathing. אֵפֹד בִּזְלֵל Prov. 22, 24, and אֵפֹד אִישׁ 29, 22, *an angry man*. Very often of *the anger of God*, Deut. 32, 22. 29, 19. Job 36, 13.

DUAL אֵפֹדִים 1. Pr. 'the two breathing-places,' i. e. *the nostrils*, Gen. 2, 7.

2. *anger*, chiefly in the phrases אֵפֹדִים *slow to anger*, patient, and קָצֵר *short* i. e. *quick of anger*, impatient; see in אֵפֹד, קָצֵר.

3. Meton. *the face, countenance*, Syr. أَلْف, Chald. אֲנַפִּין. Gen. 3, 19. Frequent in the phrase *to bow oneself* אֵפֹדִים אֲרָצָה *the face to the ground*, Gen. 19, 1. 42, 6. לְאַפֵּי דָוִד before David 1 Sam. 25, 23, for the common לְפָנֵי.

4. *two persons*, as if dual from Sing. אֵפֹד in the signif. of *face, person*; comp. πρόσωπον, פָּנִים, and Syr. أَلْف 1 Sam. 1, 5 אֵפֹדִים אַחַת a *portion of two persons*, i. e. a double portion. See more fully in Thesaur. p. 127. Others, *he gave to Hannah one portion in anger*, i. e. with sadness, in a sad and sorrowful spirit; words signifying anger being sometimes transferred to express the idea of grief, sadness.

5. Appaim, pr. n. m. 1 Chr. 2, 30. 31.

* אֵפֹד fut. יִפְּדוּ, to *gird on, to put on*. sc. the high-priest's ephod, אֵפֹד, Ex. 29, 5. Lev. 8, 7.

Deriv. the two following, and אֵפֹד.

אֵפֹד (i. q. אֵפֹד ephod,) pr. n. m. Ephod, Num. 34, 23.

אֵפֹדִיהָ f. 1. Inf. of r. אֵפֹד, a *girding on, putting on*, sc. of the ephod, Ex. 28, 8.

2. a *covering, overlaying* of a statue with gold, *plating*, Is. 30, 22, i. q. צָפַי. Idols of wood were often thus overlaid with plates of gold or silver, περιζυγυσα, περιάγγυσα, Ep. Jer. 6, 34.

אֵפֹדִין i. q. Syr. أَلْف a *palace*; Dan. 11, 45 אֵפֹדִין אֵלֵּי אֵפֹדִין his *palace-like taberna-*

cles.—It is i. q. Arab. قَدْن a high tower, castle, fortress, with Aleph. prosthetic followed by Dag. forte; comp. אֵפֹדִין, also דָּם, Chald. אָדָם, אָדָם, blood; גֶּן, אֵפֹד, אֵפֹד, a garden.—R. פֶּרֶן q. v.

* אֵפֹד, imp. אֵפֹד for אֵפֹד Ex. 16, 23; fut. יִפְּדוּ, once יִפְּדוּ 1 Sam. 28, 24; to *cook*, spec. *to bake*, e. g. bread or cakes in an oven. Chald. Syr. id. Arab.

وَفِي, whence مِيقَى oven, furnace. In the occidental languages comp. Gr. ἐψω, ὀπτῶ, πῆπω, Lat. epulā, epulari.—Gen. 19, 3. Lev. 26, 26. Is. 44, 15. 19. With two acc. of the material and of that which is prepared from it; Lev. 24, 5 [of] it *twelve cakes*; comp. Lehrs. § 219. Part. אֵפֹד a *baker* Gen. 40, 1. הָאֵפֹדִים *chief of the bakers*, chief-baker, an officer of the Egyptian court, Gen. 40, 2 sq. The same dignity exists among the Mogols.

נִיפָה. to be *cooked, baked*, Lev. 6, 10. 7, 9. Plur. הָאֵפֹדִים Lev. 23, 17.

Deriv. מֵאֵפֹד, מֵאֵפֹדִים.

אֵפֹד an *ephah*, see אֵפֹד.

אֵפֹד and אֵפֹד, Aleph paragog. like רָבוּ, רָבוּ; pr. *here, hic*, and of time, *now*; but always a particle postpositive, which gives emphasis to the preceding word, like the Greek enclitics ποτέ, πῶς, πῶς, Lat. tandem. It is subjoined: a) To interrogative pronouns,

and adverbs, Engl. *now*, Gen. 27, 33. Ex. 33, 16 **במה עתה** *wherein now?* Is. 22, 1 **מה עתה** *what aileth thee now?* Job 17, 15 **מה עתה** *where now?* Judg. 9, 38. Is. 19, 12. Gen. 27, 37 **ולמה עתה** *and what now shall I do for thee, my son?* b) To negative and affirmative particles or words. Job 9, 24 **אם לא עתה** *if not now* (God), i. e. if it be not God, who is it? 24, 25. The contrary is found Gen. 43, 11 **אם כן עתה** *if so now*. c) In exhortations and wishes. Job 19, 6 **דע עתה** *know now*, know therefore, Sept. *γινώτε οὖν*. 19, 23. 2 K. 10, 10. Prov. 6, 3.—Corresponding is Chald. *עון* indeed, truly, now, etc. see Buxtorf Lex. 1706. The primary force of **עתה** is demonstrative, as in **הנה עתה**, *here*; with **א** prefixed, which is also demonstrative, like **הנה** *ecce!* Comp. Rabb. **הנה עתה**, *הנה עתה*, i. q. **הנה עתה**. See Hupfeld in Zeitschr. für d. Morg. II. p. 128, 137.—This **עתה** *ποῦ* enclitic, and the interrogative **עתה** *ποῦ*, are kindred.

עפוד m. (by Syriasm for **אפוד**) constr. also **עפוד** 1 Sam. 2, 18. Syr. **عَفْد** from the Heb. **אפיר**.

1. *an ephod*, a garment of the high priest, worn over the tunic and outer garment or pallium, **עפוד מעיל** Ex. 28, 31, 29, 5; without sleeves, and divided below the armpits into two parts or halves, of which one was in front covering the breast and belly, and the other behind covering the back. These were joined above on the shoulders by clasps or buckles of gold and precious stones, and reached down to the middle of the thighs; they were also made fast by a belt around the body, **החגור העפוד**; see Ex. 28, 6–12.—Besides the high-priest, the ephod was sometimes worn also by other persons; e. g. by David as leading the sacred choir and dance 2 Sam. 6, 14; by Samuel as the high-priest's minister 1 Sam. 2, 18, 28; and also by some priests of lower rank.—As to the material, the ephod of the high-priest was of gold, purple, scarlet, and byssus; that worn by others was usually of linen.

2. *an image, statue* of an idol, comp. **אפודה** no. 2. Judg. 8, 27; prob. also in Judg. 17, 5, 18, 17–20. Hos. 3, 4.

3. *Ephod*, pr. n. m. Num. 34, 23.

אפיר (refreshed, from an obsol. root **אפח** i. q. **פח**, **פח**, **פח**, to breathe, to blow,) pr. n. m. *Aphiah*. 1 Sam. 9, 1.

אפיל adj. (r. **אפל**) *late, slow of growth*, long in ripening, spoken of fruit and grain, Ex. 9, 32.—Pr. weak, tender, see the root no. 2.

אפיק or **אפיק**, m. (r. **אפיק**) constr. **אפיק**, plur. **אפיק**.

1. *a pipe, tube*, from the idea of holding, containing, see r. **אפיק** no. 1. Job 40, 18 **אפיקי נחישת** *tubes of brass*.—Spec. a) *a channel, bed* of a brook or stream, Is. 8, 7. Ez. 32, 6; also for *the bottom* of the sea, 2 Sam. 22, 16. b) *a brook, torrent*, Ps. 42, 2, 126, 4. Joel 1, 20. **אפיק נחלים** *a valley-brook*, Job 6, 15. Hence c) *a valley* itself, as watered by a stream or torrent, i. q. **נחל**, Arab. **وادي**, *wady*, Ez. 6, 3, 34, 13, 35, 8, 36, 4, 6.

2. Adj. *strong, mighty*, see r. **אפיק** no. 2. Job 41, 7 [15] **אפיקי מגנים** *the strong of shields*, i. e. the strong shields or scales of the crocodile. 12, 21 *he looseth the girdle of the mighty*; parall. **גדירי**.—Ewald ad Cant. 5, 12, ascribes to this word the notion of *swiftness*; but arbitrarily.

אפיק see in **אפיק** no. 1.

אפיר see **אפיר**.

* **אפל** a root not used in Hebrew; Arab. **أَفَلَ** is:

1. Pr. *to go down, to set*, as the sun; comp. the kindr. roots **אבל**, **נבל**, **נפל**; hence *to be dark, obscure*.

2. *to fail, to be weak, tender*; spec. of plants, *to be late, of slow growth*.

Deriv. from no. 1, **אפל**, **אפל**, **אפלה**, **אפלה**; from no. 2 **אפיל**.

אפל *dark*, e. g. the day, Am. 5, 20.

אפל m. *darkness, gloom*, espec. *thick darkness*, a poetic word, Job 3, 6, 10, 22, 28, 3, 30, 26. Trop. for *misfortune, calamity*, Job 23, 17; also of a place of ambush, Ps. 11, 2.

אפלה f. (r. **אפל**) *darkness, thick darkness*, Ex. 10, 22. Comp. **אפל**. Trop. for *misfortune, calamity*, Is. 8, 22. Plur. **אפלות** Is. 59, 9.

פִּלְלָה (judgment, r. פָּלַל) *Ephlal*, pr.
n. m. 1 Chr. 2, 37.

* **פָּנָה** obsol. root, prob. *to turn, to revolve*, like **פָּנָה**.—Hence **אֶרְפָּן** a wheel, and

אֶפֶן m. *time, season*, from the idea of turning, revolving, see ר. אָפֶן; comp. דּוּר, תְּקִיפָה, περίοδος, and other words which denote a *year*, many of which signify pr. a circle, as *annus*, whence *annulus* a ring. Gr. ἐνιαυτός. Hence Prov. 25, 11 דְּבַר הָרֶגֶץ עַל-אַפְסָיו *a word spoken in its times*, i. e. in due season, timely. (On the form אֶפֶן for אֶפֶסֶי see Lehrs. p. 575.) So among the ancient intpp. Symm. Vulg. Abulwalid, who rightly

compares Arab. ^sاُتَان time. Or, if we may take אֶפֶן as i. q. אֶפֶן a wheel, the phrase שֶׁל־אֶפֶן might be rendered *upon its wheels*, as a proverbial expression implying *quickness, celerity* in replying. So Syr. حجل and حجل, *حجل*, *in rota*, i. e. quickly, rapidly.

* **סֵנַף** *to cease, to fail, to have an end*, Gen. 47, 15. 16. Ps. 77, 9. Is. 16, 4. Kindred perh. is **סִנֵּף**.—Hence

צָנַח pr. *cessation*, a coming to an end; hence

A) Subst. m. 1. *an end, extremity.*
 אֶרֶץ אֲפֹסִי *the ends of the earth*, poet. and
 hyperbol. for the remotest regions, Ps.
 2, 8. 22, 28. al.

2. Dual אַפְסִים pr. *the extremities* i. e. *soles of the feet*; e. g. Ez. 47, 3 מֵי אַפְסִים *waters of the soles*, i. e. not deep, not rising above the soles. Comp. פֶּס. Chald. Syr. Vulg. *ankles*.

B) Adv. 1. *no more, no further*, i. q. **אֵין עוֹד**, Is. 5, 8. 54, 15. Am. 6, 10. Deut. 32, 36. Also, *none besides*, Is. 45, 6. 46, 9. Once with **עוֹד** 2 Sam. 9, 3; and so with Yod parag. **אֲפַסִּי עוֹד** Is. 47, 8. 10. Zeph. 2, 15 **אֲנִי וְאַפְסִי עוֹד** *I am, and there is none besides.*—With prep. **בְּאַפֶּס** i. q. **עוֹד עוֹד**, **בְּאֵין**, *with no more*; Job 7, 6 **הָתֵּהָה בְּאַפֶּס הַתִּקְוָה** *with no more of hope*, i. e. *without hope*. Prov. 14, 28. Also for **בְּאֵין** Dan. 8. 25.

2. *nothing, nought*, Is. 41, 12. 29. **בְּאֵפֶס**
for nothing, i. e. without cause, Is. 52, 4.
מֵאֵפֶס *of or from nothing*, i. e. something
 from nothing, Is. 40, 17; see **מֵאֵפֶס** 1. b. **בְּאֵפֶס**

3. Adv. of restriction, limitation, *no-*

thing but, only, Num. 22, 35 comp. v. 20.
23, 13.

4. Conj. **כִּי** **אָפֶס** pr. *only that*, i. q. *nevertheless, but yet*, Num. 13, 28. Deut. 15, 4. Am. 9, 8.

אֶפְסֵי-דַמִּיִּם *Ephes-Dammim*, pr. n. of a place in the tribe of Judah, 1 Sam. 17, 1; for which 1 Chr. 11, 13 **פְּסֵי-דַמִּיִּם**.

אָפּ found only once, and prob. a wrong reading for אָפּ; spoken of the nothingness of idols, Is. 41, 24 מַעֲלָהּ מֵאֵפֶס, where the other clause has מֵאֵפֶס. Some of the Rabbins regard אָפּ as being i. q. אָפֶסֶת *viper*; and render, *your work is worse than vipers*; but wholly against the context, in which idols are said to be altogether nought. Better therefore with Vulg. Chald. Saad. to replace מֵאֵפֶס, which is read in the similar passages Is. 40, 17. 41, 12. 29; and is also very frequent in these chapters.

אִפְסָה comm. (f. Is. 59, 5) *a viper, adder*, any poisonous serpent, Joel 20, 16. Is. 30, 6. 59, 5. Arab. ^{فَوْف}أَفْعَى R. פִּזְה q. v.

* אָפּה i. q. סָבב, *to surround, to encompass*, but only poetic, c. acc. Ps. 18, 5. 116, 3. 2 Sam. 22, 5. Jon. 2, 6; עָל Ps. 40, 13.—It is not contracted in flexion, whence אֶפְפִּי, אֶפְפִּינִי.

* **פֶּנֶז** in Kal not used. 1. *to hold, to contain*, i. q. **חָזַק**, **חֲזִיק** Hiph. no. 1. b; see **חָזַק** no. 1, and Hithpa.

2. *to be firm, strong*, see פָּחַץ no. 2; the idea of *holding*, espec. of *holding firmly*, being often transferred to *strength*. Arab.

أَفَقَّ to overcome, to conquer; أَفَقَّ to excel (pr. to prevail, to be strong) in liberality, in eloquence, etc. أَفَقَّ excellent, pre-eminent.

HITHPA. *to contain oneself*, i. e. *to withhold or refrain oneself* from giving way e. g. to affection Gen. 43. 31. 45, 1; to grief Is. 42, 14; to anger Esth. 5, 10; to conscience 1 Sam. 13, 12. So Gen. 45, 1 *and Joseph could not refrain himself*. Is. 63, 15 רַחֲמֶיךָ אֵלַי הִתְאַפֵּק *thy compassion toward me refraineth itself*. 1 Sam. 13, 12 of Saul, *I forced myself and offered*

a burnt-offering, i. e. did violence to my conscience, since I knew that this was forbidden.

Deriv. the two following and אֶפֶק.

אֶפֶק (strength, a fortress, strong city) pr. n. *Aphek*.

1. A city in the tribe of Asher, Josh. 13, 4. 19, 30; also called אֶפֶק Judg. 1, 31. This can hardly be any other than *Apheca*, a city of Mount Lebanon near the sources of the river Adonis, celebrated for a temple of Venus; the ruins are still called *Afka*, and are situated between Byblus and Heliopolis or Baalbec. See Burckhardt's Travels in Syria etc. p. 25, or p. 70 Germ. and p. 493 note.

2. A city near which Benhadad was defeated by the Israelites, 1 K. 20, 26 sq. To this corresponds the *Apheca* of Eusebius, situated east of the sea of Galilee near Hippus, Onom. s. v. *Ἀφεζύ*. It is called also by Arabian writers *أفيق* and *فيق* *Feik*; and is described by Seetzen and Burckhardt under this name; see Travels in Syria etc. p. 279.

3. A city in the tribe of Issachar near Jezreel, famous for several battles with the Philistines, 1 Sam. 4, 1. 29, 1; comp. 28, 4. Either this or the *Aphek* in no. 1 was the residence of a Canaanitish king, Josh. 12, 18.

אֶפֶקָה (strong place) *Aphekah*, pr. n. of a city in the mountains of Judah, Josh. 15, 53.

* אֶפֶר a root of doubtful signification, kindred with עָפַר; prob.

I. to cover, i. q. عَفَرَ; whence אֶפֶר a covering.

II. to be whitish, Arab. عَفِرَ; whence אֶפֶר ashes; unless this comes perhaps from the idea of grinding, pulverizing, אֶפֶר i. q. פָּרַר. Comp. עָפַר, עָפַר.

אֶפֶר m. (r. אֶפֶר) *ashes*, Num. 19, 9. 10. 2 Sam. 13, 19. Used chiefly in reference to mourning, Jer. 6, 26. Lam. 3, 16; where also belong the phrases, Ps. 102, 10 *I have eaten ashes like bread*, and Esth. 4, 1 וַיִּלְבֹּשׁ שָׂק וָאֶפֶר *he put on sackcloth and ashes*, comp. 4, 3. Is. 58, 5. So in paronomasia, אֶפֶר דָּפַר *dust and ashes*, Job 30, 19. 42, 6.—Metaph. of any thing light, worthless, fallacious, Job

13, 12 מְשִׁלֵּי אֶפֶר *maxims of ashes*, i. e. empty, fallacious. Is. 44, 20 רוֹקֵחַ אֶפֶר *feeding on ashes* i. e. grasping after them as driven by the wind, i. q. elsewhere רָקַח רֵיחַ to feed upon the wind, see in רָקַח no. 3.—For the difference between אֶפֶר and דָּשָׁן, see in דָּשָׁן.

אֶפֶר m. (r. אֶפֶר) a covering for the head, *head-band, turban*, 1 K. 20, 38. 41. Sept. *τελαμῶν*. Chald. and Abulwalid, by the help of their respective languages, employ for it almost the same word, the former מְפָרָה, the latter مِقْفَرَةٌ i. e. cap, helmet. The same word exists in Syriac, مَحْضَرٌ i. e. the turban or tiara of the priests and bishops.—Others make it by transpos. i. q. אֶפֶר ornament of the head.

אֶפֶרָה m. *the young of birds, a brood*, Arab. فَرْخٌ, comp. פָּרַחָה. Deut. 22, 6. Ps. 84, 4. R. פָּרַח to break forth, to sprout, as plants; in Arab. also of the young of animals.

אֶפֶרִיִן m. *a sedan, litter*, a portable couch or palanquin, once Cant. 3, 9, i. q. מִנְכָּה in v. 7. Sept. *φορτίον* litter, comp. Athen. 5, 5; Vulg. *ferculum*. Talmud. אֶפֶרִיִן and פִּרְיָה bed; and so also Syr. فَرْيَا.—The root is פָּרַח, Chald. פָּרַח, to be borne along, to run, comp. פָּרַח no. 2, Gr. *φέρω*, Lat. *fero*; like *currus* from *currendo*, *τρόχος* from *τρέχειν*, *φορτίον* *ferculum* from *φέρειν ferre*.

אֶפְרַיִם (perh. double land, twin-land, comp. מִצְרַיִם) pr. n. *Ephraim*.

1. The youngest son of Joseph, and founder of the tribe of Ephraim, בְּנֵי אֶפְרַיִם Num. 10, 22, and simpl. אֶפְרַיִם Josh. 16, 10; the territory of which lay almost in the middle of the Holy Land, Josh. 16, 5 sq. In this tract was הַר אֶפְרַיִם *mount Ephraim*, or *the mountains of Ephraim*, Josh. 19, 50. 20, 7. 21, 21. Judg. 2, 9. 3, 27.—Different is *the forest of Ephraim* 2 Sam. 18, 6, which according to the context is to be sought beyond the Jordan, comp. 17, 24–29; prob. so called from the slaughter of the Ephraimites, Judg. 12, 1 sq.—2 Sam. 13, 23 אֶם אֶפְרַיִם *at Ephraim*, i. e. in the territory of Ephraim.

2. The *kingdom of Ephraim*, i. e. of the ten tribes, or Samaria, so called because the tribe of Ephraim was the most important, and also because the family of Jeroboam the first king was of that tribe, 1 K. 11, 26. So espec. in the prophetic books, Is. 9, 8, 17, 3, 28, 3. Hos. 4, 17, 5, 3 sq. 9, 3 sq. Is. 7, 2 *Syria resteth על אֶפְרַיִם upon Ephraim*, i. e. the Syrians are encamped in the territory of Ephraim.—When the land of Ephraim is meant, it is fem. Hos. 5, 9; when the people, masc. Is. 7, 8. Comp. אֶפְרַתָּה no. 2.

אֶפְרַסִּיָּא Chald. plur. *Apharsites*, pr. n. of a people from which a colony was sent to Samaria, Ezra 4, 9. Hiller understands the *Parrhasii*, a tribe of eastern Media; better the Persians themselves, see in פָּרַס. The Aleph is prosthetic, as in the two names here following.

אֶפְרַסְתְּכִיָּא Ezra 5, 6, and אֶפְרַסְכִּיָּא Ezra 4, 9, Chald. plur. *Apharsachites*, *Apharsathchites*, pr. n. of two Assyrian tribes otherwise unknown; unless perhaps they are to be regarded as one and the same. Not improb. the *Parataceni*, between Persia and Media; comp. Hdot. 1. 101.

אֶפְרָתָה Gen. 48, 7, oftener

אֶפְרַתָּה with He parag. Gen. 35, 16. 19. Ruth 4, 11, (land, region,) pr. n. *Ephrath, Ephratah*.

1. A city in Judah, called also *Bethlehem*, Gen. 48, 7; more fully *Bethlehem-Ephratah*, Mic. 5, 1.

2. i. q. אֶפְרַיִם *Ephraim*, Ps. 132, 6. Comp. אֶפְרַתִּי no. 2.

3. As pr. n. f. 1 Chr. 2, 19. 50. 4, 4.

אֶפְרַתִּי m. 1. *an Ephrathite*, a Bethlehemite, 1 Sam. 17, 12. Plur. אֶפְרַתִּים Ruth 1, 2.

2. i. q. *an Ephraimite*, Judg. 12, 5. 1 K. 11, 26; perh. 1 Sam. 1, 1. Comp. in אֶפְרַתָּה no. 2.

אֶפְתָּח Chald. adv. perh. *in the end, at last*, from the Pers. *فدام* end, at last, comp. Pehl. *Afdom* end. Once Ezra 4, 13 וְאֶפְתָּח מַלְכִּים וְהָזִיקָם and so at last bring damage to the kings; comp. v. 15, 22, where אֶפְתָּח is wanting.—Sept. וְאֶפְתָּחαι και τοῦτο, Peshito ܐܒܢ ܐܝܬܪ. Aben Ezra and others, by conjecture from the con-

text, render it *revenue* (of the kings); so the English version.

* אֶזְבָּ a doubtful root, perh. i. q. עֲזַב, *to work, to toil*.—Hence

אֶזְבֹּן *Ezbon*, pr. n. m. a) A son of Gad, Gen. 46, 16; called also אֶזְבִּי q. v. b) 1 Chr. 7, 7; but comp. 8, 3.

אֶזְבֵּעַ f. (r. אֶזַּב I) c. suff. אֶזְבָּעִי, plur. אֶזְבָּעוֹת; for אֶזְבֵּעַ, Aleph. prosthet.

1. *a finger*, Ex. 31, 18; espec. the forefinger, which is more usually *dipped* in any thing, comp. r. אֶזַּב. Lev. 4, 6 sq. 14, 16. Ex. 8, 15 הָיָה אֶזְבֵּעַ אֱלֹהִים *this is the finger of God*, i. e. this is done by the power of God himself. Plur. *the fingers*, for the hand, Ps. 8, 4, 144, 1. As a measure, e. g. *four fingers* thick, Jer. 52, 21.

Chald. id. Arab. أَصْبَعٌ, Syr. زُبٌّ, espec. of the fore-finger.

2. With רַגְלִים, pr. *finger of the feet*, i. e. *a toe*, 2 Sam. 21, 20.—Chald. Syr. Arab. id.

אֶזְבָּעֵךְ Chald. f. id. plur. אֶזְבָּעֵךְ *fingers*, Dan. 5, 5; *toes*, Dan. 2, 41. 42.

אֶזֶל m. (r. אָזַל) 1. *a side*, i. q. אֶזֶל. Is. 41, 9 אֶזְרִי הָאָרֶץ *the sides of the earth*, i. e. the extremities, remotest countries, as elsewhere הָאָרֶץ בְּנִפּוֹת הָאָרֶץ. In the other clause it is קְצוֹת הָאָרֶץ.

2. Adj. i. q. Arab. أَصْبَلٌ pr. *deep-rooted*, striking its roots deep and firmly into the earth; hence metaph. 'sprung from an ancient and noble stock,' *noble*, Ex. 24, 11. See, for both the Heb. and Arabic words, under r. אָזַל no. 1. In Engl. the corresponding metaphor is drawn from the *stock* or trunk.

אֶזֶל m. (r. אָזַל) *a juncture, joint*; hence plur. אֶזְרֵי, אֶזְרֵי הַיָּדִים *joints of the hands*, i. q. *the knuckles*, Jer. 38, 12. Ez. 41, 8. The same are to be understood in Ez. 13, 18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females; since usually cushions are placed at most only under the elbow.

* אֶזֶל 1. i. q. Arab. وصل, *to join, to connect*; whence אֶזֶל joint, אֶזֶל, אֶזֶל

no. 1, the side, near by. Arab. **أَصْل** root, as that which joins a tree to the ground, **أَصَلَ** to take root deeply, pr. to be firmly joined to the ground; metaph. to be of an ancient and noble stock, comp. **אָצִיל** no. 2.

2. Denom. from **אָצִיל**, pr. to put aside, to separate, comp. **זָנַב**; hence with **מִן** to take from or of any thing, Num. 11, 17; to keep back from, to refuse, Ecc. 2, 10. With **לְ**, to reserve for any one, Gen. 27, 36; comp. **הַבְדִּיל** and **בָּרַם** c. **לְ**.

NIPH. to be drawn in, contracted, Ez. 42, 6.

HIPH. fut. **וְנָאָצֵל**, i. q. Kal no. 2. Num. 11, 25.

Deriv. see in Kal no. 1.

אָצִיל (noble) *Azel*, pr. n. m. a) 1 Chr. 8, 37. 9, 43; in Pause **אָצִיל** 8, 38. 9, 44. b) A place near Jerusalem on the east of the Mount of Olives, (in Pause **אָצִיל**.) Zech. 14, 5. Perh. appellat. side or root of a mountain, i. q. **أَصْل**.

אָצִיל m. (r. **אָצֵל**) c. suff. **אָצִילִי** 1. a side, i. q. **אָצִיל** no. 1, so called from joining, see r. **אָצֵל** no. 1. 1 Sam. 20, 41 **מֵאָצִיל הַיָּמִינִי** from the south side, from the south. **מֵאָצִיל פ'** from one's side, 1 K. 3, 20; also i. q. at the side of, by, Ez. 40, 7; comp. **מִן** no. 3.—More freq. as

2. Prep. at the side of, i. e. by, near, Gen. 41, 3. Lev. 1, 16. 6, 3. 10, 12. 1 Sam. 5, 2. 20, 19. Joined also with verbs of motion to a place, Gen. 39, 10. 2 Chr. 28, 15.

אָצִילֵהוּ (whom Jehovah reserved) *Azaliah*, pr. n. m. 2 Chr. 34, 8.

* **אָצִים** an uncertain root, perh. i. q. **אָצֵם**, to be strong.—Hence

אָצֵם *Ozem*, pr. n. m. a) 1 Chr. 2, 15. b) ib. 2, 25.

אָצִיעָה f. i. q. **אָצִיעָה** with Aleph pros-thet. pr. step-chain, ankle-chain, i. q. **אָצִיעָה** no. 2, q. v. Hence, without reference to the etymology, an arm-band, bracelet, Num. 31, 50. 2 Sam. 1, 10.

* **אָצֵר** to lay up, to store, to treasure up, 2 K. 20, 17. Is. 39, 6. Am. 3, 10.—The primary idea is that of shutting up, enclosing, restraining; comp. the kindr.

roots **הָצַר**, **עָצַר**, also **אָצַר**, and Arab. **أَصَرَ** to shut up, to restrain, kindr. with which are **أسر** and **حصر**.

NIPH. pass. Is. 23, 18.

HIPH. 'to cause to store up or treasure up,' i. e. to set one over the store-house or treasury, to make treasurer; Neh. 13, 13 **וַאֲזַצְרָה עַל אוֹצְרוֹת** and I made treasurers over the treasuries.

Deriv. **אָצַר**, and

אָצֵר (treasure) *Ezer*, pr. n. m. Gen. 36, 21. 30.

אָצַר see **אָצַר**.

אָקָדָה m. a species of gem, precious stone; prob. as the name would indicate, a flaming, sparkling gem, from r. **קָדַח** to kindle. Once Is. 54, 12.

אָקָר m. (r. **אָנַק**) a roe, roe-buck, Lat. *caprea*, *capreolus*, from **אָנַק** or **אָנַק** i. q. Arab. **عناق** she-goat, and Talmud. **אָנָא** a goat, with the ending **י** i. q. **יָן**; just as Lat. *caprea* is from *capra*. Deut. 14, 5. See more under r. **אָנַק** no. 2. Comp. Bochart Hieroz. I. p. 900 sq.

אָר see **אָר** light, and **רָאָר**.

אָרָא (perh. i. q. **אָרִי** lion) *Ara*, pr. n. m. 1 Chr. 7, 38.

אָרִיאֵל prob. i. q. **אָרִיאֵל** lion of God, hero.—Hence

a) **אָרִיאֵלִי** (of heroic birth, son of a hero) *Areli*, pr. n. m. Gen. 46, 16. Num. 26, 17.

b) Also the difficult word **אָרִיאֵלִים** Is. 33, 7, *their hero*, or rather collect. *their heroes*, i. e. those of Israel, Engl. Vers. *their valiant ones*; in which interpretation no change is required in the form, except dropping the Dagesh from the letter **ל**, i. e. **אָרִיאֵלִים**. The common reading with Dagesh has doubtless arisen from another interpretation anciently received, in which **אָרִיאֵלִים** was regarded as contracted from **אָרִיאֵה־לֵם**, **אָרִיאֵה־לֵם**, Symm. et Theod. *ἰδοὺ οὐκ ἑστῶτες αὐτοῖς*, Jerome *ecce videntes*; see also Chald. Syr. See Comment. on Is. l. c. and Thes. Heb. pp. 146, 1248.

* **אָרַב** fut. **יָאָרַב** 1. to knot, to knit, to interlace, Lat. *nectere*; whence **אָרְבָּה** net-work, lattice. Kindr. is **קָרַב** to min-

gle. Arab. **أَرَبَ** to tie a knot, II id. **أَرَبَة** a knot.

2. to lie in wait, to lie in ambush. Arab.

أَرَب to be cunning, astute, III to act cunningly, pr. intricately. Verbs of knitting or weaving, also of twisting, spinning, sewing, are often transferred to wiles and plots, opp. to upright and open dealing; comp. **צָמַד**, **פָּתַל**, Gr. **δόλον** v. **μῆτιν ὑφαίνειν**, **κακὰ** v. **δόλον ὑάπτειν**, *nectere insidias* v. *scelera, suere dolos*, Germ. *Trug spinnen*, Engl. *to weave plots*.—Constr. c. **ל** Ps. 59, 4. Prov. 24, 15. Josh. 8, 4; acc. Prov. 12, 6; **עַל** Judg. 9, 34. Elsewhere also to watch, to reconnoitre in ambush, Judg. 9, 32, 21, 20; c. inf. et **ל** Prov. 1, c. Ps. 10, 9. Part. **אֹרֶב**, **הָאֹרֶב**, a *lier-in-wait*, often collect. *liers-in-wait, an ambush*, a band of soldiers placed in ambush, Josh. 8, 14, 19, 21. Judg. 20, 33sq. Hence with plur. Judg. 20, 37.

PIEL i. q. Kal, c. **עַל** 2 Chr. 20, 22; absol. Judg. 9, 25.

HIPH. to lay wait, to set an ambush, fut. **וַיֹּרֶב** for **וַיֹּאֲרֶב**, 1 Sam. 15, 5.

Deriv. **אֶרֶב**, **אָרֶב**, **אֲרֶבָה**, **אֲרֶבֶת**, **בְּאֶרֶב**, and pr. names **אֶרֶב**, **אֲרֶבָּאֵל**.

אֲרֶב (ambush) Arab, pr. n. of a city in the mountains of Judah, Josh. 15, 52. Hence prob. the gentile n. **אַרְבֵּי** *Arbite* 2 Sam. 23, 35.

אֲרֶב m. 1. a *lying-in-wait, ambush*, of wild beasts, Job 38, 40.

2. Place of lying-in-wait, *covert, lair* of wild beasts, Job 37, 8.

אֲרֶב m. c. suff. **אֲרֶבּוֹ**, *wait*, insidious attempts, *plots*; Jer. 9, 7 **וַיִּקְרַבְּוּ בְּחֶסֶד** *and in his breast he layeth his wait*, his plots.

אַרְבָּאֵל see **בֵּית אֲרֶבָּאֵל** in **בֵּית** no. 12. d.

אַרְבֶּה m. (r. **רָבָה**) a *locust*, Ex. 10, 4 sq. Lev. 11, 22. Joel 1, 4. Ps. 78, 46. Spoken also of a particular species, prob. the *gryllus gregarius* or common *migratory locust*, Lev. 11, 22. Joel 1, 4.—On the various species of locusts, see Bochart Hieroz. II. 447.

אַרְבֵּי f. i. q. **אַרְבֶּה**, Plur. constr. **אַרְבֹּת**; only Is. 25, 11 **אַרְבֹּת עִם גְּאֻתָּו** *the spider*

יִדְרִי *God will humble his (Moab's) pride with the plots of his hands*, i. e. the plots which his own hands have woven, in allusion to the primary meaning of the root; see in r. **אַרְב** no. 1, 2.

אַרְבָּה f. (r. **אַרְב**) once in Sing. Hos 13, 3; elsewhere only Plur. **אַרְבֹּת**.

1. *net-work, laced work*; hence a *lattice, a window*, sc. as closed by a lattice and not with glass, Hos. 13, 3. Ecc. 12, 3.

2. a *dove-house, dove-cote*, as shut in with lattice-work, Is. 60, 8.

3. a *chimney*, or hole for the smoke covered with lattice-work, Hos. 13, 3. Comp. Voss ad Virg. Georg. 2. 242.

4. **אַרְבֹּת הַשָּׁמַיִם** *the windows of heaven*, i. e. *sluices, flood-gates*, which are opened to let fall the rain, Gen. 7, 11, 8, 2. 2 K. 7, 19. Is. 24, 18. Mal. 3, 10.

5. **אַרְבֹּת** *Aruboth*, pr. n. of a place, prob. in the tribe of Judah, 1 K. 4, 10.

אַרְבַּע f. and **אַרְבַּעָה** constr. **אַרְבַּעַת** m. See Heb. Gram. § 95. 1.

1. Card. num. *four*, for **רִבְעִי** with Aleph prosthet. which is wanting in the derivatives, as in **רִבְעִי**, **רִבְעִי**, etc. With suff. **אַרְבַּעָה** *they four* Ez. 1, 8, 10. Dual **אַרְבַּעִים** *fourfold, quadruple*, 2 Sam. 12, 6. Plur. **אַרְבָּעִים** *forty* Gen. 8, 6. The number *forty*, like seven and seventy, is sometimes used by the Orientals as a common and indefinite round number; e. g. Gen. 7, 17. Jon. 3, 4. Ez. 4, 6, etc. Comp. *Chil minār*, the forty towers, spoken of the ruins of Persepolis; see more in Lehrs. p. 700. Thes. Heb. p. 1258.

2. *Arba*, pr. n. of a giant of the race of the Anakim, Josh. 14, 15. 15, 13, 21, 11. Comp. **קִרְיַת אֲרֶבֶב**.

אַרְבַּע and **אַרְבַּעָה** Chald. i. q. Heb. *four*, Dan. 3, 25, 7, 2, 3, 6, 17.

* **אַרְגָּ** fut. **יֶאֱרַג** Is. 59, 5, **תֶּאֱרַג** Judg. 16, 13.

1. to *plait, to braid*, Judg. 16, 13. Kindr. are **שָׂרָה**, **שָׂרָה**.

2. to *weave*, e. g. of the spider, whence Gr. **ἀράχνη**, Is. 59, 5.—Part. **אֹרֶג** *weaving* Is. 19, 9; and subst. a *weaver* Ex. 28, 32. Is. 38, 12. **מִנֹּר אֹרֶגִים** a *weaver's beam, jugum textorium*, 1 Sam. 17, 7.

אַרְגָּ m. 1. *anything plaited, a braid*, Judg. 16, 14. R. **אַרְגָּ** no. 1.

2. *a weaver's shuttle*. Job 7, 6 יָמֵי קָלוּי *my days are swifter than a weaver's shuttle*; comp. 9, 25.

אַרְגֹב (for רֹגֵב heap of stones, from r. רֹגַב i. q. (רֹגַם) *Argob*, pr. n.

1. A region beyond Jordan, containing sixty cities, anciently subject to Og king of Bashan, Deut. 3, 4. 13. 1 K. 4, 13. [A vestige of it remains in the fortress and city *Paḡyabā* beyond Jordan, Joseph. Ant. 13. 15. 5; mentioned also by Eusebius as *Λογύα* (read *Λογυαύα*), fifteen Roman miles west of Gerasa. Now راجب *Rājib*, with ruins; see Bibl. Res. III. App. p. 166. Buckingham. Arab. Tr. p. 12.—R.

2. A man, 2 K. 15, 25.

אַרְגָנִין Chald. *purple*, i. q. אֲרֻנָן, Dan. 5, 7. 16. 29; also once by Chaldaism 2 Chr. 2, 6.—Arab. أَرْجَوَانُ, Syr. أَرْجَوَان. For the root see under אֲרָבָן, note.

אַרְבֵּץ m. *a box, chest, coffer*, hanging from the side of a cart or wain, 1 Sam. 6, 8. 11. 15. The form is for רָבֵץ with Aleph prosthet. from r. רָבַץ to be moved, shaken; whence also Arab. رَجَازَة a sack of stones suspended from a camel by way of equipoise.

אַרְגָמָן m. 1. *purple, reddish purple*, a precious colour obtained from certain species of shell-fish or muscles found on the coasts of the Mediterranean, Gr. πορφύρεα, Lat. *purpura*, 1 Macc. 4, 23. Plin. H. N. 9. 60 sq. So Ez. 27, 16. אֲרָבָן a purple cloth or covering, Num. 4, 13. Different is the cerulean purple, תְּכֵלֶת q. v.—Comp. under the word אֲלֵי־יָשָׁה, and Bochart Hieroz. II. 740 sq. Braun de Vestitu sacerdotum p. 201 sq. Amati de restitutione Purpurarum, edit. 3. Cesenæ 1784. Heeren Hist. Werke XI. p. 84.

2. Any thing dyed with purple, *purple cloths*, Ex. c. 25. 26. 27. Ez. 27, 16. Prov. 31, 22. Jer. 10, 9.

NOTE. The etymology of this word, and of the kindred אֲרָגָן, has been traced with great probability by F. Benary in the Sanscrit; Berl. Jahrb. 1841. p. 141. The form אֲרָגָמָן is Sanscr. *rāgaman*, and אֲרָגָן is Sanscr. *rāgavan*, 'tinged with a red colour;' from *rāga*

red colour, with the formative syllable *mat, vat*, see Wilson's Sanscr. Dict. p. 700. a. *Rāgaman* and *rāgavan* are put in the nom. the primary forms being *rāgamat, rāgavat*.

* אָרַד obsol. root, perh. i. q. חָרַר, עָרַר, to flee.—Hence the pr. names אֲרֹד and the two following:

אֲרָדִי pr. n. *Ard*, a grandson of Benjamin Num. 26, 40, or a son Gen. 46, 21.—The gentile n. is אֲרָדִי Num. I. c.

אֲרָדוֹן (fugitive) *Ardon*, pr. n. m. 1 Chr. 2, 18.

* I. אָרָה 1. *to pluck, to pull, to pluck off, to gather*, e. g. leaves, Cant. 5, 1. grapes from a vine Ps. 80, 13.—Ethiop. አረፀ to pluck off, to gather, e. g. fruits, herbs; and አረረ to harvest.

2. *to feed by pulling, cropping*, in the manner of flocks and herds. Hence אֲרָוָה and אֲרָוָה a crib, manger, rack, from which animals *pull* or *crop* their fodder; אֲרָי lion, pr. one pulling in pieces; אֲרָנָה a hare, pr. cropping the grass. So other animals have their names from the idea of plucking, cropping, as אֲרָי, אֲרָי, אֲרָי, Arab. كَلْبَان, كَلْبَان, كَلْبَان, Arab.

אֲרָי lamb, from אֲרָי to pluck.

3. *to gather, to collect*, see Ethiop. above; hence אֲרָי.

Deriv. see in no. 2, 3.

* II. אָרָה i. q. Arab. أَرَى, أَرَى, to burn, to inflame, أَرَى to kindle; kindr. with Heb. חָרַר, חָרַר, and the occidental *areo, ardeo, uro*.—Hence אֲרָי no. 2, hearth or altar of God.

אֲרָי Chald. also אֲרָי q. v. lo! behold! Dan. 7, 6. 7. 13.—Not found in other Chaldaic books; but kindred with it are in Chald. and Talmud. אֲרָי lo, then for, because, (like Chald. אֲרָי lo, if,) and אֲרָי because; also Samar. אֲרָי lo, then for, because. This demonstrative force exists elsewhere likewise both in the syllables אֲרָי, אֲרָי, (see אֲרָי, אֲרָי,) and also אֲרָי, אֲרָי, Arab. أَرَى, and also אֲרָי, אֲרָי, (comp. אֲרָי, here, in this place,) so that it is hard to say, which form is the more ancient and

primitive.—Commonly אָרר is held to be by transposition from רָאָר see *ye*.

אַרְרָד (for רָרֵד Aleph. prosthet. prob. wandering. place of fugitives, from r. רָרֵד q. v.) *Arrad, Aradus*, a Phœnician city situated on a small island near the coast, founded according to Strabo by fugitives from Sidon, Strab. 16. 2. 13; see the etymology above. Ez. 27, 8. 11. The Arabian geographers write it רֻוָּד *Ruvád*, which is now the name of the island. See Rosenmüller Bibl. Geogr. II. i. p. 6 sq. W. M. Thomson in Miss. Her. 1841, p. 98.—The gentile n. is אַרְרָדִית *Arradite* Gen. 10, 18. 1 Chr. 1, 16.

אַרְדּ (perh. i. q. פָּרֵד wild-ass) *Arod*, pr. n. m. Num. 26, 17. Gentile n. אַרְדִּית *Arodite* Gen. 46, 16. R. אָרֵד.

אַרְנָה and אַרְנִיָּה f. after the form חֶסֶדֶת. Plur. absol. אַרְנוֹת 2 Chr. 32, 28, (by Syriasm for אַרְנוֹת, as אֶהְלִים for אֶהְלִים.) plur. constr. אַרְנוֹת 1 K. 4, 26 [5, 6] and אַרְנוֹת 2 Chr. 9, 25. R. אָרֵה I.

1. *a crib, manger, rack*, whence cattle in a stall *pull out* their fodder, see the root אָרָה I. 2; hence for *stall, stable*, 2 Chr. 32, 28.—Arab. أَرَى stall, أَرَى crib.—By transpos. אַרְנוֹת 2 Chr. 32, 28.

2. *a stall of horses*, i. e. a certain number which usually stood in one stall, or were harnessed to one vehicle; perhaps *two*, as this was the number harnessed to a chariot, Engl. *a pair, span, team*. 1 K. 4, 16 [5, 6] and Solomon had אַרְבָּעִים אַלְפֵּי אַרְנוֹת *forty thousand stalls [pairs?] of horses*.

אַרְנִיָּה adj. (denom. from אָרֵז) of *cedar, cedrinus*, Ezra 27, 24.—Others explain it *firm, stable*; comp. r. אָרֵז.

אַרְבָּכָה and אַרְבָּהָה f. in some copies also אַרְבָּה, but against the Masora, see J. H. Michaelis ad Jer. 30, 17. R. אָרֵב.

1. *a long bandage*, applied by a physician in order to heal a wound, see the root no. 1. E. g. הָעֵלָה אַרְבָּכָה לְ the *bandage is applied to any one*, i. e. his wound is healed, Jer. 8, 22. Neh. 4, 1 [7]. 2 Chr. 24, 13; also in Hiph. הָעֵלָה אַרְבָּכָה לְ to *apply the bandage to any one*, i. e. to heal his wound, Jer. 30, 17. 33, 6. Everywhere metaph. of the restoration of

the state Jer. l. c. or the repairing of the walls 2 Chr. Neh. ll. cc.—Hence

2. *a healing, health; trop. welfare, prosperity*, Is. 58, 8. Arab. أَرِيكَ healing of a wound.

אַרְמָה *Arumah*, pr. n. of a city near Neapolis, Judg. 19, 41; perh. the same with רֻמָּה 2 K. 23, 36.

אַרְוָמִים 2 K. 16, 6 Cheth. a corruption for אַרְוָמִים, which is read in Keri; see in אָרָם.

אַרְוֶן and אָרֶן comm. gend. (m. 1 Sam. 6, 8. f. 4, 17. 2 Chr. 8, 11,) *an ark, chest*, in which things to be preserved are *collected*, from r. אָרָה I. 3. Arab.

أَرَان and أَرَان a wooden chest, espec. a coffin. Spoken of a money-chest 2 K. 12, 10. 11; of a mummy-case or coffin Gen. 50, 26; but most frequently of the sacred *ark*, in which the two tables of the law were deposited, called more fully אַרְוֶן הַבְּרִית *the ark of the law* Ex. 25, 22. 26, 33; אַרְוֶן בְּרִית יְהוָה Deut. 10, 8. 31, 9. 25; אַרְוֶן הַבְּרִית Josh. 3, 6. 4, 9; אַרְוֶן יְהוָה 1 Sam. 5, 3. 4. 6, 8 sq.

אַרְוֶנָּה 2 Sam. 24, 20 sq. *Araunah*, pr. n. of a Jebusite, written in v. 16 Cheth. אַרְוֶנָּה, in v. 18 Cheth. אַרְוֶנָּה; in 1 Chr. 21, 18 sq. אָרְנָן *Ornan*.

* אָרֵז a root not in use, Arab. أَرَز to *contract oneself, to shrink together*, hence to be compact, firm; أَرَز firm, stable, أَرَز a tree firmly rooted. Hence A. Schul-tens and many after him derive Part. pass. אָרֵז *made fast, firm*, Ez. 27, 24. But most of the ancient versions here render אַרְוִים *made of cedar, cedrini*, as a denom. from אָרֵז, after the form נְחֹשֶׁת brazen, see Lehrs. p. 512; and to these we do not hesitate to accede.—Hence מֵאֲרִיז for מֵרִיז, and

אַרְזִי m. plur. אַרְזִים, constr. אַרְזֵי, *a cedar*, so called from the firmness of its roots, which is common to all trees of the pine genus, Theoph. Hist. Plant. 2. 7. It is the *cedrus coniferi*, or *pinus cedrus*, known as *the cedar of Lebanon*, a tree uncommonly tall, Is. 2; 13. 37, 24. Am. 2, 9; and wide-spreading Ez. 31, 3; formerly very frequent on Mount Leba-

non Ps. 29, 5. 92, 13. 104, 16, but now greatly reduced in number; Bibl. Res. in Pal. III. p. 440. The wood is odoriferous, without knots, and exceedingly durable; and was therefore much used in the temple and the royal palaces for ornamental work, and espec. for the wainscot and ceiling. Hence put for *cedar-work*, wainscoting, 1 K. 6, 18. Arab. ^{se}أرز, which is still in use among the inhabitants of Lebanon; Ethiop. ለርዝ, Aram. ארזא, ארזא — There is therefore no ground for understanding ארז to be *the pine*, and not *the cedar*, according to Celsius in Hierob. I. 106 sq.

ארז f. denom. from ארז, *cedar-work*, e. g. wainscoting, Zeph. 2, 14. The fem. has the force of a collective, as in עצה wood, Lehrs. 477.

* I. ארז to go, to walk, to be on the way, as finite verb once Job 34, 8. Chald. ארז id. Similar is Gr. ἄρξω and softer forms from the same stock are חלק, חלקה. — Part. ארז a wayfarer, traveller, Judg. 19, 17. 2 Sam. 12, 4. Jer. 14, 8. Plur. Jer. 9, 1. Fem. ארזה collect. a company of travellers, espec. of merchants, a caravan, *ovrodiā*, Gen. 37, 25. Is. 21, 13. See Lehrs. p. 477. Comp. ארזה, ארזה.

Deriv. ארזה — ארזה.

* II. ארז to decree, to appoint, i. q. חקק, whence ארזה i. q. חוק, something appointed, fixed. Corresponding is Arab.

أَرَضَ to appoint a time; whence أَرَضَ a set time, era, epoch. أَرَضَ to date a letter, أَرَضَ a chronicle, annals. Perh. kindr. with r. ארז q. v.

ארז (perh. for ארז wayfaring) *Arah*, pr. n. m. a) Ezra 2, 5. Neh. 7, 10. b) 1 Chr. 7, 39.

ארז, plur. ארזות, constr. ארזות; c. suff. ארזתי, ארזתה, in place of which sometimes in Mss. and editions ארזתי, ארזתה, see J. H. Mich. ad Job 13, 27; comm. gen. e. g. masc. Prov. 2, 15, comp. Job 6, 18. 19; fem. Prov. 15, 19; a poetic word, a way, path, road, i. q. ארז. Chald. ארז, Syr.

أَرَضَ, Samar. ארז id. — Gen. 49, 17. Judg. 5, 6. Ps. 19, 6. ארזות ימים the paths of the seas Ps. 8, 9, comp. ἡ γὰρ ἀλὲν θά Hom. Il. 1. 312. ארז חיים the path of life i. e. to life or happiness Prov. 5, 6. — Hence: a) Metaph. way i. e. manner of life and conduct, i. q. ארז. So ארז false way, i. e. false and deceitful conduct, life, Ps. 119, 104. ארזות יהוה the ways of Jehovah, i. e. a way of life pleasing to God, Ps. 25, 4. 119, 15. Is. 2, 3. The idea of a way is often preserved, as Prov. 4, 14. 8, 20. b) i. q. mode, manner, Gen. 18, 11 להיוה קהל לשרה ארז כנשים it ceased to be with Sarah after the manner of women, by euphemism for the menses, comp. 31, 35. c) The ways or paths of any one, i. q. his condition, lot, Job 8, 13. Prov. 1, 19. Comp. in Engl. 'the way it goes with him.' d) Poet. ארז is put for a wayfarer, traveller, Job 31, 32. Plur. ארזות the travellers of Tema, the caravans, Job 6, 19.

ארז Chald. plur. c. suff. ארזתי, ארזתה, i. q. Hebr. ways, i. e. metaph. counsels of God, Dan. 4, 34; affairs, destinies of any one, Dan. 5, 23.

ארזה f. company of travellers, caravan; see under r. ארז I.

ארזה f. (r. ארז II) an appointed portion of food or provision, an allowance, delivered out daily or at fixed times, 2 K. 25, 30. Jer. 52, 34. Hence genr. a portion of food, meal, Prov. 15, 17. Jer. 40, 5.

ארי m. plur. אריות 1 K. 10, 20, elsewhere אריות 1 K. 10, 19. 2 Chr. 9, 18. 19, a lion, q. d. the puller in pieces, the render (see r. ארז I. 2). Num. 24, 9. 1 Sam. 17, 34 sq. 2 Sam. 23, 20. al. אריות a young lion Judg. 14, 5; אריות a lion's whelp Jer. 51, 38. Trop. as the emblem of strength and valour, Num. 23, 25; of fierceness and cruelty, Prov. 28, 15. See Bochart Hieroz. I. 715 sq. Syr. أَرِي.

אריאל m. compounded from ארי and אל.

I. lion of God, i. e. lion-like champion, hero. a) Collect. 2 Sam. 23, 20 שני אריאל two lion-like champions of Moab; see אריאל and ארי 1 Chr. 11, 22.

Comp. Arab. **لَيْثُ اللَّهِ** and **أَسَدُ اللَّهِ**

lion of God, an epithet of heroic warriors; also Pers. **شیر خدا** *Shiri khoda* *lion of God*.—Spoken of Jerusalem, Is. 29, 1, 2, q. d. *city of heroes*, which should never be subdued; though others refer this passage to no. 2.—Hence b) As pr. n. m. *Ariel*, Ezra 8, 16.

II. *hearth* i. e. *altar of God*, comp. **אֶרֶה** *hearth, fire-place*, from r. **אָרָה** II; spoken of the altar of burnt-offerings, Ez. 43, 15, 16.

אֲרִידַי *Aridai*, Pers. pr. n. of the ninth son of Haman, Esth. 9, 9. Comp. *Ἀρτ-δαῖος* i. e. *the strong*, from Pers. *art, ard*.—Perh. from *Airyadao* 'digna dans' (Benfey), or *Aryaday* 'donum Ariæ' (Bohlen). Comp. the next article.

אֲרִידַתָּה *Aridatha*, pr. n. of the sixth son of Haman, Esth. 9, 8.—The etymology like the preceding article.

אֲרִיָּה i. q. **אָרִי**, with **יה** parag. comp. **אָשׁ** and **אָשָׁה**; more frequent than **אָרִי**, but used only in the sing. *a lion*, Gen. 49, 9. Deut. 33, 22. Judg. 14, 8. al. Spoken of a powerful and cruel enemy, Is. 15, 9. Jer. 4, 7. Is. 21, 8 **וַיִּקְרָא אֲרִיָּה** *and he cried as a lion*. Comp. Rev. 10, 3.

אֲרִיָּה Chald. id. Dan. 7, 4. Plur. emphat. **אֲרִיָּהִים** Dan. 6, 8.

אֲרִיָּה see **אָרִיָּה**.

אֲרִיּוֹךְ *Arioch*, an Assyrio-Chald. pr. n. a) A king of Ellasar Gen. 14, 1, 9; comp. Judith 1, 6. b) A captain of the royal guard at the court of Babylon, Dan. 2, 14.—Sanscr. *Aryaka* *venerandus*; Bohlen.

אֲרִיסַי *Arisai*, Pers. pr. n. of a son of Haman, Esth. 9, 9.—Sanscr. *Aryāsāya* *sagitta Ariæ*; Bohlen.

* **אָרֶכֶּה** 1. pr. trans. *to make long, to prolong, to extend* in a straight line; kindr. with **אָרַךְ**, where see. Hence **אֲרִיכָה** a long bandage. Comp. Syr. **ܐܪܚܐ** to prolong, Arab. **أَرَكَّ** to defer, to delay.

2. Intrans. fut. **יֵאָרֶכֶה**, plur. **יֵאָרְכוּ**, *to be long, prolonged*; Syr. Arab. Samar. id. Aph. **ܐܪܚܐ**, **ܐܪܚܐ**, to prolong.—Ez.

31, 5. Gen. 26, 8 **וַיְהִי כִּי אָרְכוּלָו נָשָׁם** *and it came to pass when the time there was long to him*, i. e. when he had lived there a long time. Ez. 12, 22.

HIPH. **הֵאָרִיךָ** 1. *to make long, to prolong*, Ps. 129, 3; *to extend or thrust out the tongue*, Is. 57, 4. **הֵאָרִיךָ יָמַי פ'** *to prolong the days of any one, to grant him long life*, 1 K. 3, 14; also **הֵאָרִיךָ יָמַי** *to prolong one's own days, to live long, to be long lived*, Deut. 4, 26. 40, 5, 30, 17, 20, 22, 7. Is. 53, 10; and without **יָמַי** Prov. 28, 2. Ecc. 7, 15, 8, 12.

2. Intrans. *to be made long*, 1 K. 8, 8. Espec. of time, as **הֵאָרְכוּ יָמָיו** *his days are made long*, i. q. *to live long*, Ex. 20, 12. Deut. 5, 16, 6, 2, 25, 15. Comp. no. 1.

3. *to retard, to delay, to defer*, as **הֵאָרִיךָ אַפִּי** *to defer one's anger*, i. e. *to be patient*, *μακρόθυμος*, Is. 48, 9. Prov. 19, 11. So too **הֵאָרִיךָ נַפְשִׁי** id. Job 6, 11. Comp. **אָרַךְ אַפִּים** in **אָרַךְ**.

4. *to remain long, to tarry*, Num. 9, 19, 22.

Deriv. **אֲרִיכָה**, and those here following.

אָרַךְ Chald. i. q. Hebr. *to make long*; also *to fit, to adapt*. Part. **אֲרִיכָה** *fit, meet*,

Ezra 4, 14.—Talmud. id. Arab. **أَرَكَّ** *apertissimus, dignissimus*.

אָרֶכֶּה adj. found only in constr. **אָרֶכֶּה**.

1. *long*, Ez. 17, 3 **אָרֶכֶּה הָאָבֶר** *having long pinions or wing-feathers*.

2. *tardy, slow*, in the phrases **אָרֶכֶּה רוּחַ** *slow of spirit* Ecc. 7, 8, and **אָרֶכֶּה אַפִּים** *slow of anger, patient*, *μακρόθυμος*, Prov. 15, 18, 16, 32. Ex. 34, 6. Num. 14, 18. Comp. Syr. **ܐܪܚܐ** *patient*, Arab. **أَرَكَّ** *long*, i. e. *long-suffering, longanimis*.—Once **אָרֶכֶּה אַפִּים** is *τὸ μακρόθυμον, patience*, Jer. 15, 13. Opp. **רַעֲזָר רוּחַ**.

אָרֶכֶּה adj. f. **אֲרִיכָה**, *long*, e. g. of space, Job 11, 9; of time, 2 Sam. 3, 1.

אָרֶכֶּה (length) *Erech*, pr. n. of a city of Babylonia, Gen. 10, 10. Among the ancient interpreters, Pseudo-Jon. Targ. of Jerus. Jerome, and Ephrem understand *Edessa*; but Bochart, Phaleg IV 16. more correctly regards it as *Areca* or *Arecca*, situated on the confines of Babylonia and Susiana; comp. Ammian. 23, 21.

אָרֶךְ m. c. suff. אָרְכוּ, *length*, Gen. 6, 15. Ex. 26, 2 sq. 27, 1 sq. אָרֶךְ יָמִים *length of days, long life*, Ps. 21, 5. 91, 16. לְאָרֶךְ יָמַי *as long as I live* Ps. 23, 6. אָרֶךְ אַפְסִי *patience* Prov. 25, 15.

אָרְכָה Chald. fem. *length, a lengthening*, spoken of time, Dan. 4, 24. 7, 12.

אָרְכָה see אֲרוּכָה.

אָרְכּוּבָה Chald. fem. *the knee*, Dan. 5, 6. In the Targums רְכוּבָא, רְכוּבָא, the prosthetic Aleph being dropped. See in r. רְכַב.

אָרְכִי Chald. plur. אָרְכִיָא, *gentile n. Archevites* Ezra 4, 9; from the city אָרֶךְ Gen. 10, 10.

אָרְכִי *gentile n. Archite, an inhabitant of a city or district אָרֶךְ situated in the territory of Ephraim*, Josh. 16, 2, different from the city of like name in Babylonia. 2 Sam. 15, 32. 16, 16.

* אָרִם a root not in use, i. q. רוּם, רָמַם, עָרַם, רָאָם, *to be high*; comp.

Arab. رَمَّ intumuit, extulit se.—Hence אָרְמִין, and

אָרִם constr. אָרִם pr. n. *Aram, pr. high region*, q. d. *Highlands*, opp. בְּנֵינָן *Lowlands*.

1. *Aramæa, the Aramæans*, i. e. *Syria, the Syrians*, constr. with a verb masc. sing. 2 Sam. 10, 14. 15. 18. 1 K. 20, 26; plur. 2 Sam. 10, 17. 19. 1 K. 20, 20; rarely with sing. fem. Is. 7, 2. To the Greeks also this ancient and domestic name of Syria was not wholly unknown; see Hom. Il. 2. 783. Hesiod. Theog. 304. Strabo 13. 4. 6. ib. 16. 4. 27. The name *Aramæa* however was of wider extent than *Syria*, and comprehended also Mesopotamia; although Pliny and Mela ascribe to Syria the same and even a greater extent; Plin. H. N. 5. 15. 12. Mela 1. 11. Where it stands alone, אָרִם, it is for the most part to be understood of Western Syria, or Syria strictly so called, Judg. 3, 10. 1 K. 10, 29. 11, 25. 15, 18; espec. the territory of and around Damascus, Is. 7, 1. 8. Am. 1, 5; which is more definitely called אָרִם הַמִּשְׁתָּן *Syria of Damascus* 2 Sam. 8, 5. Where Mesopotamia is meant, the expression is אָרִם נְהַרִּים *Syria of the two rivers* Gen.

24, 10. Deut. 23, 5. Judg. 3, 8; or פְּדָן אָרִם *Padan Aram, Plain of Syria*, Gen. 25, 20. 28, 2. 5. 6. 7; and ellipt. פְּדָן Gen. 46, 7; rarely simply אָרִם Num. 23, 7, where however it is made definite by a description; comp. אָרְמִי.—The kingdoms of Western Syria in the time of David, (not of Mesopotamia, as is often supposed,) were the following: אָרִם צוּבָה *Aram Zobah*, see צוּבָה; אָרִם בֵּית רֶהֶב *Aram Beth Rehob*, see בֵּית רֶהֶב in בֵּית no. 12. pp; אָרִם מַעֲכָה *Aram Maacah*, see מַעֲכָה; and also others; but these all became afterwards subject to the kings of Damascus, 1 K. 20, 1.—Comp. *gentile n. אָרְמִי, אָרְמִי*.

2. *Aram*, pr. n. m. a) A son of Kemu-el and grandson of Nahor, Gen. 22, 21. He seems to have given his name to the region of Syria. Comp. רָם. b) 1 Chr. 7, 34.

אָרְמוֹן m. (רָם אָרִם) plur. constr. אָרְמוֹנוֹת, *a fortress, castle, palace*, so called from its height, Is. 32, 14. Prov. 18, 19. al. Also אָרְמוֹן בֵּית הַמֶּלֶךְ *the fortress of the king's house*, the innermost part, as the highest and strongest, q. d. *the citadel*, 1 K. 16, 18. 2 K. 15, 25. J. D. Michaelis (Suppl. 128) and after him most modern interpreters here translate it *the women's*

apartment, comparing Arab. اَرْم i. q. اَرْم conclavia, Gol. p. 78, and حَرَم *Haram*; but there is no trace of this in the ancient interpreters, nor is there any reason for departing from the simple explanation above given.—Spoken of the citadel of a hostile metropolis, Is. 25, 2.

אָרְמִי i. q. אָרְמִי, fem. אָרְמִיָה, adv. *Aramaice, in Aramaean or Syriac*, Dan. 2, 4. Ezra 4, 7. Is. 36, 11.

אָרְמִי *gentile n. an Aramaean, Syrian*, i. e. an inhabitant either of Western Syria 2 K. 5, 20; or also of Mesopotamia, Gen. 25, 20. 28, 5. 31, 20. 24. Fem. אָרְמִיָה 1 Chr. 7, 14.—Plur. אָרְמִים 2 K. 8, 29; and by aphæresis הָרְמִים for הָאָרְמִים 2 Chr. 22, 5.

אָרְמוֹנִי (q. d. Palatinus, from אָרְמוֹן) pr. n. m. *Armoni*, 2 Sam. 21, 8.

* אָרַן a root not in use; Arab. اَرْن *be active, nimble*; whence اَرْن wild goat Hence

אַרְן (wild goat) *Aran*, pr. n. of a Horite, Gen. 36, 28. 1 Chr. 1, 42.

אַרְן see **אַרְוֶן**.

אַרְן m. 1. *the pine, pinus*, Is. 41, 14. In the Talmud of Babyl. (Para fol. 96. 1) are joined **אֲרִיִּים וּבְרוֹשִׁים**. Sept. *πινυς*, Vulg. *pinus*.—So called, because when agitated by the wind it emits a tremulous sound; from r. **רָנַן**, i. e. **אַרְן** contr. for **אַרְנָן**, as **תָּרַן** for **תָּרַנָּן**, **מָרַךְ** from **מָרַכָּה**. See **תָּרַן**.

2. *Oren*, pr. n. m. 1 Chr. 2, 25.

אַרְנָבָה f. epicœn. *a hare*, Lev. 11, 6.

Deut. 14, 7. Arab. **أَرْنَبٌ**, Syr. **أَرْنَبَا** id. See Bochart Hieroz. I. 994 sq. who regards this quadriliteral as compounded from **אַרְהָה** to crop, and **רִיב** produce, fruit.

אַרְנָן and **אַרְנֵן** (for **רָנוֹן** a noise, murmur; concr. a noisy or murmuring stream,) *Arnon*, pr. n. of a torrent (**נַחַל**) with a valley of like name, running from the eastward into the Dead Sea, anciently the northern boundary of Moab and the southern of the Ammonites; now called **الموجب** *el-Môjeb*. Num. 21, 13 sq. 22, 36. Deut. 2, 24. 36. 3, 8 sq. 4, 48. Is. 16, 2. al. See Burckhardt's Travels in Syria, etc. p. 372. Also Comment. on Is. 16, 2. Bibl. Res. in Palest. II. p. 204.

אַרְנָנָה see **אַרְנָנָה**.

אַרְנָן (active, nimble, see r. **אַרְן**) *Arnan*, pr. n. m. 1 Chr. 3, 21.

אַרְנָן (id.) *Ornan*, pr. n. of a Jebusite, on the site of whose threshing-floor Solomon built the temple. 1 Chr. 2, 15. 2 Chr. 3, 1. Comp. **אַרְנָנָה**.

אַרְצָה Chald. st. emph. **אַרְצָה**. 1. *the earth*, i. q. Heb. **אֶרֶץ**, **ע** and **צ** being interchanged, see under **ע**. Dan. 2, 35. 39. 3, 31. al.

2. *the ground*, and as adv. *low, below*. Dan. 2, 39 *after thee shall arise another kingdom* **בְּנֵה אֶרֶץ אֲדָמָה** lower than thee, inferior to thee. Comp. Chald. **מִלְּאָרְצִי**, **אֶרֶץ אֲדָמָה**, low; **אֶרֶץ אֲדָמָה**, low; **מִלְּאָרְצִי** at the lowest part, below.—Hence

אַרְעִיתִי Chald. f. *the ground*, the lowest part, *bottom* of a pit, Dan. 6, 25.

אַרְפָּד (prop. support, i. e. a strong city; for **רָפַד** from r. **רָפַד**), *Arpad*, pr. n. of a city and region of Syria, not far from the city Hamath, with which it is often coupled, governed by its own kings, and to be distinguished from **אַרְוֶד** q. v. 2 K. 18, 34. 19, 13. Is. 10, 9. Jer. 49, 23. [More prob. the same with **אַרְוֶד** *Arvad*, i. e. the island Ruwâd, with its territory on the adjacent coast; which was contiguous to that of Hamath. The interchange of **פ** and **ו** (like **ב** and **ו**) is not unnatural.—R.

אַרְפַּכְשָׁד *Arphaxad*, pr. n. of the third son of Shem, and denoting at the same time a people or region of country, Gen. 10, 22. 24. 11, 10–13. The conjecture of Bochart is not improbable (Phaleg. 2. 4), that it is the province *Ἀρραπαχίτις*, *Arrapachitis*, in northern Assyria near Armenia (Ptol. 6. 1), the primitive country of the Chaldeans; see Comment. on Is. 23, 13. Josephus, Ant. I. 6. 4, *Ἀρφαξάδης δὲ τοὺς νῦν Χαλδαίους καλοῦντας Ἀρφαξαδαίους ἀνόμασεν*. Bohlen ad Gen. I. c. compares Sanscr. *Aryapakshatâ* '(a land) by the side of Asia;' comp. Borussia i. q. *Po-rus*, near the Russians.

* **אַרְצָה** a root of uncertain signif. Arab. **أَرْضٌ** *low, inferior*; but this is derived rather from the primary idea *earth*.

אַרְצָה comm. gend. (rarely masc. Gen. 13, 6. Ps. 104, 6. Is. 9, 18; or when the earth is put for its inhabitants, Is. 26, 18. 66, 8.) c. suff. **אַרְצִי**, c. art. **הָאֶרֶץ**, He loc. **אֶרֶץ**, *the earth*, Arab. **أَرْضٌ**, Chald. **אַרְצָה**, Syr. **أَرْضًا**.—Spec.

1. *the earth, orbis terrarum*, opp. to the heavens; **הַשָּׁמַיִם וְהָאֶרֶץ** Gen. 1, 1. 2, 1. 4, and **יְשׁוּעָה וְשָׁמַיִם** Gen. 2, 4, *the heavens and the earth*, the whole universe. Synced. for the inhabitants of the earth, Gen. 9, 19. 11, 1. 19, 31.

2. *the earth, land*, opp. to the sea, Gen. 1, 28.

3. *a land, country*, Ex. 3, 8. 13, 5. Gen. 21, 32 **אֶרֶץ פְּלִשְׁתִּים**. Ruth 1, 7 **אֶרֶץ יְהוּדָה**. So *the land of any one* is either the country subject to him, as *the land of Sihon* Neh. 9, 22; or consecrated to any one Jer. 2, 7. 16, 18; or in which one dwells Deut. 19, 2. 10. 28, 12; or was born, q. d. one's father-land Gen. 24, 4.

30, 25. Num. 10, 9. Is. 8, 9. Comp. אָר אַרס Acts 7, 3; and the words אָר, אָרש, אָרש.—Absol. אָר and אָרש often denote *Palistine* אַר אָרש Joel 1, 2; and so in the formula אָרש אָרש. Ps. 37, 9, 11, 22, 29, 44, 4. Prov. 2, 21, 10, 30.—Synecd. for the inhabitants of a land, Is. 26, 18; spec. of wicked inhabitants Is. 11, 4; comp. אָרש no. 1. b.

4. *land*, i. e. a piece of land, a *field*, Gen. 23, 15. Ex. 23, 10. Of the fields or country around a city. Josh. 8, 1.

5. *the ground*, with He local אָרש (Milél) *to the ground*, as אָרש אָרש Gen. 33, 3. 37, 10. Hence poet. for *reptiles*, as crawling upon the ground, i. q. אָרש אָרש, as Job 12, 8 אָרש אָרש *to the ground*, i. e. to the reptiles crawling thereon; followed by 'the fishes of the sea:' comp. Gen. 9, 2. 1 K. 5, 13.

6. *earth*, i. e. the element, *earthy particles*, *scoriae* of metals. Ps. 12, 7 *silver purified in a work-shop אָרש as to the earth*, i. e. from its dross, scoriae.

PLUR. אָרש *lands, countries, regions*, Gen. 26, 3, 4. So אָרש *the lands*, often espec. in the later Hebrew put אַר אָרש for *heathen lands*, foreign countries, comp. אָרש, אָרש; e. g. אָרש אָרש *the nations of the (heathen) lands* 2 Chr. 13, 9, 17, 10. אָרש אָרש *the kingdoms of the (gentile) lands* 1 Chr. 29, 30. 2 Chr. 12, 8, 17, 10. The origin of this usus loquendi is apparent from the following passages in Ezekiel. 5, 6, 11, 17, 12, 15, 20, 23, 22, 15, 20, 32, 22, 4.

NOTE. He paragoric in אָרש is for the most part local; but sometimes also it is merely a poetic form, so that אָרש does not differ from אָרש, e. g. Job 34, 13, 37, 12. Is. 8, 23; comp. אָרש for אָרש.—Hence

אָרש (earth) *Arza*, pr. n. m. 1 K. 16, 9.

אָרש Chald. stat. emphat. אָרש, i. q. אָרש, *the earth*, the letter א being changed into the harsher ק, Jer. 10, 11. Freq. in the Targums.

* אָרש fut. אָרש, imp. אָרש Judg. 5, 23, with He parag. אָרש Num. 22, 6, *to curse*;

corresponding is Arab. أَرَس to abhor, to detest; and still more nearly Gr. ἀρᾶ, ἀρᾶμαι. Constr. c. acc. Num. 22, 6.

23, 7 Mal. 2, 2. Judg. 5, 23. Job 3, 8 אָרש אָרש *cursters of the day*, i. e. a class of magicians who were thought to render particular days unfortunate by their imprecations. Gen. 3, 14 *cursed art thou from every beast*, i. e. all beasts shall avoid thee as infamous and accursed. Deut. 27, 15 sq. 28, 16 sq.

NIPH. pass. Part. אָרש Mal. 3, 9.

PIEL אָרש, part. אָרש 1. i. q. Kal, *to curse*, Gen. 5, 29.

2. *to cause a curse*. Num. 5, 22 אָרש אָרש *the waters causing a curse*, i. e. which cause destruction to the adulterous and perjured woman who drinks them.

HOPH. fut. אָרש pass. *to be cursed*, Num. 22, 6.

Deriv. אָרש.

אָרש pr. n. *Ararat*, a region or province near the middle of Armenia, between the Araxes and the lakes Van and Oroomiah. 2 K. 19, 37. Is. 37, 38; still called by the Armenians *Ararat*, אָרש; upon whose mountains, אָרש, the ark of Noah rested, Gen. 8, 4. It is sometimes taken in a wider sense for Armenia itself, Jer. 51, 27. That it is the name of a region, and not strictly of a mountain, is affirmed also by Moses Chorenensis; see Schroeder Thes. Ling. Arm. p. 55. Mosis Choren. Hist. Arm. ed. Whiston, p. 289, 308, 358, 361.—For an account of this region, see Morier's Second Journey, p. 312. R. K. Porter's Travels Vol. I. p. 178 sq. Smith and Dwight's Researches in Armenia, Vol. II. p. 73 sq.—The root is Sanscr. *Aryavarta*, 'terra sancta,' Bohlen, Benfey, etc.

* אָרש in Kal not used, but as is noted by Manger ad Hos. 2, 21, pr. i. q. אָרש, عَرش, *to erect, to build*, whence אָרש a bed or couch, with a canopy.

Thence also عَرَس a bed-fellow, husband or wife, عَرَس one betrothed.—Hence

PIEL אָרש *to betroth* a woman, pr. to make her a spouse; c. acc. אָרש אָרש Deut. 20, 7, 28, 30; and אָרש אָרש Hos. 2, 21, 22. 2 Sam. 3, 14. The price paid for a wife is put with אָרש 2 Sam. I. c.

PUAL אָרש, fem. in Pause אָרש, *to be*

betrothed, Ex. 22, 15. Deut. 22, 28. Part. **אַרְשֵׁה** Deut. 22, 23. 25. 27.—Chald. **אַרְס** Pe. and Pa. id.

* **אַרְשׁ** obsol. root, i. q. Arab. **ورث** *to desire, to long for.* Hence

אַרְשֵׁת f. *desire, longing*, Ps. 21, 3. Sept. *δέησις*, Vulg. *voluntas*.

אַרְתַּחְשַׁתָּא Ezra 4, 8. 11. 23. 6, 14, **אַרְתַּחְשַׁתָּא** 7, 1. 7, **אַרְתַּחְשַׁתָּא** 4, 7, *Artaxerxes*, pr. n. of several Persian kings; in Greek written *Ἀρταξέρξης*, by the Armenians **Արտաշես** *Ardashes*, by the modern Persians **اردشیر**, *Ardeshir*; by the ancient Persians, in the inscriptions of Nakshi-Rustam in Niebuhr's *Reisebeschr.* II. tab. 27, according to De Sacy, **אַרְתַּחְשַׁתָּא** *Artakhshetr, Artakhshatra*; whence by interchanging the letters *r* and *s*, and by transposition, arose the form *Artakhsharta* and the Heb. *Artakhshast, Artakhshasta*, as above. Comp. Lassen in *Zeitschr. f. d. Kunde des Morgenl.* VI. p. 160.

This name is compounded from the syllable *art*, strong, mighty, (comp. the pr. names *Ἀρτοβύτης, Ἀρταβύτης, Ἀρταφύνης*), and **הַשָּׂרָר**, which in the ancient usage denoted *king*, like the Zend and Sanscr. *kšatra*. Nor yet is Herodotus to be taxed with error in rendering it *mighty warrior* (6. 98), comp. *kšatra* 'soldier'; since kings also were warriors. See Lassen *Keilschrift* p. 36.

Two kings of this name are mentioned in the O. Test. a) *Pseudo-Smerdes* Ezra 4. 7. 8. 23 comp. 24, who not improb. took the name of Artaxerxes on his accession. b) *Artaxerxes Longimanus*, in whose seventh year Ezra led out a colony into Palestine, Ezra 7, 1. 7. 11. 12. 21. 8. 1; and from the twentieth to the thirty-second year of whose reign Nehemiah was governor of Judea, Neh. 2, 1. 5, 14. 13, 6. See more fully in *Thesaur.* p. 155, 156.

* **אַשָּׁר** obsol. root, prob. i. q. **אַסַּר** *to bind.* Hence the two following:

אַשְׂרָאֵל (whom God hath bound sc. by a vow) pr. n. m. *Asareel*, 1 Chr. 4, 16.

אַשְׂרֵי־אֵל (vow of God) pr. n. m. *Asriel*, Num. 26, 31. Josh. 17, 2. 1 Chr. 7, 14. Patronym. is **אַשְׂרֵי־אֵלִי** *Asrielite*, Num. 1. c.

* **אָשׁ** c. suff. **אָשׁוּ** Job 18, 5, **אָשְׁכָּב** Is. 50, 11, comm. gend. (rarely masc. Job 20, 26. Ps. 104, 4. Jer. 48, 45; comp. on the gender of words signifying *fire*, Lehg. p. 546 note,) *fire*, comp. Chald. **אַשָּׁא**, *fire, fever*, Syr. **أَشْد** *fever*, Ethiop. **አሽ** *fire*, Arab. **أَنْبَسَة**,

which however is rarely used. The branches of this very ancient stock are widely spread throughout the languages of Asia and Europe; comp. Sanscr. *ush*

to burn, Pehlv. and Pers. **آتش**, perh. Lat. *æstus*, Germ. *heitzen, heiss*.—Spec.

1. *the fire of God*, often for *the lightning*, 1 K. 18, 38. 2 K. 1, 10. 12. 14. Job 1, 16;

comp. Ex. 9, 23 and Pers. **آتش آسان**. Trop. for *the anger and wrath of God*, (comp. Virg. *Æn.* 2. 575 *exarsere ignes animo, subit ira*, etc.) Deut. 32, 22 **אֵשׁ קָדְרָהָ בְּאָפִיר** *a fire is kindled in mine anger*. Jer. 4, 4. 15, 14. 21, 12. Lam. 2, 4. Ez. 22, 21. In like manner *fire* is put for *ardour* in men, q. d. burning zeal or passion, Jer. 20, 9. Ps. 39, 3. 4.

2. Poet. *fire for war*, e. g. *to be consumed by fire*, i. q. *to be consumed, wasted by war*, Num. 21, 28. Jer. 48, 45. Judg. 9, 15. 20. Is. 10, 16. 26, 11. Ps. 21, 10. So **אֵשׁ קָדַח** *to kindle a fire*, metaph. to kindle a war, to excite the tumult of war, Is. 50, 11.—The same figure is frequent in the Arabian poets; comp. Comment. on Is. 7, 4.

3. Trop. for *destruction, ruin*, of any kind, both of men and things, Job 15, 34. 20, 26. 22, 20. 31, 12. Is. 1, 31. 30, 30. 33, 11. 14.

4. *heat, scorching*, of the sun, Joel 1, 19, 20. 2, 3. 5.

5. *a flashing, brightness, splendour*, e. g. of arms Nah. 2, 5. **אֲבִי אֵשׁ** *stones of fire, glittering gems*, Ez. 28, 14. 16; comp. Stat. Theb. 2. 276 *arcano florentes igne smaragdi*.

Deriv. **אָשָׁה**, q. v.

אָשׁ Chald. st. emphat. **אַשָּׁא**, id. Dan. 7, 11.

* אֵשׁ i. q. יֵשׁ, *there is, there are*, 2 Sam. 14, 19. Mic. 6, 10. Arab. *أَيْسَ*, Chald. *אִירִי, אִירִי*.

אֵשׁ (*osh*) Chald. plur. *אֵשִׁין*, *foundations*, Ezra 4, 12, 5, 16. R. *אֵשֶׁשׁ*. Arab. *أَسْ*.

* אֵשֶׁב obsol. root, perh. i. q. *أَشَبَّ*, *חָשַׁב, חָשַׁב*, *to mingle, to compute*.—Hence

אֲשָׁבֵל (for אֲשָׁבֵאל *sententia Dei*) *Ashbel*, pr. n. of a son of Benjamin, Gen. 46, 21. 1 Chr. 8, 1. Hence patronym. *אֲשָׁבֵלִי Ashbelite* Num. 26, 38.

אֲשָׁבָן (i. q. *אֲשָׁבָן*) pr. n. m. *Eshban*, Gen. 36, 26.

אֲשָׁבַע (I adjure) pr. n. m. *Ashbea*, 1 Chr. 4, 21.

אֲשָׁבַעַל *Eshbaal*, pr. n. of a son of Saul, 1 Chr. 8, 33, 9, 39; i. q. *אֲשִׁיבֶשֶׁת* p. 45.

* אֲשַׁךְ obsol. root, i. q. Chald. and Syr. *أَشَرَ, أَشَرَ*, *to pour, to pour out*.—Hence the two following:

אֲשָׁךְ m. *an outpouring*. Num. 21, 15 *אֲשָׁרֵי הַתְּהוֹמִים* i. e. places where the torrents from the mountains are poured out, or flow down, into the valleys and plains below, q. d. *ravines*.

אֲשָׁדָה f. id. *outpouring* of torrents, a low place or *ravine* at the foot of a mountain where a torrent flows down, Josh. 10, 40, 12, 8. *אֲשָׁדוֹת הַפִּזְגָּה* *the ravines of Pisgah*, for the foot or base of the mountain, Deut. 3, 17, 4, 49. Josh.

12, 2, 3. Comp. *سَفْح* foot of a mountain or hill, from *سَفَح* to pour out.

אֲשְׁדֹד (strong-hold, castle, for *אֲשֹׁדֶרֶת*) pr. n. *Ashdod*, Gr. *Ἀσδός*, one of the five principal cities of the Philistines, (assigned to the tribe of Judah Josh. 15, 47,) Josh. 11, 22, 15, 46. 1 Sam. 5, 1. Is. 20, 1. It was a key of Palestine towards Egypt; comp. Is. 1, c. and Hdot. 2, 157. A village still stands upon its site, called *Esdūd*; see Rosenm. Bibl. Geogr. II. ii. p. 374 sq. Bibl. Res. in Palest. II. p. 368.—The gentile n. is *אֲשְׁדֹרִי*, fem. *אֲשְׁדֹרִית*, and this latter adver-

bially, in the dialect of *Ashdod*, Neh. 13, 24.

* אֲשָׁה obsol. root, i. q. Arab. *أَسَا* for *أَسَو*.

1. *to prop, to support*, i. q. *אָשַׁת*.

2. Metaph. *to heal, to cure*.

Deriv. *אֲשָׁה* and pr. n. *יֵאֲשָׁה*.

אֲשָׁה fem. i. q. *אָש*, *fire*, as in Chald. Jer. 6, 29 Cheth. *בְּאֵשָׁם עָפְרָה* *by their fire the lead (is consumed)*. Keri *מֵאֵשָׁם* *consumed by fire*.

אֲשָׁה m. constr. *אֲשָׁה*, plur. constr. *אֲשָׁי*, *a sacrifice, offering*, so called from the fire (*אָש*) which consumes it, as *πυρά* from *πύρ*, q. d. *the sacred fuel* to be burned before God, with *אֶל־* parag. like *אֶל־*, *אֶל־*; *הֵנָּה, הֵנָּה*. Spoken of every kind of sacrifice and offering, and once even of those not burned, Lev. 24, 7, 9. Most freq. in certain ritual formulas, as *אֲשָׁה לַיהוָה לְרִיחַ נִיחֹחַ* *a sacrifice of sweet odour unto Jehovah* Lev. 1, 9, 13, 17, 2, 2, 9, 3, 5. *לְרִיחַ נִיחֹחַ אֲשָׁה לַיהוָה* Ex. 29, 41. Lev. 8, 21; ellipt. *אֲשָׁה לַיהוָה* *a sacrifice to Jehovah* sc. of sweet odour Lev. 2, 16. Ex. 29, 18, 25. Plur. *אֲשָׁי הָהוּא* *sacrifices of Jehovah*, i. e. offered to him, Lev. 2, 3, 10.

אִשָּׁה (for *אֲנָשָׁה*, fem. of the form *אִשָּׁה*), constr. *אִשָּׁה* (fem. of the form *אִשָּׁה*), for *אִשָּׁה* which is sometimes also put for the absol. Deut. 21, 11. 1 Sam. 28, 7. Ps. 58, 9; c. suff. *אִשָּׁהּ, אִשָּׁהּ*, etc. once *אִשָּׁהּ* Ps. 128, 3; Plur. once *אִשָּׁהּ* Ez. 23, 44, elsewhere always *נָשִׁים* (for *אִשָּׁי* by aphæresis, from sing. *אִשָּׁה*), constr. *נָשִׁי*, c. suff. *נָשִׁי*, *נָשִׁי*.

1. *a woman, female*, of any age or condition, married or unmarried. Cant. 1, 8 *הַיָּפֶת בְּנָשִׁים* *O thou fairest among women!* 5, 9, 6, 1. Gen. 31, 35 *לִי דֶרֶךְ נָשִׁים* *the way of women is upon me*, i. e. I have what is usual with women, the menses. 2 Sam. 1, 26 *thy love to me was... passing the love of women*. Job 42, 15. Of unmarried females Gen. 24, 5. Is. 4, 1.—Spec. a) As the name of the *sex*, and thus applied to animals, *a female*, Gen. 7, 2; so Lat. *femina*, French *femelle*, Gr. *γυνή* in Aristotle. See *אִשָּׁה* no. 1. a. With the artic. collect. *women*, the female sex, Ecc. 7, 26. b) *a wife*, opp.

to a husband, Gen. 24, 3. 4. 25, 1. 26, 34. 28, 1. 31. 4 sq. אִשָּׁתְּ אָבִיךָ *thy father's wife*, i. e. *thy step-mother*, Lev. 18, 8. 11. Comp. 1 Cor. 5, 1. Frequent in the phrase לָקַח לָהּ אִשָּׁה *to take to oneself a woman for a wife*, Gen. 4, 19. 6, 2. Spoken also of a concubine, Gen. 30, 4; of one betrothed, Gen. 29, 21. c) As a term of reproach for a man who is weak, cowardly, effeminate, Is. 19, 16. 3, 12. Jer. 51, 30. Nah. 3, 13. Comp. Hom. Ἀγαυὲς οὐκ εἶ Ἀγαυόι. Virg. Æn. 9. 617. d) Joined in apposition with various nouns, e. g. אִשָּׁה זֹנִיחַ *a harlot* Josh. 2, 1; אִשָּׁה פְּדֻלָּה *a concubine* Judg. 19, 1; אִשָּׁה אֶלְמָנָה *a widow* 1 K. 7, 14; אִשָּׁה נְדִיחָה Judg. 4, 4; רִשְׁתָּאֵלִיחַ Lev. 24, 10. e) With genit. of an attribute, instead of an adjective, e. g. אִשָּׁת חֵיל *a capable woman* Ruth 3, 11; אִשָּׁת כְּדֻרָּהִים *a contentious woman* Prov. 27, 15; אִשָּׁת זִנוּנִים *a prostitute* Hos. 1, 2. f) Emphat. of a true *woman*, such as she should be, Ecc. 7, 28; see אָדָם no. 2, comp. in יִשְׁרָאֵל no. 1, and the saying of Diogenes, 'I seek a man.'

2. Followed by אַחֲוִית or רֵעִית, *one, another; altera, altera*; see under these words.

3. *every one*, Ex. 3, 22. Am. 4, 3.

NOTE. In Chaldee the word for *woman* is אִתָּה, st. emph. אִתָּהּ, plur. נְשִׁי. Syr. نِسْوَان, plur. نِسْوَات. Arab. نِسْوَان, نِسْوَةٌ, plur. نِسْوَات, امْرَأَة, plur. امْرَأَات, plur. نِسْوَات. Also أَنْثَى woman, plur. أَنْث. Ethiop. አንሰት *anest* (not *anest*) which also is put for plur. *women*.

אִשָּׁה see אִשָּׁה.

אִשָּׁה m. (ר. אִשָּׁה) *darkness, obscurity*, only Prov. 20, 20 Keri אִשָּׁה חֹשֶׁךְ; in Cheth. בְּאִשָּׁה חֹשֶׁךְ. The Targ. gives the like orthography in Chaldee, אִשָּׁה חֹשֶׁךְ.

אִשָּׁה or אִשָּׁה m. only c. suff. אִשָּׁה, plur. c. suff. אִשָּׁה. R. אִשָּׁה.

1. *a step, going*, Prov. 14, 15. Ps. 40, 3. Metaph. in reference to virtue and piety, e. g. to follow the steps of Jehovah. Job 23, 11; also one's steps are said to slide and fall, Ps. 37, 31. 73, 2. Comp. צֶדֶד.

2. i. q. אִשָּׁה, a species of *cedar*,

Arab. *Sherbîn*. Ez. 27, 6 קִרְשֵׁי צִנְדֹּרִים בְּתֵּי אִשָּׁה *thy benches (or decks) they make of ivory, the daughter of the Sherbîn-cedars*, i. e. ivory inlaid in cedar wood, bordered with it; comp. Virg. Æn. 10. 136. See in אִשָּׁה.

אִשָּׁה (ר. אִשָּׁה) 1. i. q. אִשָּׁה, *a step*, constr. with a fem. Job 31, 7.

2. Rarely אִשָּׁה 1 Chr. 5, 6, with He local אִשָּׁה Gen. 25, 18, pr. n. *Assyria*, Hos. 9, 3. 10, 6. Zech. 10, 10; more fully אִשָּׁה אֶרֶץ Is. 7, 18. Also *the Assyrians*, constr. c. masc. Is. 19, 23. 23, 13. 30, 31. 31, 8. Ps. 83, 9. Hos. 14, 4. In the cuneiform inscriptions it is written *Assura*; see Lassen über d. Persepol. Keilschr. p. 71-79.—The name *Assyria* is variously employed by the Hebrews, e. g.

a) *Assyria proper*, in the ancient sense, Gen. 10, 11. 22, seems to have comprehended nearly the same countries which Ptolemy (6.1) assigns to *Assyria proper*, viz. those lying east of the Tigris, between Armenia, Susiana, and Media, and espec. Adiabene. b) Usually it stands for *the Assyrian empire*, which comprehended also Babylonia and Mesopotamia, Is. 10, 9. 10, comp. Comment. on Is. 39, 1; and extended to the Euphrates, Is. 7, 20, which river therefore is put as the emblem of the Assyrian empire Is. 8, 7. So too the name *Assyria* comprehends also Babylonia in Hdot. 1. 102, 106. Strabo 16 init. Arrian Exped. Alex. 7. 7. 6. Once also in the O. Test. the provinces beyond the Tigris seem to be left out of view, and the Tigris is thus said to flow *on the east of Assyria*, קְדָמָה אִשָּׁה, Gen. 2, 14. c) After the overthrow of the Assyrian empire, the name אִשָּׁה *Assyria* continued to be sometimes used of the countries over which that empire had formerly extended, and of the new kingdoms which had then taken its place, e. g. of *Babylonia* 2 K. 23, 29. Jer. 2, 18 (comp. Is. 8, 8). Lam. 5, 6; also Judith 1, 5. 2, 1. 5, 1; of *Persia* Ezra 6, 22, where Darius is called אִשָּׁה.—Hitzig attempts to show that אִשָּׁה is put also for *Syria*. Is. 19, 23. Ps. 83, 9. (Begr. d. Kritik p. 98. Jes. p. 235.) But his arguments are not convincing.

אִשָּׁה plur. אִשָּׁה *Asshurim*, pr. n. of an Arabian tribe Gen. 25, 3; perh. the

same which is called in 2 Sam. 2, 9 אַשְׁחִיר, to be sought in the vicinity of Gilead.

אַשְׁחִירָה (perh. blackness, black, r. שְׁחַר) pr. n. m. *Ashur*, 1 Chr. 2, 24. 4, 5.

אַשְׁחָה f. (r. אָשָׁה no. 1) *a support, column*; Plur. c. suff. אַשְׁחִיחִיהָ Jer. 50, 15 Keri, Sept. ἐπαλξεῖς αὐτῆς, Vulg. better *fundamenta ejus*. Comp. Arab. آسِيَّة column. In Cheth. is אַשְׁחִיחִיהָ from a form אַשְׁחִיחָה.

אַשְׁחִימָה *Ashima*, the domestic idol of the city of Hamath, 2 K. 17, 30. The name is of uncertain etymology; most prob. it stands in connection with Pers. اسمان *asuman* heaven, Zend. *açmânô*.

אַשְׁחִירָה see אַשְׁחִירָה.

אַשְׁשִׁישׁ m. (r. אָשַׁשׁ) *a foundation*. Arab. أُسَيْسٌ, أُسٌ, أُسٌّ, أُسٌّ, أُسٌّ. Found only in plur. אַשְׁשִׁישִׁים *foundations*, i. e. *ruins of buildings destroyed to the foundations, so that those alone remain.* (Comp. בִּשְׁכָרִים Is. 58, 12 of ruins.) Is. 16, 7 אַשְׁשִׁישִׁי קִרְיַת־חֶרֶשֶׁת the ruins of Kir-hareseth, i. e. of the city Kerak. In Jer. 48, 31, where there is an imitation of this passage in Isaiah, is read אַשְׁשִׁישִׁי קִרְיַת־חֶרֶשֶׁת the men of Kir-heres; but there is no need of supposing an exact correspondence in such passages. Later writers employed the words of earlier prophets only so far as they were applicable to their purposes; and sometimes added explanations, or even changed them, e. g. substituting for difficult or perhaps obsolete words others more easy and in current use. See Gesch. der Heb. Spr. p. 37 sq. and Comment. on Is. L c.

אַשְׁשִׁיפָה f. 2 Sam. 16, 19. 1 Chr. 16, 3; Plur. אַשְׁשִׁיפִים Hos. 3, 1. and אַשְׁשִׁיפִים Cant. 2, 5. *a cake, cakes*, Lat. *liba*, spec. such as were prepared from dried grapes or raisins. pressed or compacted into a certain form, from r. אָשַׁשׁ; so אַשְׁשִׁיפִים *raisin-cakes* Hos. 1. c. They are mentioned as delicacies with which the weary and languid are refreshed. 2 Sam. 1 Chr. Cant. ll. cc. and were also offered to idols in sacrifice, Hos. 1. c. They differ-

ed from צְמוֹק i. e. grapes dried, but not compacted into the form of cakes; and also from דְּבִלָה i. e. figs pressed into cakes.—The etymology is doubtless to be sought in the idea of pressing together; (see the root, and comp. בָּנָן *a cake*, from בָּנָן to make firm, also צְפִירָה from צָפַח to spread out;) and not in that of fire, אָשׁ, as if cakes prepared with fire. The same word occurs in Pseudo-Jon. Ex. 16, 31, where אַשְׁשִׁישֶׁן is for Heb. צְפִירָה; also in the Mishna, Nedarim 6. 10, where אַשְׁשִׁישִׁים denotes a kind of food prepared from lentiles, prob. cakes made from boiled lentiles.

אַשְׁשִׁי m. *a testicle*, Lev. 21, 20. Syr. اَشْشِي and Ethiop. ለሽሽ id. The form is for אַשְׁשִׁיפָה from r. שָׁפַח, (as אָשַׁשׁ, from מָסָה,) Ethiop. ለሽሽ to indicate, to inform, whence ለሽሽ index, informer. So in Lat. *testis, testiculus*.

אַשְׁשִׁכֵּל plur. אַשְׁשִׁכֵּלִים and אַשְׁשִׁכֵּלִים as if from אַשְׁשִׁכֵּל, comp. אַשְׁשִׁכֵּל; masc. Num. 13, 23.

1. *a bunch, cluster*, pr. *the stem or stalk of a cluster*, Lat. *racemus*; spoken of berries or flowers hanging in clusters like grapes, e. g. of dates, Cant. 7, 8; of the flowers of the henna, alhenna, Cant. 1, 14; but chiefly of the *vine*, either fully with דִּבְבָּרִים 7, 9; Num. 13, 23. 24; or absol. Is. 65, 8. Mic. 7, 1. Once Gen. 40, 10 אַשְׁשִׁכֵּל is distinguished from עֵנָב, and denotes *the stem, racemus*, strictly so called, e. g. הִבְשִׁילִי אַשְׁשִׁכֵּלִי עֵנָבִים i. e. *and its stems* (the cluster-stems of the vine) *ripened the grapes*, the berries, i. e. shot forth ripe grapes.—Corresponding is Arab. عَشَكَل, اَشْكَال, palm-branch, Ethiop. ለሽሽ *a grape, a vine*, whence the verb ለሽሽ to bear grapes; Syr. and Chald. שְׁכַל, a grape, cluster. Among all this variety of orthography, the etymology is doubtful. Perhaps אַשְׁשִׁכֵּל may be for אַשְׁשִׁכֵּל, from שָׁכַל, to bind, to braid, to plait, q. d. *a braid of grapes*; comp. עֵנָב.

2. *Eshcol*, pr. n. a) Of a valley abounding in vines, in the southern part of Palestine, Num. 13, 23. 24. 32, 9.

Deut. 1, 24. See Bibl. Res. in Palest. 1. p. 316. b) Of a man, Gen. 14, 13. 24.

אַשְׁכְּנַז *Ashkenaz*, pr. n. of a people and region in northern Asia, sprung from the Cimmerians (אַשְׁכְּנַז) Gen. 10, 3, and situated in the vicinity of Armenia Jer. 51, 27; unless perhaps it was a province of that country itself. A similar form is אֲשִׁינִי.—The modern Jews understand by it *Germany*, and even call this country by the Heb. name; a rare specimen of ignorance in geographical matters.

אַשְׁכֶּרֶת m. for אֲשֶׁר, Aleph prosthet. *a gift, present*, Ez. 27, 15. Ps 72, 10. R. אֲשֶׁר II, i. q. אֲשֶׁר, to hire, to reward.

* אֲשַׁל obsol. root, Arab. أَثَّلَ and أَثَّلَ i. q. أَصَلَ to strike deep root, to be deeply rooted, أَثْلٌ a root, stock, origin. Hence

אֲשֶׁל (Kimchi אֲשֶׁל) i. q. Arab. أَثَّلَ, a tamarisk, myrica, *Tamarix orientalis* Linn. 1 Sam. 22, 6 הָיָה תַּחַת הָאֲשֶׁל under the tamarisk-tree. 31, 13, the parall. passage to which in 1 Chr. 10, 12 has הָיָה תַּחַת הָאֲבֵלָה under a terebinth or tree generally.—Then perh. any large tree, (like אֲבֵלָה, אֲבֵלִי,) and collect. trees, a wood, grove, Gen. 21, 33.—An accurate description of the tree אֲשֶׁל is given by J. E. Faber, in Fab. and Reiskii Opusc. med. ex monum. Arabum, p. 137; see also R. K. Porter's Travels II. p. 311.

* אָשָׁם Lev. 5, 19. Num. 5, 7, also אָשָׁם Lev. 4, 13. 5, 2. 3. 4. 17; fut. אָשָׁם.

1. to fail in duty, to transgress, to be guilty, Engl. Vers. to trespass. Arab.

أَشَام id. أَشَمَ causat. reum judicavit, أَشَام and أَشَام fault, guilt, a mulct, comp.

Ethiop. አሰላ fault, guilt, አሰላ malefeci. The primary idea seems to be that of negligence espec. in one's gait,

whence أَشَمَ a camel of slow gait, falter-

ing, weary. Comp. אָשָׁם, אָשָׁם —Lev. 4, 13. 22. 27. 5, 2. 3. 4. 17. Jer. 50, 7. The person towards whom one fails in duty is put with הָ Num. 5, 7. Lev. 5, 19; that in which one is guilty, with הָ Lev. 5, 5, with הָ Hos. 13, 1. Ez. 22, 4.—

Others, in several passages, render אָשָׁם to acknowledge oneself guilty, as Hos. 5, 15. Zech. 11, 5. Lev. 4, 22. But there seems no good reason to depart from the common acceptation of אָשָׁם, since we need only render in Hos. l. c. until they suffer punishment, as in no. 2; in Zech. l. c. and are not punished; in Lev. l. c. when a ruler hath sinned through ignorance then he is guilty, has contracted guilt; here אָשָׁם is i. q. אָשָׁם in c. 5, 1. 17.

2. to bear one's guilt, i. e. its consequences, to suffer punishment, to be punished, Ps. 34, 22. 23. Is. 24, 6. Jer. 2, 3.

3. i. q. אָשָׁם and אָשָׁם, to be laid waste, destroyed, spoken of altars Ez. 6, 6. Comp. Syr. أَمْسَحَ a desert.

NIPH. to be punished; hence to be destroyed, to perish, e. g. flocks, Joel 1, 18.

HIPH. to punish, and hence to destroy, Ps. 5, 11.

Deriv. the three following.

אָשָׁם m. c. suff. אָשָׁם, plur. c. suff. אָשָׁם.

1. fault, blame, guilt, which one contracts, Gen. 26, 10. Jer. 51, 5.—Hence

2. Meton. trespass, i. e. the thing through which guilt is contracted, Num. 5, 7. 8.

3. a sacrifice for fault or guilt, Engl. Vers. a trespass-offering, 1 Sam. 6, 3 sq. 2 K. 12, 17. Is. 53, 10. Ez. 40, 39. In the Mosaic law these sacrifices for fault or trespass-offerings (אָשָׁם) are carefully distinguished from sacrifices for sin or sin-offerings (חַטָּאת). Not only were the rites and ceremonies of each different; (see Lev. 5, 1–26, or 1–19 and 6, 1–7; 7, 1–7, comp. 4, 1–35. 6, 17–23 or 24–30;) but the different victims pertaining to each were sometimes conjoined in one and the same offering, (as Lev. 14, 10 sq. Num. 6, 12 sq. comp. Lev. 5, 7–10,) and the particular faults or sins are carefully enumerated by the lawgiver, which were to be expiated by this or that rite; see Lev. c. 5. 14, 12. 24. 19, 20–22. Num. 6, 11. 12. Still, the precise point of distinction between the two kinds of faults or sins, has hitherto been sought in vain. See Jos. Ant. 3. 9. 3. Philo de Victimis 2. p. 247. ed. Mang. Rosenm. ad Lev. 5, 6. Carpzov. Antiquit. S. cod. p. 707 sq.

אָשֵׁן m. adj. verbal 1. *in fault, guilty*, Gen. 42, 21. 2 Sam. 14, 13.

2. *bringing a trespass-offering*, Ezra 10, 19.

אָשְׁמָה f. 1. Inf. of the verb אָשֵׁן (like אָהָה, *אָהָה*), *a being in fault, trespassing*; Lev. 5, 26 [6, 7] מִכָּל אֲשֶׁר רָצָה לַאֲשֻׁמָּה בָּהּ *of all that he hath done in trespassing therein*, i. e. every thing in which he is in fault. Lev. 4, 3 לַאֲשֻׁמָּה הָזֶם i. e. so that the people incur guilt.

2. *a fault, blame, guilt*, Engl. Vers. *trespass*, 1 Chr. 21, 3. 2 Chr. 24, 18. 28, 13. Am. 8, 14 אֲשֻׁמַּת שְׁמִרֹן *the guilt of Samaria*, i. e. its idols. Plur. אֲשֻׁמוֹת 2 Chr. 28, 10. Ps. 69, 6.

3. *the bringing of a trespass-offering*, see in אָשֵׁן no. 3. Lev. 5, 24 [6, 5] בְּיוֹם אֲשֻׁמָּהוּ *in the day when he bringeth his trespass-offering*. Comp. אָשֵׁן no. 2.

אֲשֻׁמוֹת see אֲשֻׁמָּה.

אֲשֻׁמִּים m. plur. i. q. אֲשֻׁמִּים, Aleph prosthet. pr. *fatness*; hence *fat fields*, fertile fields (comp. Gen. 27, 28); Is. 59, 10 בְּאֲשֻׁמִּים כְּמָתִים *in fertile fields we are as the dead*. The Rabbins and Jerome render it *darkness*, comp. Lam. 3, 6; but see Comment. on Is. l. c.

אֲשֻׁמִּירָה, אֲשֻׁמִּירָה, f. (ר. אֲשֻׁמִּירָה) constr. אֲשֻׁמִּירָה (once absol. Judg. 7, 19), Plur. אֲשֻׁמִּירֹת, *a watch, φυλακή*, a part of the night, so called from the military watches. Among the ancient Hebrews there were only three night-watches; the *first* or אֲשֻׁמִּירָה Lam. 2, 19; the *middle* Judg. 7, 19; and the *third* אֲשֻׁמִּירָה הפֶּקֶד Ex. 14, 24. 1 Sam. 11, 11. Later and in the times of the N. T. there were four, after the Roman manner.

* אֲשֻׁן obsol. root. perh. I. *to be hard, firm, strong*; Chald. אֲשֻׁן, אֲשֻׁן, hard, strong; comp. אֲשֻׁן, Arab. أَثِينٌ, hard, strong, robust.

II. *to be dark, obscure*, see אֲשֻׁן.

אֲשֻׁבָּ m. *a lattice*, i. e. a latticed window, through which the cool breeze passes, Judg. 5, 28. Prov. 7, 6. R. אֲשֻׁבָּ q. v.

אֲשֻׁנָּה (the strong, fortified) *Ashnah*, pr. n. of two cities in the tribe of Judah, Josh. 15, 33. 43.

אֲשֻׁעָן (prop. support) *Eshean*, pr. n. of a city in Judah, Josh. 15, 52. R. אֲשֻׁעָן.

* אֲשֻׁחָה obsolete root, Syr. اِسْحَف to *use incantation, enchantment*. Simonis places the primary power in the notion of *covering*, hiding; whence Syr. to use incantation, pr. to practise hidden arts, comp. לָאֵחַ and לָוֵחַ; also אֲשֻׁחָה a quiver, so called *a recondendo*. Kindred with the signif. of incantation is בִּשְׁחָה.

Deriv. the two following.

אֲשֻׁחָה Heb. and Chald. *an enchanter, magician*, Dan. 2, 10. Plur. Heb. אֲשֻׁחִים Dan. 1, 20. 2, 2; Chald. אֲשֻׁחִין, emphat. אֲשֻׁחִין (from a Sing. אֲשֻׁחָה) Dan. 2, 27. 4, 4. 5, 7. 11. 15. Syr. اِسْحَف enchanter.

אֲשֻׁפָּה f. c. suff. אֲשֻׁפָּה, *a quiver*, perh. so called as *covering* and concealing the arrows, see r. אֲשֻׁפָּה. Is. 22, 6. 49, 2. Jer. 5, 16. Ps. 127, 5. Job 39, 23. Lam. 3, 13 בְּנֵי אֲשֻׁפָּהוּ *the sons of his quiver*, his arrows.

אֲשֻׁפֶּנֶז *Ashpenaz*, pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1, 3. Roediger well compares Pers. اسب, Sanscr. *aśvas*, horse, and *nāsā* nose; pr. 'nose of the horse.' A similar form is אֲשֻׁפֶּנֶז.

אֲשֻׁפָּר an obscure word, found only twice, 2 Sam. 6, 19. 1 Chr. 16, 3; where Vulg. *assatura bubulae carnis*, deriving it absurdly enough from אֵשׁ fire and פָּר bullock. Engl. Vers. *a good piece of flesh*. But there can be little doubt that it was a certain measure of wine or drink, *a measure, cup*, for אֲשֻׁפָּר with Aleph. prosthet. from r. אֲשֻׁפָּר no. 3, i. q. Ethiop. ለረረ to measure, whence ሙረር a measure, cyathus, see Ludolph Lex. Æthiop. p. 187; comp. kindr. ሙረር to number.—An approach to the truth was made by L. de Dieu, who, following the same etymology, understands a portion of the sacrifice *measured out*.

אֲשֻׁפָּה m. *a dunghill, fmetum*, for אֲשֻׁפָּה (Neh. 3, 13) with Aleph. prosthet. from r. אֲשֻׁפָּה to put, to place, perh. also to heap up, comp. שָׂרִים. So אֲשֻׁפָּה Neh. 2, 13. 3, 14. 12, 31, contr. אֲשֻׁפָּה 3, 13, *the dunghill-gate, dung-gate*, in

Jerusalem, see in אֲשֶׁר. Trop. put as her emblem of deep and squalid poverty; Sam. 2, 8 *he raiseth up the poor out of the dust*, אֲבִיּוֹן מֵאֲשַׁפֹּת הָרִים *he lifteth up the needy from the dunghill*. Ps. 113, 7.

Comp. Arab. بَغْرٌ ⁵ dung, mire, put for the deepest poverty.—Plur. אֲשַׁפְּתוֹת, from a lost Sing. אֲשַׁפְּתָה or אֲשַׁפְּתָא. Lam. 4, 5 *hey embrace dunghills*, i. e. lie in the dust, wallow in filth. Comp. the similar phrases 'to embrace the rock' Job 24, 8; 'to lick the dust,' etc.

NOTE. The signif. *dunghill*, which D. Michaelis needlessly calls in question, Suppl. p. 137, is expressed by all the ancient versions with once voice; and the same is found also in the Mishna, where occurs the Sing. אֲשַׁפְּתָה *dunghill*, Chetuvoth 7. 5. Baba Mezia 5. 7; and Plur. אֲשַׁפְּתָי of dunghills in the fields, Shevi'ith 3. 1-3. According to this first form, we might suppose the word to be derived from the root אֲשַׁפֵּה, but whence then would come the Plur. אֲשַׁפְּתוֹת? Most prob. however this Sing. belongs to a later age, and arose from an error of etymology by which the earlier אֲשַׁפְּתָה was regarded as a Plur. Comp. אֲמָה, plur. אֲמָהוֹת, and thence Chald. Sing. אֲמָהָ.

אֲשַׁקְלוֹן (perh. migration, from r. שָׁקַל Aram. to migrate, comp. פִּלְשֶׁתִּי pr. n. *Ashkelon*, *Askelon*, a maritime city of the Philistines, Judg. 1, 18. 14, 19. 1 Sam. 6, 17. 2 Sam. 1, 20. Arab. عَسْقلان ¹ *Askelan*, which name is still retained by the village which stands among the ruins of the ancient city. The gentile n. is אֲשַׁקְלִינִי Josh. 13, 3.

* אֲשֶׁר or אֲשֵׁר, see the pr. n. אֲשֵׁר.

1. Pr. *to be straight, right*, i. q. רָשָׁה no. 2. espec. of a way, and then also of what is *upright, erect*; whence comes the signif. *to be firm, strong*, in the Talmud.

2. *to go straight forward*, and genr. *to go on, to advance*, Prov. 9, 6.

3. *to go well, to prosper, to be happy*; comp. the kindr. verbs רָשָׁה no. 1, פָּשַׁח, עָשָׂה.

PIEL אֲשֵׁר *to cause to go straight, to guide right*, Prov. 23, 19. Is. 1, 17 אֲשֵׁרֵי הַמּוֹץ *lead right the oppressor*, i. e. guide

him into the right path. Or it may here be taken as the Act. of Pual no. 2; and then we may render with the ancient versions: ὑποσῴζετε ὑποδισσόμενον, Vulg. *subvenite oppresso*, Eng. Vers. *relieve the oppressed*. [More exactly: *right the oppressed*.—R.] Part. מְאַשֵּׁר genr. *leader, guide*, Is. 3, 12. 9, 15.

2. Intrans. *to go on, to advance*, i. q. Kal. no. 2. Prov. 4, 14.

3. *to pronounce happy, to call blessed*, Gen. 30, 13. Ps. 72, 17. Prov. 31, 28. Cant. 6, 9. Job 29, 11.

PUAL אֲשֵׁר and אֲוִשֵׁר 1. *to be led, guided*, Is. 9, 15.

2. *to be made happy, to be blessed*, Ps. 41, 3. Prov. 3, 18.

Deriv. אֲשֵׁר, אֲשֵׁרָה, אֲשֵׁר, אֲשֵׁר, אֲשֵׁר, אֲשֵׁרָה, אֲשֵׁרָה, אֲשֵׁרָה.

אֲשֵׁר (happy, blessed, comp. Gen. 30, 13) *Asher*, pr. n. a) A son of Jacob by Zilpah, Gen. 30, 13. 35, 26; the founder of the tribe of like name Num. 1, 40. 41, the territory of which lay in the northern part of Palestine and is described Josh. 19, 24-31. The gentile n. is אֲשֵׁרִי *Asherite* Judg. 1, 32. b) A city eastward from Shechem, Josh. 17, 7.

* אֲשֵׁר A) Pron. relat. of all genders and numbers, like Engl. *who, which*; also *that, what*. In the later Hebrew and Rabbinic is found the abbreviated form אֲשֵׁ, אֲשֵׁ, which was elsewhere used only among the Phenicians; in the other kindred dialects the relative has forms derived from the demonstrative הֵא, as Chald. הֵא, הֵא, Syr. ܐܝܬܐ, Samar. ܐܝܬܐ, Arab.

الذي i. q. הַלְזֵה, Ethiop. H who, comp. H he, this; see Thesaur. p. 165.—The various uses of the relative belong strictly to Syntax; and we give here only the following:

1. Before the relative, the pron. for *he, she, it*, or their plurals, is often omitted, e. g. Num. 22, 6 וַאֲשֵׁר הָאֵר and *he whom thou cursest*. Ruth 2, 2. Ex. 4, 12. Josh. 2, 10. The same pron. is also to be supplied wherever prepositions are prefixed to the relative; e. g. לְאֲשֵׁר *to him who* Gen. 43, 16, *to them who* 47, 24; אֶת־אֲשֵׁר *him who, that which*; מֵאֲשֵׁר *from or of those which* Is. 47, 13. Sometimes the pron. implied refers to place, as אֶל־אֲשֵׁר

to that place *which* Ex. 32, 34; בְּאֲשֶׁר *in* that place *which*, i. e. where, Ruth 1, 17. Lehrs. § 198.

2. Often אֲשֶׁר is merely a sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative sense; as אֲשֶׁר אֶדְרֹפֶה *which* dust Gen. 13, 16; אֲשֶׁר-הַשָּׂדֶה *which* field 49, 30; אֲשֶׁר שָׁם *where*, from שָׁם there; מֵאֲשֶׁר *whence*, from מֵשָׁם thence; לְאֲשֶׁר לוֹ *to whom*, from לוֹ to him; בְּאֲשֶׁר בוֹ *in whom*; מֵאֲשֶׁר מִמֶּנּוּ *from whom*; אֲשֶׁר לְשׁוֹנוֹ *whose tongue* Deut. 28, 49, etc. Indeed this is the usual mode in which the Hebrews express the oblique cases of the relative, Lehrs. p. 743; with a very few exceptions not as yet noted by any one, that I am aware of, viz. אֲשֶׁר בְּהֵם Is. 47, 12, for אֲשֶׁר בְּהֵם (Targ. עם אֲשֶׁר, Syr. ܐܡܝܢܐ); and אֲשֶׁר עִמּוֹ Gen. 31, 32, for אֲשֶׁר עִמּוֹ with whom.

3. אֲשֶׁר serves to circumscribe the genitive, like the Talmudic שֶׁל, espec. where several genitives depend on one governing noun, and in the later Hebrew; e. g. 1 Sam. 21, 8 אֲשֶׁר לְשָׂאוֹל *the chief of Saul's herdsman*. Cant. 1, 1 אֲשֶׁר לְשִׁירָה *the Song of songs of Solomon*, i. e. Solomon's Song of songs. See Lehrs. p. 672, 673.

4. In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. ܐܕ, ܕ; e. g. Esth. 1, 12 אֲשֶׁר בְּרַב *the king's chamberlain*; see v. 13, where אֲשֶׁר is omitted; comp. 2 Sam. 7, 14, 9, 8. See in art. ܕ.

B) It passes over also into a relat. Conjunction, like Heb. כִּי, Aram. ܕܝ, ܕ, Ethiop. H, Gr. ὅτι, Lat. quod, Germ. dass, Engl. that. Its various uses, in which it has a great resemblance to כִּי, may be reduced to the following:

1. *that, quod*, after verbs of seeing, hearing, knowing, Ex. 11, 7; of finding Ecc. 7, 29; of speaking Esth. 3, 4; confessing Lev. 5, 5; swearing 1 K. 22, 16, etc. Also after nouns of like power, Is. 38, 7. Ecc. 5, 4. The manner in which the neut. of the relative passes over into this power, is exemplified in the following passages: Josh. 2, 10 אֲשֶׁר אֶת אֲשֶׁר-הָיָה *we have heard that which (how) Jehovah dried up the waters of the Red sea*. 1 Sam. 24, 11, 19.

2 Sam. 11, 20. 2 K. 8, 12. Deut. 29, 15. Is. 38, 7 *this shall be to thee a sign, that, etc.* Comp. no. 9.

2. *that, in order that, ut.* denoting end, purpose, aim, before the Fut. Deut. 4, 40 *and ye shall diligently keep his statutes which I command you this day*, אֲשֶׁר יִרְבֶּה לְךָ וּלְבָנֶיךָ אַחֲרֶיךָ *that it may be well with thee and with thy children*. 6, 3. Ruth 3, 1. Gen. 11, 7. 2 K. 9, 37. Ps. 144, 12. Also after a verb of asking, Dan. 1, 18.—More fully אֲשֶׁר לְמַעַן *in order that*, see in מַעַן; once אֲתֵּן-אֲשֶׁר Ez. 36, 27.—Neg. לֹא אֲשֶׁר *that not, lest*, Ecc. 7, 21. Esth. 1, 19. 2, 10.

3. Causal, *because that, because*, before a Præt. Gen. 30, 18. 31, 49. 34, 27. Josh. 4, 7. 22, 31. 1 K. 15, 5. Ecc. 4, 9. 8, 11. Rarely before a Fut. referring to something still uncertain, 1 K. 8, 33; comp. 2 Chr. 6, 24, where in the same connection is כִּי. More fully אֲשֶׁר הָיָה, אֲשֶׁר רָבַח אֲשֶׁר, see no. 9. Like כִּי it is also put at the beginning of an answer assigning a reason where one has been demanded; 1 Sam. 15, 19 *wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil*? 20 *And Saul said unto Samuel, because that (אֲשֶׁר) I have obeyed the voice of the Lord, and have brought Agag and have utterly destroyed the Amalekites*, i. e. because, in doing as I have done, I have obeyed (I think) the divine command. Vulg. 'imo audiui vocem domini.'—Sometimes it may be more conveniently rendered *for*, Deut. 3, 24; so Sept. Syr. Vulg. Here too belongs לָמָּה אֲשֶׁר Dan. 1, 10 (comp. שֶׁלָּמָּה Cant. 1, 7), pr. *for wherefore? for why?* and hence i. q. *ne, lest*, Syr. ܠܡܥܢ. See under מָה D. 3. b.

4. Conditional, *if that, if*, Lev. 4, 22, comp. אֲם in vv. 3, 27. Deut. 11, 27, comp. אֲם v. 28. Deut. 18, 22. 1 K. 8, 31 (comp. 2 Chr. 6, 22). 2 Chr. 6, 29. Before a Fut. Gen. 30, 38. Is. 31, 4. Josh. 4, 21.—Rarely it is concessive, *if that*, i. q. *although*, Ecc. 8, 12.

5. Of time, *when*. ܐܝܬ, pr. 'the time that;' before the Præt. Deut. 11, 6 *when the earth opened her mouth*. 1 K. 8, 9. Ps. 139, 15. 2 Chr. 35, 20 אֲשֶׁר הִכִּין יֹאשִׁיָּהוּ *when Josiah had repaired the*

temple. Comp. Syr. ; Mark 11, 3. Matt.
26, 54. 28, 1.

6. Of place, *where*, *אֵשֶׁר*, pr. 'the place that,' for *אֵשֶׁר*, Num. 20, 13. Ps. 95, 9. Is. 64, 10. Also for *אֵשֶׁר* *whither, whithersoever*, Num. 13, 27. Ps. 84, 4. Is. 55, 11. Comp. Syr. , Heb. 3, 9 for *אֵשֶׁר*.

7. i. q. כְּאַשֶׁר, *as, like as*, in protasis
Ex. 14, 13, Sept. ὡς ἴσθ' σου. 1 K. 8, 24.
Followed by כֵּן Jer. 33, 22. Also in
what way, how; Job 37, 17 knowest thou
כְּאַשֶׁר בְּנָדְדָה הַיָּמִים *how thy garments be-*
come warm?

8. As a sign of the apodosis, pr. 'then is it that,' etc. i. q. *then*, like כִּי no. 5, where see. With אֲם preceding, Is. 8, 20 אֲם לֹא יֵאמְרוּ בְּדִבְרֵי הָהָא אֲשֶׁר יֵאָדָּר יִנְחָר *if they speak not thus, then shall there be to them no dawn*. Like כִּי and וְ (Lehrg. p. 723) it is put where a nominative absolute precedes; 2 Sam. 2, 4 *the men of Jabesh-Gilead* אֲשֶׁר קָבְרוּ אֶת-שָׁאוּל *then they buried Saul*. Also with other cases absolute, espec. those marking time and place; Zech. 8, 23 בְּיָמִים תִּהְיֶה אֲשֶׁר בְּיָמֶיךָ *in those days, then shall ten men take hold*, etc. Deut. 1, 31 אֲשֶׁר בְּמִדְבָּר רָאִיתָ *in the desert, there thou hast seen*; comp. 2 Sam. 14, 15 וְנָתַה אֲשֶׁר בָּאתִי *and now, so am I come*. Chald. בְּזֵן דְּ.— This usage of the particle אֲשֶׁר is denied by Ewald, Heb. Gram. p. 650; but in so doing he seems to have overlooked the fact, that the Heb. and Aram. particles כִּי, וְ, דְּ, all have the like origin and signification.

9. Prepositions to which **אֲשֶׁר** is subjoined are converted into conjunctions; comp. **כִּי**. E. g. **אַחֵר אֲשֶׁר** *after that*; **עַד אֲשֶׁר** *until that, even to*; **לְבַד מֵאֲשֶׁר** *aside from that, except*, Esth. 4, 11; **אֲשֶׁר לִפְנֵי** *in order that*; **וַתַּחַת אֲשֶׁר**, **וַיֵּץ, עַל דִּבְרֵי אֲשֶׁר**, **עַל אֲשֶׁר**, **פַּעֲבוּר אֲשֶׁר**, **עָקֵב, מִפְּנֵי אֲשֶׁר**, **בְּפִי אֲשֶׁר**, **אֲשֶׁר** *on account of that, because*; comp. Lehrg. p. 636.—Once **אֲשֶׁר** is put first, **עַל כֵּן אֲשֶׁר** Job 34, 27, i. q. **עַל כֵּן אֲשֶׁר** and **כִּי עַל כֵּן** *on this account that, because*.

C) With prefixes.

1. בְּאֵינֶר a) Pr. in what place, *where, wheresoever*, Ruth 1. 17. Judg. 5. 27. 17, 9; followed by שָׁם *there*, Job 39. 30. More fully בְּאֵינֶר-שָׁם Gen. 21, 17, and שָׁם בְּמִקוֹם אֵינֶר 2 Sam 15, 21 The

same sense may be retained in 1 Sam. 23, 13. 2 K. 8, 1, where it is commonly rendered *whither, whithersoever*, as if for **אֲשֶׁר שָׁמָּה**. b) *in that, because*, i. q. Syr. **ܐܝܢܐ**, Gen. 39, 9. 23. Ecc. 8, 4. c) **בְּאֲשֶׁר** *on account of, because of, propter*, where it takes the nature of a preposition, Jon. 1, 8. Contracted **בְּשֵׁל** ib. 1, 7. 12. Both forms correspond to Syr. **ܥܝܢܐ** *propter*.

2. **כַּאֲשֶׁר** see after **כִּי**.

3. מֵאַתָּה pr. from that, i. e. *since, because*, Is. 43, 4.

אֲשֶׁר m. (ר. אֲשֶׁר) *happiness, blessedness*, found only in plur. constr. אֲשֶׁרִי, where it takes the nature and force of an interjection; as אֲשֶׁרִי הָאִישׁ lit. *O the happiness of the man*, i. e. *Happy the man!* Ps. 1, 1. 2, 12. 32, 1. 2. 33, 12. So by an ellipsis of the relative, Ps. 65, 5 אֲשֶׁרִי תִבְחַר *happy he whom thou choosest*. With suff. אֲשֶׁרִיךָ *happy art thou!* Deut. 33, 29; אֲשֶׁרֶךָּ for אֲשֶׁרִיךָ Ecc. 10, 17, אֲשֶׁרֶךָּ Prov. 14, 21, and אֲשֶׁרֶהּ for אֲשֶׁרִיךָ Prov. 29, 18, אֲשֶׁרֶיכֶם Is. 32, 20. For the shorter plural form of Segholate nouns, e. g. אֲשֶׁרֶךָּ for אֲשֶׁרִיךָ, see in Lehrs. p. 575, 576. In the present word this shorter form pertains to its use in exclamation. Comp. the Gr. and Lat. exclamatory phrases, *τρισμυκάριος, τρισ-ὄλβιος, τριμενδαύμον, terque quaterque beatus*; Germ. *viel Glück!*

אֲשֶׁר id. c. suff. et pref. בְּאַשְׁרֵי pr. *with my happiness*, i. q. *happy am I*, Gen. 30, 13.

אַשְׁרֵאלָהּ *Milél* (upright towards God)
Asharelah, pr. n. of a Levite and singer,
1 Chr. 25, 2; in v. 14 written **יִשְׂרָאֵלָהּ**.

אֲשֶׁרָה f. rarely אֲשִׁירָה Mic. 5, 13.
Deut. 7, 5; Plur. אֲשֶׁרִים and אֲשֶׁרוֹת.

1. *Asherah*, a goddess of the Heb. idolaters, to whom they made statues, images. (אֲשֵׁרָה,) 1 K. 15, 13. 2 Chr. 15, 16; and whom they often worshipped together with Baal, as at other times Baal and Astarte (Judg. 2, 13. 10, 6. 1 Sam. 7, 4. 12, 10). 1 K. 18, 19 *prophets of Baal* - *prophets of Asherah*. 2 K. 23, 4 *of Baal, of Asherah, and of all the host of heaven*. Judg. 3, 7 and served אֲשֵׁרָה וּבָּאִים בָּאִים *Baals and Asherahs*, comp. 2 K. 17, 16. 21. 3. 2 Chr. 33

3. Judg. 6, 25. Once, where in the same context mention is made of אֲשֶׁרָה 2 K. 23, 6. 14. 15, and also of עֲשֶׂתְהָרָה v. 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

2. *a statue, image, of Asherah*, made of wood, *a wooden pillar*, of great size, Judg. 6, 25–27; which on account of its height was fixed or *planted* in the ground, Deut. 16, 21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria from the time of Ahab, 1 K. 16, 32. 33. 2 K. 10, 26. 17, 16; on the high place of Bethel, 2 K. 23, 15; at Ophra, Judg. 6, 25; and even in the temple at Jerusalem from Manasseh until Josiah, 2 K. 21, 3. 7. 23, 6.—Plur. אֲשֶׁרִים, *Asherahs, pillars, columns*, often coupled with the cippi or stone pillars (מַצְבֹּת) consecrated to Baal, 1 K. 14, 23. 2 K. 17, 10. 23, 14. 2 Chr. 14, 2. Mic. 5, 12. 13. Ex. 34, 13. Deut. 7, 5. 12, 3; with בָּעֲלִים Judg. 3, 7; with הַמְּנִים Is. 17, 8. 27, 9. 2 Chr. 34, 4. 7; and with other species of idols, Deut. 7, 5. 12. 3. 2 Chr. 31, 1. 33, 9.—That these pillars were of wood appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34, 13. Judg. 6, 25. 2 K. 23, 6. 15. etc.

NOTE. Of the ancient versions some render this word *Astarte*, others *a wooden pillar*, others *a tree*. Sept. very frequently ἄλσος, Vulg. *lucus*, (Engl. *a grove*;) by which they seem to have understood a sacred tree; but see 2 K. 17, 10. In the Mishna too it is explained by אֵילֵן נִעְבֵּר 'a tree that is worshipped.' The primary signification of the word may pertain either to the *goddess*, her nature and qualities; or to the *statue* or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier I. p. 560 sq. Bonn 1840); according to whom אֲשֶׁרָה is pr. *right, upright*, then *a pillar*, and at last a female divinity of the Canaanites worshipped under the figure of *an upright pillar*, often as the partner (σύνθετος) of Baal in his altars, but different from Astarte; comp. the epithet of Diana, Ὀφθία, Ὀφθασία. The former idea was adopted by me,

(Thesaur. s. h. v. et in Append.) referring אֲשֶׁרָה to the nature and qualities of the goddess herself; though I admit, that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view אֲשֶׁרָה is pr. *Fortune, happiness*, (comp. אֲשֶׁר no. 3, אֲשֶׁר Gen. 30, 13, espec. אֲשֶׁרִי.) and hence became an attribute of *Astarte*, or Venus as *Fortuna datrix*, which was made great account of among the Hebrew idolaters; see the arts. מְנִי, נֶגֶד. To this we may add, that the Romans too regarded Venus as the giver of good fortune and a happy lot; comp. the expressions: *Venerem jacere* Suet. *venerereus jactus* Cic. et al. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely if ever from the form of their statues or images; e. g. עֲשֶׂתְהָרָה, בָּעֲלִים, הַמְּנִים. It is however quite possible that, the proper signification of אֲשֶׁרָה, אֲשֶׁרִים, being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. ἄγματος was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but Mercury.

אֲשֶׁרָה Chald. *a wall*, so called as being upright, see r. אֲשֶׁר no. 1. Ezra 5, 3. For the form, see in בָּשָׁנָה.

* אֲשֶׁשׁ obsol. root, pr. *to cram or press together*, to make compact, either by treading, stamping, or in any other way; comp. Arab. أَثَّث to tread, to stamp, to subdue. Kindr. is אָצַץ to press, to urge; also אָוץ and the roots there adduced.—Hence אֲשִׁישָׁה a pressed cake of dried grapes; אֲשִׁישׁ a foundation, sc. as made firm by stamping; also Arab. أَشَّ Conj. II, to found, to make firm; comp. אָשָׁה to prop.

NOTE. Hithp. הִתְאַשֵּׁשׁ see under r. אִישׁ p. 45.

אֲשֶׁת see אִשָּׁה.

אֶשְׁתָּאֵל (perh. recessus, as if Inf. from Syr. **ܐܫܬܐܠ** to recede, to withdraw, 1 Tim. 5, 11) *Eshtaol*, pr. n. of a city belonging to the tribe of Dan, situated in the plain of the tribe of Judah, Josh. 15, 33, 19, 41. Judg. 13, 25, 16, 31. Eusebius places it fifteen Roman miles north of Eleutheropolis on the way to Nicopolis.—Gentile n. **אֶשְׁתָּאֵלִי** 1 Chr. 2, 53.

אֶשְׁתָּהֲדוּר Chald. *rebellion* Ezra 4, 15, 19; verbal of Conj. Ithpa. from r. **שָׁדַר** to strive, q. v.

אֶשְׁתָּוִן (womanish, uxorious, from **אֶשְׁתָּ**) pr. n. m. *Eshton*, 1 Chr. 14, 11, 12.

אֶשְׁתִּמֹּחַ Josh. 15, 50, and **אֶשְׁתִּמֹּחַ** (obedience, as if Inf. of Arab. Conj. VIII, from r. **سَمِعَ**) *Eshtemoh*, *Eshtemoa*, pr. n. of a Levitical city in the mountains of Judah, Josh. 21, 14, 1 Sam. 30, 28, 1 Chr. 4, 17, 19, 6, 42. Still called *Semû'a*, a large village south of Hebron; Bibl. Res. in Palest. II. p. 194, 627.

אֶתָּ Chald. comm. gend. i. q. Heb. **אֶתָּה**, *a sign, portent*, synonym. **אֶתָּה**. Dan. 3, 32, 33, 6, 28. R. **אֶתָּה**.

אֶתָּה i. q. **אֶתָּה** *thou*, q. v.

אֶתָּה, with distinctive accent **אֶתָּה**, pers. pron. 2 pers. fem. *thou*, often. The form is apocopated from the fuller **אֶתָּהִי**, where see. Sometimes joined with a masc. Ez. 28, 14, Deut. 5, 24.

* **I. אֶתָּה**, with Makk. **אֶתָּה**, c. suff. **אֶתָּה**, **אֶתָּה**, in Pause **אֶתָּה**, **אֶתָּה**, **אֶתָּה**, (all which are just as often written fully,) rarely **אֶתָּה** Josh. 23, 15, **אֶתָּה** Ex. 35, 26, more rarely **אֶתָּה** Gen. 32, 1, **אֶתָּה** Ez. 23, 45, **אֶתָּה** v. 47.

1. Pron. demonstr. **αὐτός**, *ipse, self, this same*. This primary demonstr. power appears less in the early Hebrew; but would seem to have been preserved in the language of common life, and afterwards to have emerged and become current in the later books, as also in Rabbinic and Syriac. Josh. 22, 17 *is it too little for us* **אֶתָּה־זֶכֶן פְּעַר** *this same iniquity of Peor?* Hagg. 2, 17 **אֶתָּה־אֵלֵי אֵין אֶתָּה־כֵּם** *yet ye yourselves turned not to me*. Dan. 9, 13 *as is written in the law of Moses* **אֶת פְּלִי-הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ** *all this same evil is come upon us*, e. g. as an-

9*

nounced in Lev. c. 26 and Deut. c. 28. Jer. 38, 16 **אֶתָּה־הַנֶּפֶשׁ לִנְי אֶתָּה־נָּשָׂה** *the same who gave us this life*. 2 K. 6, 5 *as one was felling a beam, the iron (אֶתָּה־בְּרֹן) fell into the water*, where the word *iron* is at least to be pronounced with a certain emphasis. Neh. 9, 19, 1 Sam. 17, 34 **בָּא הָאֵרֶץ וְאֶתָּה־הַדֶּב** *there came the lion and namely the bear*; or perh. *with the bear himself*, comp. **αὐτῇ σὺν φόβῳ** Hom. II. 9, 194. Others, *and with the bear*.—Here belong also in the O. T. the following: a) The reflexive use of **אֶתָּה**, as **אֶתָּה** **αὐτόν**, **אֶתָּה** **αὐτούς**. Ez. 34, 2 *wo to the shepherds* **אֶתָּה** **דִּירֵי** **אֶתָּה** **רֹעִים** **אֶתָּה** **אֶתָּה** *who do feed themselves*, i. q. **נִפְשָׁם** v. 8, 10, Jer. 7, 19, Num. 6, 13. b) In Ezekiel it is read four times without a noun following, being put for **αὐτό**, *this, it, itself*; while every where else, in a relaxed sense (see no. 2), it requires a noun or suffix; so Ez. 43, 7 **מְקוֹם** **אֶתָּה** **בְּסֵאֵר** *this (αὐτό) is the place of my throne and this the place of the soles of my feet*. Ez. 47, 17, 18, 19; comp. v. 20, where **וְאֶתָּה** is read in the same context.*—Comp. the Rabbinic formula, **בְּאַיִתּוֹ הַיּוֹם** **אֶתָּה** **הַיּוֹם** *on the same day*, that very day; **בְּאַיִתּוֹ הַשָּׁעָה** *in the same hour*, that very hour; also Syr. **ܐܬܐ** **ܐܬܐ**, comp. **ܐܬܐ** **ܐܬܐ**, *a se ipso*.

NOTE. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with an accusative; but with little success. See Maurer's Comm. II. p. 608. The origin of the word, which is treated of below, is not contrary to the above view; but rather favours it.

2. By degrees **אֶתָּה** lost much of its primitive force; so that as set before nouns and pronouns already definite, it came to add little of demonstrative power; e. g. **אֶתָּה** **הַדָּבָר**, like Engl. *the thing itself, the same thing*, often put redundantly for simpl. *this thing, the thing*. As to

* Some have suspected the reading in v. 17, 18, 19; and have proposed to substitute **וְאֶתָּה**, as in v. 20. But the similar passage in c. 43, 7, where **וְאֶתָּה** could not well be substituted, supports the common reading. Maurer supplies: *lo! the place, etc.* Sept. **ἐν τῷ τόπῳ** **αὐτοῦ**.

case, it is put: a) Rarely before the *nominative*, e. g. 2 Sam. 11, 25 אֶל-יָרֵד אֶת-הַחֶבֶר הַזֶּה בְּעֵינֶיךָ אֶת-הַחֶבֶר הַזֶּה *let not this thing displease thee*. 1 Sam. 20, 13. Neh. 9, 32. Not to mention, further, the examples where אֶת is coupled with a passive verb, as Gen. 4, 18 וַיִּנָּלֶד לְחֵנוֹךְ אֶת-צִירָרָה *and there was born unto Enoch Irad*; for which construction see Heb. Gr. § 140, 1. a. For the examples, see Lehrs. p. 682-685. Maurer Comment. on Hagg. 2, 5. b) Very freq. and chiefly, before the object of a proposition, when definite; comp. the pronouns αὐτός, *ipse*, which espec. in the *oblique* cases αὐτοῦ, αὐτῷ, αὐτόν, *ipsum, ipsi*, lose in a degree their demonstrative power. Hence it passes over into a particle designating a *determinate* object; so that Heb. אֶת-הַשְּׂמִיָּה, which would be pr. i. q. αὐτόν τὸν οὐρανόν, becomes in common usage i. q. τὸν οὐρανόν, like Gr. αὐτῷ Χρυσίδα Il. 1. 143, without emphasis for Χρυσίδα; also אֶת-הַיָּם pr. αὐτόν σε, σεαυτόν, and then simpl. σε. In this manner אֶת is put very frequently before substantives made definite by the article, as אֶת הַשְּׂמִיָּה וְאֶת הַיָּם Gen. 1, 1, comp. אֶת-הַיָּם וְאֶת-הַשְּׂמִיָּה 2. 4; or by a genitive or suffixes added, Esth. 9, 14. Ruth 2, 15; also before proper names, Jon. 2, 1. In all these constructions it is far more frequent in prose than in poetry. Very rarely is אֶת put before nouns not made definite; Ex. 2, 1. 21, 28. 2 Sam. 18, 18. Prov. 13, 21. Ecc. 3, 15.

NOTE. The origin of this particle is still uncertain. Corresponding to it in the Semitic languages are Chald. אֶת, Syr. ܐܬܝܬܐ, *ipse*; but these are of rare occurrence. Kindred are Ethiop. *enta* who (pr. demonstr. like all relatives), Egypt. *ent* who; and espec. the demonstr. syllable *ent*, which in the Egyptian language is prefixed to the personal pronouns, as *ent-oten* ye, *ent-sen* they, *ent-of* he. Here the simple and genuine forms are *oten*, *sen*, *of*. The form *ent-sen* corresponds entirely to the Heb. אֶת-הֵם, אֶת-הֵנּוּ, and *ent-of* to the Heb. אֶת-הוּא; yet all these forms express the *nominative*. See the Table in אֶת-הוּא, note. Heb. Gr. p. 293. edit. 13. From *ent* comes both אֶת (as אֶת from אֶת-הוּא) and אֶת; comp. Sanscr. *état*, Gr. *av-tós*.—Others

refer אֶת, אֶת, to the Aram. אֶת, אֶת, i. q. אֶת; so Hupfeld. On the demonstr. power of the letter א, see Hupfeld in Zeitschr. f. d. Morgenl. II. p. 135.

II. אֶת, with Makk. אֶת, c. suff. אֶת, אֶת, in pause and fem. אֶת Gen. 6, 18 comp. 20, 18, אֶת, אֶת, אֶת Gen. 9, 9. 11, אֶת; more rarely and chiefly in the books of Joshua, Kings, Jer. and Ezek. אֶת, אֶת, אֶת, where it might seem to be confounded with אֶת as sign of the accus. Strictly a Subst. denoting *nearness, vicinity*, prob. for אֶת from אֶת II, to approach, as אֶת from אֶת. In common usage it passed over into a Preposition, of like force with עַם q. v.

1. *with, apud*, i. e. *at, by, near*, of nearness and vicinity, comp. עַם Gen. 19, 33. Lev. 19, 13. Job 2, 13. 1 K. 9, 26 *Ezion-geber* אֶת-אֵילֹהִים *which is near by Eloth*; comp. Judg. 4, 11. אֶת-בְּנֵי פִנִּי with i. e. *in the presence of* any one, i. q. לְפָנַי, see in פִּנֵּה. Unusual is Gen. 30, 29, *thou knowest what thy flock has become אֶת-אֶתְּ with me*, i. e. under my care as their shepherd; comp. 39, 6 *he took care for nothing אֶתְּ with him*, i. e. so long as he had Joseph for his *olxóromos*. v. 8.—Spec. a) As implying *possession*, like Lat. *penes*, comp. Gr. *ἐν παρ' ἐμοί*, Arab. *كان معي*, espec. of what one has in mind; Job 12, 3 אֶת-מִי אֶת-אֶת *who knoweth not such things?* 14, 5 *the number of his months is with thee*, i. e. in thy mind, is determined by thee; comp. עַם no. 2. c. b) Rarely of motion *to or towards* a place. (like *παρὰ* c. acc. and vulg. *apud te* Inscr. Grut.) 2 Sam. 15, 23. Ps. 67, 2 אֶת-בְּנֵי אֶתְּ, i. q. עֲלֵינוּ. Ps. 4, 7. c) i. q. *besides, prater*, (comp. *παρὰ ταῦτα* *præter ista*.) Ex. 1, 14. 1 K. 11, 1. 25. d) Ellipt. for אֶת Gen. 49, 25, where מֵן is implied from the preceding context. e) In some phrases and examples אֶת might seem to stand more laxly for *in*; as in Lat. *apud villam*, *apud forum*, *apud Hierosolyma* Suet. Vesp. 93; *apud Palæstinam* Eutr. 7, 13; see Handii Tursell. p. 414, 415. But still, in all such cases, the notion of *nearness* can and ought to be retained; e. g. 1 Sam. 7, 16 *and he judged Israel אֶת-כָּל-מְקוֹמֹת הָאֵלֹהִים at all these places*; the tribunals in

which justice was administered being in the gates of the cities, and therefore *at or by* the cities. 1 K. 9, 25 וַהֲקִטִּיר אֹתוֹ אֲשֶׁר יְיָ וַהֲקִטִּיר אֹתוֹ אֲשֶׁר יְיָ and Solomon burned incense *at that* altar which was before Jehovah; comp. Suet. Aug. 35, 'ut thure et mero supplicaret—*apud aram ejus dei* etc.' and Deut. 16, 6 שָׁם הַזִּבְחָה... אֶל־הַמִּקְדָּשׁ Sacrifices were offered strictly *at* the altar, and in 1 K. l. c. this phrase is employed as if the usual one for offering incense.

2. *with, cum*, comp. עִם no. 1; pr. of accompanying, society, etc. Gen. 6, 13. 43, 16. Judg. 1, 16. Jer. 51, 59; of affinity 1 K. 3, 1; of a covenant Gen. 15, 18; of help, aid, Gen. 4, 1 *I have gotten a man-child אֶת־יְהוָה with Jehovah*, i. e. with his help, through his aid. Jer. 1, 8. 15. 20. Also, to speak *with* any one 1 K. 8, 15; to fight or wage war *with* any one, where אֶת can also be rendered *against*, Gen. 14, 9. 1 Chr. 20, 5. Prov. 23, 11. אֶת־יְהוָה הִתְהַלֵּךְ *to walk with God*, q. d. as the companion of God, to live a life pleasing to God, Gen. 5, 24. עָשָׂה חֶסֶד עִם אֲדָמָה *to do kindness* i. e. to act kindly *with* any one, Zech. 7, 9. Deut. 1, 30; comp. Ruth. 2, 20. 2 Sam. 16, 17.

For אֶת see after מִן.

NOTE. Noldius in his Concord. has everywhere confounded the two words, אֶת I and II.

III. אֶת c. suff. אֶתוֹ 1 Sam. 13, 20; Plur. אֶתֵּם ib. v. 21, and אֶתֵּם Is. 2, 4. Mic. 4, 3. Joel 4, 10; an agricultural instrument of iron, having an edge and requiring to be sometimes sharpened, (1 Sam. l. c.) according to most of the ancient intpp. *a plough-share* or *coulter*, though in 1 Sam. l. c. it is joined with מִתְרָשָׁה *plough-share*; according to Symm. and the Rabbins, *a mattock*. The LXX in Sam. l. c. use the more general word *σάκος*; comp. Arab.

أَشَات household-stuff, flocks and herds, utensils. Better perhaps to regard אֶת as contr. for אֶתָּה (as עָתָה for עֵתָה from עֵתָה) i. q. Arab. أَدَاة instrument, أَدَات apparatus, instrument, espec. of war, from r. עָדָה אָדָה *to help*, also to be furnished with instruments, apparatus; and then this general word is prob. put

for some particular kind of instrument, perhaps for the *coulter* of a plough; see the passages above cited from Isaiah and Micah.

אֶת־בַּעַל (with Baal, i. e. enjoying the favour and help of Baal) *Ethbaal*, pr. n. of a king of Sidon 1 K. 16, 31. Josephus calls him Ἰθόβαλος, Ἐθόβαλος, (אֶת־בַּעַל,) Ant. 8. 13. 1, 2. c. Apion. 1. 18.

* אָחָה Deut. 33, 2, and אָחָה Is. 21, 12, plur. אָחָה Jer. 3, 22 for אָחָה; Fut. אָחָה Job 37, 22, plur. אָחָה Job 16, 22, contr. and defect. אָחָה Mic. 4, 8, אָחָה Deut. 33, 21 and אָחָה Is. 41, 25; Imper. אָחָה for אָחָה Is. 21, 12. 56, 9. 12; most of which forms imitate the Aramæan.

1. *to come*, poetic instead of בֹּיָא.

Chald. אָחָה, Syr. اَاف, Arab. اَاف, in these languages the common prose forms. Constr. with לְ of pers. *to whom* one comes Jer. 3, 22, and עָרָה Mic. 4, 8. Part. plur. fem. הַבֹּיָא *things to come* i. e. future, Is. 41, 23. 44, 7. 45, 11. Arab.

آف for آف future.

2. *to come upon* any one, *to happen to* him, e. g. evil, Job 3, 25, i. q. اَاف c. acc.

3. *to go, to pass away*, Job 16, 22. Vulg. *transeunt*.

HIPH. *to bring*, i. q. הָבִיא. Præter. plur. הָבִיא for הָבִיא Is. 21, 14; also the same form for Imper. Jer. 12, 9.

Deriv. אֶתֵּן.

אָחָה Chald. Dan. 7, 22, inf. מֵהָהָה Dan. 3, 2, i. q. Hebr. *to come*, with עָל of pers. Ezra 4, 12. 5, 3.

APH. הָבִיא, inf. הָבִיא, by Hebraism, *to cause to come, to bring*, e. g. persons Dan. 6, 17. 25; things Dan. 5, 2. 23. Syr. اَاف.

HOPH. borrowed from the Hebrew, but anomalous, הָבִיא, 3 fem. הָבִיא Dan. 6, 18, plur. הָבִיא 3, 13, *to be brought*.

אָחָה pers. pron. 2 pers. m. *thou*. With distinctive accent אָחָה (Mîlél) Gen. 3, 11, 4, 11. 27, 32; without ה five times in Cheth. אָחָה 1 Sam. 24, 19. Ps. 6, 4. Ecc. 7, 22. Job 1, 10. Neh. 9, 6. In oblique cases: *of thee*, thine, 1 K. 21, 19; *thee* Prov. 22, 19; see Heb. Gr. § 119. 3. Lehrg. p. 727.—Instead of the ה

doubled, the Arabic and Ethiopic have
nt, **أَنْتَ**, f. **أَنْتِ**, vulg. **انتی**, **አንተ**, f. **አንተ**; the Syriac has Nun. occult, **ܐܢܬܐ** f. **ܐܢܬܐ**; and the same letter appears also in the Egyptian **eNToK**, f. **eNTO**; all which are compounded of the demonstr. syllable *en* and the simple pronouns *ta*, *ti*, *tok*, comp. Indo-europ. *tu*. See in **אַחֲרָיִךְ**, note. Heb. Gr. p. 293. edit. 13.

אַחֲרָיִךְ f. (r. **אַחֲרָיִךְ**) *a she-ass*, so called from its slow gait; Arab. **أَتَانٌ** *she-ass*, both domestic and wild, Aram. **אַחֲרָיִךְ**. **בְּנֵי אֲחִירָיו** id.—Num. 22, 23 sq. **בְּנֵי אֲחִירָיו** *son of his ass* i. e. his ass's colt, Gen. 49, 11. Plur. **אַחֲרָיִם** Gen. 12, 16. 32, 16.

אַחֲרָיִךְ Chald. comm. gend. *a furnace*, i. q. Syr. **ܐܢܬܐ**, Dan. 3, 6. 11. 15 sq.—The form **אַחֲרָיִךְ** is for **אַחֲרָיִךְ**, from r. **חָרַץ** to smoke; like **חָרַץ** for **חָרַץ**.

אַחֲרָיִךְ Ez. 41, 15 Cheth. for **אַחֲרָיִךְ** q. v.

אַחֲרָיִךְ i. q. **אַחֲרָיִךְ** pers. pron. 2 pers. sing. fem. *thou*. This form is rare in the O. Test. occurring only seven times in Cheth. 1 K. 14, 2. 2 K. 4, 16. 23, 8. 1. Judg. 17, 2. Jer. 4, 30. Ez. 36, 13; the Yod being everywhere dropped through the *axquala* of the Masorites, and **אַחֲרָיִךְ** substituted, so that in the text itself the apparent form is **אַחֲרָיִךְ**. Still, there can be no doubt but that this (**אַחֲרָיִךְ**) is a genuine form, (comp. Arab. **أَنْتِ** and Syr. **ܐܢܬܐ**.) and even the more ancient and primary form, which the negligent pronunciation of common life afterwards abridged into **אַחֲרָיִךְ**. Yod at the end of words is a mark of the feminine, as in **חֲרָיִךְ**.

אַחֲרָיִךְ (perh. near, from **אַחֲרָיִךְ** nearness, and the ending **יִךְ**.) *Ittai*, pr. n. m. a) A Gittite, one of David's military chiefs. 2 Sam. 15, 19. 22, 18, 2. b) A Benjamite 2 Sam. 23, 29; also written **אַחֲרָיִךְ** 1 Chr. 11, 31.

אַחֲרָיִךְ m. Ez. 41, 15 Keri, v. 16. 42, 3, 5. a term of architecture signifying *increment*, *projection* of a story or portico, *an offset*, *terrace*, *gallery*. It is a verbal Hiph. from **חָרַץ** Hiph. *to tear away*, *to cut off*. So Böttcher recently, Proben p. 350; but so too Abulwalid long before,

i. q. **فَصِيل** augment, increment, etc. see his words quoted in Thesaur. Append. s. h. v.

אַחֲרָיִךְ pers. pron. 2 pers. plur. m. *ye*, joined less accurately with a fem. Ez.

13, 20. Arab. **أَنْتُمْ**, Aram. **אַחֲרָיִךְ**.

אַחֲרָיִךְ Ex. 13, 20. Num. 33, 6, *Etham*, pr. n. of a place on the confines of Egypt and the Arabian desert; from which also the adjacent part of the desert as far as to Marah had the same name, Num. 33, 8. Sept. **Ῥωμ**. Jablonsky supposes it to be i. q. Egyptian **ⲁⲩⲓⲟⲙ** i. e. boundary of the sea; Opusc. ed. te Water II. p. 157. See Bibl. Res. in Palest. I. p. 80.

אַחֲרָיִךְ 1 Sam. 4, 7. 14, 21. 19, 7. 2 Sam. 5, 2. Ps. 90, 4; **אַחֲרָיִךְ** Mic. 2, 8. Is. 30, 33; once **אַחֲרָיִךְ** 1 Sam. 10, 11; Adv.

1. *aforetime*, of *old*, spoken of time long past. Mic. 2, 8. Is. 30, 33.

2. *yesterday*; so in all the other passages above cited.

NOTE. There exists likewise a form **אַחֲרָיִךְ** q. v. Also Syr. **ܐܢܬܐ**, Chald. **אַחֲרָיִךְ**. **אַחֲרָיִךְ**. The form seems compounded from **אַחֲרָיִךְ** *with*, *at*, and **בֵּינָם** i. q. **בֵּינָם**, *fore-part*, *front*; hence of time, *antea*, *aforetime*.

* **אַחֲרָיִךְ** obsol. root, Arab. **أَتَى** i. q. **أَتَى** *to take short steps*, *to go slowly*; Conj.

IV to stop, to stand still; comp. **אַחֲרָיִךְ** to delay.—Hence **אַחֲרָיִךְ** a *she-ass*.

אַחֲרָיִךְ in some Mss. and editions for **אַחֲרָיִךְ** *perennity*, *perpetuity*, Mic. 6, 2. Job 33, 19. See **אַחֲרָיִךְ**.

אַחֲרָיִךְ pers. pron. 2 pers. plur. fem. *ye*; only once Ez. 34, 31, where some Mss. read **אַחֲרָיִךְ**. Elsewhere with He parag. **אַחֲרָיִךְ**, but only Gen. 31, 6. Ez. 13, 11. 34, 17; also Ez. 13, 20 **אַחֲרָיִךְ** after the analogy of the forms **חֲרָיִךְ**, **חֲרָיִךְ**. Nun added at the end of words is a sign of multitude, espec. in the fem. comp. **חֲרָיִךְ**, **חֲרָיִךְ**.

אַחֲרָיִךְ f. *a gift*, *reward*, spec. as given to a harlot, Hos. 2, 14 [12]. R. **חֲרָיִךְ**.

אַחֲרָיִךְ (giving, munificent, from **אַחֲרָיִךְ**) *Ethni*, pr. n. m. 1 Chr. 6, 26 [41].

אַתֶּן Ez. 16, 31. 41, and **אַתֶּנָּה** m. (for **תֶּן**, Aleph. prosthet. from r. **הָתֵן**,) c. suff. **אַתֶּנִּי**.

1. *a gift, hire*, e. g. of a harlot, absol. Ez. 16, 31. 34; and with זִנְיָה added Deut. 23. 19. Metaph. of fruits and produce of the fields, regarded by idolaters as gifts from the idols, Hos. 9, 1. Mic. 1, 7; comp. Is. 23, 17. 18.

2. *Ethnan*, pr. n. m. 1 Chr. 4, 7.

* **אתר** Chald. subst. m. c. suff. אתרה.

1. *a place*, Dan. 2, 35. Ezra 5, 15. 6, 5.
7. In the Targums freq. Syr. et Samar.
וְאֵלֶּיךָ id.—Hence וְאֵלֶּיךָ *the place where*

Ezra 6, 3, i. q. *where*, a pleonasm very common in Aramæan, Syr. ? זל; comp. מקום זל, in מקום.

2. Perh. *track*, i. q. Arab. أَثَرٌ, إِثْرٌ.
Ethiop. አከር. Hence ቅድሚያ for ቅድሚያ
Dan. 7, 6. 7, *after*, i. q. أَثَرٌ, فِي أَثَرِ
pr. in the track; with aff. ቅድሚያ *after*
thee Dan. 2, 39. Syr. and Samar.
حَذَا.

אַתְרִים (places, regions) *Atharim*, pr.
n. of a place in the south of Palestine.
Num. 21, 1 **הַדֶּרֶךְ הָאֶתְרִים** *by the way of
Atharim*.

2

Beth, בֵּית, the second letter of the Hebrew alphabet; as a numeral denoting 2. The Hebrew name is contracted from בֵּית, *house, tent*, to which the earliest form of this letter seems to have borne a resemblance. See Heb. Gr. p. 291. edit. 13. Monumm. Phœn. p. 21.

It passes over into the other labials, e. g. a) Into פ, as פִּזֹּר and פִּזֹּר to disperse; פָּקַע and פָּעַע to cleave; פִּזְזֹל Aram. פִּזְזֹל, iron; פָּנֵר and פָּנֵר to be weak. b) Rarely into ו, as רִבְרֵב, רִבְרֵב, great; also into ו quiescent, as בִּרְשִׁיב for בִּרְשִׁיב; comp. in the occidental languages *vorare* *vescor*, *pascor*; *vadō*. c) Into מ, the sounds of these two letters being very nearly related in the mouth of an oriental; e. g. פִּרְיָא and פִּרְיָא fat; פִּרְיָא and פִּרְיָא pr. n. of a Babylonish idol; פִּרְיָא to try; פִּרְיָא time; פִּרְיָא to prune a vine; פִּרְיָא and פִּרְיָא pr. n. of a stream; פִּרְיָא i. q. פִּרְיָא a writing, poem; Arab.

بَكَّة for مَكَّة Mecca. Comp. βλίτω for
 μελίτω from μέλι mel, honey; *scamnum*,
scabellum; *marmor*, Fr. *marbre*, Engl.
marble, etc.

בְּ, before monosyllables sometimes **בִּ** (see Hrb. Gr. § 100), c. suff. **בַּר**; **בָּה**, rarely **בְּבָה** Ps. 141, 8, in Pause and fem. **בָּהֶם**, **בָּהֵן**, **בָּנֹו**, **בָּנוּ**, **בָּהּ**, **בוֹ**, **בָּהֶן**.

f. בִּינָה; Arab. بِ, rarely بَ; Ethiop. ብ; rarely ብ; Syr. ܒ; a prefix Preposition, for the origin of which see the note at the end of the article; primarily denoting the being and remaining *in a place*, Gr. ἐν, Lat. *in*; then transferred to the ideas of nearness and society or accompaniment, *at, by, with*; and coupled also with verbs of motion.

A) Pr. *in*, Lat. *in* c. abl. Gr. *ἐν*.—Spec.

1. *in*, pr. of the being *in* a place, (which might be more fully and precisely expressed by בְּהוֹרֶה, בְּקֶרֶב,) as בְּעִיר *in the city*, בְּבֵית *in the house*, בְּבוֹר *in the pit*, בְּאֶרֶץ *in the land or province*, בְּאֶשֶׁר *in (the place) which*, i. q. where.—Here belong also the following: a) The formulas בְּעֵינַי *in the eyes* (pr. in the sight of the eyes), בְּאֵזְנִי, בְּפִנִּי; comp. *ἐν ὁφθαλμοῖς* Hom. II. 2. 587, *in oculis* Q. Curt. 9. 4. b) The idiom בְּשִׁתָּהּ 'to drink *in* a cup,' as in Engl. i. e. to drink what is in a cup, for 'to drink *out of* a cup,' Gen. 44, 5. Am. 6, 6, comp. Chald. Dan. 5, 2. So Gr. *ἐν χουστῷ, ἐν ποτηρίοις πίνειν* Xen. Anab. 6. 1. 4. Fr. 'boire *dans* une tasse,' 'puiser *dans* une fontaine.' The analogy of these other languages speaks decidedly against the explanation of Fäsi, that the vessel is here to be conceived of as an instrument, q. d. to drink *with* a cup.

2. As denoting the being in the midst of a number or multitude, *in, among*; Lam. 1, 3 בְּגוֹיִם *among the nations*. Gen. 23, 18 בְּכָל־בָּאֵי שַׁעַר עִירוֹ *among all that went in at the gate of his city*, i. q. in their presence, before them. Spec. a) When a person or thing is one individual or *part* from among a large number. Cant. 1, 8 הַיָּפֶה בְּנָשִׁים *O thou fairest (fairest) among women*. 2 Sam. 15, 31 אֲחִיתוֹפֶל *is among the conspirators*, i. e. one of them. Ps. 118, 7 יְהוָה בְּעֹזְרֵי *Jehovah is among my helpers*, i. e. is my helper. Ps. 54, 6. 99, 6. Judg. 11, 35. (Comp. *ἐν σοφοῖς εἶναι*.) Ps. 139, 16 *my days were predestined* בְּהֵם יֶלֶא אַחֶר בָּהֶם *and there was not yet one among them*, i. e. of them. 1 Sam. 11, 11 בָּם שְׁנֵים *two among them*, of them. Ex. 14, 28. Lev. 16, 36. Deut. 1, 35. Hence: b) After several verbs, when they relate only to a *part* of a large number; e. g. הָבָה בְּ *to smite among* i. e. of them, a part of them, 2 Sam. 23, 10; diff. from הָבָה c. accus. to smite them. Ps. 78, 31. Comp. *אָכַל בְּ*, *שָׁתָה בְּ*, *to eat of, to drink of*, Prov. 9, 5. c) Gen. 7, 21 *and all flesh (animals) died* וּבְבֵהֶמָּה בָּעִירָהּ וּבְכָל־הַתְּיֹשָׁעַן *pr. which was among the birds, and among the cattle, and among the wild beasts*, etc. i. e. even all the birds, the cattle, and the wild beasts, etc. 8, 17. 9, 2. 10. Hos. 4, 3.

3. As referring to the bounds, limits, by which any thing is circumscribed, *in, within, intra*, e. g. בְּשַׁעְרֶיךָ *within thy gates* Ex. 20, 10. בְּחֻמּוֹתַי *within my walls* Is. 56, 5.

4. Of high objects, spoken of being upon them, *in, on, upon*; as בְּהֹרֶב *in or on Horeb* 1 K. 8, 9. בְּאֹהֶל מוֹעֵד *on the tabernacle* Num. 14, 10. Deut. 31, 15. בְּסוּסֵיהֶם *upon horses* Is. 66, 20. So Gr. *ἐν τῷ ὄρει, ἐν ἵπποις*.

5. Trop. of a being or happening in time, *in, within*; as בְּרֵאשִׁית *in the beginning* Gen. 1, 1. בְּשָׁנָה הָרִיבָה *in that year* Judg. 10, 8. בְּשָׁלֹשׁ שָׁנִים *in three years*, i. e. *within* three years, Is. 16, 14. Comp. בְּזָמַן, בְּזָמַר, —So of being in any situation, condition; as בְּשָׁלוֹם *in peace* 1 Sam. 29, 7. So in later Hebrew even before adverbs, as בְּכֵן, בְּבָה; see בָּן, בָּה.

6. Trop. of the mode or manner, the norm or rule, *in, after*; comp. *ἐν τῷ τῷ*

πῶ, ἐν τῷ νόμῳ, Lat. 'hunc in modum,' Heb. בְּדֶרֶךְ *in (after) the manner of* Am. 4, 10. Is. 10, 24, 26; and, after the same analogy, בְּדִבְרֵי *in (after) the commandment of*, בְּעֵצָה *to walk in (live after) the counsel of the wicked* Ps. 1, 1. Gen. 1, 26 בְּצַלְמֵנוּ *in our image after our likeness*. v. 27. 5, 1. 3 Adam begat a son בְּדְמוּתוֹ *in the manner of*. The original form is here conceived of as the rule or standard, within which the copy is kept.—Hence, without further addition, בְּ takes the signif. *in, after, according to, secundum*; as Gen. 21, 12 בְּיִצְחָק יִקְרָא *in (after) Isaac shall thy seed be named*; comp. *נִקְרָא עַל*, *καλεῖσθαι ἐπὶ τινος*. Also *in the manner of, as, like as*; comp. in Greek *ἐπὶ θηρός* in the manner of beasts, like beasts, Arab. *في البرنسا*, 'in homine,' i. e. in the manner of men. So Job 34, 36 *because of his answers* בְּאִנְשֵׁי אֵיזֶן *in the manner of wicked men*; Sept. *ὡςπερ οἱ ἄφρονες*. Two Mss. here read בְּ; and others translate, 'among wicked men,' contrary to the context. Is. 44, 4 *and they (the Israelites) shall spring up* בְּבֵין אֶשְׁמֵר *as among grass*, i. e. joyously and luxuriantly; parall. *as (בְּ) willows by the water-courses*; Sept. *ὡς*, and several Mss. and editions read בְּ. (It would be absurd to translate: 'the Israelites shall spring up in among the grass.') Ps. 37, 20 *they (the wicked) shall vanish away as the smoke*; parall. *as (בְּ) the beauty of the pastures*. Against the sense: *they vanish away in smoke*, we have here the parall. passage, Ps. 102, 4 *my days are consumed as smoke*, parall. *בְּזָמַן*, Zech. 10, 5, parall. *בְּ*. Hos. 10, 15 *as the morning-dawn (בְּשָׁחַר) shall the king of Israel be cut off*. Others, *to-morrow*, i. e. speedily.—The remarks of Ewald and others against this signif. of בְּ are not satisfactory. (Ewald Gr. p. 607. Winer's Lex. p. 109. Fäsi in Jahn's Jahrb. I. p. 183 sq.) As has been shown, it is not only susceptible of entire explanation and has the clearest analogies in several languages; but also in several of the passages above cited, (which those writers do not notice or else interpret

contrary to the context and in a forced manner,) it is necessary, and was therefore adopted in the ancient versions and even by copyists, who sometimes wrote ב as an explanatory gloss.

7. After verbs of motion, in the several relations of no. 1-4, *in, into, εἰς*. So with verbs signif. to go in, Gen. 19, 8. 31, 33; to send, Lev. 16, 22. Deut. 7, 20; to place, put, lay, 'ponere in loco,' Gen. 27, 17. Also, *into and through* any thing, so as to come out on the other side; Deut. 15, 17 *thou shalt take an awl and thrust it through his ear and into the door*; comp. 1 Sam. 18, 11. 19, 10.—So too *in, among*, Deut. 4, 27. 1 K. 11, 2; *on, upon*, 1 K. 2, 44 *Jehovah shall return thy wickedness upon thine own head*. Lev. 20, 9. Comp. בְּרֶגֶל to tread upon; בְּטֹחַ metaph. to put trust upon or in.

B) The other main signification is, *at, by, with*, expressing nearness; used also in several tropical senses, and put after verbs of motion.

1. Pr. *at, by, near, on*; בְּעֵין *at a fountain* 1 Sam. 29, 1; בְּחֵר *by the river* Chebar, Chaboras, Ez. 10, 15 (Gr. *ἐν ποταμῷ by the river*); בְּשָׁמַיִם *on the sky*, *ἐν οὐρανῷ*, Prov. 30, 19. Here belong also: a) The phrases, יוֹם בְּיוֹם *day by day*, every day, q. d. so that one day touches the other; חֹדֶשׁ בְּחֹדֶשׁ *month by month* 1 Chr. 27, 1; שָׁנָה בְּשָׁנָה *year by year* Lev. 25, 33. b) The formula בְּשֵׁבַע to swear by any one, i. e. appealing to him and invoking his name, Gen. 21, 23. 22, 16. So *to curse by* any one, 1 Sam. 17, 43. Arab. بِاللّٰה *by God*. Here ב may indeed be referred to no. 4 below, as expressing that *to or towards* which one turns in taking an oath; comp. in Engl. 'I swear to God.'

2. Closely connected with the preceding is the signif. *with*; spoken: a) Of accompaniment, Num. 20, 20 בְּעַם *with much people*. Is. 8, 16 בְּלִמְדֵי *with my disciples*, i. e. they taking part. Jer. 11, 19 עֵץ בְּלֶחְמוֹ *the tree with its fruit*. Hence בְּלֹא, בְּזֵאֵן, בְּבִלְי, *without*. Hence too α) Verbs of coming followed by ב denote a coming *with* something, i. q. *to bring*; see בּוֹא, יָרַד, קָדַם, פָּקַד; comp. Lehrs. p. 818. De Sacy Gramm.

Arabe I. p. 47. edit. 2. β) As it is said, Ps. 55, 19 *they come with many against me*, and Deut. 28, 62 *ye shall be left with few*, i. e. few of you shall remain; so also it is said, Num. 13, 23 *they bare it (the cluster) upon a staff* בְּשֵׁנִים *with two*, i. e. by two at a time, Vulg. *duo viri*. b) Of help, aid, *with, by*; Ps. 18, 30 *with thee* (בָּךְ) i. e. with thy help *I have run upon a troop*. 44, 10 *thou (O God) goest not forth with our armies*. 14, 5. 60, 14. Is. 26, 13. c) Of the instrument; as בְּחֶרֶב *with the sword* Josh. 10, 11; בְּרַגְלֵיךְ *with the feet* Ez. 34, 11; בְּקֶרֶן *to cry with the throat*, i. e. aloud, with full voice, Is. 58, 1; *to burn with fire*, בָּאֵשׁ, Lev. 8, 32; בְּיַד מֹשֶׁה, *by the hand of Moses*, *by Moses*; בְּעַבְדְּךָ *to serve with any one*, i. e. to impose labour or service upon him, Lev. 25, 29; see in עָבַד.—Sometimes also of the material, regarded as an instrument, *with, of, out of*. Ex. 38, 8 *he made the laver with (out of) the mirrors*. 1 K. 7, 14 *to work all works* בְּנֹחַשׁ *with copper*, i. e. out of copper, or as in Engl. *in copper*. Lev. 13, 52. 2 Chr. 9, 18. In like manner of the cause, author; as, *to punish with hunger* Lam. 2, 19; *to prophesy by* Baal Jer. 23, 13; and also of the efficient cause or agent after passive verbs, Num. 36, 2. Is. 45, 17. d) With a noun of quality ב forms a periphrasis for an adjective; as Ps. 29, 4 *the voice of Jehovah is (בְּכֹחַ) with power*, i. e. powerful. Also for adverbs; בְּחֵזָז *with haste*, hastily, Ex. 12, 11. בְּהִבְיָה *understandingly, wisely*, Prov. 3, 19. e) בְּכָל־זֶה *with all this*, i. e. for, in spite of, all this, Is. 9, 11. 16. 20. 10, 4. 47, 9. The ב here denotes something as done *with, along with*, other acts; hence pr. 'though all this has occurred or will occur, yet *along with* it this other will also take place.'

3. Spoken of price, wages, exchange, *for, at*, (derived from the local signif. *at, by, comp. loco*.) Deut. 19, 21 נָפֶשׁ *life for life*. Gen. 29, 18 בְּבָתְּךָ *for thy daughter*. Is. 7, 23 *a thousand vines at (בְּ) a thousand shekels*, i. e. worth so much. 2 Sam. 23, 17 בְּנִפְשׁוֹתֵיהֶם *with jeopardy of their lives*.

4. As implying motion quite to a place

or thing, *to, unto, upon*; different from **אֶל** *towards* a place, which does not imply that the object is actually reached; this latter idea being still more definitely expressed by **עַד** *even to, usque ad*. Gen. 11, 4 *a tower whose top may reach unto heaven*; comp. Jer. 51, 9 with **אֶל**. 1 K. 16, 11 **מִשְׁתֵּחַן בְּקִיר** *mingens ad parietem, upon (against) the wall*; see in **שְׁתֵּחַן**.—With **בְּ** in this sense are construed a large number of verbs, which denote motion *to or upon* any thing, and in Latin are compounded with *in* or *ad*; as **בְּ** **הִחֲזִיק**, **בְּ** **אָחַז**, to lay hold *upon*; **בְּ** **נָגַע** to touch *upon*; **בְּ** **סָנַע** to rush *upon*; **בְּ** **חָבַק** to cleave *to*, or hang *upon*; **בְּ** **קָרָא** to call *to or upon*; also **בְּ** **עָזַר** to chide *at*; **בְּ** **שָׁאַל**, **בְּ** **דָּרַשׁ**, to ask or seek *at*, etc. Especially: a) After verbs of sense; as **בְּ** **רָאָה**, **בְּ** **הִזָּה**, to look *upon or at*; **בְּ** **שָׁמַע** to hear or listen *to*; **בְּ** **הִרְיַח** to smell *to or at*; sometimes too with the accessory idea of sympathy, usually complacent, rarely painful, as Gen. 21, 16 **אֶל-אֶרְצָהָ** *I cannot look upon the death of the child*. 29, 32. 1 Sam. 1, 11. Lehrs. p. 814. b) In a hostile sense *upon*, i. e. *against*; as **בְּ** **כָּל** **יָדוֹ** *his hand is upon (against) every man* Gen. 16, 12. 2 Sam. 24, 17; **בְּ** **נִלְחַם** to fight *against*; **בְּ** **מָרָה**, **בְּ** **מִגֵּד**, to rebel or be faithless *against* any one; **בְּ** **הָרָה** *anger is kindled against*.

5. Implying a reference or respect to any thing, e. g. a) *in respect to, as to*, 1 K. 5, 22 [8]. b) *for*, i. e. *for the sake of, because of*; Gen. 18, 28 **בְּחַמְשָׁה** *because of five*. Ex. 10, 12. 2 K. 14, 6. Jon. 1, 14. c) *about, concerning*, after verbs of rejoicing, see **שָׂמַח**, **גִּיל**, **שָׂמַח**; speaking *of* or *about*, see **דָּבָר**; testifying, see **עָדָה**.

C) Particular consideration is demanded by that peculiar idiom of the Hebrew and Arabic called *Beth pleonastic*, **بَا الزيادة**, or also *Beth essentiae*. In Arabic, where it is far more frequent, it is commonly put before the predicate, espec. where this is a participle or adjective, and in negative or interrogative sentences; rarely is it prefixed to a substantive, Hamas. ap. Schult. ad Prov. 3, 26; never to the subject. This use of it therefore approaches near to that

of the Accusative after the substantive verb in Arabic; so that one might say promiscuously, **مَا اللّٰهُ بِغَافِلٍ**, and **مَا اللّٰهُ غَافِلًا**, *God is not remiss*; where the former construction may be explained, 'God (acts) not as if remiss'; Fr. *en*, e. g. 'vivre en honnête homme.'

In the same manner most of the examples in the O. Test. may be explained; and thus this use of **בְּ** approaches near to its use in comparison, see in A. no. 6. Ex. 6, 3 *I appeared unto Abraham as God Almighty*, q. d. *in the character of God Almighty*. Is. 40, 10 **הִנֵּה יָבוֹא אֱדֹנֵי** *lo! the Lord will come as a strong one*. Ex. 32, 22 *thou knowest the people that they are evil*; Vulg. *pronus ad malum*, bent on evil. Ecc. 7, 14 **בְּיוֹם טוֹבָה הִיא כְּטוֹב** *in the day of joy be thou joyful*, pr. *conduct thyself as joyful*. Prov. 3, 26 **יְהוָה יִהְיֶה כְּהוֹפֶה** *Jehovah shall be thy hope*. Ps. 68, 5 **בְּיָהּ שְׁמוֹ** *his name is Jah*. (Targ. Jon. **יְהוָה שְׁמִיָּה** Sept. Syr. Vulg. omit **בְּ**; comp. Josh. 47, 4, 48, 2.) Is. 26, 4 **כִּי יִהְיֶה יְהוָה** *for Jah (i. e. eternal, unchangeable) is Jehovah*.—Some of these and other passages may indeed be differently explained; but it is in vain to deny the existence of the idiom itself in Hebrew, as has been done by Ewald, Heb. Gramm. p. 607; and after him by Wiener, Lex. p. 109. Still it is not less certain, that many examples which have been referred to this idiom, do not belong under it; but are to be otherwise explained. So Hos. 13, 9 **שָׁחַתָּהּ יִשְׂרָאֵל כִּי** *where Vulg. perditio tua, Israel, tantummodo in me auxilium tuum*; but, comparing c. 7, 13, it should be so explained: *This hath destroyed thee, O Israel, that (thou art) against me thy helper*. 1 K. 13, 34 render: *and for this cause (בְּדָבָר הַזֶּה) the house of Jeroboam fell into sin*.—In three examples, all in the later Hebrew, **בְּ** seems clearly to be prefixed to the subject; e. g. Ezra 3, 3 **בְּ** **אֵימָה עֲלֵיהֶם**, unless this is a mingling of two constructions, **אֵימָה עֲלֵיהֶם** and **בְּ** **אֵימָה הֵם**. 1 Chr. 9, 33 **בְּ** **יֹדָעַם**, **בְּ** **נִלְוָה עֲלֵיהֶם** *where yet we might render, 'it was incumbent on them to be in the work.'* 7, 23 **בְּ** **הָרָה הִיָּה** *because evil was in his house*, i. e.

alamity. Perhaps this is a solecism of the later age of the Hebrew.

D) With the Infinitive **ב** forms a periphrasis for the Lat. gerund, Engl. *in* with pres. particip. as **בְּצֹחֵק** *in ridendo*, Engl. *in laughing*, Prov. 14, 13. More commonly it may be better expressed in Engl. by an adverb or conjunction with a finite verb; e. g. a) *while, when*, i. q. *that*, of time, comp. in A. no. 5. Num. 15, 19 **בְּפִגְעוֹ-בִי** *when he lighteth upon him*. Prov. 30, 32. Cant. 5, 6. Esth. 2, 8. b) *when, after*, with a past tense, of time completed. comp. in A. no. 5; the infin. were having the force of the præter. Gen. 33, 18 **בְּבֹאוֹ מִפְּנֵי אָרָם** *when he had come from Mesopotamia*, after he came, tc. 2, 4. Ex. 3, 12. Is. 20, 1. Job 42, 10. c) *though, even if*, comp. in B. 2. e. Ps. 6, 3 **בְּהִמְרִי אֶרֶץ** *though the earth be hanged*. Is. 1, 15. d) *because*, comp. in B. 5; **בְּעֲזָבָם** *because they had forsaken*, Chr. 28, 6.

NOTE. The opinion of the ancient grammarians is not improbable, that **ב** was originally apocopated from **בֵּית**, **בִּי**, *in the house. within, in*; as **ל** from **אֶל**, **מִן**. This view may be supported on the following grounds: a) The Chald. **בֵּי**, Syr. **ܒܝ**, not only signifies *house*, but also has the power of the particle **ב** *in*, not unfrequently in the Targums, as Cant. 1, 9. 2, 15. b) Even now in the East the word **بيت** *house*, in geographical names, is often abridged into **بي**, **ب**; as **بيسان** *Beisan* for Heb. **בֵּית שֵׁאן** *Beth-shean*; **بزمارة** for **בֵּית זִמְרָה**; see note on Burckhardt's Travels in Syria. I. p. 491. Germ. c) An example of the same abbreviation occurs in the O. Test. itself, in the form **בְּעִשְׁתָּרָה** for **בֵּית עִשְׁתָּרָה** the house of Astarte; comp. *Bebeten* in Euseb. and Jerome. for *Beth Beten*. d) The Persian exhibits a like analogy; in which are promiscuously

employed the separate forms **בָּ** *in*, **בֵּית** *with*, and the inseparable **ב**.—Comp. Arab. **في** prob. for **بي**, and also other words not less violently abbreviated, as **بَن**, see **ב** below; and **بِئَا** whence **בְּנֵי הַנֶּחֱם**, Chald. **בְּנֵי הַנֶּחֱם**, Arab. **جَهَنَّمَ**, Gr. *γέεννα*.

ב Chald. *in*, i. q. Heb. e. g. *in heaven*, *in a dream*, Dan. 2. 19. 28, comp. Heb. A. 1; to drink *in* vessels Dan. 5, 2, comp. A. 1. b; to be given *into* one's hand Dan. 11, 11, comp. A. 7; *with* the hand Dan. 2, 34, comp. B. 2. c.

ב in proper names appears as a contraction for **בֶּן** *son*; as in **בְּרֹקֶר** i. q. **בֶּן-רֹקֶר** *son of stabbing*; see also **בְּמִקְלָם**, **בְּמִקְלָם**, **בְּמִקְלָם**. See Schol. ad Hamasa ed. Freitag, p. 3. Roediger de Libb. Hist. interp. Arab. p. 20, 21.

בָּאָה f. *an entrance, entry*, Ez. 8, 5. R. **בּוֹא** to enter.

בָּאִישׁ Chald. adj. *bad, wicked*, Ezra 4, 12. R. **בָּאִישׁ**.

* **בָּאָר** in Kal not used, Arab. **بَار** *to dig*, e. g. a well, ditch. Kindred roots are **בּוֹר**, **בָּרַר**, also **פָּאָר**, Lat. *forare*, Germ. *bohren*, Engl. *to bore*. Comp. **בָּאָר**, **בָּאָר**, **בּוֹר**.

PIEL 1. *to dig in, to grave*, e. g. letters on stone, to inscribe, c. **עַל** Deut. 27, 8. Hab. 2, 2.

2. *to expound, to declare*, pr. to dig out, to dig out and explain, Deut 1, 5.

Deriv. **בּוֹר**, **בָּרַר**, **בְּרוּחָה** or **בְּרוּחִי**, and those here following.

בְּאָרוֹת f. plur. **בְּאָרוֹת**, constr. **בְּאָרוֹת**; Gen. 14, 10.

1. *a well*, Arab. **بئر**, Syr. **ܒܝܪܐ**, **ܒܝܪܐ**. id. Gen. 24, 11. 20. 26, 19. 20. 21. al. Often more fully **בְּאָר מַיִם** Gen. 21, 19, 26, 19.—Different from a fountain (**עֵינַן**) on the surface of the ground or flowing from a rock; although a *well* (**בְּאָר**) may also be called a *fountain* (**עֵינַן**), as Gen. 16, 7 comp. v. 14. 24, 11. 13. 16. Spoken of pits of bitumen Gen. 14, 10.

2. *a pit*, Ps. 54, 24. 69, 16.

3. *Beer*, pr. n. a) A station of the Israelites in the confines of Moab, Num. 21, 16–18; prob. the same place which in Is. 15, 8 is called more fully **בְּאָר אֱלִים**. b) A place in Palestine, Judg. 9, 21. Perh. **בְּאָר שְׁבַע**, so Studer; more prob. the place now called *el-Bireh* in the plain of Judah; see Bibl. Res. in Palest. II. p. 132.

בְּאָר אֱלִים, see **בְּאָר** no. 3. a.

בְּאֵר לַחֵי רֹאִי (well of life of vision, i. e. a vision of God, comp. Judg. 6, 22 sq.) *Beer-lahai-roi*, pr. n. of a well on the southern borders of Palestine, Gen. 16, 14, 24, 62, 25, 11. The etymology above given is that of the sacred writer, Gen. 16, 14. By neglecting the vowels, one might also conjecture it to be for **בְּאֵר לַחֵי רֹאִי** *well of the jaw-bone* (or rock) of vision, i. e. well of the conspicuous rock, comp. Judg. 15, 19; or also 'well of the far seen region,' comp. Arab. **عَارِضَة** *jaw-bone, region*.

בְּאֵר שֶׁבַע (well of the oath, i. q. **בְּאֵר**) according to Gen. 21, 31, 26, 33) *Beer-sheba*, pr. n. of an ancient city on the southern border of Palestine, 2 Sam. 24, 7; whence the phrase, in describing the limits of Palestine: **מִן דָּן עַד-בְּאֵר שֶׁבַע** *from Dan to Beer-sheba* Judg. 20, 1; and of the kingdom of Judah: **מִגְבֵּעַ עֵד-בְּאֵר שֶׁבַע** *from Geba to Beer-sheba* 2 K. 23, 8.—Still called *Bîr es-Seba'*, with two deep wells; see Bibl. Res. in Palest. I. p. 300-3.

בְּאֵרָה (well, fountain) pr. n. m. *Bee-rah*, 1 Chr. 7, 37.

בְּאֵרָה (id.) pr. n. m. *Beerah*, 1 Chr. 5, 6.

בְּאֵרוֹת (wells) *Beeroth*, pr. n. of a city of the Gibeonites Josh. 9, 17, afterwards belonging to the tribe of Benjamin, Josh. 18, 25. 2 Sam. 4, 2. After the exile it was still in existence and inhabited, Ezra 2, 25. Neh. 7, 29. Now *el-Bîreh* on the great road north of Jerusalem; Bibl. Res. in Palest. II. p. 132.—Gentile n. **בְּאֵרֵי** 2 Sam. 4, 2. 23, 37; and contr. **בְּרֵי** 1 Chr. 11, 39. Comp. in **בְּרֵי**.

בְּאֵרוֹת בְּנֵי יַעֲקֹב, *Wells of the sons of Jaakan*, pr. n. of a station of the Israelites in the desert, Deut. 10, 6. In the parallel passage Num. 33, 31 ellipt. **בְּנֵי יַעֲקֹב**. See Bibl. Res. in Palest. II. p. 583.

בְּאֵרִי (q. d. fontanus) *Beeri*, pr. n. m. a) The father of Hosea, Hos. 1, 1. b) Gen. 26, 34.

בֹּאֵר (by Syriasm for **בְּאֵר**) i. q. **בֹּרֵר**, which is the more usual form, *a cistern*, 2 Sam. 23, 15. 16, 20, Cheth. where Keri

has **בֹּרֵר**, as also 1 Chr. 11, 17. 18, 22; comp. *Gesch. der Heb. Sprache*, p. 40, not. 46. Plur. **בְּאֵרוֹת** Jer. 2, 13.

* **בָּאֵשׁ** fut. **יִבְאֵשׁ** 1. *to have a bad smell, to stink*, Ex. 7, 18. 21. 8, 10. 16, 20. Comp. **בָּאֵשׁ**.

2. i. q. Chald. *to be bad, wicked, to be of a bad disposition*; see **בָּאֵשׁ**, **בָּאֵשׁ**, **בָּאֵשׁ** and Hiph. no. 3. Arab. **بُوس** *to be bold, audacious, pr. to be bad*; comp. Germ. *böse*.—Among Orientals the idea of bad smell is often transferred to a bad disposition; just as a good smell is put for a good and pleasant disposition; comp. **בָּשֵׁם** *to have a good smell, to be fragrant*, and Syr. **ܥܡܪܐ** *to be pleasant*;

טוֹב *to be good*, and Arab. **طَابَ** *to have a good smell*.

NIPH. *to be made to stink*; metaph. *to become loathsome, hateful*, with **בָּ** and **אֶת** of pers. 1 Sam. 13, 4. 2 Sam. 10, 6. 16, 21. Comp. Engl. 'to be in good or bad odour.'

HIPH. 1. *to cause to stink*, Ecc. 10, 1. Metaph. *to make loathsome, hateful*, with **בָּ** of pers. Gen. 34, 30. More fully Ex. 5, 21 **וְהָבֵאתֶם אֶת-רִיחֵנוּ** *ye have made our odour bad*, i. e. *ye have made us loathsome, objects of hatred*.

2. Intrans. *to stink*, pr. to make a stink; Ex. 16, 24. Ps. 38, 6. Metaph. *to be loathsome, hateful*, c. **בָּ** 1 Sam. 27, 12.

3. *to act badly, wickedly*, like Syr. **ܐܒܝܠ** Prov. 13, 5 *a righteous man hateth false words, וְהָאִישׁ הַרְחִיק רָשָׁע* *but the wicked man acteth wickedly, and causeth shame*, sc. by his falsehoods.

HITHPA. i. q. Niph. c. **עָשׂ** 1 Chr. 19, 6. Deriv. those here following.

בָּאֵשׁ Chald. *to be bad, evil*, with **עַל** *to displease*, Dan. 6, 15.

Deriv. **בָּאֵשׁ**.

בָּאֵשׁ (*bôsh*) m. *a stink, stench*, Amos 4, 10; c. suff. **בָּאֵשׁ**, **בָּאֵשׁ**, Joel 2, 20. Is. 34, 3.

בְּאֵשָׁה f. *a bad plant, weed*, Job 31, 40.

בָּאֵשִׁים only in Plur. Is. 5, 2, 4, *bad grapes, unripe and sour, labruscæ, Fr. lambrusques, i. e. wild grapes, worthless*, as Jerome and Jarchi well. **Kimchi**

ענבים רעים, Saad. Aqu. *σαυριαι*, Symm. *ἀτελη*. The same use of the word is found in the Mishna, Maaseroth I. § 2; where for אבשים is to be read באשים, as appears from the gloss of Tanchum of Jerusalem. See a full discussion in Comm. on Is. I. p. 230. II. p. 364; where it is shown that the sense of *aconitum* or *wolf's bane*, *monk's hood*, so commonly received among modern interpreters, rests upon a mere error of Celsius, Hierobot. II. p. 199.

באתר Chald. *after*, see in art. אתר.

בָּבָה f. (Kamets impure, for בָּבָה, נִבְּבָה, r. נִבְּבָה) pr. *a hollow, hole*; and hence *a gate, door*, like Arab. بَاب. In Hebrew found only in the phrase בָּבָה עֵינַן *the gate of the eye*, i. e. the pupil, which is literally the door to the interior of the eye, Zech. 2, 12 [8]. Corresponding is بَابُ عَيْنٍ, Chald. בְּבָהָא, בְּבָהָא.—Another etymology which I formerly followed, has perhaps no less probability; namely, that בָּבָה may be for בָּבָהָא i. q. ^{بَابُ} *boy, puellus*, Syr. *بابا* *παπα* *πάππας*; and then this is transferred to the pupil of the eye, like אֵינִינָן q. v.

בְּבַי pr. n. m. *Bebai*, Ezra 2, 11. 8, 11. Neh. 7, 16.—Pehlvi *bab* signifies father.

בְּבֵל *Babel*, i. e. confusion, for בְּבֵל from r. בָּל, Gen. 11, 9; comp. Syr. *بَطَل* confusion of speech, stammering; and for the dropping of the second letter comp. נִבְּבָהָא for נִבְּבָהָא Lehrg. 134, 869. Others regard it as i. q. Arab. بَاب gate i. e. court of Bel; comp. the Sublime Porte. *Babel, Babylon*, is the name of the most ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10, 10. 2 K. 17, 24. 20, 12 sq. Mic. 4, 10. al. It was situated in lat. 32° 32' on both banks of the Euphrates. Its ruins are still visible near the small city Hil-

lah, *حلة*, and have recently been explored and described with great accuracy and learning. See Hdot. I. 178, 183. Strabo 16. 1. 6. R. K. Porter's *Travels* II. p. 283 sq. C. J. Rich *Memoirs* on the Ruins of Babylon. Ritter's *Erdkunde*

Th. XI. pp. 865–925. Berl. 1844.—The name of the city is also applied to the province *Babylonia*, Ps. 87, 4. 137, 1. Is. 14, 4; whence often מֶלֶךְ בָּבֶל *the king of Babylonia*, a title ascribed also to the kings of Persia, as to Cyrus, Ezra 5, 13; and Artaxerxes, Neh. 13, 6. Comp. אֲשֹׁר.

בְּבִלְיָא Chald. plur. emphat. *Babylonians*, Ezra 4, 9.

בֶּג a Persian word signifying *food*, Pers. *باج*, in Arab. *باج*, comp. *φάγειν*, and the Phryg. *βέσος* bread Hdot. 2. 2. Found in the compound פֶּתֶבֶג q. v. and also in Ez. 25, 7 Cheth. נְחִיתִיךָ לֶבֶג לְגוֹיִם *I will give thee for food to the nations*. Here the Keri has לֶבֶג *for a spoil*, which also the ancient versions express; and this is likewise supported by the similar passages in Jer. 15, 13. 17, 3, and espec. Ez. 26, 5. 34, 28. The reading לֶבֶג is therefore prob. a mere error of transcription, like הָה for הָה in Ez. 47, 13.

* בְּבִגֵּר fut. *יְבִגֵּר*, once *יְבִגֵּר* Mal. 2, 10; pr. *to cover*, whence בְּבִגֵּר a covering, garment.—Hence

1. *to act covertly, deceitfully; to deal falsely, faithlessly, treacherously*. Verbs of covering, concealing, are often thus transferred to deceit and treachery; comp. *لبس* to cover, to clothe, to dissemble; Samar. *בג* to defraud, c. *ב* Ex. 21, 8; *قبع* to cover, to hide oneself, whence *קִבֵּעַ*; also to defraud; comp. *ختل*, *دجل*, and *בגל*.—Constr. absol. 1 Sam. 14, 33. Job 6, 15; oftener with *ב* of pers. (comp. *ב* B. 4,) q. d. *to treacherously desert* any one Judg. 9, 23. Lam. 1, 2; espec. towards a friend Lam. I. c. a spouse Ex. 21, 8; God Hos. 5, 7. 6, 7. Rarely with *מִן* Jer. 3, 20; acc. Ps. 73, 15 *בְּנִיךָ בְּנִיךָ* *lo, I should deal falsely with the generation of thy children*. Part. *בִּגְרִים*, plur. *בְּגִירִים*, *treacherous dealers* sc. towards God, the *ungodly, wicked*, Sept. *παράνομοι*, transgressors, Prov. 2, 22. 11, 3. 6. 13, 2. 15. Ps. 25, 3. 59, 6. Jer. 9, 1. Part. plur. fem. *בְּגִירָה* *treacheries* Zeph. 3, 4.

2. *to oppress, to pillage, to spoil*, i. q. *הבִּיגֵר בִּיגֵר* *he spoils and the spoiler spoileth* and the

waster wasteth. 24, 16 **בְּגָדִים בְּגָדוֹ וּבְגָדוֹ** *the spoilers spoil, yea, the spoilers spoil the spoiling.* 33, 1.—With the idea of *impudence, shamelessness*, Hab. 2, 5.

Deriv. the three following.

בְּגָד in pause **בִּגְר**, c. suff. **בְּגָדִי, בְּגָדְךָ**, as if from **בִּגְר**, the **ד** without Dag. lene, contrary to the rule, Lehg. p. 94; Plur. **בְּגָדִים, בְּגָדֶיךָ**, once **בְּגָדוֹתֶיךָ** Ps. 45, 9; m. once fem. Lev. 6, 20.

1. *a covering, cloth*, in which any thing is wrapped, Num. 4, 6–13; also for a bed, *a coverlet*, 1 Sam. 19, 13. 1 K. 1, 1.

2. *a garment, robe*, usually the outer garment of the Oriental, Gen. 39, 12, 13. 15. 41, 42; espec. costly, 1 K. 22, 10. 2 Chr. 18, 9. **בְּגָדוֹ מְלֵא** *his lap-full* 2 K. 4, 39. Sept. *ἡμῶν, στολή*.

3. *faithlessness, treachery*, Jer. 12, 1.

4. *a spoiling, rapine*, Is. 24, 16.

בְּגָדוֹת see in **בִּגְר** no. 1, fin.

בְּגָדִי adj. (Kamets impure, Lehg. § 120. 3) f. **בְּגָדִיךָ**, *faithless, treacherous*, Jer. 3, 7. 10. R. **בְּגָדִי**.

בִּגְרַי *Bigvai*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. 14. 8, 14. Neh. 7, 19.—Perh. Chald. **בִּגְרַי** husbandman, Syr. **بَغْد** garden, which passed over also into the Persian **باغ** *bāgh*, garden. Or i. q. Pers. *Buyāōs* Hdot. 3. 128; according to Bohlen, Sanscr. *bhagī, bhagasan*, happy.

בְּגָתָא (perh. garden, gardener, see **בְּגָתִי**) *Bigtha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. For another etymology see **אֲבִנְתָּא**.

בִּגְתָּן (id.) *Bigthan*, id. Esth. 2, 21; also **בְּגָתָנָא** Esth. 6, 2. Comp. Pers. and Sanscr. *bhagadāna* 'gift of fortune'; Bohlen.

I. **בָּד** m. pr. *separation, thing separated*, from. r. **בָּדִי** I.—Hence

1. *a part*, Ex. 30, 34 **בָּד בְּבָד** *part for part*, i. e. like parts, equal portions. Plur. **בְּדִים** spec. *parts of the body, the members, limbs*, Job 18, 13. 41, 4; of a tree, *the branches* (comp. Gr. *κῶλα*) Ez. 17, 6. 19, 14; hence *staves, bars, poles* for bearing any thing, Ex. 25, 13 sq. Num.

4, 6 sq. Metaph. *bars of a city*, its princes, chiefs, Hos. 11, 6.—Sing. with prefix, **לְבָד** a) Adv. *apart, separately, by oneself*. Ex. 26, 9 *five curtains by themselves* (**לְבָד**), *six curtains by themselves* (**לְבָד**). 36, 16. In this sense a suffix is often added: Gen. 21, 28 *and Abraham set seven ewe-lambs לְבָדָהּ by themselves*. 30, 40. 32, 17. 43, 32. al. b) Oftener **לְבָד** c. suff. is i. q. *alone; solus, a, um*; Gen. 2, 18 **לֹא טוֹב הָיִיתָ הָיִיתָ לְבָד** *it is not good for man to be alone*, pr. man's being in his separation. **אֲנִי לְבָדִי** *I alone* Num. 11, 14; **אֲתָה לְבָדָהּ** Ex. 18, 14; **וַיֵּשֶׁב לְבָדוֹ** Gen. 32, 25; **הַכְּהֵנִים לְבָדָם** Gen. 44, 20. Also after oblique cases, as Dat. **לָהּ לְבָדָהּ** *towards thee alone* Ps. 51, 6; Genit. Ps. 71, 16 **צְדִקְתָּהּ לְבָדָהּ** lit. *the righteousness of thee, of thee alone*, i. e. *thy righteousness, thine only*. c) Adv. of restriction, limitation, *only*, in the later Hebraism, Ecc. 7, 29. Is. 26, 13. d) With **מִן** it passes over into a Prep. *apart from, besides*; Ex. 12, 37 *besides children*. Num. 29, 39. Josh. 17, 5; with **עַל** Ezra 1, 6. The same is **מִלְּבָד** Gen. 26, 1. Num. 17, 14; c. suff. **מִלְּבָדוֹ** *besides him* Deut. 4, 35; **מִלְּבָד אֵשֶׁר** *besides that which* Num. 6, 21.

2. Spec. *a thread, collect. thread, yarn*, espec. of linen, comp. **אַטָּן**; hence *linen*, i. e. fine white linen, Ex. 28, 42. 39, 28. Lev. 6, 3. Plur. **בְּדִים** *linen garments* Ez. 9, 2 sq. Dan. 10, 5.—Arab. **بَدَن** byssus.

II. **בָּד** m. plur. **בְּדִים**, from r. **בָּדִי** II.

1. *empty talk, lies, vain boasting*, Job 11, 3. Is. 16, 6. Jer. 48, 30.

2. i. q. **אֲנָשֵׁי בְדִים**, *liars, boasters*, spoken of conjurers and false prophets, Is. 44, 25. Jer. 50, 36.

* **בָּדָא** 1. *to form, to fashion*, spoken of a potter; and this sense is preserved in the Zabian **بَدَا**.

2. *to devise, to invent, to feign*, with **מִלְּבָד** 1 K. 12, 33 where Sept. well. *ἐν λῶσταιο*. Neh. 6, 8. Part. c. suff. **בְּדָא** by Syriasm for **בְּדָא** Neh. 1. c.—Arab. **بَدَا** to begin; IV, to produce something new, to devise and do first; comp. **دَع** I, IV, to feign.

* I. **בָּדַד** 1. pr. to *disjoin, to divide, to separate*, like Arab. **بَدَّ**.—The notion of cutting or tearing apart, and hence of dividing, lies in the primary syllable **בד**, as likewise with various modifications in the kindred and harder syllables **בח**, **בז**, **פז**; comp. **בָּדַל**, **בָּדַק**, **בָּחַח**, **בָּחַל**, **בָּחַח**, **פָּחַח**, **פָּחַח**, **פָּחַח**, **פָּחַח**, **פָּחַח**. Kindred also are the syllables **בז**, **בין**, **פץ**; for which see under **בָּצַע**, **בָּצַע**.

2. to *separate oneself, to be alone, solitary*. Part. **בִּדְדָּר** *alone, solitary*, Ps. 102, 8. Hos. 8, 9. Is. 14, 31.

Deriv. **בַּד** I, and **בָּדַד**

* II. **בָּדַד** i. q. **בָּטַט** q. v. **βαττολογεῖν**, *blaterare, to babble*, i. e. to *talk idly*. Talmud. **בָּטַט**, **בָּטַט**.—Hence **בַּד** II.

בָּדַד m. *separation*, i. q. **בַּד** I. Hence in Acc. as adv. *separately*, i. e. *solitary, alone*, Lev. 13, 46. Is. 27, 10 **עִיר בְּצִיְדָהּ** *the strong city* is left *solitary*, i. e. *desolate*. Deut. 32, 12 **יְהוָה בָּדַד יְהוָה** *Jehovah alone did lead him*.—Also **לְבָדָד** pr. *in separation*, i. q. *solitary, alone*, Num. 23, 9. Ps. 4, 9. Mic. 7, 14.

בָּדַד (separation, part.) *Bedad*, pr. n. m. Gen. 36, 35.

בָּדַד see **בַּד**

בָּדִיָּה (prob. i. q. **עֲבָדָהּ** servant of Jehovah, see **בָּדֵן**) *Bedeiah*, pr. n. m. Ezra. 10, 35.

בָּדִיל m. (r. **בָּדַל**) *stannum* of the ancients, i. e.

1. *alloy of lead, tin, or other inferior metals, combined with silver in the ore and separated from it by smelting, dross*; Pliny *plumbum nigrum*, H. N. 34, 16.—Is. 1, 25 **אֶסְרֶה כָּל-בָּדִילֶיךָ** *I will remove all thy alloy*, i. e. all thy impure and spurious parts. Comp. **סִיג** b.

2. *tin, plumbum album*, Num. 31, 22. Ez. 22, 18. 20. 27, 12.

* **בָּדַל** in Kal not used, kindr. **בָּחַל**, **בָּתַל**, to *separate*.

HIPH. 1. to *separate, to divide*, Lev. 1, 17; e. g. two places by a curtain or wall, Ex. 26, 33. Ez. 42, 20; or things mixed together, Gen. 1, 4. Part. **מְבַדֵּל** *dividing, a divider*, Gen. 1, 6.—For the construction see no. 2.

2. Trop. of the mind, to *discern between different things, to distinguish*. Lev. 10, 9. 10 *ye shall drink neither wine nor strong drink... that ye may discern between what is holy and unholy*. 11, 47. 20, 25.—In both these significations (no. 1, 2) constr. c. **בֵּין-וּבֵין** Gen. 1, 4, 7. Ex. 26, 33; **לְבֵין**—**בֵּין** Is. 59, 2; **לְ**—**בֵּין** Gen. 1, 6.

3. to *separate from others, to select, to choose out*, in a good sense; with **מִן** Num. 8, 14. 16, 9. Lev. 20, 24. 26; also with **לְ** of that to or for which one is destined, 1 K. 8, 53. Without **מִן** Deut. 4, 41. 10, 8. 1 Chr. 25, 1; absol. Deut. 19, 7. Ez. 39, 14.

4. to *separate out, to shut out*, e. g. a mixed multitude from a people, with **מִן** Neh. 13, 3, **מִצֵּל** Is. 56, 3. With **לְרָעָה** Deut. 29, 20.

NIPH. 1. Pass. of Hiph. no. 3, to *be separated, to separate oneself*, with **מִן** Ezra 6, 21. 9, 1. 10, 11. Also to *be selected, chosen out*, Ezra 10, 16; with **לְ** to or for any thing, 1 Chr. 23, 13.

2. Pass. of Hiph. no. 4, to *be separated, shut out*, Ezra 10, 8.

3. Pr. to *separate oneself from a place*, i. e. to *go away, to depart*, with **מִן** of place, Num. 16, 21; with **אֶל** of pers. to whom one departs, 1 Chr. 12, 8.

Deriv. **בָּדִיל**, **מְבַדֵּל**, perhaps **בָּדִלָה**, also

בָּדֵל m. a *part, piece*, e. g. of an ear, **אָזֶן**, Am. 3, 12.

בָּדִילָה a costly article of merchandise, mentioned along with gold and precious stones Gen. 2, 12, and described as resembling the Arabian manna Num. 11, 7; which latter consisted of white grains and scales, and is elsewhere compared to hoar-frost, see Ex. 16, 14. Num. 1, c. though according to Burckhardt, the colour of the present manna is a dirty yellow; Travels in Syria, etc. p. 599 sq. Most of the ancient interpreters, e. g. Aqu. Symm. Theodot. Vulg. Josephus (Ant. 3. 1. 6), understand **βδέλλιον** *bdellium*, a whitish gum or resin which distils from a tree growing in Arabia, India, and Babylonia; pellucid, approaching to the colour of frankincense, and with grains like frankincense, but larger; Plin. H. N. 12. 9 or 19. With this accord

the various names *μύδελλον, βδολχόν* (which latter rests on conjecture, see Diosc. 1. 71 or 80), *βδέλλα, βδέλλιον*.—On the other hand, *bdellium* is not of so costly a nature as to be properly ranked among gold and gems; or as that the region of Havilah should become celebrated for producing it. Hence, the opinion of the Rabbins is not to be condemned, which also Bochart has learnedly supported (Hieroz. II. 674–683), viz. that *בְּדִלָה* signifies a *pearl*, collect. *pearls*, which are found in great numbers on the shores of the Persian Gulf and of India, and which may not unaptly be compared with the grains of manna. Bochart also gives the etymology, as being quadril. *בְּדִלָה* from *ר. בָּדַל*, i. q. something *selected, precious*, and hence a *pearl*; comp. Arab. *قَرِيدٌ* a pearl, from *ر. فَرَد* i. q. *בָּדַל*.

בְּדָן *Bedan*, pr. n. a) A judge of Israel, 1 Sam. 12, 11; not found written with these letters in the book of Judges. Sept. and Syr. read *בְּדָן*; the Targ. explains it by *בְּנֵי דָן* a Danite; see *בָּן* for *ב* p. 109. But *בְּדָן* is doubtless i. q. *בְּדָדָן* Judg. 12, 13, 15; the *ע* being dropped, as was often the case among the Phenicians in the word *עבר*; e. g. *בְּדָשְׁמֶן* for *עבר בְּדָשְׁמֶן* *Bodostor* for *עבר אֲשֶׁר*. See Monumm. Phœnic. pp. 174, 175. b) 1 Chr. 7, 17.

* *בִּבֶּק* 1. *to sunder, to make a breach*; whence *בִּבְקָה*. Comp. under *ר. בָּרַר* I.

2. Denom. from *בָּדַק*, *to repair breaches*, and genr. *to repair, to rebuild*, 2 Chr. 34, 10. Syr. *صَبَفَ* and *صَبَفَ* id.

בִּדְקָה m. c. suff. *בִּדְקָה*, a *breach, gap, chink*, in a building 2 K. 12, 6. 7. 8. 9; in a ship Ez. 27, 9. 27.

בִּדְקָר *Bidkar*, pr. n. of one of Jehu's captains, 2 K. 9. 25.—The form is contr. for *בִּנְדֵּקֶר* son of stabbing, i. e. stabber; see *ב* p. 109.

* *בִּבְרָר* Chald. Pa. *בִּבְרָר*, *to scatter* Dan. 4, 11; i. q. Heb. *בָּזַר*, *בָּזַר*.

* *בִּבְהָה* obsol. root, prob. *to be clean, pure*; hence in Arabic trop. of *neatness*,

elegance, whence *بَهَا* to be neat, bright, beautiful; but also of *emptiness*, whence *بَهِي* to be empty, waste, of a house.—

Hence

בָּהָה m. (for *בָּהִי*, a Segolate form) *emptiness, voidness*, concr. *empty, void*; found thrice in paronomasia with *הָהוּ* Gen. 1, 2. Jer. 4, 23. Is. 34, 11.

* *בִּבְהַט* obsol. root, either i. q. Arab. *بَهَت* to lie, to feign; or i. q. Aram. *בִּבְהַט*, Heb. *בִּישׁ*, pr. to be white, shining; Redslob.—Hence

בִּבְהַט Esth. 1, 6, a species of *marble* used for pavements; Sept. Vulg. *σμαργαδίνης, smaragdites*. Arab. *بَهَّتْ*, according to the Camoos p. 176, is a species of stone, either perh. *white marble*, or *imitation marble*; so called as *feigning* the appearance of marble; comp. *ר. בִּבְהַט*.

בִּבְהִילָה Chald. f. *haste*, Ezra 4, 23. R. *בִּבְהִל*.

בִּבְהִיר adj. *bright, shining*, of the sun Job 37, 21. R. *בִּבְהִר*.

* *בִּבְהִל* or *בִּבְהִל* in Kal not used, *to tremble, to be in trepidation*; comp. by transp. *בָּלָה*, and Ethiop. *ሀሀረ* to inspire terror, *ל* and *ר* being interchanged.

NIPH. 1. *to tremble, to shake*, e. g. of the bones Ps. 6, 3; the hands Ez. 7, 27; trop. of the soul, Ps. 6, 4.—Hence

2. *to be in trepidation, to be amazed, confounded, to be struck with terror, consternation*; Ex. 15, 15. 1 Sam. 28, 21. 2 Sam. 4, 1. Ps. 48, 6. Ez. 26, 18; with *מִפְּנֵי* Gen. 45, 3. Job 23, 15. Ecc. 8, 3. Including also the idea of despondency, Job 4, 5. Is. 21, 3.

3. *to flee in trepidation*, in consternation, Judg. 20, 41. Hence genr. *to hasten to or after any thing*, c. *ל* Prov. 28, 22 *בִּנְהִל לְהֹן אִישׁ רֵעֵהוּ* the man of evil eye hasteth after riches, i. e. anxiously seeks to be rich. Ecc. 8, 3 *אַל תִּבְהִל מִפְּנֵי הַלֵּךְ* be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.

4. *to perish suddenly*, as with fright, *to be destroyed*; Ps. 104, 29 *תִּבְהִל תִּבְהִל* thy face, *תִּבְהִל* they perish at once, sc. thy creatures. So Ps. 90, 7, as required

by the parallelism. Comp. **בְּהִלָּה**. Part. fem. **בְּהִלָּה** subst. *sudden destruction* Zeph. 1, 18; comp. **נִתְרָצָה**.

PIEL 1. *to cause to tremble, to terrify, to confound*, to strike with terror and consternation, Ps. 2, 5. 83, 16. Dan. 11, 44. Jo⁵ 22, 10. Hence *to cause to despond*, Ezra 4, 4 Keri.

2. *to hasten, to quicken*, Esth. 2, 9. Hence with inf. c. **לֵךְ**, i. q. **מְהֵר**, *to hasten to do any thing*, i. e. *to do it hastily, rashly*, Ecc. 5, 1. 7, 9.

PUAL *to be hastened, quickened*. Prov. 20, 21 Keri. **נִחֲלָה מְבִהֵלָה** *a possession hastily gotten*, i. e. *acquired with anxious haste*. Hence part. **מְבִהֵל** *hastened, quickened*, Esth. 8, 14.

HIPH. 1. i. q. Pi. no. 1. Job 23, 16.

2. i. q. Pi. no. 2. Esth. 6, 14.

3. Caus. of Kal no. 3, *to drive out in haste, to thrust out*, 2 Chr. 26, 20.

בְּהֵל Chald. in Pe. not used.

ITHPE. Inf. **הִתְבְּהֵלָה** subst. *haste, speed*, with pref. **בְּ** adv. *in haste, quickly*, Dan. 2, 25. 3, 24. 6, 20.

PA. *to terrify, to put in trepidation*, Dan. 4, 2. 16. 7, 15.—ITHPA. pass. Dan. 5, 9.

Deriv. **בְּהִילָה**.

בְּהִלָּה f. (r. **בָּהַל**) *terror*, Lev. 26, 16. Plur. Jer. 15, 8. With the art. *terror*, καὶ ἐξοχῆ, i. e. *sudden destruction*, Is. 65, 23. Ps. 78, 33.

* **בָּהֵם** a root not in use, pr. *to shut, to close*, spec. *the mouth, hence to be mute, dumb*. Arab. **بهم** IV *to shut*, X *to be mute, dumb*. The like signification is found in many roots ending with the letter **ם**, and denoting sounds produced with the mouth shut; as **דָּהֵם**, **בָּלֵם**, **דָּמָם**, **דָּהֵם**, **שָׁמָם**, comp. Lat. *hem*, Gr. *μύω*. Other roots ending with the same letter designate murmuring, whispering, humming sounds, which likewise are produced with the mouth closed; as **נָהֵם**, **נָאֵם**, **הָמָה**, Arab. **همهم**, βροῦω, fremo, βροῦώουαι, **ברם**, Germ. *brummen*, Engl. *to hum*.

בְּהֵמָה f. constr. **בְּהֵמָה**, c. suff. **בְּהֵמָהוּ**, **בְּהֵמָהוּ** (as if from **בְּהֵמָה**); Plur. **בְּהֵמוֹת**, constr. **בְּהֵמוֹת**; *a beast*, pr. *a dumb beast*, from r. **בָּהֵם**; spoken usually of

the larger land quadrupeds, opp. to birds and reptiles; but see in Plur. no.

2. Arab. **بهيمة**. Gen. 6, 7. 20. 7, 2.

8. 23. 8, 20. Ex. 9, 25. Lev. 11, 2. Prov. 30, 30 **לִישׁ גְּבוּרָה בְּבֵהֵמָה** *the lion, a mighty one among the beasts*.—Spec.

1. Collect. *domestic beasts, cattle*, Lat. *pecus*; opp. **חַיַּת הָאָרֶץ** Gen. 1, 24, **חַיַּת הָאָרֶץ** 2, 20. 3, 14, **חַיַּת הָאָרֶץ** 7, 14. 21. Lev. 25, 7, i. e. *beasts of the field, wild beasts*. The word **בְּהֵמָה** includes both **צֹאן** and **בָּקָר**, Gen. 47, 18. Lev. 1, 2.—Elsewhere

2. *beasts of burden*, as asses, camels, opp. **מִקְנֵה**, Gen. 34, 23. 36, 6. Num. 32, 26. 2 K. 3, 17. Comp. Is. 30, 6. 46, 1.

3. Poet. also for *beasts of the field, wild beasts*; so in plur. **בְּהֵמוֹת** Deut. 32, 24. Hab. 2, 17; espec. with **הָאָרֶץ** Deut. 28, 26. Is. 18, 6, **הַשָּׂדֶה**, **שָׂדֵי** 1 Sam. 17, 44. Joel 1, 20, **רִצְרִי** Mic. 5, 7.

PLUR. **בְּהֵמוֹת** 1. *beasts, quadrupeds*, see above.

2. Plur. majest. joined with sing. masc. *Behemoth*, i. e. *the great beast, huge quadruped*, by which name is designated the *hippopotamus*, Job 40, 15. So Bochart, Hieroz. II. p. 754 sq. Ludolf, Hist. Æthiop. I. 11. Others wrongly understand *the elephant*; as Drusius, Grotius, Schultens, J. D. Michælis ad h. l. Schoder in Hieroz. Spec. I. p. 2 sq.—Probably under the form **בְּהֵמוֹת** there lies concealed some Egyptian name for the hippopotamus, so modified as to put on the appearance of a Semitic word; see in **אֲבִרָה**. Thus Π-εγε-αωσιτ P-ehe-mout would signify *the water-ox*; by which epithet (*bomarino*) the Italians also designate the hippopotamus; see Jablonsky Opusc. ed. te Water, I. 52. It is true that this word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74.) that it is formed contrary to the laws of language, is not valid. It is said indeed that *ehe* (ox) is of the fem. gender, and that the word for water is *mou*, not *mout*. But *ehe* is of the comm. gender and is frequently used as masculine, see Peyron p. 46; and the *t* in *mout* may be an article postpositive, see Lepsius Lettre à Rosellini p. 63.

* **בֹּהַן** obsol. root, prob. i. q. **בָּהַם**, **בְּהֵם** Conj. IV, *to shut up, to cover*.—Hence the two following:

בֹּהֵן m. *the thumb* when followed by **יָד**, so called as skutting and covering the hand; also *the great toe* when followed by **רֶגֶל**; so Ex. 29, 20. Lev. 8, 23 sq. 14, 14. 17. 25. 28. Plur. constr. **בְּהֵנוֹת** Judg. 1, 6. 7, from a lost sing. **בְּהֵנָה** Arab. **أَبْهَام**, and in vulgar Arab. **بُهْم** id.

בֹּהֵן (thumb) *Bohan*, pr. n. of a son of Reuben; from whom also comes the name **אֶבְנֵי-בֹהֵן** *Stone of Bohan*, a place on the confines of Judah and Benjamin. Josh. 15, 6. 18, 17.

* **בֹּהֵן** obsol. root; Syr. **أَحْمَى** *to be white*, spec. with leprosy; Chald. **בְּהֵן** *to be bright, shining*; **בְּהֵן** bright, shining. Comp. **בְּהֵר**.—Hence

בֹּהֵן m. *vitiligo alba, white scurf, morpew*, an efflorescence on the skin, not uncommon in the East, consisting of spots of a palish white, **בְּהֵרוֹת בֹּהֵן**, resembling the leprosy, but harmless, and neither contagious nor hereditary. Lev. 13, 39. Arab. **بَهَق** ap. Avic. See more in Thes. p. 183.

* **בֹּהֵר** obsol. root, Arab. **بَهَر** *to shine, to be bright*, trop. *to be conspicuous*. Ethiop. **በርህ** *to be light, bright*, **በርህ** light, **በርሂ** a light, luminary. The primary idea lies in being tremulous, glittering, glancing; comp. **בְּהֵל**.—Hence **בְּהֵר** and

בְּהֵרֹת f. plur. **בְּהֵרוֹת**, *a brightness*, i. e. *a spot* in the skin, for the most part white. When such a spot is lower than the rest of the skin, and has in it white hairs, it is a symptom of the oriental leprosy, Lev. 13, 2-4. 18-23. 24-28. Otherwise it is harmless, whether it be a scar, or arise from a burning, or from the morpew, **בֹּהֵן**, ib. v. 38. 39.—Jahn wrongly supposes the word **בְּהֵרֹת** to be the name of a particular disease, the *λευκη* of Hippocrates; Archæol. I. § 215. Different is **בֹּהֵן** *bohak* q. v. the name of a particular disease consisting of whitish spots.

* **בֹּהַן** præt. **בָּהַן**, once **בְּהֵן** Milél for **בְּהֵן** 1 Sam. 25, 8; imp. **בֹּהַן**, **בָּהַן**, twice **בְּהֵן** Milél 1 Sam. 20, 21. 1 K. 13, 7; inf. **בֹּהַן**, once **בָּהַן** Milra 1 K. 14, 12; fut. **יְבֹהַן**, once **יְבֹהַן** 1 K. 12, 12 Cheth. with He parag. and suff. sometimes irreg. **תְּבֹהַחְךָ** Deut. 33, 16, **תְּבֹהַחְךָ** Job 22, 21, **תְּבֹהַחְךָ**, **תְּבֹהַחְךָ** 1 Sam. 25, 34; see Index at the end of the volume.

1. *to go or come in, to enter*; Ethiop. **በቀል** id. Arab. **بَاء** *to return*. Kin-

dred is **بَاة** coëundi sensu. Corresponding are Sanscr. *va* *to go*, Gr. *βαίω*, whence *βαίω*, *vado*, see signif. no. 3, which although less frequent is perhaps the primary one. Opp. **יָצָא** Josh. 6, 1. 1 K. 15, 17.—The place *into* which one goes, as a house, city, country, ship, is put with **בָּ** Gen. 19, 8. Deut. 23, 25. 26; **אֶל** Gen. 6, 18. 7, 1. 19, 3; **לְ** Esth. 6, 4; with He local Gen. 12, 11. 14; and poet. c. acc. Ps. 100, 4. Lam. 1, 10, comp. Lat. ‘ingredi urbem;’ whence Gen. 23, 10. 18 **בְּאֵר שָׂרַי עִירָו** *those entering the gates of his city*. Prov. 2, 19.—The person to whom one enters, is put with **אֶל** Gen. 6, 20. 7, 13; with **בָּ**, *to enter into* e. g. one’s body, Ez. 2, 2 **בִּי רוּחַ** *the spirit entered into me* (comp. μένος ἔσθλας ἐσέχεται Il. 17. 157). 2 K. 18, 21.—Spec. a) **בֹּהַן אֶל-אִשָּׁה** *to go in unto a woman*, an euphemism for sexual intercourse, Gen. 6, 4. 16, 2. 30, 3; rarely

with **עַל** Gen. 19, 31. Arab. **بَاة** and **بَاة** id. b) *to go or come into the house of a husband*, spoken of a bride. Josh. 15, 18. Judg. 1, 14; with **אֶל** Dan. 11, 6. Comp. Hiph. no. 1. c) **בֹּהַן בְּמִשְׁפַּח עַם** *to enter into judgment with any one*, i. e. *to bring before a tribunal, to arraign*, Is. 3, 14. Job 22, 4. Ps. 143, 2. d) **יָצָא וְבֹהַן** *to go out and come in, to go out and in*, spoken of one’s daily walk and life, 1 Sam. 29, 6. Deut. 28, 6. Ps. 121, 8. Different is *to go out and come in before the people*, i. e. *to lead out a people to war*, spoken of a military leader, commander, Num. 27, 17. 1 Sam. 18, 16. 2 Chr. 1, 10; also without **יָצָא וְבֹהַן** Josh. 14, 11. 1 K. 3, 7; comp. Deut. 31, 2 of Moses. Comp. Hiph. e) **בֹּהַן בְּ** *to enter in with any one*, i. e. *to have intercourse with*, Josh. 23, 7. 12. Hence **בְּאִלָּה**, et c.

acc. **אַלָּה**, *to enter into an oath*, see **אַלָּה**; **בְּרִיתָהּ** *into a covenant*, see **בְּרִיתָהּ**; **בְּסוֹד** *to enter into the secret counsels* of any one, to become his confederate, Gen. 49, 6. With **אַל**, Gen. 15, 15 **בּוֹא אֶל-אֲבוֹתָיו** *to go unto one's fathers*, i. q. to be gathered to one's fathers, to enter into Sheol; see **אֶסְכָּה** Niph. f) *to enter upon* an office, duty, 1 Chr. 27, 1. Opp. **רָצָא** 2 K. 11, 9. g) *to enter* sc. into his chamber Ps. 19, 6, spoken of the sun, i. q. *to go down, to set*, Sept. **δύω**. Gen. 15, 12. 17. 28, 11. al. Opp. **רָצָא**. h) *to come in*, spoken of the annual produce of the earth, *to be brought in, to be gathered*, Lev. 25, 22; hence of profits, revenues, *to come in, to be rendered*, 1 K. 10, 14. 2 Chr. 9, 13. Comp. **הַבּוֹאָה**. Opp. **רָצָא** *to go out, to be expended*.

2. *to come*, very often in O. T. Opp. **הָלַךְ**, Gen. 16, 8. 1 Sam. 20, 21. 22. Ecc. 5, 15. With **אַל** of pers. or place Gen. 37, 23; **עַל** Ex. 18, 23; **עַד** 2 Sam. 16, 5; **לְ** 1 Sam. 9, 12. Is 49, 18; also acc. and hence Lam. 1, 4 **בָּאֵי מוֹעֵד** *those coming to the festival*. Often of inanimate things, Gen. 43, 23. Job 37, 9. 38, 11; espec. of time, Jer. 7, 32. Ecc. 2, 16; whence **הַבָּאִים** *the coming days*, adv. in the time to come, Is. 27, 6; comp. **אָתָּה**. Spec. a) *to come with* any thing, i. e. to bring it, to offer, see **בָּ** B. 2. 1 K. 13, 1. Ps. 66, 13. Ecc. 5, 2 **כִּי בָא הַחַלּוֹם בְּרֵב** *for a dream brings much ado*, i. e. many and empty matters. Ps. 71, 16 **אֲבֹא בַּגְּבוּרָה אֲדַבֵּר** *I will come with the mighty deeds of the Lord*, i. e. I will recount and celebrate them; parall. **אֲזַכֵּיר**.

Comp. Pers. **آوردن** *to bear and to narrate*; also Lat. *ferunt*. b) **עַד לְבָא** lit. even unto the coming, *until one come*, Judg. 3, 3. and ellipt. **לְבָא** Num. 13, 21. 34, 8, for *even unto, usque ad*, in geographical descriptions. The same is **עַד-בֹּאָה** *until thou comest* Gen. 19, 22; **בֹּאָה**, **בָּאָה**, id. Gen. 10, 19. 30, 13. 10. c) With **עַד**, *to come to* a place or person Ex. 22, 8; and metaph. *to reach or attain unto* any one, *be equal to*, 2 Sam. 23, 19; **אֵל** 2 Sam.

23, 23. Arab. **بَاءَ** *to be equal, like*; comp. Germ. *gleichkommen*. d) *to come upon* any one, *to fall upon* unexpectedly; e.g. of an enemy, *to attack*, Gen. 34, 27.

1 Sam. 12, 12. Job 15, 21; of calamity Job 20, 22. In prose for the most part constr. c. **עַל** Gen. 1 Sam. 11. cc. **אֵל** Gen. 32, 8; in poetry with acc. and **לְ** Job 3, 25. Is. 47, 9. Rarely spoken of good, something desired, c. **עַל** Josh. 23, 15; acc. Job 22, 21. Ps. 119, 41. 77. Arab.

أَتَا c. acc. *to come upon* any one, *to fall upon*. e) i. q. *to come to pass, to be fulfilled, accomplished*, e. g. of desire, Prov. 13, 12; espec. of prophecies 1 Sam. 9, 6. Deut. 13, 2. 18, 22. Judg. 13, 12; of a sign given by a prophet, 1 Sam. 10, 7. Opp. **נָפַל**, **שָׁוָה**. f) **בּוֹא בְשֵׁמוֹת** *to come with their names*, i. e. *to be enumerated by name*, 1 Chr. 4, 38.

3. Rarely simpl. *to go*, i. q. **הָלַךְ**, the place whither being usually expressed. Gen. 37, 30 **אָנֹכִי אֲנִי בָּא** *whither shall I go?* whither turn myself. Gen. 45, 17. Jon. 1, 3 **בָּאָה הַרְשִׁישִׁי** *going to Tarshish*. Is. 7, 24. 22, 15. Num. 32, 6. Job 2, 11. With dat. pleon. **לְךָ** 1 Sam. 22, 5.—Metaph. *to walk, to live*, i. q. **הָלַךְ**, **הִתְהַלֵּךְ**; so with **אֶחָד** and **עִם** *with* any one, i. e. *to have intercourse with, to associate with*, Ps. 26, 4. Prov. 22, 24.

Hiph. **הִבִּיאַתְּ**, 2 pers. **הִבְאֵתָהּ**, c. suff. **הִבְאֵתָהּ** Ps. 66, 11, **הִבְאֵתָהּ** Ez. 23, 22; more freq. **הִבְיֵאתִי**, **הִבְיֵאתִיךָ**, plur. **הִבְיֵאתִים** Lev. 23, 10, and **הִבְיֵאתֶם** 1 Sam. 16, 17; inf. **הִבִּיאַתְּ**, once **הִבִּיאַתְּ** Ruth 3, 15, with pref. **לְהִבִּיאַתְּ**, twice **לְהִבִּיאַתְּ** 2 Chr. 31, 10. Jer. 39, 7; fut. **יִבְיֵא**, **יִבְיֵא**, with **א** dropped **אֲבִי** 1 K. 21, 29; causat. of Kal in most of its significations.

1. *to cause to come in*, i. e. *to lead or bring in*, e. g. into a house Gen. 43, 17; a ship Gen. 6, 19; a land Ex. 6, 8. Spec. a) *to bring home* a wife Judg. 12, 9, see in Kal no. 1. b) **הִבִּיאַתְּ בְּמִשְׁפָּט** *to bring into judgment*, i. e. before a tribunal, Job 14, 3. Ecc. 11, 9, see in Kal no. 1. c) **הִבִּיאַתְּ מִלְחָמָה** *to lead out and in* a people i. e. *to and from* war, spoken of a king or other military leader, Num. 27, 17. 1 Chr. 11, 2; see in Kal no. 1. d) Also *to cause* the sun *to go down, to set*, Am. 8, 9; see Kal no. 1. g) Spoken of inanimate things, e. g. *to bring in* fruits, produce, i. q. *to bring home, to gather*, 2 Sam. 9, 10; *to bring or bear in*, Sept. **εἰσφέρειν**, Gen. 27, 10. Lev. 4, 5.

16. *to put in*, to insert, e. g. the hand into the bosom Ex. 4, 6; staves or poles into rings Ex. 25, 14, 26, 11.

2. *to bring to* any one, *to lead up*, pr. of persons or animals; with **אָל** or **לְ** to any one, Gen. 2, 19, 22, 43, 9, 44, 32; *to let come*, i. e. *to call for*, *to admit*, Esth. 5, 10, 12. Also of things inanimate: a) *to bring to* any one, Gen. 27, 10, 30, 14, 31, 39, 33, 11, 2 Chr. 9, 10, Gen. 37, 2 וַיָּבֵא אֶת־הַבָּתָּם רָעָה אֶל־אֲבִיהֶם *he brought to their father an evil report concerning them.* b) i. q. *to offer*, e. g. a present 1 Sam. 9, 7, 25, 27; a sacrifice Gen. 4, 4. c) With **עַל** *to bring upon* one any evil, destruction, e. g. the deluge Gen. 6, 17; calamity Jer. 4, 6, 5, 15. More rarely with **לְ** Jer. 15, 8, and **אָל** 32, 42. d) *to bring to pass*, *to fulfil*, *to accomplish*, e. g. one's words, purpose, a prophecy, Is. 37, 26, 46, 11, Jer. 39, 16. Comp. Kal no. 2. e.

3. *to bring with oneself*, *to bear*, *to carry away*, 2 Chr. 36, 7, Dan. 1, 2. Sept. ἀποφέρειν. Hence a) Simpl. *to bear*, *to carry*, i. q. נָשָׂא. Job 12, 6 *who carries his god in his hand*, see in אָלוֹהִים no. 1, p. 54. Ps. 74, 5 כִּמְבִירָא לְמַעְלָה כְּרִדְמוֹתָ *as one who beareth upward aces*, i. e. *lifteth up*, as a wood-cutter. b) *to bring back*, *to let return*; comp. Arab. **بَاء** to return, IV to let return. Deut. 33, 7 *hear, Jehovah, the voice of Judah, and bring him back unto his people.* c) *to bring away* any thing, i. e. *to get*, *to acquire*, comp. Arab. **بَاء** c. **ب**. Ps. 90, 12 וְנִבְיָא לִבָּב הִבְתָּה *that we may acquire a heart of wisdom*, a wise heart.

Hoph. הִבָּא 1. Pass. of Hiph. no. 1, *to be led or brought in*, Gen. 43, 18, Ps. 45, 15; *to be brought in*, Lev. 10, 18, 2 K. 12, 10 sq. *to be put in*, inserted, Ex. 27, 7.

2. Pass. of Hiph. no. 2, *to be brought or led to* any one, Lev. 13, 2, 9, 14, 2; *to be brought to* any one, Gen. 33, 11.

Deriv. הִבָּאָה, מִבָּא, also מִבָּאָה, מִבָּאָה.

בִּיב a root usually assumed for the forms בָּבִיב and בָּבִיב; which belong rather to r. בָּב q. v.

* בִּוּז fut. יְבִיז. *to despise*, *to contemn*; kindr. is בָּזָה. The primary idea is i. q. בִּיס q. v. to tread under foot, which also is put for contempt, comp. Prov. 27, 7.—Constr. c. acc. Prov. 1, 7; oftener c. לְ

Prov. 11, 12, 13, 13, 14, 21, 23, 9. Cant. 8, 1, 7. Prov. 6, 30 לֹא יְבִיזוּ לַצֵּנֵב *men do not despise a thief*, i. e. do not overlook his crime and let him go unpunished; comp. 30, 17. In Zech. 4, 10 בִּי is read in præter. 3 pers. for בִּי, as if from בִּיז.

Deriv. the two following:

בִּוּז m. 1. *contempt*, Job 12, 5, 31, 34.

2. *Buz*, pr. n. a) The second son of Nahor Gen. 22, 21; also as the name of a people and district of Arabia Deserta Jer. 25, 23. Gentile n. is בִּוּזִי *Buzite*, Job 32, 2. b) 1 Chr. 5, 14.

בִּיזָה f. *contempt*, meton. *one condemned*, collect. *despised ones* Neh. 3, 36 [4, 4].

בִּוּזִי (pr. a Buzite, see in בִּיז no. 2. a.) pr. n. *Buzi*, a priest, the father of the prophet Ezekiel, Ez. 1, 3.

בִּבִי *Bavai*, pr. n. m. of Persian origin, i. q. בָּבִי, Neh. 3, 18.

* בִּוּז not used in Kal, prob. *to roll up*, *to involve*, *to entangle*, and hence *to perplex*; comp. **أَفَلَكَ** and **هَفَفَ** to turn,

to turn about, Arab. **بَاكَ** to be confused and perplexed, e. g. a business, نَبِكَ to entangle oneself in evil.

Niph. נִבִּיזָה, Part. plur. נִבְּזִים Ex. 14, 3; *to be perplexed*, *disquieted*, Esth. 3, 15; *to wander in perplexity*, in perturbation, Joel 1, 18. Ex. l. c.

Deriv. מִבְּזָה.

בִּיל m. (for רִבִּיל, r. רִבֵּל) 1. Pr. *rain*, see the root no. 1; hence as the name of the eighth Hebrew month, *Bul*, i. e. rainy month, from the new-moon of November to that of December, 1 K. 6, 38.

2. *produce*, *increase*, i. q. הִבִּיזָה, Job 40, 20.—Hence Is. 44, 19 בִּיל עֵץ *stock or trunk of wood*, as in Chaldee.

* בִּוּם obsol. root, prob. *to be high*, whence בָּמָה high place, q. v. This root is not found in the other Semitic dialects, (yet see Syr. **صَمَّ** 1 Sam. 10, 23 Pesh.) but obvious traces of it are extant in the languages of the Indo-European family; as Pers. **بام** top of any thing, roof; **βαμὸς** altar, tumulus, and **βοῦρος** hill; *pomus*, of tall trees; and in the Teutonic tongues *Bom*, *Boom*, *Baum*.

* **בון** with its deriv. see in **בין**.

בונה (discretion) pr. n. m. *Bunah*, 1 Chr. 2, 25.

בני see **בני**.

* **בוס** fut. **בוס**, to tread down, to trample under foot, e. g. in neglect and contempt, Prov. 27, 7. Also to trample in pieces, to stamp upon enemies, i. e. utterly to subdue them, Is. 14, 25. 63, 6. Ps. 41, 6. 60, 14. Part. **בוסים** Zech. 10, 5.—The idea of treading is expressed in many languages by the syllable *pat* variously inflected; e. g. Sanscr. *pati* way, *pad*, *pada*, foot, path to go; Zend *pethô*, *pâte*, a path, (Pers. پا foot,) Gr. *πάτος*, *πατέω*, and *πούς* for *ποδς*, gen. *ποδός*, Lat. *pes*, *pedis*, also *petere*, Low Germ. *padden*, *pedden*, i. q. *πατέω*, *Pfad*, Engl. *path*, also to *pad*, to *pat*; in Heb. *t* being changed to a sibilant, *pas*, *bas*. In the kindred sense of stamping in, cramming, is **אבס**; in that of despising, **בזו**, **בזה**, like Gr. *πατέω* II. 4. 157. Comp. also **בבב**, **בבב**.

PIL. **בוס** to tread down a place, land, i. e. to lay waste, with the accessory idea of pollution, profanation, Jer. 12, 10. Is. 63, 18. Comp. *καταπατέω* i. q. *βεβηλοῦν* 1 Macc. 3, 45. 51. Rev. 11, 2; also **בוס**.

HOPH. part. **בוס** trodden under foot, e. g. a corpse, Is. 14, 19.

HITHPAL. **בוס** to be cast forth to be trodden under foot, Ez. 16, 6. 22. Comp. **ההרפס**.

Deriv. **מבוסה**, **הבוסה**, and pr. n. **רבים**.

* **בוע** a root not in use, which with kindr. **בזע**, **נבע**, signifies to swell, and is then variously applied, e. g. to water as boiling up, gushing forth; to ulcers and pustules as breaking forth, rising in the skin. Hence **אבעבזח**.

* **בוע** obsol. root, i. q. Arab. **بَاعَ** mid. Ye, to be white, c. acc. to surpass in whiteness; II to make white; IX and XI to be of a white colour; whence

אֵיִז white, bright. Kindr. are Chald. **אֵז**, **אֵז**, **אֵז**, stannum, tin; also **אֵז** Comp. also Pers. **ویژه** white, bright, Germ. *weiss*, High Germ. *biess*. Hence **ביצה** egg, and

בוע m. *byssus*, also cloth of byssus, so called from its whiteness; see r. **בוע** and Rev. 19, 8. 14; comp. also further in Thesaur. p. 190. Spoken of the finest and most precious stuffs, as worn by kings 1 Chr. 15, 27, by priests 2 Chr. 5, 12, and by other persons of high rank or honour Esth. 1, 6. 8, 15. The word is of Aramæan origin, and is therefore used spec. of the Syrian byssus Ez. 27. 16, which seems to be there distinguished from the Egyptian byssus or **שש** ib. v. 7. Elsewhere it seems not to differ from **שש**, and is often put for it in the later Hebrew, 1 Chr. 4, 21. 2 Chr. 3, 14; comp. Ex. 26, 31. So **שש** and Chald. **שש** in O. and N. T. for Heb. **שש** and Gr. *βύσσω*.—After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, (see Celsii Hierobot. II. 167 sq. Forster de Bysso antiquor. Lond. 1776,) recent minute investigations at London with the aid of the microscope have decided the controversy so far as relates to cloths found around Egyptian mummies, and shown that the threads are linen. See Wilkinson's Manners and Cust. of the Anc. Egyptians, III. p. 115.

בוע (shining, glittering, from **בוע** to shine) *Bozez*, pr. n. of a rock near Gibeah, 1 Sam. 14, 4.

* **בוק** i. q. **בָּקַק**, to empty; hence **מבוקה**, and

בוקה f. emptiness, i. e. desolation, devastation, comp. **בָּקַק**. Once Nah. 2, 11 **בוקה** intens. for uttermost desolation, like **שָׂאָה וּמִשָּׂאָה**, from the roots **שוא**, **שָׂא**.

בוקר pr. a herdsman, keeper of cattle, denom. from **בָּקַר** q. v. In a wider sense also of a shepherd, Am. 7, 14, comp. v. 15. Vulg. *armentarius*, which is like comprehensive; comp. Virg. Georg. 3. 344.

I. **בור** and **בָּר** m. (for **בָּאָר**, r. **בָּאָר**, plur. **בָּרוֹת**).

1. a pit, Arab. **بُورَة**, 1 Sam. 13, 6. 1 Chr. 11, 22.

2. Spec. a cistern, Gen. 37, 20 sq. **בָּרוֹת הַחֲצִיבִים** cisterns hewn, sc. in the rock, Deut. 6, 11. Cisterns when with

out water were often used as prisons, Zech. 9, 11. Jer. 38, 6 sq.—Hence,

3. i. q. a prison, *dungeon*, Is. 24, 22; more fully *בית הבד* Jer. 37, 16. Ex. 12, 29.

4. a sepulchre, the grave; freq. in the phrase *יורדי בור* those who go down to the sepulchre, i. e. the dead, Ps. 28, 1. 30, 4. 88, 5. Is. 38, 18. 14. 19 *אל-אבני-בור* who go down to the stones of the sepulchre, i. e. those laid in costlier sepulchres hewn in the rock. *בור ער* *eten to the sepulchre* Prov. 28, 17. Is. 14, 15 *בְּקַרְתֵּי-בֹר* the recesses of the sepulchre.

II. *בור* alkali, see *בר* II.

* *בור* i. q. *בַּר*, to search out, to examine, to prove, once Ecc. 9, 1 inf. *לְבַר*; comp. 3, 18 *בָּרָם*.

* *בוש*, præt. *בושתי*; part. plur. *בושים*; fut. *בושו*.

1. to be ashamed, to feel shame. So Chald. Syr. *ܒܫܐ*, *ܒܫܐ*; comp. also

Arab. *بَهَتَ*, *بَهَتَ* to be astonished, amazed, struck dumb; Lat. *pudere. pudor*. The primary idea seems not to lie in blushing, but in paleness and terror, thus kindr. with *בין* and *בנה*. [Or rather perh. to be hot, to glow, and then to blush, comp. *גִּישׁ*.—T] Ezra 8, 22 *לְשׂאֵל* I was ashamed to ask. 9, 6. Once followed by a finite verb, Job 19, 3 *לֹא-תִבְשֵׁי יְיָ* ye are not ashamed, ye stun me, i. e. shameless ye stun me. With *בן* of that of which one is ashamed, Ez. 36, 32; comp. 43, 10. 11.—Hence

2. Spec. to be disappointed in one's hope or expectation, which is often conjoined with blushing and shame, Jer. 14, 3. Job 6, 20. Ascribed to enemies and wicked men who are put to flight after vain attempts, Ps. 6. 11. 25, 3. 31, 18. 35, 4. Also to persons oppressed with sudden calamity, Jer. 15, 9. 20, 11; to husbandmen disappointed of their harvest, Jer. 14, 4; comp. Is. 19, 9, and *הוֹבִישׁ*. On the contrary, it is said those who trust in God shall never be ashamed, disappointed, Ps. 22, 6. 25, 2. 3. With *מן* of that which disappoints the hope, Jer. 2, 36.

3. Trop. of the mind, i. q. to be confused, perplexed, troubled; comp. Arab.

بَهَت. So espec. in the phrase *ער בוש*; Judg. 3, 25 they waited until they were ashamed, i. e. perplexed, troubled. 2 K. 2, 17.

4. Once apparently spoken of that which disappoints the hopes of any one; comp. *בושתי*. Hos. 13, 15 *יְבוֹשׁ מְקוֹרוֹ* his fountain shall be ashamed, i. e. shall dry up, comp. Jer. 14, 3; followed by *יִחְרַב*. But more prob. *בוש* is here equivalent to *יִבֹּשׁ*.

NOTE. This verb is frequent in poetry, and rare in prose; see in no. 2, 4. Kal is not found in the Pentateuch; see Hithpal.

PIL. *בוש* to delay, pr. to shame or disappoint a person waiting; constr. c. inf. et *ל* Ex. 32, 1. Judg. 5, 28. Comp. *ער בוש* Judg. 3, 25.

HIPH. *הבשתי*, 2 pers. *הבשתי*.

1. to shame, to put to shame, to frustrate evil designs, i. q. to disappoint, Ps. 14, 6; so of God, Ps. 44, 8. 119, 31. 116.

2. to bring to shame, to disgrace, Prov. 29, 15.

3. Intrans. to do shameful things, to act shamefully; comp. *הִבְשִׁיתִי*. Part. *מְבוֹשִׁי* shameful, base, wicked, opp. *מְשֻׁבָּר* Prov. 10, 5. 14, 35. 17, 2. The idea of wickedness includes also folly; and elsewhere words signifying folly (*בָּסִיל*, *נָבִלָה*) are transferred to wickedness. Fem. *מְבוֹשִׁיָּה* Prov. 12, 4, opp. *אִשְׁתֵּי חַיִּל*.

NOTE. Another form of Hiphil, *הוֹבִישׁ*, see under the root *בוש*.

HITHPAL. to be ashamed, Gen. 2, 25. This seems to have been the prose form; comp. in *הִחַצְצָה*, *הִחַצְצָה*.

Deriv. *מְבוֹשִׁים*, *בוֹשֵׁת*, and

בוֹשָׁה f. shame, Ps. 89, 46. Ez. 7, 18. Obad. 10. Mic. 7, 10.

* *בִּישׁ* Chald. to pass the night, Dan. 6, 19. In Targg. often for *לָנוּ*. Syr. *ܒܝܫ* id. also to sojourn, to remain; Arab.

بَات mid. Ye, Ethiop. *ባተ*, to pass the night, to remain.—Hence is commonly derived the word *בֵּית* house; but see in *בֵּית*.

בִּי m. (r. *בִּיז*) c. suff. *בִּיזָה*, prey, spoil, booty, spoken of men and beasts carried away in war, (elsewhere *שָׁבִי*, *פְּלִקָּה*.)

and also of goods or property plundered by an enemy; Num. 14, 3. Jer. 15. 13. 49. 32. **בָּזוּ**, see in **בָּזוּ**. Very frequently in the phrase **לָבוֹת לְבָרָה** to become a prey, to be carried off as spoil, Num. 14, 31. Deut. 1. 39. Is. 42, 22; sometimes c. dat. Ez. 26, 5. 34, 28. Also **לָבוֹת לְבָרָה** to give for prey, as spoil, Jer. 17, 3. Ez. 25, 7 Keri.

* **בָּזָא** *ἄταξ λεγόμεν*. Is. 18. 2 a people... **בָּזָא** *אֲשֶׁר אֶרֶץ* whose land rivers rend, i. e. break up into parts. **בָּזָא** i. q. **בָּזָא**; or perh. *divide up*, **בָּזָא** i. q. **בָּזָא** fr. Chald. **בָּזָא** to cleave. The allusion is to Ethiopia; see Comm. on Is. l. c.

* **בָּזָה** i. q. **בָּזוּ**. to despise, to contemn; pr. to tread under foot, see **בָּזוּ**. **בָּזָה**, Constr. c. acc. Num. 15. 31. Ps. 22, 25. 102, 15; more rarely with **ל** 2 Sam. 6, 16, and (suitably to the primary idea) **ל** Neh. 2. 19. Opp. **בָּזָה** 1 Sam. 2. 30. Also Prov. 19, 16 **בָּזָה** *הָרָבִי* he that despiseth his ways, i. e. overlooks them, lives heedlessly. Esth. 3, 6 **וַיִּבֹז בְּמַעֲנֵיו לְשֹׁלֵחַ דָּר** and he despised to lay hands on Mordecai alone, i. e. this was too little. Ps. 73, 20.

נִפְחָה part. **נִפְחָה** despised, contemned, Is. 53, 3. Ps. 15, 4.

חִפְחָה i. q. Kal, Esth. 1, 17.

Deriv. **בָּזָח**, pr. n. **בְּזִיחָה**, also

בָּזָח verbal adj. of the intrans. or pass. form, despised, contemned. Is. 49, 7 **בָּזָח** *נִפְחָה* despised of men, i. q. **בָּזָח** Ps. 22, 7.

בָּזָה i. q. **בָּזוּ** (r. **בָּזוּ**) prey, booty, found only in the later Hebrew; comp. Aram. **בָּזָה**. 2 Chr. 14, 13. 28, 14. Ezra, 9, 7. Neh. 3, 36. Esth. 9, 10 sq. Dan. 11, 24, 33. Often joined with the synon. **שָׁלַל** and **שָׁבַר**.

* **בָּזָה**, plur. **בָּזָה**, once **בָּזָה**; inf. **בָּזָה**, fut. **בָּזָה**; to prey upon, to spoil, i. e. to size as prey, to plunder. Arab. **بَزَرَ** Conj. I, VIII. Aram. **בָּזָה**, id. The primary notion seems to be that of pulling in pieces, scattering; comp. the kindred roots **בָּזָה**, **בָּזָה**, **בָּזָה**. Hence Chald. **בָּזָה** to squander, to dissipate, from which is commonly derived **בָּזָה** gift, q. v.—Construed: a) Absol. Num. 31, 53. 1 Sam. 14, 36. b) With acc. of the prey, to seize as prey, to carry off as

spoil, Gen. 34, 29. Num. 31, 9. Deut. 2, 35. 3, 7. **בָּזָה** to prey the prey, i. e. to take the prey, Is. 10, 6. 33, 23; **בָּזָה** id. 2 Chr. 28, 8. c) With acc. of a city, country, persons, Gen. 34, 27. Ez. 39, 10. 2 K. 7, 16. 2 Chr. 14, 13. Is. 42, 22.

נִפְחָה, plur. **נִפְחָה**, inf. and fut. **נִפְחָה**, **נִפְחָה**, to be spoiled, plundered, pass. of Kal lett. c. Amos 3, 11. Is. 24, 3.

פֻּחָה id. Jer. 50, 37.

Deriv. **בָּזָח**.

בָּזָח m. (r. **בָּזָח**) contempt, Esth. 1, 18.

בְּזִיחָה (contempt of Jehovah) *Bizthah*, pr. n. of a place in the south of Judah, Josh. 15, 28.

* **בָּזָח** obsol. root, prob. to scatter, to disperse, like Syr. **ܠܒܝܬ**. The Arab.

بَزَرَ is to spit, to sow seed; also to rise, as the sun, pr. to scatter his rays; in which sense of radiating, coruscating, it would seem to be kindr. with **בָּרַק**; for the interchange of **ז** and **ר**, see under **ר**. Hence

בָּזָח m. *ἄπαξ λεγόμεν*. Ez. 1, 14, i. q. **בָּרַק**, lightning, flash of lightning. So all the ancient versions; also Abulwalid and Kimchi.

בָּזָח (lightning) *Bezek*, pr. n. of a Canaanitish city, whose king was Adonibezek, Judg. 1, 4 sq. 1 Sam. 11, 8. As to its site, see Studer on Judg. l. c.

* **בָּזָח** to scatter, to disperse, to dissipate, i. q. **בָּזָח**, Dan. 11, 24. Arab. **بَزَرَ** Conj. II, and **بَذَرَ**, to sow seed; comp. Aram. **בָּזָח**.

פִּיֵּל to scatter enemies, to put to flight, Ps. 68, 31.

בְּזִיחָה *Biztha*, pr. n. of a eunuch in the court of Xerxes, Esth. 1, 10. Perh. i. q. Pers. **بسته** *beste* ligatus sc. membro, i. e. spado.

בָּזָח m. verbal adj. i. q. **בָּזָח**, a trier of metals, assayer, Jer. 6, 27. R. **בָּזָח**.

בָּזָח m. (Dag. impl.) a watch-tower, tower, built by a besieging army, Is. 23, 13 Keri. R. **בָּזָח** no. 2.

בָּזָח m. plur. **בָּזָחִים**, constr. **בָּזָחִים**, (after the form **קָטָל**, Dag. f. impl. to distinguish it from **בָּזָחִים**,) a youth,

young man, pr. a *chosen youth*, i. e. choice, one in the prime of manhood, etc. See part. בַּחֲוִיר in r. בָּחַר no. 2. Or perhaps the signif. may be derived from the kindr. בָּכַר no. 3, whence Arab. بَكَر vir-
gin.—E. g. Judg. 14, 10. 1 Sam. 8, 16. It denotes pr. a young man of ripe vigour, but unmarried, Ruth 3, 10. Is. 62, 5; often joined with בְּחֹלָה Deut. 32, 25. Lam. 1, 18, 2, 21. al. Spec. *young men* for *young warriors*, Is. 9, 16, 31, 8. Jer. 18, 21, 49, 26, 51, 3. Am. 4, 10. Comp. וְלִרְיָה and שָׂלָל.

בַּחֲוִירֹת see בָּחֲרִים.

בָּחִין Is. 23, 13 Cheth. see בָּחִין.

בָּחִיר m. (r. בָּחַר) verbal adj. *chosen*, *elect*, ἐκλεκτός, found only in the phrase בָּחִיר יְהוָה *the chosen of Jehovah*, spoken of Saul, 2 Sam. 21, 6; of Moses, Ps. 106, 23; of the people of Israel, Is. 43, 20, 45, 4, parall. בָּחִיר יְהוָה; of pious men and prophets, or of the Messiah, Is. 42, 1. Plur. of the righteous Is. 65, 9, 15, 22. Ps. 105, 43.

* בָּחַל I. i. q. בָּעַל no. 3, with בָּ, to *loathe*, to *abhor*; comp. Syr. صَبَّل having nausea, sick at the stomach. Zech. 11, 8 בָּחַל בְּרִי נַפְשָׁם *their soul abhorred me*.—This signification may be drawn either from the kindr. בָּעַל, or also from בָּחִין and בָּחֲרִי in the sense of *rejecting*.

II. i. q. Arab. بَخِل *to be greedy, avaricious*. Hence PUAL Prov. 20, 21 Cheth. בָּחַל מְבַחֵלָה *wealth greedily gotten*. See Schult. Animadv. ad h. l. The ancient versions express the sense of the Keri מְבַחֵלָה.

* בָּחֵן fut. יִבְחֵן 1. *to try, to prove, to put to the test*, espec. metals, like the synon. צָרָה; Jer. 9, 6. Zech. 13, 9. Ps. 66, 10. Metaph. Job 23, 10 בָּחֵנִי בְּנֹהֶם *let him try me, I shall come forth as gold*; also neglecting the primary force, Job 12, 11 הֲלֹא אֶן מִלִּין הִבְחֵן *doth not the ear try words?* 34, 3. a) Often of God as trying the hearts or minds of men, Ps. 7, 10, 17, 3. Prov. 17, 3. Ps. 81, 8; espec. by sending calamities upon them, Job 7, 18. b) Of men as proving or tempting God, i. q. נָסָה, i. e. by doubt,

unbelief, Mal. 3, 10, 15. Ps. 95, 9.—Chald. בָּחֵן, Syr. صَبَّح, to try, to examine. The Arabic in this sense has Conj. I, VIII, ب and م being interchanged; pr. *to rub, to rub upon*, and hence *to try metals*, sc. by rubbing them upon the lapis Lydius or touch-stone, Gr. βάλανος.

2. *to keep a look-out, to watch*; whence בָּחֵן, בָּחִין, watch-tower.

NIPH. *to be tried, proved*, Gen. 42, 15, 16. Job 34, 36.

PUAL בָּחֵן id. Ez. 21, 18 בָּחֵן לִי *for it is tried*, i. e. trial is made, comp. Schnur-
rer ad h. l. Sept. ὁτιδεδικαλωται. Others take בָּחֵן as a noun, *for trial* sc. is made.

Deriv. the two following, and בָּחִין, בָּחִין.

בָּחֵן m. *a watch-tower, tower*, see the root no. 2. Is. 32, 14 עֵלָּה וּבָחֵן *the hill (Ophel) and the tower* upon it; prob. the tower upon the hill Ophel mentioned in Neh. 3, 26, 27.

בָּחֵן m. *trial, proof*. Is. 28, 16 אֶבֶן בָּחֵן *a tried stone*, i. e. proved and found suitable for a foundation-stone. Ez. 21, 18, see in r. בָּחֵן Pu.

* בָּחַר fut. יִבְחַר 1. *to prove, i. q. to try, to examine*; like Syr. صَبَّح, i. q. Hebr. בָּחֵן. We place this signification first, although it is rare and mostly found only in the later Hebrew; since trial must precede choice. The primary idea is either that of *rubbing* upon the lapis Lydius or touch-stone, so as then to be i. q. בָּחֵן q. v. or else it lies in cutting in pieces and scrutinizing, comp. בָּקַר, صَبَّر no. 1. Corresponding are Gr. πειράω, Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritus*.—Is. 48, 10 בָּחַרְתִּיהָ *I have proved thee in the furnace of affliction*. Job 34, 4, 2 Chr. 34, 6, where the Chethibh is to be thus read: בָּחַר בְּהֵימָם *he proved their houses*, i. e. examined the houses of the idolaters.

2. *to approve, i. q. to choose, to select*. Comp. Arab. صَحَّر VIII to choose out the best, to take the best part; صَحْرَة, صَحْرَة, thing selected, chosen.—Job 9, 14, 15, 5, 29, 25. Often c. dat. לִי *to choose for oneself* Gen. 13, 11. Ex. 17, 9. Josh. 24, 15.

The thing chosen is put in the accus. see the examples already quoted; also more freq. with ב, (comp. ב B. 4,) Deut. 7, 6. 14, 2. 18, 5. Num. 16, 5. 17, 20. 1 Sam. 10, 24. 16, 8. 9. al. Once with על as marking desire, see על no. 4, Job 36, 21; also מן implying preference, Ps. 84, 11.—Part. בָּחֵר, plur. constr. בָּחֵרִים 1 Sam. 26, 2. a) *chosen, select*, Ex. 14, 7. b) *choice, excellent*, Cant. 5, 15.

3. *to choose*, i. q. *to like, to delight in, to desire*; c. acc. Gen. 6, 2. Is. 1, 29. 2 Sam. 15, 15 אֲשֶׁר-יִבְחַר אֶדְוִי כָּל according to all that my lord shall please. Prov. 1, 29. 3, 31; ב Is. 14, 1 בִּישְׂרָאֵל and he will yet delight in Israel. Zech. 1, 17. 3, 2; ל 1 Sam. 20, 30, where yet many Mss. read ב. Once præg. with על of pers. 2 Sam. 19, 39 בִּלְאִשְׁרֵי-הַבְּחֵר עָלַי כל אֲשֶׁר-תִּבְחַר אֶעֱשֶׂה-לָּךְ whatsoever thou shalt desire to lay upon me, that I will do for thee.

NIPH. 1. *to be chosen*, i. e. *to be worthy of choice*, with מן *to be better*, rather *to be chosen*, Jer. 8, 3.—Part. נִבְחָר *chosen, choice, excellent*. כֶּסֶף נִבְחָר *choice silver* Prov. 10, 20. 8, 10. 19; with מן *choicer than*, rather *to be chosen, better*, Prov. 16, 16. 22, 1.

2. With ל, *to be chosen by* any one, i. e. *to be acceptable, pleasing to him*, Prov. 21, 3.

PUAL *to be chosen, selected*, only Ecc. 9, 4 Chethibh.

Deriv. בָּחֵר, בָּחֵרִים, בָּחֵרִים, בָּחֵרִים, pr. n. רִבְחָר, and the two here following:

בָּחֵרִים (young men's village) *Bahurim*, a small town of Benjamin, beyond the Mount of Olives; Bibl. Res. in Palest. II. 103. n. 3.—2 Sam. 3, 16. 16, 5. 17, 18. 19. 17. 1 K. 2, 8.—Hence Simonis derives the gentile n. בָּחֵרִים *Baharumite* 1 Chr. 11, 33; and with the letters transposed בָּרָחִים 2 Sam. 23, 31.

בָּחֵרִים (after the form זָקֵנִים) m. plur. Num. 11, 23, and בָּחֵרִים Ecc. 11, 9. 12, 1, *youth, youthful age*. Comp. בָּחֵר.

* בָּטָא and בָּטָה, i. q. בָּר II, βαττολογεῖν, blaterare, *to babble*, i. e. *to talk idly, unadvisedly*. onomatop. like the Greek, Latin, and English words. Part. בּוֹטֵה *an idle talker, babbler*, Prov. 12, 18. PIEL id. Lev. 5, 4. Ps. 106, 33. In

both these passages בִּשְׁפָתָיו is added intensively, see שָׁפָה in שָׁפָה no. 1.

Deriv. מִבְּטָא.

* I. בָּטַח 1. *to trust, to confide, to place hope and confidence in* any one. Chald. and Samar. id. but rare. Arab.

בָּטַח to throw one down upon his back, to throw in his face; whence Heb. בָּטַח perh. pr. 'to cast oneself or one's cares upon any one;' comp. גָּלַל Ps. 22, 9. —With ב Prov. 11, 28. Ps. 28, 7; עַל 2 K. 18, 20. 21. 24; אֵל Ps. 4, 6. 31, 7. With dat. pleon. Jer. 7, 4 אֶל-הַבָּטְחוֹ לָכֵם אֶל-דִּבְרֵי הַשָּׁקֶר trust not for yourselves in lying words. v. 8. 2 K. 18, 21. Rarely in this sense absol. Job 6, 20; but often

2. Absol. *to be confident*, i. e. *to be secure, without fear*, Judg. 18, 7. 10. 27. Jer. 12, 5. Job 40, 23 בִּישְׁתִּיחַ בִּירְגִיחַ וְיִרְדֵּן אֶל-פִּיהוּ he feareth not, though Jordan break forth over his mouth, i. q. Engl. over his head. Prov. 11, 15 שֵׁנָה חֲקִים בָּטַח he that hateth suretyship is sure, i. e. *secure, has nothing to fear*. Opp. רַע יְרוּסָה. Further: a) In a good sense, of the trust and security of the righteous, Is. 12, 2. Prov. 28, 1. Job 11, 18. b) In a bad sense, of those who place trust and confidence in the things of this world, and have no fear of God nor of his punishments, Is. 32, 9. 10. 11. Prov. 14, 16. Comp. שָׁלֵחַ, שָׁלָח, שָׁאָן.—Part. בָּטוּחַ *trusting, confiding*, in an active signif. Is. 26, 3 בִּי בָּטַח for he is trusting in thee. Ps. 112, 7.

HIPH. fut. apoc. בָּטַח 1. *to cause to trust, to persuade to trust*, with אֵל and עַל, Is. 36, 15. Jer. 28, 15. 29, 31.

2. Absol. *to make secure, without fear*, Ps. 22, 10.

Deriv. בָּטַח, בָּטָח, בָּטָחוּ, בָּטָחוּ, מִבְּטָח.

* II. בָּטַח transp. i. q. طبخ, *to cook, to ripen*; whence אֲבִטִיחַ a melon, where see more.

בָּטַח m. (r. בָּטַח I) 1. *trust, confidence*, as adv. *confidently, boldly*, Gen. 34, 25.

2. *security, fearlessness*, Is. 32, 17.—Elsewhere always לְבָטַח *adv.* a) *in security, without danger*, i. e. *securely, safely*; so לְבָטַח וְשָׁב, לְבָטַח וְשָׁב, לְבָטַח וְשָׁב

בטח, *to dwell securely, safely*, 1 Sam. 12, 11. Lev. 25, 18. 19. 26, 5. Deut. 33, 12. b) *securely*, i. e. without fear, Mic. 2, 8; also as implying too great security, want of care and caution, Judg. 8, 11.

3. *Betah*, pr. n. of a city of Syria, rich in brass, situated in the territory of Hadadezer, 2 Sam. 8, 8. In the parall. passage 1 Chr. 18, 8 written בטחה.

בטחה f. *trust, confidence*, Is. 30, 15.

בטחון m. *trust, confidence*, Is. 36, 4; hope Ecc. 9, 4. R. בטח I.

בטחות f. plur. Job 12, 6, *security, tranquillity*. R. בטח I.

*בטל *to be vacant*, comp. בטן; espec. *to be free from labour*; hence, *to cease, to rest from*, Ecc. 12, 3. Arab.

בָּטַל and Ethiop. በጠለ *to be empty, vain*; more rarely, *to cease*.

בָּטַל Chald. id. Ezra 4, 24.

PA. *to cause to cease, to hinder, to forbid*, Ezra 4, 21. 23. 5, 5. 6, 8.

*בטן obsol. root, pr. *to be vacant, empty, hollow*, i. q. بطل. Hence the three following:

בָּטֵן c. suff. בטני, fem. as being a female member, see no. 2; comp. Arab. رَحِم and Lat. *cunnius*, both of which are fem. for the same reason.

1. *the belly*, so called as being empty, hollow; comp. Gr. *κενών, λαγών, κοιλία*.

Arab. بَطْن id. بَدَن body, mostly dead body, Ethiop. በፆፂ dead body.—Spoken of the external belly, both of man Cant. 7, 3, and of beast Job 40, 16. Mostly of the internal belly, as the receptacle of food, Prov. 13, 25. 18, 20. Job 20, 20. Ecc. 11, 5. Ez. 3, 3.—Also as the place of the fœtus, and hence

2. *the womb*, Gen. 25, 23. 24. מִן־הַבֶּטֶן Judg. 13, 5. 7. מִבֶּטֶן Is. 48, 8. 49, 1, and more fully מִבֶּטֶן אִמִּי Ps. 22, 10. Judg. 16, 17, *from the womb*, i. e. as soon as born; hyperbol. i. q. from the tenderest years Job 31, 18. פֶּרִי בֶטֶן *fruit of the womb*, i. e. offspring, progeny, Gen. 30, 2. Deut. 7, 13. Is. 13, 18. Mic. 6, 7, always spoken of children already born, and not of the fœtus; also with gen. of the father, Mic. 1, c. Spoken of one child, בֶּרֶךְ בֶּטֶן

son of my womb Prov. 31, 2, where the suffix refers to the mother; but in Job 3, 10 בֶּטֶןִי *my womb* is for *my mother's womb*. Also in Job 19, 17 בְּנֵי בֶטֶןִי *the sons of my womb* seem not to be the sons of Job, for these had perished, 1, 19 comp. 29, 5; but prob. his uterine brothers, ἀδελφοί, comp. Ps. 69, 9.

3. Trop. *the inmost part*, i. q. קֶרֶב. So בֶּטֶן שְׁאוֹל *the womb of Sheol*, its deepest recesses, Jon. 2, 3. Espec. *the inmost part* of man, where he thinks and feels; like the heart, breast, reins, etc. Job 15, 35. 32, 18. Prov. 22, 18. חֲדָרֵי בֶטֶן *chambers of the belly*, depths of the heart, Prov. 18, 8. 20, 27. 30. 26, 22. Hab. 3, 16 וַחֲדָרָיו בִּטְנִי *and my bowels trembled*. Comp. κοιλία Ecclus. 51, 21. John 7, 38.

4. *belly* of a column, *protuberance*, 1 K. 7, 20.

5. *Beten*, pr. n. of a place in Asher, Josh. 19, 25. Perh. *valley*, i. q. بَطْن, κοιλάς.

בִּטְנִים plur. Gen. 43, 11, *pistacia-nuts, pistachios*, a kind of nuts of an oblong shape, so called from their form, which is flat on one side and round or *bellied* on the other. They grow on a tree resembling the terebinth, *Pistacia vera* of Linn. which is found in Syria, Plin. H. N. 13. 10. The kindred dialects have not this word; but بَطْم, بونطم, حَبْمَن signify *terebinth*, i. e. *Pistacia terebinthus* of Linn. a tree often confounded with the pistacia.

בִּטְנִים (*pistacias*) *Betonim*, pr. n. of a place in the tribe of Gad, Josh. 13, 26.

בִּי (for בָּעִי, r. בָּעָה, as בָּל for בָּעַל) *entreaty, prayer*, in common use in accus. as a particle of entreaty, or rather of asking leave; everywhere joined with אֲדֹנִי, אֲדֹנִי, pr. *with entreaty*, i. q. Engl. *with leave, by permission*. Gen. 44, 18 בִּי אֲדֹנִי וְהִבְרִינָא עֲבָדְךָ דָּבָר בְּאָזְנֵי אֲדֹנִי *with leave, my lord*, i. e. I beseech thee, *let now thy servant speak one word in my lord's ears*. Ex. 4, 10. 13. Num. 12, 11. Josh. 7, 8. Judg. 6, 13. 15. 13, 8. 1 Sam. 1, 26. 1 K. 3, 17. 26. Also when several speak, Gen. 43, 20 וַיֹּאמְרוּ בִּי אֲדֹנִי הִרָר *and they said, With leave, my lord, we came down indeed*, etc. Of the

ancient versions, Sept. well *δέομαι*, *δέομεθα*, Vulg. *obsecro*, *oramus*, Targg. *בִּדְעוּ*, Syr. *صَحَّ* Judg. 13, 8 *cum rogatione*, *rogando*; all which correspond exactly to the Heb. *בִּי*, and confirm the etymology here proposed. Other opinions see reviewed in Thes. p. 222.

* *בִּין* præt. *בִּנְחָה* Ps. 139, 2, also *בִּין* Dan. 10, 1, *בִּינְחִי* Dan. 9, 2; inf. and imp. *בִּין*; fut. *יִבְיִן*, apoc. and conv. *יִבְיִן*, see note under Hiphil; pr. *to separate*, *to distinguish*; comp. *בִּין*, *בִּין*, and

Arab. *بَانَ* mid. Ye intrans. to be separate, distinct; metaph. Conj. I, V, X, to be distinct, manifest, easily discerned. Hence *to discern*, *to mark*, *to understand*, all which depend on the power of separating, distinguishing, discriminating; comp. *سَلَخَا* Lat. *cerno*, *intelligo* for *inter-ligo*, Germ. *merken* comp. *Marke*, *בָּקַר*, etc.—Spec.

1. *to perceive*, *to discern*, e. g. a) With the eyes, i. q. *to see*, c. acc. Prov. 7, 7; *בִּי* Neh. 13, 7; *לִי* Job 9, 11. 23, 8. b) With the ears, i. q. *to hear*, Job 23, 5. Prov. 29, 19. c) By the touch, i. q. *to feel*, of inanimate things, Ps. 58, 10.

2. As implying will, purpose, *to mark*, *to attend*, *to give heed to*; c. acc. Dan. 9, 2. 10, 1. Ps. 5, 2. 94, 7. Deut. 32, 7. Prov. 23, 1; with *בִּי*, which seems peculiar to the later Hebrew, comp. in no. 1 above, Ezra 8, 15. Dan. 9, 2. 23; *אֵל* Ps. 28, 5; *לִי* 73, 17. Job 14, 21. Deut. 32, 29. Is. 32, 4; *לִי* Dan. 11, 30. 37; absol. Ps. 94, 7.

3. *to discern mentally*, *to understand*; Dan. 12, 8 *שָׁמַעְתִּי וְלֹא אָבִין* *I heard, but I understood not*. Is. 6, 9; with *בִּי* 1 Sam. 3, 8. 2 Sam. 12, 19. Is. 43, 10.

4. To have understood, i. e. *to know*, *to be acquainted with*, c. acc. Ps. 19, 13. Job 38, 20; *לִי* Ps. 139, 2. *בִּין מִשְׁפָּט* *to know the right* Job 32, 9. Prov. 28, 5. *יָדַע בִּין דַּעַי* Prov. 29, 7, comp. *בִּינָה*.

5. Absol. *to have understanding*, *to be intelligent*, *wise*, Job 42, 3. 18, 2 *be wise*, *then will we speak*. Hos. 4, 14. Part. plur. *בְּנִים* *the wise*, the prudent, Jer. 49, 7.

NIPH. *בִּבּוֹן* *to be intelligent*, *discreet*, *knowing*, Is. 10, 13.—Part. *בִּבּוֹן* as particip. adj. *intelligent*, *discreet*, *knowing*, often joined with *חָכָם* *wise*, Gen. 41, 33. 39. Deut. 1, 13. 4, 6. Is. 5, 21; opp. to words

signifying folly, Prov. 10, 13. 14, 33 *בִּבּוֹן* *knowing of speech*, eloquent, 1 Sam. 16, 18.

PIL. *בּוֹנֵן* i. q. Kal no. 2. Deut. 32, 10 *יָסַבְבְּנָהוּ יְבוֹנְנָהוּ* *he compassed him about and gave heed to him*.

HIPH. *הִבְיִן*, inf. *הִבְיִן*, imp. *הִבֵּן*, part. *מִבְיִן*; see note below.

1. Pr. causat. e. g. a) Causat. of Kal no. 3, *to cause to understand*, i. e. *to declare*, *to explain*, Dan. 8, 16. 27. Neh. 8, 8 *וַיְבִינֵנוּ בַּמִּקְרָא*. b) Causat. of Kal no. 4, *to teach*, *to instruct*, with acc. of pers. Neh. 8, 9. Ps. 119, 34. 73. 130. Is. 40, 14; also with acc. of thing added, Ps. 119, 27 *תְּבַרְכֵנִי הַבְּרִיָּה פְקִידֶיהָ* *teach me the way of thy precepts*. Prov. 8, 5. Elsewhere also with acc. of thing and dat. of pers. Job 6, 24. Dan. 11, 33; and with acc. of pers. and dat. of thing, Neh. 8, 7. Spoken also of one who reveals future events, Dan. 10, 14. c) Causat. of Kal no. 5, *to give understanding*, *to make intelligent*, Job 32, 8.

2. Like Kal, e. g. a) i. q. Kal no. 1, *to perceive*, e. g. a rumour, report, Is. 28, 19. b) i. q. Kal no. 2, *to mark*, *to give heed*, *to attend to any thing*, with *בִּי* Dan. 9, 23. 10, 11. Neh. 8, 12; *אֵל* Ps. 33, 15; absol. Dan. 8, 5. 17. c) i. q. Kal no. 3, *to discern mentally*, *to understand*, 1 K. 3, 9. d) i. q. Kal no. 4, *to know*, *to be acquainted with*, Job 28, 23. Mic. 4, 12. *יָדַע בִּין* Dan. 1, 4. Prov. 1, 2, *to be knowing*, *skilled in any thing*, c. *בִּי* Dan. 1, 17; acc. Dan. 8, 23. Prov. 1, 6; absol. Is. 29, 16. e) i. q. Kal no. 5, *to have understanding*, *to be wise*, Is. 57, 1. Part. *מִבְיִן* *wise*, *intelligent*, Prov. 8, 9. 17, 10. 24. 28, 7. 11.

NOTE. In the examples adduced under no. 2, are found only the Praeter, Infin. Imper. and Participle; which forms alone can with certainty be referred to this conjugation. The forms of the Fut. *יִבְיִן*, *יִבְיִן*, etc. we have assigned to Kal; and only a few examples are found where they have a causative power, e. g. Is. 28, 9. 40, 14. Job 32, 8.

HITHPAL. *הִתְבּוֹנֵן* 1. pr. *to show oneself attentive*, and hence for the most part i. q. Kal no. 2, *to mark*, *to attend*, *to consider*; absol. Jer. 2, 10. 9, 16. Job 11, 11; c. *אֵל* 1 K. 3, 21. Is. 14, 16; *עַל* Job 31, 1. Ps. 37, 10; *עַד* Job 32, 12. 38,

18; נָּ Jer. 30, 24. Job 30, 20; also, the force of the conjugation passing over to a transitive sense, c. acc. Job 37, 14.—Hence

2. *to perceive*, e. g. with the ears, i. q. *to hear*, c. acc. Job 26, 14.

3. *to have understanding, to be intelligent, wise*, pr. to show oneself intelligent, Ps. 119, 100.

Deriv. תְּבוּנָה, תָּבוֹן, בִּינָה, בִּין, בִּיר, and pr. n. רַבִּין.

בִּינָה constr. בִּינָה pr. subst. i. q. Arab.

בֵּין *separation, interval, space inter-*
posed, see Dual below; found only in
the constr. state **בֵּין**, **בֵּינוֹת**, and with
suffixes **בֵּינֵינוּ**, **בֵּינֵיכֶם**, and **בֵּינֵיהֶם**.
In these forms it passes over into a Pre-
position.

1. *between, betwixt*, Lat. *inter*, Arab.

בֵּין *between brethren* Prov. 6, 19. *בֵּין שִׁדְחִים* *between the bushes* Job 30, 7; *בֵּין עֵינַיִם* *between the eyes*, i. e. upon the forehead, see *עֵין* no. 1. d. *אוּלַי בֵּין* *between the Ulai*, i. e. among its windings and branches, Dan. 8, 16. Plur. *בֵּינֹת* id. Ez. 10, 7. After verbs of motion, i. q. *אֶל—בֵּין*, Judg. 5, 27.—In repetitions, *between—and, inter—et*, we find *וּבֵין* Gen. 26, 28. Ex. 11, 7. Josh. 22, 25; more rarely *בֵּין—לְ* (pr. interval—even to) Gen. 1, 6. Lev. 20, 25. Deut. 17, 8; *בֵּין—לְבֵין* Is. 59, 2; *בֵּין—וְ* Joel 2, 17. Where it is thus put after verbs of seeing, understanding, teaching, and the like, it gives them the sense: to see, understand, teach *the difference between*; Mal. 3, 18 *וְיִדְרֹק בֵּין צְדִיקִים לְרָשָׁע* *ye shall discern the difference between the righteous and the wicked*; comp. 2 Sam. 19, 36. Jon. 4, 11; *לְ* 1 K. 3, 9; *הוֹרִיחַ בֵּין—לְ* Ez. 44, 23.

2. *within*, Lat. *intra*. Job 24, 11 בֵּין שְׁוֹרָתָם *within their walls*. Prov. 26, 13 הֶרְחַבְתָּ בֵּין הָרְחֹבוֹת *within the streets*, i. q. in the streets; comp. Zech. 13, 6. Of time, Neh. 5, 18 *within ten days*; comp. Arab.

بين ذلك

3. Sometimes בִּין — וּבֵין, and בֵּין — וּבֵין, are put disjunctively, i. q. *whether—or, sive—sive*. 2 Chr. 14, 10 אֵין עֲמָדָה לַעֲזֹר בֵּין רַב לְאִין פֶּחַ *it is nothing with thee to help, whether the strong or the weak*; pr. with

thee, O God, is no distinction in helping,
between the strong and the weak. The
source of this idiom may be seen from
Lev. 27, 12 *and the priest shall value it*
(the beast) *בין טוב וברין רע* *whether it*
be good or bad, pr. deciding between the
good and the bad, Sept. εἴτε καλὴ, εἴτε
σαπρὴ. 2 Sam. 19, 36. So in Rabbinic,
בין—בין whether—or, as—so.

4. With other prepositions :

a) אֶל-בֵּין pr. into-between, *in amongst*, i. e. *between*, after verbs of motion, Lat. *inter*, c. acc. Ez. 31, 10. 14 ; also אֶל-בֵּינֵינוּ 10, 2.

b) עַל-בֵּין id. *between*, after a verb of motion, Ez. 19, 11.

c) מִבֵּין *from between*, Fr. *d'entre*; Zech. 6, 1 *there came out four chariots מִבֵּין שְׁנֵי הַהָרִים from between two mountains*. Ps. 104, 12 *which sing מִבֵּין עֲפָאִים from between the branches*, amid the foliage. Jer. 48, 45 *מִבֵּין סִיחֹן ellipt. from the midst of the kingdom of Sihon*.—So רַגְלִים מִבֵּין *from between the feet*, by euphem. for *from the womb*; Deut. 28, 57 *the after-birth הַיּוֹצֵאת מִבֵּין רַגְלֶיהָ that cometh out from her womb*; comp. Hom. II. 19. 110 ὅς γε ἐκ τῆς ἡμῶν ὠμῶν πέσῃ μετὰ ποσσὶ γυναικός. Also meton. i. q. *from the seed, offspring, posterity of any one*; Gen. 49, 10 *the sceptre shall not depart... מִבֵּין רַגְלָיו from his seed*. It is thus equivalent to *מִמֶּצְרֵי* *from his seed*, מִמֶּצְרֵי בָטֶן, מִבְּרֵי, מִבְּרֵי. Sept. ἐκ τῶν ὠμῶν αὐτοῦ, comp. Gen. 46, 26.—Where *two things are mentioned, from between* which any thing comes, מִבֵּין is repeated, וּמִבֵּין—מִבֵּין 2 K. 16, 14. Ez. 47, 18.

d) מְּבִינֹתָ לְ *between, in between*, i. q. *בִּינֹתָ*, Ez. 10, 2. 6. 7.

e) **בֵּינֵינוּ** *in between* Is. 44, 4 ; see **בֵּ** A.6.

DUAL בִּנְיָן *the interval between two* armies, τὰ μεταίχμια Eurip. Phæn. 1285; whence אִישׁ הַבְּנִיָּן 1 Sam. 17, 4. 23, *a go-between*, μισθίτης, i. e. *a champion*, who decides between the two in single combat, as Goliath.

בֵּין Chald. *between*, Dan. 7, 5. 8.

בִּינָה f. (ר. בִּין) 1. *understanding*, i. e. the act, Is. 33, 19 *a people of a foreign tongue*, **בִּינָה אֵינִי** *which thou understandest not*. Dan. 8, 15. 9, 22. 10, 1.

2. *understanding*, i. e. the faculty of *insight, intelligence*, Prov. 4, 5. 7. 8, 14.

9, 6. 10. 16. 16. Job 28, 12. 20. **יָדַע בִּינָה** *to know understanding*, i. e. to be or become intelligent, Job 38, 4. Prov. 4, 1. Is. 29, 24. Plur. **עַם בִּינֹה** *a people of understanding*, intelligent, Is. 27, 11.—Spec. of skill in any art or science, 2 Chr. 2, 12. 1 Chr. 12, 32 **לְעֹתִים בִּינָה** *skilled to judge of the times*; comp. Esth. 1, 13.

בִּינָה Chald. f. i. q. Heb. no. 2, Dan. 2, 21.

בִּיצָה f. *an egg*, so called from its whiteness, see r. **בִּיץ**. Arab. **بَيْضَة**, Syr. **ܒܝܨܬܐ**. In Sing. not found. Plur. **בִּיצִים** with adj. f. **עֲזוּבוֹת** *eggs left, forsaken*, Is. 10, 14. Deut. 22, 6. Job 39, 14. Is. 59, 5.

בִּיר *a well*, i. q. **בְּיָר**, Jer. 1, 7 Keri. Comp. Arab. **بَيْر**.

בִּירָה f. *a word of the later Hebrew*.

1. *a fortress, castle, fortified palace*; see Chald. and Syr. below. If it be of Semitic origin, it may be for **אַבְרָהָה** strong, fortified; or, as some prefer, for **נְבִירָה**, from Ethiop. **ነበረ** to sit, whence **ነበረ** seat, tribunal, and **مَنْبَر** seat, tribunal, metropolis, q. d. royal seat. Perhaps however it is of Pers. origin; comp. Pers. **بارو** *baru*, fortress, wall, castle, Sanscr. *pura, puri, pur*, Gr. *πύργος* and *βύργος*.—Very often in the phrase **שִׁשְׁתֵּי הַבִּירָה** *Shushan the palace*, not only of the royal palace or citadel, Neh. 1, 1. Esth. 1, 2. 2, 3. 8, 3, 15. Dan. 8, 2; but also of the whole adjacent city, Esth. 1, 5. 2, 5. 8, 14. 9, 6. 11. 12; comp. Ezra 6, 2. This city is elsewhere more definitely called **הָעִיר שִׁשְׁתֵּי**, Esth. 3, 15. 8, 15.—Where it refers to Jerusalem, *the fortress of the temple* is meant, prob. the same called *Búrgis* and afterwards Antonia, Neh. 2, 8. Comp. Jos. Ant. 15. 11. 4. Biblioth. Sac. 1846, p. 632.

2. *the temple*, 1 Chr. 29, 1. 19.

בִּירָה Chald. f. emphat. **בִּירְהָא** id. *a fortress, castle, palace*, Ezra 6, 2. Syr. **ܒܝܪܬܐ**.

בִּירְנִיּוֹת f. twice in Plur. **בִּירְנִיּוֹת** *fortresses, castles*, 2 Chr. 17, 12. 27, 4.

Comp. on the nature of this ending Lehrs. p. 516 note.

בֵּית m. but fem. Prov. 2, 18? constr. **בֵּית**, with He parag. **בֵּיתָה** Gen. 19, 10, constr. **בֵּיתָה** 43, 17; Plur. **בֵּיתִים** *böttim*, c. suff. **בֵּיתִי**, **בֵּיתְכֶם**, **בֵּיתָהֶם**, for **בֵּיתָהִים** from a lost Sing. **בֵּיתָה**, comp. Syr. **ܒܝܬܐ** Lehrs. 604.

1. *a house, domus*, Arab. **بَيْت**, Syr. **ܒܝܬܐ**, Ethiop. **ቤተ**, Phenic. defective **ܒܝܬܐ**, see Monumm. Phæn. p. 348. It is commonly referred to the root **בִּוּה** to pass the night, to remain. But it may be worth inquiry, whether **בֵּית**, **בֵּיתָה**, is not rather for the harder form **בֵּיתָה** from r. **בָּנָה**, as *dómos, domus*, from *δέωμι*. As to the form, we may then compare **אֵישׁ** q. v. for **אֵנֶשׁ**, **אֵנֶשׁ** **בֵּית** purse, for **בֵּיתָה**; **כּוּס** cup, for **כּוּסָה**; Gr. *εἷς* (*éiós*) for *ἐνς*, Lat. *unus*; *εἷς* prep. for *ἐνς*, see Schmidt de Præposit. Gr. p. 7; *τῷ θεῷ* for *τῷ θεῷ*; *ὁδοῦς* for *ὁδός*, Lat. *dens*. Adopting this conjecture, **בִּוּה** might then be regarded as a secondary verb from the noun **בֵּיתָה**; and the plur. **בֵּיתִים** as for **בֵּיתָהִים** from a sing. **בֵּיתָה** i. q. **בֵּיתָה**, after the form **בֵּיתָהִים**, **בֵּיתָהִים**, see Lehrs. p. 575.—E. g. **בֶּן-הַבֵּית** *son of the house* Gen. 15, 3. Ecc. 2, 7; also **בֶּן-הַבֵּית** *one born in the house* Gen. 17, 12. 27. Jer. 2, 14, i. e. *verna, a home-born servant or slave*, whose fidelity was therefore greater. So **אֶחָד עַל הַבֵּית** *one over the house*, i. e. in private houses the *οἰκονόμος*, steward, dispenser, a servant who had charge of the household affairs and of the other servants, Gen. 43, 16. 44, 1; see also below in no. 3. **בֵּיתֵי חָמֶר** *houses of clay* Job 4, 19, spoken of the human body as frail and mortal; comp. 2 Cor. 5, 1, and the commentators. *The house of God* is put once for the whole world, Ps. 36, 9. The constr. **בֵּיתָה** in acc. often stands for **בֵּיתָה** *in the house of any one*, Gen. 24, 23. 38, 11, also genr. *in the house*; and **בֵּיתָה** *into the house* Gen. 24, 32.—Spec.

2. *A movable house or dwelling, a tent, tabernacle*, Arab. **بَيْت**, Gen. 27, 15. 33, 17; of tabernacles consecrated to idols 2 K. 23, 7, comp. **בֵּיתָה** no. 3, 4. So **בֵּית הָאֱלֹהִים**, *of the tabernacle of the covenant*, Ex. 23, 19. Josh. 6, 24.

Judg. 18, 31. 1 Sam. 1, 7. 24. 3, 15. 2 Sam. 12, 20. Ps. 5, 8. In other places **בֵּית** and **אֵהָל** are opposed, 2 Sam. 7, 6.

3. House of a king, *a palace, castle, citadel*; fully **בֵּית הַמֶּלֶךְ** 2 Sam. 11, 2. 9. 1 K. 9, 1. 10. 14, 26. 15, 18; **בֵּית הַמְּלָכִיּוֹת** Esth. 1, 9. Also **אַחַד מֵעֲלֵי הַבַּיִת**, whence **אֶשֶׁר עַל הַבַּיִת** *one over the palace*, i. e. the prefect of the palace, one of the king's attendants and ministers, to whom the key of the palace or royal castle was committed, Is. 22, 22; who also had charge over all the household affairs of the king, much like the mod. *Maréchal du palais, Marshal of the Court*, 1 K. 4, 6. 2 K. 10, 5. 15, 5. Is. 22, 15, comp. Dan. 2, 49. In later Hebrew called **רֵב הַבַּיִת** Esth. 1, 8; comp. in no. 1.—Further, **בֵּית דָּוִד** *the house* i. e. *palace of David*, Is. 22, 22; **בֵּית פַּרְעֹה** *the palace of Pharaoh* Gen. 12, 15. Sometimes also of single parts of the royal palace or castle, yet consisting of an entire house, e. g. **בֵּית הַנְּשִׁים** *the harem* Esth. 2, 3. 9. **בֵּית מִשְׁמֶרֶת** 2 Sam. 20, 3.

4. House of God, i. e. *a temple*; spoken of idol-temples, Is. 37, 38. 44, 13. 1 Sam. 5, 2. 5. Oftener of the temple of Jehovah at Jerusalem, called **בֵּית יְהוָה** *the temple*, 1 K. 6, 5. 37. 7, 12. Is. 66, 1, and often. Comp. above in no. 1.

5. House of the dead, i. e. *a sepulchre*, espec. one costly, sumptuous, Is. 14, 18; comp. **מִשְׁכָּן** Is. 22, 16. More fully called also **בֵּית הַחַיִּים** *the eternal house*, long home, Ecc. 12, 5.

6. *a dwelling, habitation, place* of any kind: a) Of men, e. g. Sheol, orcus, Job 17, 13. **בֵּית הָעָם** *collect. houses of the people*, i. e. of the citizens, Jer. 39, 8, i. q. **בְּתֵי יְרוּשָׁלַם** 52, 13. **בֵּית עֲבָדִים** *house of servants*, i. e. workhouse, prison, spoken of Egypt, Ex. 20, 2. b) Of animals, Job 39, 6. Ps. 84, 4. 104, 17; comp. Virg. Ge. 2. 209 *antiquasque domos avium*. **בֵּית עֲכָבִישׁ** *the spider's house*, her web, Arab. **بَيْت العنكبوت**, Job 8, 14; *house of the moth* Job 27, 18. c) *place, space, receptacle* for any thing; **בֵּית נִפְשׁ** *perfume-boxes, smelling-bottles*, Is. 3, 20. **בָּתִּים** *places for the bars*, Ex. 26, 29. 36. 34. 37, 14. 38, 5. 1 K. 18, 32 and *he made a trench* **בְּבֵית סֹאחִים** *about the space (capacity) of two measures of seed*. **בֵּית אֲבָנִים** *place of stones*, i. e.

stony place in the soil, Job 8, 17. Neh. 2, 3. Ez. 41, 9 **בֵּית אֲשֶׁר לְבֵית** *the space of the side-chambers of the temple*.

7. In the house, i. e. *the inside, inner part, within*, (opp. **חוּץ** *out of doors, without*.) **בֵּיתָה** Ex. 28, 26, **מִבֵּית** Gen. 6, 14. Ex. 25, 11. 37, 2, and **מִבֵּיתָה** 1 K. 6, 15, *inside, inward, within*, opp. **מִחוּץ**; comp. **בֵּית** no. 3. h. So **בֵּית** Ez. 1, 27, **לְבֵית** 1 K. 6, 16, **לְמִבֵּיתָה** Num. 18, 7, *within a certain space*. **אֶל-מִבֵּיתָה** *to within*, Lat. *intra* c. accus. 2 K. 11, 15. Comp. **אֵל** A. 9.—From this signification comes the Chald. **בֵּר** *in*, whence also we have above derived the prefix **בְּ**; see p. 109, note.

8. Trop. of persons living together, *a house*, i. q. *household, family*, comp. Arab. **أَهْلٌ**; i. e. including the wife, children, and all domestics, Gen. 7, 1. 12, 17. 35, 2. 36, 6. 42, 19. So *the king's household*, i. q. *his court, courtiers*, Is. 22, 18. **בֵּית פַּרְעֹה** i. q. **עֲבָדֵי פַרְעֹה** Gen. 50, 4.—Hence

9. Of those descended from one's household, *house*, for *descendants, posterity, lineage, race*, i. q. **בָּנִים** *sons, children* (hence joined with a Plur. Is. 2, 5), Gen. 18, 19. **בֵּית לֵוִי** i. q. **בְּנֵי לֵוִי** Ex. 2, 1. **בֵּית יוֹסֵף** Josh. 17, 17; **בֵּית דָּוִד** *house of David, his descendants*, 1 Sam. 20, 16. Is. 7, 2. 13. **οἶκος Δαβὶδ** Luke 1, 27. Like **בְּנֵי** used also trop. as **בֵּית מִלְחָמָה** i. q. **מִלְחָמָה**; pr. *my house of war*, i. e. *my adversaries, enemies*, 2 Chr. 35, 21; **בֵּית מָרִי** *a stubborn house*, people, Ez. 2, 5; and vice versa **בֵּית יְהוָה** *the house or family of God*, i. q. Israel, Num. 12, 7. Hos. 8, 1; as **οἶκος Θεοῦ** 1 Tim. 3, 15. In other phrases the figure of *a house* is more distinctly preserved: Ruth 4, 11 *Leah and Rachel did build the house of Israel*, i. e. founded the race of Israel. **לְבָנָה בֵּית** *to build up a house to any one*, i. e. to give him posterity; spoken of one who marries his brother's widow (i. q. **לְהָקִים שָׁם**) Deut. 25, 9; of God 1 Sam. 2, 35. 25, 28. 2 Sam. 7, 27. The same is **לְבָנָה בֵּית** 2 Sam. 7, 11. Ex. 1, 21.

10. Trop. also of the things contained in one's house, *goods, substance, wealth*; Esth. 8, 1 **הָמָן**, Sept. **ὅσα ὑπάρχουσιν** *quae sunt*, comp. v. 2. 7. Gen. 15, 2. Ex. 1, 21. So Gr. **οἶκία, οἶκος**.

11. **בֵּית אָב**, pr. *father's house* Gen. 24,

23; *father's household* 31, 30. In the enumeration or census of the Hebrew tribes, מִשְׁפָּחִים, *tribes*, they are divided into *families*, מִשְׁפָּחוֹת; and these again are subdivided into *households*, *ancestral houses*, בֵּית הָאָבוֹת 1 Chr. 7, 40. In this signification the Plural, instead of בְּתֵי, takes the form הָאָבוֹת, as is common in Syriac; see in יובל note. Heb. Gram. § 106. 3. c. Num. 1, 2 *number the children of Israel לְבֵית אָבוֹתָם* after their families and after their houses of fathers. v. 18. 20. 22. 24. 26 sq. 2, 2 sq. Over these households, or houses of fathers, were בֵּית אָבוֹתָם Ex. 6, 14, בֵּית אָבוֹתָם 1 Chr. 5, 24; often by ellipsis הָאָבוֹת Num. 31, 26. Josh. 14, 1, or הָאָבוֹת 1 Chr. 29, 6, בְּנֵי הָאָבוֹת 2 Chr. 5, 2, i. e. heads, chiefs, princes of households, patriarchs.

12. Very often, espec. in later writers, בֵּית is put before the pr. names of cities and places, sometimes necessarily, as forming part of the name; at other times more loosely, so that it can also be omitted; see below in the letters, e, h, i, l, v, x. So Syr. *ܠܬܝܬܐ*, comp. Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Such are the following:

a) בֵּית אֵין (house of nothingness i. e. of idols, see אֵין no. 1,) *Beth-aven*, a city in Benjamin, eastward from Bethel Josh. 7, 2. 1 Sam. 13, 5; with a desert of like name Josh. 18, 12. The Talmudists have confounded this city with the adjacent *Beth-El*, (lett. b,) which also is sometimes called by the prophets in contempt בֵּית-אֵין; see אֵין.

b) בֵּית אֵל (house of God) *Beth-El*, *Bethel*, a very ancient city of the Canaanites, afterwards belonging to Benjamin, in the time of Joshua still called לֵיזו Josh. 18, 13, comp. Gen. 28, 19 and לֵיזו; though once (Josh. 16, 2) it is more definitely called by both names. It lay upon high ground, 1 Sam. 13, 2. Josh. 16, 1, comp. Gen. 35, 1; and was for a long time the station of the sacred tabernacle, Judg. 20, 18. 26. 27. 21, 2. 1 Sam. 10, 3. Afterwards one of the calves of Jeroboam was set up here, 1 K. 12, 28 sq. Comp. אֵין and בֵּית אֵין. Its ruins are still seen near the high road north of Jerusalem, and are now called *Beitin*; see Bibl.

Res. in Palest. II. p. 125–30.—For the origin of the name, see Gen. 28, 10 sq. 35, 1 sq. 9 sq.—The gentile n. is בֵּית הָאֵל *Bethelite* 1 K. 16, 34.

c) בֵּית הָאֵזֶל (house of firm root, i. e. fixed dwelling) *Beth-ezel*, a town of Judea probably, Mic. 1, 11; where there is an allusion to this etymology.

d) בֵּית אֶרְבֶּאל (house of God's ambush) *Beth-arbel* Hos. 10, 14; prob. i. q. *Ἀρβηλα* in Galilee 1 Macc. 9, 2, situated between Sepphoris and Tiberias, Jos. Ant. 12. 11. 1. ib. 14. 15. 4. de Vit. § 60. Now *Irbid*, a site of ruins, with a singular fortified cavern in the vicinity; see Bibl. Res. in Palest. III. pp. 281, 282.

e) בֵּית בְּעַל מְעֹן Josh. 13, 17, elsewhere בְּעַל מְעֹן Num. 32, 38, and בֵּית מְעֹן (house of habitation) Jer. 48, 23, *Beth-Baal-Meon*, a place or town assigned to the tribe of Reuben, but which soon came into the power of the Moabites. Its ruins, still called *مبعون* *Mi'un*, are mentioned by Burckhardt, Travels in Syria, p. 365. The same place seems meant by בְּעַן (for מְעֹן) Num. 32, 3.

f) בֵּית בִּרְאִי (house of my creation) *Beth-birei*, a city belonging to the tribe of Simeon, 1 Chr. 4, 31; perh. corrupted from בֵּית לְבָאוֹת Josh. 19, 6.

g) בֵּית בָּרָה Judg. 7, 24, *Beth-bara*, a place near the Jordan, prob. for בֵּית הַבְּרָה (house of passage); comp. *Βηθαβαρά* John 1, 28 in many Mss.

h) בֵּית גִּדֵּר (house of the wall) *Beth-gader*, a place in the tribe of Judah, 1 Chr. 2, 51, i. q. גִּדְדָה q. v.

i) בֵּית גִּלְגָּל Neh. 12, 29, *Beth-Gilgal*, i. q. גִּלְגָּל q. v.

k) בֵּית גָּמִיז (house of the weaned) *Beth-gamul*, a city of Moab, Jer. 48, 23.

l) בֵּית הַבְּלָחִים Jer. 48, 22. see הַבְּלָחִים.

m) בֵּית דָּגוֹן (temple of Dagon) *Beth-Dagon*, a city: α) of Judah, Josh. 15 41; β) of Asher, Josh. 19, 27.—Comp. mod. *Beit Dejan*.

n) בֵּית הָרֶם (house of the height, q. d. mountain-house) *Beth-haram*, Josh. 13 27, a city of Gad, called בֵּית הָרֶן Num. 32, 36, afterwards Julias and Livias; see Jos. Ant. 18. 2. 1. Jerome Onomast. s. v. *Betharam*.

o) בֵּית הַחֲגֹלָה (partridge-house) *Beth-hoglah*, a place in Benjamin on the con-

finest of Judah, Josh. 15, 6, 18, 19, 21. The ancient name is still preserved in 'Ain Hajla near Jericho; Bibl. Res. in Palest. II. p. 268.

p) **בֵּית הַחֵן** (house of grace) *Beth-hanan*, a place belonging to Judah or Dan, 1 K. 4, 9.

q) **בֵּית הָרוֹן** (house of the hollow) *Beth-horon*, the name of two towns belonging to the tribe of Ephraim, called *Upper* and *Lower* Beth-horon; both of which lay in the western part of the territory of that tribe, Josh. 16, 5, 21, 22; and the latter near the western extremity of Benjamin, Josh. 16, 3, 18, 13. Twice Beth-horon simply is mentioned, Josh. 10, 11, 2 Chr. 25, 13; where at least in Josh. l. c. the *Lower* Beth-horon is to be understood. These two towns still bear their ancient names; that on the mountain being *Beit 'Ur el-Fōka* (the upper), and the other in the valley being *Beit 'Ur et-Tahta* (the lower). Between them is a long, steep, difficult ascent or pass; Jos. l. c. 1 Macc. 3, 16, 24. The two towns and the pass lie on the present camel-road between Ramleh and Jerusalem. See Bibl. Res. in Palest. III. p. 59 sq.

r) **בֵּית הַיְשִׁימוֹת** (house of desolations) *Beth-jeshimoth*, a town in Reuben near the Jordan. Num. 33, 49. Josh. 12, 3, 13, 20. It afterwards became subject to Moab, Ez. 25, 9.

s) **בֵּית פָּר** (house of pasture) *Beth-car*, 1 Sam. 7, 11, perh. a guard-house or garrison of the Philistines in the territory of Judah.

t) **בֵּית הַכֶּרֶם** (house of the vineyard) *Beth-hakkerem*, Jer. 6, 1. Neh. 3, 14, a town of Judah situated on a hill between Jerusalem and Tekoa, according to Jerome on Jer. l. c.

u) **בֵּית לָבָאוֹת** i. q. **לָבָאוֹת** q. v.

v) **בֵּית לִצְפֹּרָה**, see **לִצְפֹּרָה**.

w) **בֵּית לֶחֶם** (house of bread) *Beth-lehem*, masc. Mic. 5, 1. α) A city of Judah, more fully **בֵּית לֶחֶם יְהוּדָה** Judg. 17, 7, 9. Ruth 1, 1, 2; also **בֵּית לֶחֶם אֶפְרַתָּה** Mic. 5, 1, since Ephratah was anciently the name not only of the city itself, Gen. 35, 19, but also apparently of the circumjacent region. It was the seat of the family of David (Ruth l. c.) and the birth-place of the Saviour; and is hence

still celebrated under the same name, **בֵּית לַחַם** *Beit Lahm*, lying six Roman miles distant from Jerusalem, west of south. The gentile n. is **בֵּית הַלֵּחֵמִי** *Bethlehemite* 1 Sam. 16, 1, 18, 17, 58. β) A city in the tribe of Zebulun, Josh. 19, 15.

x) **בֵּית מְלֹא**, see **מְלֹא**.

y) **בֵּית מַעֲזֵן**, see lett. e.

z) **בֵּית מַעֲכָה** (house of Maachah) *Beth-Maachah*, a place situated in or near Merj 'Ayûn, not far from Mount Hermon, 2 Sam. 20, 14. See in **בֵּית מַעֲכָה**.

aa) **בֵּית הַמֶּרְחָק** (house of remoteness) *Beth-merhak*, a place near the brook Kidron, 2 Sam. 15, 17.

bb) **בֵּית הַמַּרְכָּבוֹת** (house of chariots) *Beth-marcaboth*, a place belonging to the tribe of Simeon, Josh. 19, 5, 1 Chr. 4, 31.

cc) **בֵּית נִמְרָה** (house of limpid and sweet waters, see r. **נִמְר** II) Num. 32, 36. Josh. 13, 27, and **נִמְרָה** Num. 32, 3, *Beth-nimrah*, a city in the tribe of Gad, called *Βηθναββίς* in the time of Eusebius, now *Nimrîn*; Bibl. Res. in Palest. II. 279. The waters in the vicinity are called **מֵי נִמְרָה** Is. 15, 6.

dd) **בֵּית עֵדֶן** (house of pleasantness) *Beth-eden*, a city of Syria, the residence of a king, Amos 1, 5. Prob. the same called by the Greeks *Παράδεισος*, Ptolem. 5, 15, [and mentioned with Iabruda now Yebrûd on the eastern slope of Anti-Lebanon north of Damascus. Cellar. II. p. 374. Bibl. Res. in Palest. III. App. p. 171.—R.

ee) **בֵּית עֲזַמְוֶת** Neh. 7, 28, and simpl. **עֲזַמְוֶת** ib. 12, 29. Ezra 2, 24, a village in Judah or Benjamin, *Beth-azmaveth*.

ff) **בֵּית הָעֶמֶק** (house of the valley) *Beth-emek*, a place belonging to the tribe of Asher, Josh. 19, 27.

gg) **בֵּית עֲנוֹה** (house of response, perh. of echo) *Beth-anoth*, a place in Judah, Josh. 15, 59. Perhaps mod. *Beit 'Ainûn*; Bibl. Res. in Palest. II. p. 186.

hh) **בֵּית עֲנָה** (id.) *Beth-anath*, a place in Naphtali, Josh. 19, 38. Judg. 1, 33.

ii) **בֵּית עֶקֶר הָרְעִים** (house of the shepherds' hamlet, comp. Arab. **عَقْد** hamlet, farm) a place near Samaria, 2 K. 10, 12; without **הָרְעִים** v. 14.

kk) **בֵּית עֶרְבָה**, with art. **הָעֶרְבָה**

se of the desert) *Beth-arabah*, a place on the confines of Judah and Benjamin, Josh. 15, 6, 18, 22; without *בֵּית אֲרָבָה*, Josh. 18, 18.

בֵּית פָּקֶז (house of escape) *Beth-pazzez*, a place in the south of Judah, Josh. 17.

בֵּית פְּעוֹר (temple of Peor, i. e. Baal-Peor, see *פְּעוֹר*) *Beth-Peor*, a place of Moab assigned to Reuben, noted for the worship of Baal-Peor, Deut. 32, 17, 18, 20. Josh. 13, 20.

בֵּית פִּזְעִי (house of dispersion) *Beth-pazzez*, a place in Issachar, Josh. 17.

בֵּית צוּר (house of the rock) *Beth-zur*, a city in the mountains of Judah between Jerusalem and Hebron, Josh. 15, 58; fortified by Rehoboam 2 Chr. 27, 1; and again also by the Maccabees, 1 Macc. 14, 33. [The spot is now called *Sûr* and *ed-Dirweh*; see Bibl. Res. Palest. I. p. 320. Biblioth. Sacr. 1843. v. 1.—R.]

בֵּית רְחוֹב (house or region of the street) *Beth-rehob* Judg. 18, 28. 2 Sam. 17, 32; also *רְחוֹב Rehob*, (unless perhaps denotes a district, and the other a city or district on the northern borders of Palestine Num. 13, 21, situated among the valleys of Lebanon not far from the sources of the Jordan. The central part of Syria is called *בֵּית אֲרָם* 2 Sam. 10, 6; *בֵּית אֲרָם* v. 8. [Prob. the region of Wady et-Teim west of Mt Hermon, and perh. including also *Ayûn*.—R.]

בֵּית שָׁאֵן (house of quiet) Josh. 17, 6, contr. *בֵּית שֵׁן* 1 Sam. 31, 10, 12, 2 Sam. 21, 12, *Beth-shean*, a city in the tribe of Manasse but long subject to the Canaanites Philistines; situated on this side the Jordan, and afterwards called Scythopolis. Judg. 1, 27. Rabb. ביסן. Now *Beisân*; see Bibl. Res. Palest. III. p. 174.

בֵּית הַשָּׁדָה (acacia-house) *Beth-shan*, a place near the Jordan between Shechem and Abel-meholah, Judg. 7, 24. Comp. Bibl. Res. in Palest. III. p. 219.

בֵּית שֶׁמֶשׁ (house of the sun) *Beth-resh*, the name of several cities: 1. A Levitical city Josh. 21, 16, situated

in Judah on the confines of Dan and Philistia, Josh. 15, 10. 1 Sam. 6, 12 sq. 2 Chr. 28, 18; large and populous, 1 Sam. 6, 19. 1 K. 4, 9. 2 K. 14, 11. Constr. c. plur. 1 Sam. 6, 13, where it is to be understood of the inhabitants. Its ruins are still visible, called *Ain Shems*; see Bibl. Res. in Palest. III. p. 18. The gentile n. is *בֵּית הַשְּׁמִיטִי Bethshemite* 1 Sam. 6, 14, 18. β) In Naphtali, Josh. 19, 38. Judg. 1, 33. γ) In Issachar, Josh. 19, 22. δ) i. q. *אֵין*, i. e. Heliopolis in Egypt, Jer. 43, 13. Comp. *אֵין*.

tt) *בֵּית הַפְּיֹהָה* (house of apples) *Beth-tappuah*, a place in Judah, Josh. 15, 53. Now called *Teffûh*; see Bibl. Res. in Palest. II. p. 428.

בֵּיתָה Chald. m. st. emphat. *בֵּיתָה*, constr. *בֵּיתָה*, c. suff. *בֵּיתָה*, plur. *בֵּיתָה*, i. q. Hebr. *a house*, Dan. 2, 5. *בֵּית מַלְכָּה* Ezra 6, 4, *בֵּית מַלְכֵּנוּ* Dan. 4, 27, *house of the king, palace*. *בֵּית אֱלֹהִים* *house of God, temple*, Ezra 5, 2 sq. also simpl. *בֵּיתָה* id. v. 3, 9, 11.

בֵּיתָן m. constr. *בֵּיתָן*, *a great house, palace*, Esth. 1, 5, 7, 7, 8.

* *בָּכָה* obsol. root, i. q. *בָּכָה*, *to drop, distil*; hence *to weep*. Arab. *بَكَأَ* to pour milk by drops.—Hence

בָּכָה 1. *weeping, lamentation*, Arab.

בָּכָה, *בָּכָה*. So *בָּכָה הַבָּכָה* the vale of *Buca* i. e. of weeping, valley of lamentation, pr. n. of a valley in Palestine, prob. gloomy and sterile; hence the allusion in Ps. 84, 7 *עָבְרִי בְּעֵמֶק הַבָּכָה מִעֵדֶן וְיִשְׁתַּחֲוֶה עָבְרִי בְּעֵמֶק הַבָּכָה* (of lamentation) *they make it fountains*, i. e. it becomes so to the pilgrims.

2. Plur. *בָּכָהִים* 2 Sam. 5, 23, 24. 1 Chr. 14, 13, 14, the name of a certain tree, so called from its weeping i. e. distilling, q. d. *weepers*. According to Celsius, Hierobot. I. p. 335–340, i. q. the Arab.

בָּכָה, similar to the balsam-tree, and distilling white tears of a pungent acrid taste.

* *בָּכָה* fut. *יִבְכֶּה*, convers. *יִבְכֶּה*, i. q. *בָּכָה*, *to drop, to distil, to flow in drops*, see *בָּכָה*. Spec. *to weep*, and in this sense common to all the kindred languages and dialects, Ex. 2, 6. Gen. 43, 30.

2 Sam. 19, 2; often of a people making lamentation under public calamities, Num. 11, 10. 25, 6; also of the sorrow of a penitent, Ezra 10, 1. With acc. *to weep for* any one, *to mourn, to lament*; espec. for one dead, Gen. 23, 2. 37, 35. 50, 3; also with *על* of pers. or thing wept for, Lam. 1, 16. Judg. 11, 37; *אֵל* 2 Sam. 1, 24. Ez. 27, 31, and *ל* Jer. 22, 10. Job 30, 25. Further *בְּכָה* c. *עַל* is *to come weeping to* any one, Num. 11, 13. Judg. 14, 16; also *to weep upon* any one, i. e. in his embrace, Gen. 45, 15. 50, 1.

PIEL *to weep for* one dead, *to mourn*, c. acc. Jer. 31, 15. Ez. 8, 14.

Deriv. *בָּכָה*, *בָּכִיָּה*, *בָּכִי*, *בָּכִיָּה*.

בָּכָה m. *a weeping*, Ezra 10, 1. R. *בָּכָה*.

בְּכוֹר m. (ר. *בָּכָר*) 1. *the first-born, firstling*, both of man Gen. 25, 13. 35, 23; and of beast Ex. 11, 5. 12, 29. 13, 15. It denotes the eldest son on the *father's* side, Gen. 49, 3.—The first-born son enjoyed many rights and privileges, see *בְּכוֹרָה* no. 2; hence

2. Metaph. i. q. *the first, the chief* of its kind, whatever is most distinguished, pre-eminent. Job 18, 13 *בְּכוֹר מָוֶת* *the first-born of death*, i. e. the chief among deadly diseases, the most terrible disease. By the common Heb. idiom disease is aptly termed *the son of death*, as being its precursor and attendant; so the Arabs call fevers *بنات المنيّة* *the daughters of fate or of death*; and the most fatal and terrible disease is here figuratively described as *the first-born* among many brethren.—Is. 14, 30 *בְּכוֹרֵי הָאֲדָמָה* *the first-born of the poor*, the very poorest, the most wretched, q. d. the chief among the sons of the poor; or the first-born (next descendants) of the present wretched and oppressed generation; see Comment. on Is. l. c.

NOTE. As Fem. the form *בְּכוֹרָה* q. v. is in use, i. e. first-born daughter.

בְּכוֹר sing. Is. 28, 4 according to the Masora, see in *בְּכוֹרָה*; elsewhere only in plur. *בְּכוֹרִים*, *בְּכוֹרִים*, *the first-fruits*, spoken of fruit and grain, the first which is gathered from the trees or fields, Num. 13, 20; espec. of the first-fruits offered to God Lev. 2, 14. 23, 17. Neh. 10, 36. Sometimes *ראשית* is added, Ex. 23, 19. 34, 26. *לָחֶם הַבְּכוֹרִים*

bread of the first-fruits, made of the first new grain, Lev. 23, 20. *יוֹם הַבְּכוֹרִים* *day of the first-fruits*, the festival of Pentecost, Num. 28, 26.

בְּכוֹרָה, *בְּכוֹרָה*, f. (ר. *בָּכָר*) 1. Adj. *first-born, firstling*; Plur. *בְּכוֹרוֹת* *the first-born offspring*, of men Neh. 10, 37; of beasts Gen. 4, 4. Deut. 12, 6. 17. 14, 23.

2. Subst. *earlier birth, seniority*, opp. *בְּעִירָה*, Gen. 43, 33. *הַבְּכוֹרָה* right of primogeniture, *birthright*, Deut. 21, 17. Ellipt. for the same, *בְּכוֹרָה* Gen. 25, 31. 34. 27, 36.

בְּכוֹרָה f. (ר. *בָּכָר*) *the first-ripe fig, early fig*, regarded as a delicacy Mic. 7, 1. Hos. 9, 10. In Is. 28, 4 it is better to read with several Mss. *בְּכוֹרָה* with *ה* quiescent, instead of *בְּכוֹרָה* with the Masora and editions; the suffix is prosaic.—In Mauritania the early fig is still called *باكورة*, *boccore*, Span. *albacora*.

בְּכוֹרָה id. Plur. *הַבְּכוֹרוֹת* Jer. 24, 2.

בְּכוֹרָה (first-birth, first-born) *Bechorath*, pr. n. m. 1 Sam. 9, 1.

בְּכוֹרָה f. (ר. *בָּכָה*) *a weeping, mourning*. Gen. 35, 8 *בְּכוֹרָה* *oak of weeping*.

בְּכוֹרָה m. in Pause *בְּכוֹרָה*, c. suff. *בְּכוֹרָה*. R. *בְּכוֹרָה*.

1. *weeping, lamentation*, Gen. 45, 2. Is. 15, 3. 22, 4. al. *בְּכוֹרָה* *to weep a great weeping*, to make great lamentation, 2 Sam. 13, 36.

2. *a weeping, dropping, trickling* of water in mines, Job 28, 11. Comp. *flere* for *rorare*, *stillare*, Lucret. 1. 350, Gr. *δάκρυον*, and *הַמְצָה*.

בְּכוֹרָה (the weeping) *Bochim*, pr. n. of a place near Gilgal, Judg. 2, 1. 5.

בְּכוֹרָה adj. fem. *the first-born daughter*, Gen. 19, 31. 29, 26. 1 Sam. 14, 49. It corresponds to *בְּכוֹרָה*.

בְּכוֹרָה f. *a weeping, mourning*, Gen. 50, 4. R. *בְּכוֹרָה*.

* *בָּכָר* in Kal not used, pr. *to cleave, to open, to burst forth*, i. q. kindr. *בָּכָר*; hence *to be first, to come or do first*; also *to be early, seasonable*; *to do early, seasonably*. Referred

1. To the day, whence *בָּכָר* to rise

early, to do any thing early, **בִּכְרָה** early time, morning; comp. kindr. **בֶּכֶר**.

2. To the year and its produce; hence **בְּבִירָה** first-fruits, **בִּכְרִיהָ** early fig, **בִּכְרֶה** early fruit.

3. To the time of life, espec. birth; hence **בְּבִירָה**, **בִּכְרִיהָ**, first-born, **בֶּכֶר** and **בִּכְרָה** a virgin, a woman who has her first child, **בֶּכֶר**, **בֶּכֶר**, young camel.

PIEL 1. to bear early fruit, as a tree, Ez. 47, 12. Comp. Kal no. 2.

2. to make or constitute as first-born, to give the birthright to any one, Deut. 21, 16.

PUAL to be treated as a firstling, to be devoted as a firstling sc. to God, Lev. 27, 26.

HIPH. part. f. **מְבִירָה** one bearing her first child, Jer. 4, 31.

Deriv. see in Kal no. 2, 3.

בֶּכֶר m. (r. **בֶּכֶר** no. 3) a young camel, already fit for riding and light burdens; comp. **עֶגְלָה** and **עֶזְרָה**. Plur. constr. **בְּכָרִי** Is. 60, 6. Corresponding is Arab. **بَكْر** young camel, which they describe as denoting the same age as **الفتى** *adolescens* in man. See Bochart. Hieroz. I. p. 82 sq. See also more in Comment. on Is. I. c. and in Thes. p. 206.

בֶּכֶר (i. q. **בֶּכֶר** young camel) *Becher*, pr. n. m. a) A son of Ephraim, Num. 26, 35. Gentile n. **בְּכָרִי** ibid. b) A son of Benjamin, Gen. 46, 21.

בִּכְרָה f. a young she-camel, in heat Jer. 2, 23. See **בֶּכֶר**.

בְּכָרִי see **בְּכָרִי**.

בְּכָרִי (i. q. **בֶּכֶר** the first-born is he) *Bocheru*, pr. n. m. 1 Chr. 8, 38. 9, 44.

בְּכָרִי (youthful) *Bichri*, pr. n. m. 2 Sam. 20, 1.

בֵּל (r. **בֵּלָה** no. 3) 1. nothing, Ps. 17, 3 *try thou me, בֵּל תִּמְצָא thou shalt find nothing* sc. of evil; unless like Sept. and Vulg. we connect **בֵּל תִּמְצָא זְמוּתִי**, *thou shalt not find my evil thoughts*, i. e. those which perh. lurk within me.

2. Adv. *not, no*, i. q. **לֹא**, but poetic; with præter. Ps. 10, 11. 21, 3; with fut.

Ps. 10, 4. 6. 49, 13. Prov. 10, 30. Is. 26, 24. Also *not yet*, i. q. scarcely, Is. 40, 24, comp. 2 K. 20, 4. Once for **בֵּל** i. q. **בֵּלָה**, Ps. 32, 9 *be not as horses to be held in with bit and bridle בֵּל קֶרֶב אֵלַי* lit. *in not coming near to thee*, i. e. because otherwise they avoid thee.—Put for *is not, non est*, the verb being omitted, Ps. 16, 3 **טוֹבְחִי בֵּל עָלַי**.

3. Conj. *that not, lest*, Lat. *ne*, i. q. **אַל**, c. fut. Ps. 10, 18. 78, 44. Is. 14, 21.

בֵּל Chald. m. *the heart* Dan. 6, 15.

Syr. **ܒܐܠܐ** heart, mind, Arab. **بَال** id. for **بَالِي** from **بَلَى** III to care for; pr. *care*, hence the mind as caring, full of care.

בֵּל contr. from **בֵּעַל** i. q. **בֵּעַל**, *Bel, Be-lus*, the chief domestic god of the Babylonians, worshipped in the celebrated tower of Babylon, Is. 46, 1. Jer. 50, 2. 51, 44; also Sept. Dan. c. 14. Greek and Roman writers compare him with Jupiter, Diod. Sic. 2. 8, 9. Plin. H. N. 37. 10. Cic. de Nat. Deor. 3. 16. Here however we are not to understand Jupiter as the father of the gods, of whom the Orientals were ignorant; but, in accordance with the peculiar mythology of the Babylonians, which was wholly connected with the worship of the stars, it stands for *the planet Jupiter, stella Jovis*, Cic. de Nat. Deor. 2. 20. This planet was regarded as a good genius, the author and guardian of all good fortune and felicity, hence called by the Arabs **السعد الأكبر** *Fortuna major*; and, together with the planet Venus, (see **עֲשָׂהֲרָה**, **אַשְׁרָה**) was the object of worship to the Semitic nations. Comp. **גִּד**, **מְנִי**, and see **בֵּעַל** no. 5.—Hence the frequency of this name in the compound pr. names of Chaldee men, as **בֵּלְשַׁאֲצַר**, **בֵּלְשַׁאֲצַר**, *Belesys, Belibus*, etc.

* **בֵּלָה** Chald. i. q. Heb. **בֵּלָה**. PA. *to afflict, to vex*, Dan. 7, 25. Comp. Heb. Pi. no. 2.

בִּלְאָדָן (contr. from **בֵּעַלְאָדָן** i. e. Bel is his lord, worshipper of Bel) *Baladan*, pr. n. of the father of king Merodach-Baladan, 2 K. 20, 12. Is. 39, 1.

בִּלְךָ in Kal not used, Arab. بَلَّجَ to be bright, to shine forth, as the dawn; V, to be cheerful, to smile.

Hiph. 1. to cause to shine forth, metaphor. Amos 5, 9 עַל-צִוְיָו הַמְבִּלֵּג שֶׁר who causeth desolation to shine forth upon the mighty, i. e. who bringeth it suddenly upon them; the figure being taken from the swift and sudden diffusion of the dawning light; comp. Joel 2, 2.

2. to make cheerful, to enliven oneself, i. e. to be or become cheerful, joyful, glad, Ps. 39, 14. Job 9, 27. 10, 20.

Deriv. מְבִלֵּגִים, and

בִּלְגָּה (cheerfulness) Bilgah, pr. n. m. Neh. 12, 5. 18; written in Neh. 10, 9 בִּלְגִּי.

בִּלְדֵּר pr. n. (prob. i. q. בֶּן לִדְרֵר son of strife, quarreller, from r. לִדְרֵר q. v. see in p. 109.) Biltad, the Shubite, the friend of Job and the second disputant with him, Job 2, 11. 8, 1. 18, 1. 25, 1.

* בָּהַל in Kal not used, prob. i. q. בָּהַל, to tremble, to be in trepidation; comp.

Arab. بَلَ to be feeble, bashful, pr. timid.

PIEL בִּלֵּה to terrify, to frighten; hence to cause to despond, Ezra 4, 4 Cheth. In Keri is read the more usual מְבַהֵלִים.

Syr. ܠܬܝܬܝܬܝܬܝܬܝܬ quadril. to terrify.

Deriv. בִּלְהָה, and pr. names בִּלְהָה, בִּלְהֵן.

* בָּלָה fut. רָבַלָה, to fall, to fall away, to fail; like נָבַל, אָבַל, where see.—Spec.

1. Of garments, to fall away, to decay, e. g. to be worn out, to wax old; with מָצַל, Deut. 8, 4 thy raiment מָצַלְתָּ לָּא בָּלָתָה מִצְּלֶיךָ did not fall from thee, did not wax old or wear out. 29, 4; absol. Josh. 9, 13. Neh. 9, 21. Trop. of the heavens and earth as growing old and perishing like a garment, Is. 50, 9. 51, 6. Ps. 102, 27.

Arab. بَلَى to be worn out, as a garment.

2. Of persons labouring under disease, old age, cares, to fall away, to waste away, fail; comp. Gr. παλαιός, and with another flexion μέλω to care. Job 13, 28 רָבַלָה וְהוּא כְרָקָב כְּרָקָב and he (δρακονιδῶς for I) as a rotten thing falleth away, is consumed. Gen. 18, 12. Ps. 32, 3. Comp.

בָּאִי to care, to be consumed with cares, consumed with cares, בָּאִי, בָּאִי, the heart, mind, as affected with cares, see Chald. בָּל Ethiop. ለለP to be or grow old.—Hence

3. to fail wholly, to be reduced to nothing; whence בָּל, בָּלִי, בָּלִי, nothing, not.

PIEL 1. Causat. of Kal no. 2, Lam. 3, 4. Hence genr. to consume, Ps. 49, 15. Is. 65, 22. Spoken of time, like Lat. tempus terere, Gr. ὠφείω βίω, Engl. to wear out the time, i. q. to spend, to pass, Job 21, 13 רָבַחוּ בְּשִׁמְחָהּ they spend their days in prosperity.—Hence

2. to afflict, to vex, 1 Chr. 17, 9. Arab.

IV. id. بَلَاءٌ and بَلِيَّةٌ sorrow, affliction, calamity.—Comp. Chald. בָּלָה.

Deriv. אָבַל, בָּל, בָּלָה, בָּלָה, בָּלָה, בָּלָה, and the compounds בָּלָהִים, בָּלָהִים, בָּלָהִים.

בָּלָה pr. n. see in בָּלָהִים lett. b.

בָּלָה adj. f. בָּלָה, decayed, worn out, old, e. g. garments, sacks, bottles, shoes, Josh. 9, 4. 5. Trop. of an adulteress, בָּלָה בָּלָה נֶאֱמָרָם worn out with adulteries, effete, Ez. 23, 43. R. בָּלָה.

בָּלָהִים f. sing. once Is. 17, 14; often in Plur. R. בָּלָהִים.

1. terror, terrors, Job 18, 11. 24, 17. 27, 20. 18, 14 מֶלֶךְ בָּלָהִים the king of terrors; see in צָדָר Hiph.

2. sudden destruction, comp. בָּלָהִים no. 2. Ps. 73, 19 מֵרַב-בָּלָהִים they perish with sudden destruction. Ez. 26, 21 בָּלָהִים וְאֶרֶץ, Sept. ἀπώλειαν σε ὥσω, καὶ οὐχ ὑπόκεις εἶμι, Vulg. in nihilum redigam te. 27, 36. 28, 19.

בָּלָהִים (perh. bashfulness, see בָּלָה in Kal) Bilhah, pr. n. a) The handmaid of Rachel, the mother of Dan and Naphtali by Jacob, Gen. 30, 3 sq. 35, 22. b) A place belonging to the tribe of Simeon, 1 Chr. 4, 29; written also בָּלָה Josh. 19, 3; sometimes בָּלָהִים q. v.

בָּלָהִים (perh. bashful, modest) Bilham, pr. n. m. a) Gen. 36, 27. b) 1 Chr. 7, 10.

בָּלָה Chald. tribute of some kind, prob. a tax on articles consumed, excise,

Ezra 4, 13. 20. 7, 24. Comp. also בְּלוֹא .
R. בְּלוֹא.

בְּלוֹא m. (ר. בְּלוֹא) only in plur. constr. בְּלוֹאִי Jer. 38, 12, and contr. בְּלוֹי v. 11, *old clothes, rags*. The latter form (pron. *belo-vê*) is from a sing. בְּלוֹ for בְּלוֹי; but in some Mss. (see J. H. Michaelis) is read בְּלוֹי, and in edit. בְּלוֹי, after the form בְּלוֹי, גְּלוֹי, from a sing. בְּלוֹי of the form אֲבוֹי.

בְּלִשְׁטָאצַּר (Bel's prince, i. e. whom Bel favours, compounded from בֶּל, *tsha* an ending which in Zend marks the genitive, and *tsar* i. q. טֶר prince) *Belle-shazzar*, an Assyrio-Babylonish name given to Daniel at the court of Nebuchadnezzar, Dan. 1, 7. 2, 26. 4, 5. 6. 15. 16. 10, 1.

בְּלִי subst. (ר. בְּלִי) 1. *consumption, destruction*, Is. 38, 17. Arab. بَلَى id.

2. *failure, nought, nothing*; hence as Adv. of negation, i. q. לֹא, joined with verbs and nouns; Gen. 31, 20. Hos. 7, 8. 8, 7. Is. 14, 6. 32, 10.—Sometimes בְּלִי is so closely joined with a subst. as to coalesce with it into one idea, like Engl. *in, un*; e. g. בְּלִי שֵׁם *no-name*, i. e. a bad name, *infamy*, Job 30, 8.

3. For בְּלִי *with no*, i. e. *without*, only in poetry; Job 8, 11 בְּלִי מֵיִם *without water*. 21. 10. 31, 39. 33, 9. 34, 6. Ps. 59, 5.

4. With prepositions: a) בְּבִלִי pr. in defect of *with no*, i. e. *without*, i. q. בְּלֹא. So בְּבִלִי דַעַת *without knowledge*, Job 35, 16; also i. q. *unknowingly, unawares*, Deut. 4, 42. 19, 4; *unexpectedly*, Job 36, 12. Comp. in no. 2.

b) בְּלִי id. comp. לֵּי lett. B. 3. Job 38, 41 בְּלִי לֶבֶד־אֶבֶן *without food*. 41, 25. Is. 5, 14.

c) בְּבִלִי pr. from defect of, *from not*, i. e. α) *because not*, c. infin. Deut. 9, 28 בְּבִלִי יָכֹלָה יְהוָה *because Jehovah was not able*, lit. from Jehovah's not being able. Is. 5, 13. With particip. *because no one, none*; Lam. 1, 4 בְּבִלִי מוֹדֵר *because no one came to the solemn festival*. Sometimes pleon. בְּבִלִי אֵין, 2 K. 1, 3. 6. 16. Ex. 14, 11. Syr. بَلَى مَتَى حَتَّى because not. β) *so that not*; Job 18, 15 בְּאַחֲלֵי הַיִּבְתֵּן *terror shall dwell in his tent*, so *that it shall be no longer his*, i. e. *terror shall take possession of the tent of the*

wicked, and drive him out of it. Job 6, 6. Deut. 28, 55. With particip. *so that no one*; בְּבִלִי יֵשֵׁב *so that no one dwells there*, so that there is no inhabitant, Jer. 2, 15. 9, 10; comp. Ez. 14, 15. With אֲשֶׁר forming a Conj. and with pleon. לֹא, Ecc. 3, 11 אֲשֶׁר לֹא-יִמָּצֵא הָאָדָם *so that man cannot find out*, etc.

d) בְּבִלִי עַד pr. until failure, i. e. *as long as*, *quamdiu*, Ps. 72, 7. Mal. 3, 10.

e) בְּבִלִי עַל-כֵּן *because not*, with Præt. Gen. 31, 20.

בְּלִי m. (ר. בְּלִי) pr. mixed, a mixture; spec. *meslin, mixed provender*, Lat. *far-rago*, made up of various kinds of grain, as wheat, barley, vetches, and the like, all mixed together, and thus sown or given to cattle, Job 6, 5. 24, 6. That grain is to be understood, is apparent from Is. 30, 24. See Varro de Re Rust. 1. 31. Plin. H. N. 18. 15 or 41.

בְּלִימָה compounded from בְּלִי and מָה, i. q. מֵאִמָּה, לֹא מֵאִמָּה, *not any thing, nothing*, Job 26, 7. So at least Sept. Vulg. Syr. Chald. The Rabbins refer it to ר. בְּלִי, and explain it by *bridle, band*.

בְּלִיעַל compounded from בְּלִי not, with-out, and רָעַל use, profit; comp. הוֹדִיעַל to be of use, profit, and Arab. وَعَلَّ and وَعِلَّ i. q. شريف noble, prince. Not from בְּלִי and עוֹל yoke, q. d. impatient of the yoke, obstinate, rebellious, as proposed by Fischer. Prolus. de Verss. Gr. p. 93.—Pr. *unprofitableness, worthlessness, nothingness*, yielding no profit or good fruit; comp. Arab. غَيْر طَائِل *useless, without fruit, bad*. See note below.—Hence

1. *worthlessness, badness, wickedness*, as אִישׁ בְּלִיעַל *a worthless man*, i. e. wicked, abandoned, 1 Sam. 25, 25. 30, 22. בְּנֵי-בְלִיעַל Prov. 6, 12, and בְּלִיעַל בְּנֵי 1 Sam. 25, 17, id. Plur. often בְּלִיעַל בְּנֵי אֲנָשִׁים 1 Sam. 2, 12, and בְּלִיעַל בְּנֵי בְלִיעַל Deut. 13, 14. Judg. 19, 22. 20, 13. בַּת בְּלִיעַל *a wicked woman* 1 Sam. 1, 16. דָּבָר בְּלִיעַל *an evil thing, wicked*, Ps. 41, 9. 101, 3; comp. Deut. 15, 9 פֶּן יִהְיֶה דָּבָר עִם לִבְבְּךָ בְּלִיעַל *lest there be a wicked thought in thy heart*.

2. *destruction*. Nah. 1, 11 יוֹצֵן בְּלִיעַל *purposing destruction*. Ps. 18, 5 נִחַלִּי

יְבַעְחוּנִי בְּלִיַּעַל *floods of destruction terrified me*; Sept. *χειμαῖοι ἀνομίας* i. e. torrents of iniquity, q. d. of wicked men, enemies. Some of the moderns render it incorrectly: *torrents of the nether-world* or Sheol.

3. Ellipt. for אִישׁ בְּלִיַּעַל *a wicked man*, see no. 1. 2 Sam. 23, 6. Job 34, 18. Also *a destroyer* Nah. 2, 1; see no. 2.

NOTE. Hence was derived in later usage and in N. T. the pr. n. *Βελίαλ* or *Βελίαρ*, *Belial*, i. q. *ὁ πονηρός*, *Satan*. The Engl. Vers. also often gives בְּלִיַּעַל in the O. T. as a pr. n. *Belial*; but incorrectly. See Thesaur. p. 210.

* בָּלַל 1. *to pour over, to oint, to wet* all over; comp. Arab. بَلَّ to wet, to moisten, רָבַב to flow, פָּלַח, פָּלַח, פָּלַח to sprinkle.—In Heb. only of oil; Part. pass. בָּשָׁמֶן בָּלוּ *poured over with oil*, e. g. oblations Lev. 2, 4. 5. 7, 10. 12. 14, 21. Num. 7, 13. 19.—Intrans. of persons, *to be poured over with oil, to be anointed*; Ps. 92, 11 בָּשָׁמֶן רִעֵנִי *I am anointed with fresh oil*. Comp. the deriv. תְּבַלֵּל and תְּבַלֵּל.

2. *to pour together*, Gr. συγγέω, i. e. trop. *to mingle, to confound*, espec. language. Gen. 11, 7 הָבֵה נִדְרָה וְנִבְּלָה שָׁם *הָבֵה נִדְרָה וְנִבְּלָה שָׁם let us go down and confound their lips* i. e. speech, which is further explained, *so that they may not understand one another's speech*. The form נִבְּלָה is for נִבְּלָה; see v. 9, and Lehrg. p. 372. Heb. Gr. § 66. 11. Comp. בָּלַל. Arab. بَلَّل to be confounded, as speech, تَبْلِيلُ اللُّسُنِ confusion of languages; Conj. II, to stammer.

3. *to smear, to soil, to stain*; comp. בָּלַח, בָּלַח, cited in Kal. So in the deriv. תְּבַלֵּל, תְּבַלֵּל. Comp. Chald. בָּלַס to mingle, also to stain.

4. Denom. from בָּלִיל provender, *to give provender to beasts, to fodder*. Judg. 19, 21 וַיִּבֶל לַחֲמֹרִים, Vulg. *et pabulum asinis praeuit*.

HIPH. fut. plur. 1 pers. יִבְּלֵל Is. 64, 5 as to form; but the signification is from r. בָּל, *we fade, we wither*, prob. for Hiph. 1 fut. יִבְּלֵל; see Index.

HITHPO. *to mix oneself, to be mixed*, with בָּ Hos. 7, 8.

Deriv. בָּלִיל, בָּלִיל, בָּלִיל, בָּלִיל, and pr. n. בָּבֵל.

* בָּלַם *to bind together, to shut fast, to stop*, spec. the mouth with a bit or muzzle, Ps. 32, 9. Syr. صَكَمَ id. Ethpe. to be shut, e. g. one's mouth, i. q. to be dumb, صَكَمَ a muzzle. In form and signif. בָּלַם is kindr. with אָלַם; see on roots ending in ם, under בָּהֵם.

* בָּלַם (denom. from بَلَسَ, ΠΛΗ, fig, in Ethiop. also sycamore-fig,) *to cultivate figs or sycamore-figs, to gather figs*; comp. συσκάειν and ἀποσκάειν. Am. 7, 14 בָּלַם שְׂקָמִים, Sept. technically κνίλων συκάμυνα, Vulg. *vellicans sycamina*, i. e. *one who nips sycamore-figs*, a process by which they were ripened. Theophr. Hist. Pl. 4, 2 πέπτειν οὐ δύναται ἂν μὴ ἐπιανισθῇ· ἀλλ' ἔχοντες ὄνυχας σιδηρεῖς ἐπιανίζουσιν· ἃ δ' ἂν ἐπιανισθῇ, τετραταῖα πέπτειται. Plin. H. N. 13. 7. 14. Bochart Hieroz. I. 384 sq.

* בָּלַע fut. יִבְלַע 1. *to swallow, to devour*, with the idea of eagerness, greediness. Arab. بَلَعَ and quadril. بَلَعَم id. Ethiop. ΠΑΥ to eat, to eat up. Kindr. roots are לָעַץ, חָכַץ, and many others beginning with לַע —Spoken of persons eating any thing greedily, Is. 28, 4; of animals, Ex. 7, 12. Jon. 2, 1. Jer. 51, 34. Gen. 41, 7. 24. In a proverbial expression, Job 7, 19 *nor let me alone עַד-בָּלְעִי till I can swallow my spittle*, i. e. not for a moment, as in Engl. 'till I can fetch a breath.' So in Arabic أَبْلَعْنِي رِيقِي *let me swallow my spittle*, i. e. give me a moment's time, Har. Consess. 15. p. 142. ed. De Sacy. See more in Schult. ad Job I. c. In like manner Pers. آخور *a swallowing of spittle*, for delay. Comp. Pi. no. 1.

2. Metaph. a) *to consume, to destroy*, yet so that the figure of *swallowing up, devouring*, is preserved, e. g. *to devour substance, wealth*, Job 20, 18; comp. 'devoratum pecuniam evomere' Cic. Pis. 37. Prov. 1, 12 *let us swallow them up alive as Sheol*, i. e. consume, destroy them. Ps. 124, 3. Comp. אָבַל no. 1. g. b) Ascrib-

ed to inanimate things, e. g. a chasm of the earth Num. 16, 30 sq. the sea Ps. 69, 16; comp. Ex. 15, 12.

NIPH. pass. of Pi. no. 2, *to be swallowed up, destroyed, lost*, Hos. 8, 8. Spec. of drunkards, Is. 28, 7 **בְּלִעַיִן מִן הַיַּיִן** *they are swallowed up of wine*, i. e. overcome, broken down. Comp. **הָלַם**, **רָגַן**, **עָבַר**. The Syriac Vers. retains the same word, **ܐܠܥܝܢܐ**; the Arabic in the same phrase uses the verb **بَلَغَ**.

PIEL 1. i. q. Kal, *to swallow*; once ellipt. Num. 4, 20 *nor shall they go in to look at the holy things* **בְּבִלְעַיִן** *for a swallowing* sc. of spittle, i. e. not for a single moment; comp. in Kal. no. 1. Sept. well **ἐξάπινα**.—Metaph. **בָּלַע אִינוֹן** *to devour iniquity*, to fill oneself with wickedness, Prov. 19, 28; comp. **שָׂהָה** Job 15, 16.

2. *to destroy*, spec. a) *to give over to destruction*, to ruin. Job 2, 3, 10, 8. Is. 49, 19. Hab. 1, 13. b) *to destroy utterly*, to exterminate, Ps. 21, 10, 35, 25; c. **בִּין** Job 8, 18. c) *to lay waste* a country 2 Sam. 20, 19, 20. Lam. 2, 8; also *to waste*, to spend property, Prov. 21, 20; to destroy counsel, i. e. *to disappoint*, to render vain, Is. 19, 3, comp. Ps. 55, 10; *to destroy one's way*, i. e. to lead him into destruction, Is. 3, 12.

PUAL pass. of Pi. no. 2, *to be destroyed, to perish*, Is. 9, 15. Impers. c. **לֵּי**, *destruction is prepared for any one*, 2 Sam. 17, 16.

HITHPA. id. *to vanish away*, Ps. 107, 27.—Hence

בָּלַעַי m. c. suff. **בָּלַעַי** 1. *a swallow, thing swallowed, devoured*, Jer. 51, 44.

2. *destruction*, Ps. 52, 6.

3. *Bela*, pr. n. of a city near the southern extremity of the Dead Sea, called also **זֹאֵר** (the small) *Zoar*, Gen. 14, 2, 8; comp. 19, 20 sq.

4. *Bela*, pr. n. m. a) A king of Edom Gen. 36, 32. b) Gen. 46, 21. c) 1 Chr. 5, 8.

בְּלִעָרִי c. suff. **בְּלִעָרִי**, **בְּלִעָרִי**, compounded from **בַּל** *not, non*, and **עָרִי**, *to, even to*.

1. Pr. *not unto, nothing to or for*, a particle of deprecating or declining any thing. Gen. 14, 24 **אֲבָלִי רַק אֲשֶׁר אֶחָד** *but only that which the young men have eaten*, etc. 41, 16 **אֲבָלִי אֶת־שְׁלוֹם פָּרְעֹה** *it is not for me, God will answer as to the welfare of Pharaoh*.

2. *without*. Gen. 41, 44 *without thee*, i. e. without thy knowledge and assent, *shall no man lift up his hand*, etc.

3. *besides*, Is. 45, 6. Ellipt. for **בְּלִעָרִי** *besides that which*; Job 34, 32 **בְּלִעָרִי אֶת־הָאֵתָה הָיִרְנִי** (if I have sinned) *besides what I see, show thou it me*. Syr. **ܟܠܝܢܐ**, id.

בְּלִעָרִי id. only with prefix **בִּין**, i. e. **בִּיבְלִעָרִי**.

1. *without*. Is. 36, 10 *am I now come up without the Lord against this land?* i. e. without his will and permission. Jer. 44, 19. Comp. **בְּלִעָרִי** no. 2.

2. *besides*, Ps. 18, 32. Num. 5, 20. Is. 43, 11.

בְּלִעָם (compounded from **בַּל** and **עָם**, perh. non-popularis, i. q. a foreigner, stranger) pr. n.

1. *Balaam*, a false prophet, Num. c. 22–24. Deut. 23, 5, 6. Josh. 13, 22, 24, 9. Mic. 6, 5. Sept. **Βαλῶν**.

2. *Bileam*, a city of Manasseh beyond Jordan, 1 Chr. 6, 55 [70]; elsewhere called **יְבֵלֵאם** (**יְבֵלֵא**) *Ibleam* q. v.

* **בָּלַק** *to empty out, to make empty, waste*, i. q. **בָּקַק**, and like it onomatopoeic, imitating the sound of emptying out a bottle. Is. 24, 1. Comp. Arab.

בָּלַק I, IV, *to open* a bottle.

PUAL part. f. **מְבִלְקָה** *emptied out*, i. e. *wasted, desert*, Nah. 2, 11.—Hence

בָּלַק (emptier, spoiler) *Balak*, pr. n. of a king of Moab in the time of Moses, Num. 22, 2 sq. Josh. 24, 9. Judg. 11, 25. Mic. 6, 5.

בִּלְשַׁאצַּר Dan. 5, 1, 2, 9, 22, 29, 30, 8, 1, and **בִּלְשַׁזְצַר** 7, 1, *Belshazzar*, pr. n. of the last of the Chaldean kings, whom the book of Daniel speaks of as the son of Nebuchadnezzar, 5, 2, 11, 13, 18, 22; comp. Bar. 1, 11, 12. Sept. **Βελῳάσαρ**. The last king of the Babylonians is called by Herodotus **Βαβυλώνιος**, 1, 188; by Berosus in Jos. c. Ap. 1, 20, **Ναβόννηδος**.—It seems to be i. q. **בִּלְשַׁאצַּר** q. v

בִּלְשָׁן (i. q. בֶּן-לִשָּׁן son of the tongue, i. e. eloquent, see in ב p. 109) *Bilshan*, pr. n. of a man of rank who returned with Zerubbabel from the exile, Ezra 2, 2. Neh. 7, 7.

בִּלְתִּי or **בִּלְתָּה** a subst. not in use, from **בָּלַה**, after the form **בָּסַה** from **בָּסָה**, Lehrs. p. 507; pr. *nothing, a reducing to nothing*, i. q. **בָּל**, **בָּלִי**. Hence, in the construct state with Yod paragogic, comes the form:

בִּלְתִּי 1. Adv. of negation, i. q. **לֹא**, *not*, 1 Sam. 20, 26.

2. Prep. for. **בְּבִלְתִּי**, i. q. **בִּלְאֵ**, *without* Is. 14, 6; *except, besides*, where a negative precedes, Gen. 21, 26. Ex. 22, 19. Num. 11, 6. 32, 12.—With suff. **בִּלְתִּי** *besides me* Hos. 13, 4. Is. 10, 4. **בִּלְתִּי** *besides thee* 1 Sam. 2, 2. In Is. 1. c. render: *without me* (forsaken by me) *they shall sink down under the prisoners, and shall fall beneath the slain*, i. e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their companions, comp. **בֵּין רַגְלֵיהֶם** Judg. 5, 27; and part of them slain in battle shall be covered with the corpses of their fellows.

3. Conj. for **בִּלְתִּי אֲשֶׁר** *besides that* Dan. 11, 18; *except that, unless*, Gen. 43, 3 *ye shall not see my face אַחֲרֵיכֶם בִּלְתִּי אֲחִיכֶם אֲחֶיכֶם except your brother be with you*. More fully **אֲשֶׁר אֵם בִּלְתִּי אִם** *unless if, unless* it be *that*, Amos 3, 4; also simply *unless, save*, Judg. 7, 11. Gen. 47, 18.

4. With other prepositions: a) **לְבִלְתִּי** c. Inf. pr. *to not, in that not*. Judg. 8, 1. The Hebrews use this particle whenever the infin. with **לִ** (**לִקְטֹל**) is to be put negatively (**לְבִלְתִּי קָטַל**), and it may usually be rendered *so as not to do so* and *so, in not doing so* and *so, etc.* Ex. 8, 25 [29]. 9, 17; e. g. after verbs of resisting, Jer. 16, 12; of forgetting, Deut. 8, 11; of hindering, Num. 9, 7. Also, *so that not, lest*, Gen. 38, 9.—With acc. and inf. after verbs of commanding, Gen. 3, 11; of consenting, 2 K. 12, 9. Once pleonast. **לְבִלְתִּי** 2 K. 23, 10. Thrice **לְבִלְתִּי** is followed by a finite verb for **לְבִלְתִּי אֲשֶׁר**, Jer. 23, 14. 27, 18. Ez. 13, 3.

b) **מִבִּלְתִּי** *from not, i. e. because not*, with Inf. Num. 14, 16; before a verbal noun Ez. 16, 28.

c) **עַד בִּלְתִּי** *until not, until none*, with Præter. Num. 21, 35. Deut. 3, 3. Josh. 8, 22. 10, 33; hence i. q. *so long as, quamdiu*, Job 14, 12. Comp. **עַד בִּלְתִּי**

בְּמָה *Kamets impure*, (ר. בּוֹיִם,) plur. **בְּמֹתַי**, constr. id. and **בְּמֹתַי** Deut. 32, 13. Is. 58, 14. Mic. 1, 3 Chethibh, but in Keri **בְּמֹתַי**, and so in the text Job 9, 8. Is. 14, 14. Amos 4, 13, see note; c. suff. **בְּמֹתַי**, etc.

1. *a high place, height*, a general word comprehending mountains and hills, see the root; 2 Sam. 1, 19. 25. **בְּמֹתַי רִצְרִי** *mountains with forests*, Jer. 26, 18. Mic. 3, 12. Ez. 36, 2, comp. v. 1 **בְּמֹתַי אֲרִינֹן** *the heights of Arnon*, i. e. through which that river flows, Num. 21, 28.

2. *a fastness, strong-hold*, an inaccessible retreat; comp. Lat. *arx*, Germ. *Burg*. Ps. 18, 34 **עַל-בְּמֹתַי יַצְמִירֵנִי** *he set me upon my fastnesses*, i. e. put me in safety from the enemy. Hab. 3, 19.—Whoever possesses the fastnesses of a country has also secure possession of the whole land; hence the poetical phrase: **הָרָה עַל-בְּמֹתַי אֶרֶץ** *he walketh upon the fastnesses of the earth*, spoken of God as the Lord and governor of the world, Amos 4, 13. Mic. 1, 3. Deut. 33, 29. Trop. **עַל-בְּמֹתַי-הָיָם** Job 9, 8 *upon the fastnesses of the sea*; **עַל-בְּמֹתַי-עָב** Is. 14, 14 *above the fastnesses of the clouds*; all spoken in like manner of God. Also **הָרָה עַל-בְּמֹתַי אֶרֶץ** Deut. 32, 13. Is. 58, 14.

3. The Hebrews, like most other ancient nations, supposed that sacred rites performed on *high places* were particularly acceptable to the Deity; see Comment. on Is. 65, 7, and Vol. II. p. 316. Hence they were accustomed to offer sacrifices upon mountains and hills, both to idols and to God himself, 1 Sam. 9, 12 sq. 1 Chr. 13, 29 sq. 1 K. 3, 4. 2 K. 12, 2. 4. Is. 56, 7; and also to build there *chapels, fanes, tabernacles*, **בְּמֹתַי הַבְּמֹתַי** 1 K. 13, 32. 2 K. 17, 29; with their priests and other ministers of the sacred rites, **בְּמֹתַי הַבְּמֹתַי** 1 K. 12, 32. 2 K. 17, 32. And so tenacious of this ancient custom were not only the ten tribes, (see the passages above cited.) but also all the Jews, that even after the building of Solomon's temple, notwithstanding the express law in Deut. 12, 13, they contin-

ued to erect such chapels on the mountains around Jerusalem, and to offer sacrifices in them; and even those kings who in other respects strictly observed the law of Moses, until Josiah, did not abolish these unlawful sacrifices among the people, nor themselves desist from them; 2 K. 12, 14, 14, 4, 15, 4, 35; comp.

Chr. 20, 33, 15, 17, 2 K. 23, 8, 9, 19, 1z. 6, 3, 20, 29, Lev. 26, 30. Even Solomon himself sacrificed in chapels of this sort, 1 K. 3, 2, 3, comp. 11, 7. See the author's discussion respecting these *high places* in Pref. to Gramberg's *Religionsideen des A. T.* Vol. I. p. xiv, etc.

4. Very often *בְּמָה* is i. q. *בֵּית הַמָּזְבֵּחַ*, *house of the high-place*, i. e. *a hill-chapel*, erected to God or to idols upon a mountain or hill. see in no. 3. 1 K. 11, 7, 14, 3, 2 K. 17, 9, 21, 3, 23, 15. Transferred also to any *chapel* or *fane*, e. g. in the valley of Hinnom, Jer. 7, 31; comp. Ethiop. *ጸብር* mountain, also cloister.—Prob. these chapels or fanes were sometimes *tents* or *tabernacles*, decked with curtains. Ez. 16, 16; comp. 2 K. 23, 7, Am. 5, 26. Such tabernacles were in use among the Carthaginians, and also among the ancient Slavi; Diod. 20, 25. Alone in Creuzer's *Symbol.* 5, 176.

5. Rarely *a sepulchral mound*, *tumulus*, Gr. *βομός*, Ez. 43, 7; comp. v. 8 and the intpp. on Is. 53, 9, where also this signification is applicable.

NOTE. The form of the Plur. constr. *בְּנֵי*, in which there is a double plural ending, has its counterpart in *רְאשֵׁי* Sam. 26, 12; comp. Lehrs. p. 541. The Masorites reject this form, and substitute or it *בְּנֵי*. This latter many pronounce *ā-m^othē*; but *i*, as being immutable, could not thus be shortened into *Hateph-Kamets*. More correctly therefore it is pronounced *bō-m^othē*, for *בְּמָהִי*, from a sing. *בָּמָה* after the form *בִּשְׁתִּי*, the *ה* being retained in the plural, as in *הַלְלִי*, *הַלְלִי*. But disregarding this judgment of the Masorites, it should prob. every where be read *בְּמָהִי*, *בְּמָהִי*.

בְּמָהִל (son of circumcision, i. e. circumcised, for *בְּנֵי-מָהִל*, see in *ב* p. 109) *Simhal*, pr. n. m. 1 Chr. 7, 33.

בְּמֹו see *מֹו*.

בְּמֹוֹת (heights) *Bamoth*, Num. 21, 19, more fully *בְּמֹוֹת בַּעַל* (heights of Baal) 22, 41. Josh. 13, 17, pr. n. of a town in Moab on the river Arnon.

בֵּן (for *בְּנָה* from r. *בָּנָה* no. 3) constr. *בֵּן*, and so before the prefixes *בְּ*, *בִּ*, *בְּ*, without Makkeph; rarely *בֵּן* Prov. 30, 1. Deut. 25, 2. Jon. 4, 10, and always before the pr. n. *בֵּן*; once *בְּנִי* (like *אֲבִי*) Gen. 49, 11, and *בְּנוֹ* Num. 24, 3, 15. Plur. *בְּנֵי* as if from a Sing. *בֵּן*; constr. *בְּנֵי*.

1. *a son*. Arab. *ابْن*, plur. *بَنُونَ*, constr. *بنی*, *بنی*; in the Phenician remains very often *בֵּן*; Aram. sing. *בֵּר*, *בֵּר*, from *בָּרָא* to beget, but with plur. *בְּנֵי*, *בְּנֵי*.—Spoken *καὶ ἐξ ὧν* of *a king's son* Is. 9, 5; comp. *בְּנֵי-מֶלֶךְ* Ps. 72, 1. Plur. *בְּנֵי* *sons* sometimes for *children* of both sexes, Gen. 3, 16, 21, 7, 30, 1, 31, 17, 32, 12. Deut. 4, 10; though this idea is more frequently put fully, *sons and daughters* *בְּנֵי וּבָנוֹת* Gen. 5, 4, 7, 10, 13, 11, 11 sq. In the Sing. there is also a trace of comm. gend. in *בְּנֵי-יָדָר* (more correctly *בֵּן יָדָר*) *a man-child* Jer. 20, 15; comp. *υἱὸς ἀνδρός* Rev. 12, 5.—Poet. *sons of the Greeks* for the Greeks themselves Joel 4, 6, like *υἱὸς Ἀχαιῶν*; also *sons of the Ethiopians* i. q. Ethiopians Am. 9, 7; comp. *בְּנֵי זָרִים* i. q. strangers Is. 2, 6, *בְּנֵי אֲבִירֹן* i. q. the poor Ps. 72, 4, Gr. *δυστήνων πτωχῶν* Il. 21, 151. This mode of speaking every where implies a like condition of the father and son.

The word *son*, like those of father and brother (see *אב*, *אח*), is employed by the Hebrews in various other and wider senses, e. g.

2. *a grandson*, like *אב* a grandfather, Gen. 29, 5. Ezra 5, 1; comp. Zech. 1, 1. More definitely a grandson is called *בְּנֵי-בְנֵי* Judg. 9, 22. Plur. *בְּנֵי* *grandsons* Gen. 32, 1 [31, 55]. 31, 28; though where greater accuracy is used *grandsons* are called *בְּנֵי בְנֵי*, Ex. 34, 7. Prov. 13, 22, 17, 6. Plur. also for *children*, i. e. *descendants*, *posterity*, as *בְּנֵי יִשְׂרָאֵל*, *children of Israel*, Israelites; *בְּנֵי יְהוּדָה*, *the children of Judah*, of *Levi*, i. e. *Jews*, *Levites*; *בְּנֵי עַמּוֹן* Ammonites, *בְּנֵי חִתּי* Hittites, *בְּנֵי יִשְׁמָעֵאל* Ishmaelites.

In the same sense is said בֵּית יִשְׂרָאֵל, בֵּית יְהוּדָה, see בֵּית no. 9; also יִשְׂרָאֵל see אִישׁ no. 1. g.

3. As a name of age, i. q. *a boy, youth*, like Gr. *παῖς*, comp. בֶּן no. 3. Cant. 2, 3. Prov. 7, 7.

4. Put for *a subject, vassal*, yielding obedience to a king or lord, as to a father, 2 K. 16, 7.—Hence metaph. *son of death* i. e. one condemned to death, q. d. delivered over to the power of death, 1 Sam. 20, 31. 2 Sam. 12, 5; *a son of stripes*, i. e. condemned to be beaten, Deut. 25, 2. Comp. *υἱὸς γέννης* Matt. 23, 15; *υἱὸς Ἀπολλωνίου* John 17, 12.

5. *a foster-son*, educated as a son, Ex. 2, 10, comp. Acts 7, 21. Also *a pupil, disciple*, since teachers were regarded and obeyed as in the place of parents, and were also addressed by the title of *father*, see in אָב no. 6. Hence בְּנֵי הַנְּבִיאִים *the sons* i. e. *disciples of the prophets*, spoken of the schools of prophets, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 4, 38. al. comp. Am. 7, 14. So among the Persians *the sons of the magi* are their disciples; comp. among the Greeks *μαθηταὶ υἱοί, ὑποτάκων υἱοί, παῖδες μουσικῶν, φιλοσόφων*, for *μαθηταί, μουσικοί*, etc. Syr. *ܒܢܝ ܚܢܝܐ* sons i. e. disciples of Bar-desanes.—Hence also in the book of Proverbs, the poet (teacher) addresses the reader as his *son*, Prov. 2, 1. 3, 1. 21. 4, 10. 20. 5, 1. 6, 1. 7, 1; comp. בֶּן Ps. 45, 11.

6. With a genit. of *place*, בֶּן denotes a *native* of that place, one born and brought up there; e. g. *sons of Zion*, Zionites, Ps. 149, 2; *sons of Babylon*, Babylonians, Ez. 23, 15. 17; *sons of the East*, Arabians, see כְּנָעִי no. 2; *sons of the province* Ezra 2, 1; *sons of a strange land* Gen. 17, 12; *son of the house*, i. e. a home-born slave, *verna*, see בֵּית no. 1; *son of my womb*, i. e. born of the same womb, see in בֶּטֶן no. 2. This arises from the more general idiom, by which whatever is done in any place or time is ascribed to that place or time itself, see Is. 3, 26. 8, 23. Job 3, 3, etc. So too countries or cities are regarded as *mothers* of the individual inhabitants, see אִם no. 5; and also nations or a people, as *fathers*; whence is said likewise בְּנֵי עַמִּי *the sons of my*

people, i. e. my countrymen, my tribe's-men, see עַם; and בְּנֵי הָעָם are the *common people* Jer. 17, 19. 26, 23. Spoken of animals, Deut. 32, 14 *rams, the sons of Bashan*. Trop. also of things contained in any place, as *sons of the quiver*, i. e. arrows, Lam. 3, 13.

7. With a genit. of *time*, it denotes a person or thing born or appearing in that time, or which has existed *during* that time. So *the son of one's old age*, i. e. begotten in old age, Gen. 37, 3; *the son of one's youth*, i. e. begotten in his father's youth, Ps. 127, 4; *sons of bereavement*, born of a mother bereaved, i. e. in exile, Is. 49, 20. Also *the son of five hundred years*, i. e. five hundred years old, Gen. 5, 32; *a lamb בֶּן-שָׁנָה the son of a year*, a yearling. Ex. 12, 5; of the ricinus, Jon. 4, 10 שְׁבִי-לֵילָה הָרָה וּבֶן-לֵילָה אָבָר *which came up in a night and perished in a night*. Poet. *son of the morning* for the morning star, Lat. *Lucifer*, Is. 14, 12.

8. With a genit. of *a quality* good or bad, or of *a condition* in life, בֶּן denotes a man possessing that quality or brought up in that condition; e. g. בֶּן-חֵרֶץ *son of strength* or *of the host*, i. e. a warrior, hero, see in חֵרֶץ; also בֶּן-בְּלִיעַל *son of wickedness*, a wicked man, בֶּן-צִיָּה id. בְּנֵי שִׁחִין *sons of pride*, poet. of wild beasts; בֶּן-קָצֵי i. q. afflicted Prov. 31, 5; *son of possession* i. e. possessor, heir, Gen. 15, 2; *sons of suretyship* i. e. hostages, 2 K. 14, 14. Comp. *υἱὸς τῆς ἀπειθείας* Eph. 2, 2; *υἱὸς ὑπακοῆς* 1 Pet. 1, 14.—In other figurative and poetical expressions of this kind, which are also frequent in the kindred languages, (see Gol. Lex. Arab. art. ابن, Castell and Buxtorf art. בֶּר, Jones de Poësi Asiat. p. 128 sq.) that is said to be *the son of any thing*, which is similar to that thing, as *sons of the lightning* for birds of prey which fly swift as the lightning Job 5, 7; or which is dependent on it, as *sons of the bow* i. q. arrows Job 41, 20; or which is in any close connection with it, as *sons of oil* i. e. anointed Zech. 4, 14; *son of oil* or *fatness* i. e. fat, fertile, Is. 5, 1. Comp. אִישׁ, אָב, בְּעֵל.

9. *Sons of God*, an appellation given in the O. T. a) To *angels*, Gen. 6, 2 sq. Job 1, 6. 2, 1. 38, 7. Ps. 90, 1. 99, 7. either

as constituting the hosts and ministers of God, see **בְּנֵי**; or because of their greater resemblance to the divine nature, although a body is ascribed to them in Gen. 1. c. b) To *kings*, not only of the Hebrews, but sometimes also to those of foreign nations, comp. Ps. 89, 28; as being the vicegerents of God on earth, taught and aided by a divine spirit, 1 Sam. 10, 6. 9. 11, 6. 16, 13. 14. Is. 11, 1. 2; on this account called also by the Greek poets *Διογενεῖς βασιλῆες*. Ps. 2, 7 *Jehovah said unto me, Thou art my son this day have I begotten thee*, i. e. constituted thee king, comp. Jer. 2, 27. Ps. 82, 6. 7 *I have said, Ye are gods*, (O ye kings.) *and all of you sons of the Most High; but ye shall die like common men*, etc. Ps. 89, 28. 2 Sam. 7, 14. c) To *righteous men*, the pious worshippers of God, *saints*, Ps. 73, 15. Prov. 14, 26. Deut. 14, 1. Spec. to the *Israelites*, although often ungrateful children, Is. 1, 2. 30, 1. 9. 43, 6. Hos. 2, 1. Jer. 3, 14. 19. In Sing. *Israel* is called the *son of God* Hos. 11, 1; and also the first-born and beloved son, Ex. 4, 22. 23, comp. Jer. 31, 20.

10. Spoken of the *young* of animals, as **בְּנֵי-צֹאן** *sons of the flock*, lambs, Ps. 114, 4; **בְּנֵי אֶתְנִי** *the son of his ass*, i. q. his foal, **יִרְדּוּ**, Gen. 49, 11; *sons of the dove*, i. e. young doves, Lev. 12, 6; *sons of the raven* i. e. young ravens, Ps. 147, 9.

11. Poet. *son of a tree* seems put for a *shoot, branch, bough*, (comp. **יִזְנֶקֶת**, **יִזְנֶקֶת**.) Gen. 49, 22 **בֶּן פֶּרֶה יוֹסֵף** *Joseph is the son of a fruitful tree*; here **בֶּן** (or perh. more correctly **בֶּגֶן**) seems to be in the constr. state, and **פֶּרֶה** to be i. q. **פֶּרִיָּה** Is. 17, 6. i. e. *fruit-bearing, fruitful*, sc. tree; see in **רֶרֶה** no. 1. a.—**בֶּן-גִּזְרֵן** Is. 21, 10, see in **גִּזְרֵן**.

12. *Ben*, pr. n. m. 1 Chr. 15, 18. Other compound pr. names are the following:

a) **בֶּן-אֲדָנִי** (son of my sorrow) *Ben-oni*, a name given by his mother to Benjamin. Gen. 35, 18.

b) **בֶּן-הָאֱלֹהִים** (son or worshipper of *Hadad* or *Aolod*, the chief divinity of the Syrians, comp. Macrobian Saturnal. 1. 23, and pr. n. **הַדַּדְהָא**) *Ben-Hadad*, pr. n. of three kings of Syria of Damascus. The first of them waged war with Baasha king of the ten tribes, 1 K. 15, 20 sq.

2 Chr. 16, 2 sq. The second was the son of the preceding and contemporary with Ahab (1 K. 20, 34); he twice besieged Samaria, and became more famous than his father, 1 K. 20, 1 sq. 2 K. 24, 6 sq. 8, 7. The third was the son of Hazael, and lost most of the provinces acquired by his predecessors, 2 K. c. 13.—*The palaces of Ben-hadad*, i. e. of Damascus, Jer. 49, 27. Am. 1, 4.

c) **בֶּן-זוּחֶתָּה** *Ben-zoheth*, pr. n. m. 1 Chr. 4, 20. See **זוּחֶתָּה**.

d) **בֶּן-חַיִּיל** (son of strength, warrior) *Ben-hail*, pr. n. m. 2 Chr. 17, 7.

e) **בֶּן-חֲנָן** (son of one gracious) *Ben-hanan*, pr. n. m. 1 Chr. 4, 20.

f) **בֶּן-יְמִין** (son of the right hand, i. e. of good fortune, see in art. **בְּנֵי-יְמִין**, also **רְמִין**.) *Benjamin*, pr. n. m. a) 1 Chr. 7, 10. b) Ezra 10, 32. Neh. 3, 23.—Where the patriarch Benjamin is meant, this name is always written as one word, **בְּנֵי-יְמִין** q. v. except once in 1 Sam. 9, 1 Cheth.

g) **בְּנֵי-בְרָק** (sons of lightning) *Beneberak*, pr. n. of a place in the tribe of Dan, Josh. 19, 45.

h) **בָּאֵרוֹת ב' ר'** see **בְּנֵי גִזְקָן**.

בֶּן Chald. id. found only in Plur. **בְּנֵי**, the place of the Sing. being filled by **בֶּר**.—E. g. **בְּנֵי גְלוּתָא** *sons of exile*, i. e. exiles, captives, Dan. 2, 25. **בְּנֵי הוֹרִין** young bullocks, Ezra 6, 9. Syr. **ܒܢܝ**, plur. **ܒܢܝܝܐ** id.

בָּנָא Chald. c. suff. **בְּנֵהִי** Ezra 5, 11, infin. **לְמִבְנֵא** Ezra 5, 2. 17, **לְמִבְנֵה** 5, 9, **לְבָנָא** 5, 3. 13, i. q. Hebr. **בָּנָה**, to build, Dan. 4, 27.

ITHPE. pass. Ezra 4, 13, 21; with acc. of material Ezra 5, 8.

* **בְּנֵה** fut. **יִבְנֶה**, conv. **וַיִּבְנֶן**, and six times **וַיִּבְנֶה**, **וַיִּבְנֶה**.

1. to build, to erect, to construct, as a house, temple, city, walls, fortifications Ez. 4, 2; an altar Gen. 8, 20; chapels or tabernacles Jer. 7, 31; the frame-work of ships Ez. 27, 5; once apparently of laying the foundation of an edifice 1 K. 6, 1, comp. 2 Chr. 3, 1 where it is **וַיִּהְיֶה לְבִנוֹת**. Arab. **بنا**, Aram. **בנא**, id. Comp. **אֶבֶן** and **אָמֵן**.—The material *with, of, from* which any thing is built, is mostly put in the acc. 1 K. 18, 32 **וַיִּבְנֶה אֶת-**

הָאֲבָנִים מִזִּבְחָה and *he built the stones (into) an altar*, i. e. with or of them; comp. Lehrs. p. 813. Ex. 20, 22. Deut. 27, 6. 1 K. 15, 22. More rarely with בָּ 1 K. 15, 22 fin. Construed also: a) With acc. of place on which one builds, *to build up or over*, 1 K. 6, 15, 16, 24. b) With acc. of person, where it is i. q. *to build a house for any one*, i. e. to give him a fixed abode, and trop. *to make him prosperous* (for another sense of this formula see no. 3); Jer. 24, 6 *I will bring them again into this land*, וּבְנִיתֵיהֶם וְלֹא אֶחָרִים וְנִשְׁתַּחֲתִים, וְלֹא אֶחָוֶשׁ and *I will build them and not pull down, and I will plant them and not pluck up*, i. e. I will give them a fixed abode and make them prosperous. 31, 4. 33, 7. 42, 10. Ps. 28, 5. Arab. **بَنَّا** beneficiis auxit aliquem. c) With בָּ, *to build on any thing*, to be occupied in building, Neh. 4, 4. 11. Zech. 6, 15. With עַל, *to build against any one*, to obstruct; Lam. 3, 5 *God hath builded against me*, obstructed me, shut up my way on every side so that I cannot get out; comp. **בָּדַר** v. 7. 9.—Trop. *to construct*, i. e. *to form, to make*, with לָ, into a woman Gen. 2, 22.

2. *to build up, to rebuild, to restore*, e. g. a house or city in ruins, Amos 9, 14. Ps. 122, 3 *O Jerusalem thou restored!* 147, 2. Josh. 6, 26. 1 K. 16, 34. 2 K. 14, 22. Comp. **בָּנָה חֲרִבוֹת** under art. **חֲרִבוֹת** no. 2. So of the fortifications of a city, 1 K. 15, 17.

3. **בָּנָה בֵּית לָ** *to build a house to or for any one*, i. q. to give him offspring, posterity; see **בֵּית** no. 9, and Niph. no. 3. By a common oriental metaphor, *house* is transferred to a family, and *children*; and whoever begets children, is said to build a house. Hence **בֶּן** son comes from the idea of building, i. e. of begetting. The same metaphor is elegantly carried out in Plaut. Mostell. 1. 2. 37.

NIPH. 1. Pass. of Kal no. 1, *to be built*, Num. 13, 22. Deut. 13, 17; with acc. of material 1 K. 6, 7. Persons are said *to be built up*, when they are placed in a fixed abode and rendered prosperous, see in Kal no. 1. b. Jer. 12, 16. Mal. 3, 15. Job 22, 23.—A different metaphor see in no. 3.

2. Pass. of Kal no. 2, *to be rebuilt, restored*, Is. 44, 28.

3. A woman is said *to be built up* when her house (family) is built up, i. e. when offspring is given her; see in Kal no. 3. Gen. 16, 2 **אֲבִנָּה מִמֶּנָּה** *perhaps I may be built up through her*, i. e. obtain children by her. 30, 3.

Deriv. **בָּנָה**, **בָּנָה**, **בָּנָה**, **בָּנָה**, **בָּנָה**, to which may be added many pr. names, as **בָּנִי**, **בָּנִי**, **בָּנִי**, **בָּנִי**, **בָּנִי**, **בָּנִי**, **בָּנִי**, **בָּנִי**.

בָּנִי (a building) *Binnui*, pr. n. m. freq. after the exile: a) Neh. 7, 15; written **בָּנִי** Ezra 2, 10. b) Ezra 10, 30. 38. c) Ezra 8, 33. d) Neh. 3, 24. 10, 10: 12, 8.

בָּנוֹת daughters, see **בַּת**.

בָּנִי (built) *Bani*, pr. n. m. a) One of David's warriors 2 Sam. 23, 36. b) 1 Chr. 6, 31. c) 1 Chr. 9, 4 Keri. d) Neh. 3, 17. 9, 4. 5. 10, 14. 11, 22. e) See **בָּנִי** a. f) Ezra 10, 29. 34. 38. Neh. 8, 7. 10, 15.

בָּנִי (built, a verbal of Pual) *Bunni*, pr. n. m. Neh. 9, 4. 10, 16.—Different is **בִּנְיָ** *Bunni*, pr. n. m. Neh. 11, 15.

בָּנָה (whom Jehovah hath built up, see **בָּנָה** no. 1. b.) *Benaiah*, pr. n. m. a) 1 Chr. 4, 36. b) 2 Chr. 20, 14. c) Ezra 10, 25. 30. 35. 43. d) See next art. c. e.

בִּנְיָה pr. n. m. *Benaiah* (i. q. **בָּנָה**) a) 1 Chr. 15, 24. 16, 5. b) 1 Chr. 27, 34. c) 2 Sam. 8, 18. 23, 20. 22; written also **בָּנָה** 20, 23. d) 1 Chr. 15, 18. 20, 16, 5. e) 2 Sam. 23, 30; written also **בָּנָה** 1 Chr. 11, 31. 27, 14. f) 2 Chr. 31, 13. g) Ez. 11, 1. 13.

בָּנִיָּה f. a building, Ez. 41, 13. R. **בָּנָה**. Comp. **בָּנָה**.

בִּנְיָמִין (son of the right hand i. e. of good fortune, q. d. Felix, see **יָמִין** no. 4.) pr. n. *Benjamin*, Sept. *Benaquín*, the patriarch, youngest son of Jacob and Rachel, and founder of the tribe of like name, **בִּנְיָמִין** **בֶּן** **יִשָּׂה ב'** Num. 1, 36, Josh. 21, 4. 17, and simpl. **בִּנְיָמִין** m. Judg. 20, 39. 40. Their territory, **אֶרֶץ בִּנְיָמִין** Jer. 1, 1, lay nearly in the middle of Palestine on this side Jordan, and is described Josh. 18. 21 sq. A certain warlike disposition in this tribe is alluded to in Gen. 49, 27.—The **שַׁעַר בִּנְיָמִין** *gate of Benjamin* was on the northern side of Jerusa-

Jer. 37, 13. 38, 7. Zech. 14, 10; prob. same called elsewhere the gate of hram. 2 K. 14, 13. Neh. 8, 16.—When this name designates the patriarch njamin, it is written in one word; see בני-ימי p. 141. The gentile n. is written separately, בְּנֵי-יָמִי (comp. Lehrs. 515) 1 Sam. 9, 21. Ps. 7, 1, *Ben-ninite, Benjamite*; with the art. בְּנֵי-יָמִי (like בֵּית הַשְּׁמִשִּׁי) Judg. 3, 15. 1 Sam. 16, 11. Plur. בְּנֵי יָמִי Judg. 16. Ellipt. אִישׁ יָמִי for אִישׁ בְּנֵי-יָמִי, 1 Sam. 9, 1. 2 Sam. 20, 1; also

בְּנֵי יָמִי 1 Sam. 9, 4, like Arab. **ابو بكر** krite for Abubekrite, from

בְּנֵי m. (ר. בְּנֵה) 1. *a building, edifice*, Ez. 41, 12. Syr. **ܥܒܢܐ** a building; Arab. **بُنْيَان** id.

2. *a wall*, Ez. 40, 5.

בְּנֵי Chald. i. q. Hebr. no. 1, Ezra 5, 4. בְּנֵי (our son, from the Segolate form Gen. 49, 11) *Beninu*, pr. n. m. Neh. 14 [13].

* **בִּנְיָ** Chald. *to be angry, indignant*, n. 2, 12. Often in the Targums.

בְּנֵה (according to Simonis i. q. בְּנֵה, rushing forth, fountain) *Binea*, pr. n. 1 Chr. 9, 43; also בְּנֵה ib. 8, 37.

בְּסוּדֵי (in the intimacy of Jehovah, Besodeiah, pr. n. m. Neh. 3, 6.

בְּסִי pr. n. m. *Besai*, Ezra 2, 49. Neh. 12. Perh. Sanscr. *bigaya* victory, also n. So Bohlen.

* **בִּסְרֵ** a spurious root, see בִּסִּי Hithp.

* **בִּסְרֵ** a root not used in Hebrew, ab. *to be sour*, i. q. טָאָר q. v. whence ab. **בִּסְרֵ** to do any thing too soon; so *to look sour*, to make a sour face.—ence

בִּסְרֵ c. suff. בְּסִרֵּי Job 15, 33, and

בִּסְרֵ m. collect. *unripe grapes, sour apes*, Is. 18, 5. Jer. 31, 29, 30. Ez. 18,

Different from בְּאֲשִׁי q. v. *labruscæ*, ld-grapes. Sept. *δμψαξ*. Chald. **ܒܝܫܪܐ**

Syr. **ܥܒܢܐ** sour grapes.

בְּעָא Chald. see after בְּעָה .

* **בִּעַר** a root not used in Hebrew;

Arab. **بَعَدَ** to be distant, absent, remote; IV, to remove; Ethiop. pr. to be other, different, and hence Præter. A, trans. **በሆ** to change, to exchange, **ተሆ** to be made other, different, **ሆሉ** and **ሆሉ** other, another, different. Among the Hebrews it would seem to have denoted: *to be without* (opp. to *within*), *to be near, close by*. Hence

בְּעַר and בְּעַר, c. suff. בְּעַרִּי et בְּעַרִּי Ps. 139, 11, בְּעַרִּי in Pause בְּעַרִּי, בְּעַרִּי, once בְּעַרִּי Amos 9, 10, בְּעַרִּי; primarily a Subst. but in usage always a Preposition denoting in general the being *without* an object (opp. to *within*), but *near* to it; and then spec. the two following more definite relations of place.

1. *about, round about*, which latter idea is expressed more definitely by **סָבִיב**.

a) Genr. see for both particles (בְּעַר and סָבִיב) Job 1, 10 בְּעַרִּי וְכָתַבְתָּ בְּעַרִּי וְכָתַבְתָּ בְּעַרִּי וְכָתַבְתָּ בְּעַרִּי *hast thou not made an hedge about him, and about his house, and about all that he hath, on every side?* Lam. 3, 7 בְּעַרִּי *he hath made a wall round about me.*

Ps. 139, 11 בְּעַרִּי אֲדֹרֵי *even the night is light about me.* Hence α) With verbs of shutting up, (pr. shutting up around or upon any one,) as **סָגַר** בְּעַרִּי 1 Sam. 1, 6, and **סָגַר** בְּעַרִּי Gen. 20, 18, *to shut up the womb*, i. e. to render a woman unfruitful. Poet. **סָגַר** בְּעַרִּי *God sealeth up the stars* Job 9, 7. For **סָגַר** בְּעַרִּי and **סָגַר** בְּעַרִּי, see no. 2.

β) With words implying protection; Ps. 3, 4 בְּעַרִּי *a shield round about me.* Zech. 12, 8. γ) Put, like the Gr. *ὑπέρ*, for all that one does for, on account of, in behalf of any one; e. g. to pray for any one 1 Sam. 7, 9, see **הָקִיף**; to bring a sin-offering for, Job 42, 8, see **בָּפַר**. So of consulting an oracle Is. 8, 19. Jer. 21, 2; bribing a judge Job 6, 22; and of other like ideas, Ez. 22, 30. 2 Sam. 10, 12. 2 Chr. 19, 12. Ps. 138, 8. In Prov. 20, 16 to take a pledge for any one, for whom one becomes security. Then without a verb, Job 2, 4 עֹר בְּעַר עֹר *skin for skin.* Prov. 6, 26 אִשָּׁה זֹנָה עֹר *for a whore one comes to a piece*

of bread, i. e. he who yields to her, lives for her and comes to want.

b) In a passive relation as surrounded round about by any thing. i. e. in or through the midst of, amid, among, through; like *ἀμφι* in the phrases *ἀμφι κλάδοις*, *ἀμφι δρυμοῖς*, *ἀμφι πύξι στῆσαι τριπόδα*, see Matthiæ Gr. Gramm. § 583. b. Joel 2. 8 *הַשֵּׁלַח יִפְּלוּ בְּעֵד הַשֵּׁלַח* in the midst of the weapons (missiles) do they fall; comp. *περιπλνται τῷ* to rush into the midst of any thing. Very often in the phrase *הַחֲלֹץ בְּעֵד הַחֲלֹץ* through a window, with a verb of looking, Gen. 26, 8. Prov. 7, 6; of passing in or out, Josh. 2, 15. 1 Sam. 19, 12. Joel 2, 9; of falling, 2 K. 1, 2. *בְּעֵד אֲרָפֶל* surrounded with darkness Job 22, 13. Is. 32, 14 *מִןּוּד וְעֵדִי* mound and watch-tower shall be amid caverns, i. e. surrounded by them. Amos 9, 10 *לֹא יִסְתַּח הָרָעָה בְּעֵדֵינוּ* the evil will not draw near nor come among us.

c) As expressing indefinite nearness, like Gr. *περί*, Engl. *about*, i. e. *by, near*. 1 Sam. 4, 18 *בְּעֵד יַד הַשַּׁעַר* by the side of the gate; comp. *אֶל-יַד הַשַּׁעַר* 2 Sam. 18, 4. Here *בְּעֵד יַד* is pr. 'about the side,' i. q. *at hand, near by*.

2. *behind, after*; Arab. *بَعْدَ*, *بَعْدُ*, after, spoken of time. This signif. connects itself directly with no. 1. a, b; for whoever is surrounded by certain limits or objects, e. g. a wall, is *behind* the same; see 2 Sam. 20, 21. Cant. 4. 1. Job 22, 13. This sense is also clear and necessary (though questioned by Fäsi) in Judg. 3, 23 *then Ehud went forth through the porch and shut the door of the chamber (בְּעֵדוֹ) after him*. Here it is impossible to translate *בְּעֵדוֹ* *וַיִּסְגֹּר*, *he shut himself in*; for Ehud shut up the murdered king in the chamber, and he himself fled; nor can *בְּעֵדוֹ* be referred to Eglon, who is not mentioned in this connection. [But see the Note below.] In the same manner we may best construe the phrases *סָגַר הַחֲלֹץ בְּעֵד פ'*, *סָגַר בְּעֵד פ'*, *to shut to (the door) after one who enters a place*, Gen. 7, 16. 2 K. 4, 4. 5; and *סָגַר בְּעֵדוֹ*, *סָגַר הַחֲלֹץ בְּעֵדוֹ*, *to shut to after oneself on entering a place or room*, Judg. 9, 51. 2 K. 4, 33. Is. 26, 20. It is true in both these cases so far as the

to shut in any one or oneself, pr. to shut in round about, as in no. 1. a. α; but against this is the construction with *הַחֲלֹץ*, since we cannot speak of shutting a door round about any one, inasmuch as the door does not surround the person.—Judg. 3, 22 *the fat closed behind the blade*. Cant. 4, 1 *מִבְּעַד לְצִמְחָהּ* behind thy veil, *לְ* *מִבְּעַד* being i. q. *בְּעֵד*. v. 3. 6, 7. 2 Sam. 20, 21 *his head shall be thrown to thee behind the wall*, i. e. from behind the wall, where the thrower stood; others, *around the wall*, i. e. over it, since the thing thrown describes a curve over the wall.—So in Job 22, 13 *בְּעֵד אֲרָפֶל* might be rendered: *behind the darkness*; see in no. 1. b.

NOTE.—See on this particle Ewald's Gramm. p. 613; Fäsi in Jahn's Neue Jahrbücher I. p. 187–9. Against the latter we have here endeavoured to vindicate the sense: *behind, after*; which the former also at a later period acknowledged, Schulgramm. § 550. [But it is not easy to see why the passage chiefly relied upon above, Judg. 3, 23, may not be rendered as in the English version: *and shut the door upon him* sc. Eglon, who is distinctly referred to, both in the preceding and following verse; and to shut a door upon one in this way, is to shut him up in an enclosed space, and in so far to shut up around him, as in no. 1. a. α. So too of the other similar phrases above cited. Further, in Judg. 3, 22 we may say, *the fat closed around the blade*; in Cant. 4, 1 the doves' eyes are in the midst of the veil, surrounded by it, or else seen through it; while in 2 Sam. 20, 21 it is more easy to conceive that the head may have been thrown through a window or hole in the wall, than to adopt the explanation given above. There seems, therefore, to be no necessity for the sense no. 2; since all the passages may be satisfactorily explained by the different shades of the meaning no. 1.—R.

* *בָּעָה* fut. *יִבָּעָה* 1. *to make swell, to cause to boil*, as water; Is. 64, 1 *מִיָּם* *הַבָּעָה* as the fire causeth the water to

of a tumor or swelling Chald. **בַּעַז** to boil. For the kindred roots **בִּזַּע**, **בִּזַּע**, see under **בִּזַּע**. From the idea of swelling and heat comes in Arab. the signif. of absorbing, and also of ardently desiring, longing; hence likewise in Hebrew:

2. to seek, to ask, to inquire, Is. 21, 12 bis. Aram. **בַּעַז**, **בַּעַז**.

NIPH. 1. Pass. of Kal no. 1, to be swollen, tumid, and hence to swell out, to be prominent. Is. 30, 12 **בִּפְרֹץ נֹפֵל נִבְּעָה** as a breach ready to fall, swelling out in a high wall.

2. Pass. of Kal no. 2, to be sought out, searched, Obad. 6.

Deriv. **בַּעִי**, and **בִּי** for **בַּעִי**.

בַּעַז Chald. fut. **בַּעַז**. 1. to seek, to search after, c. acc. Dan. 2, 13. 6, 5. In the Targums often for Heb. **בָּקַשׁ**.

2. to ask, to petition, to entreat of any one, c. מִן Dan. 2, 16, **בָּקַשׁ**, 6, 12, **בָּקַשׁ**, 2, 18. **בַּעַז** to ask a petition Dan. 6, 8.—Hence

בַּעִי Chald. f. a petition, request, Dan. 6, 8. 14.

בַּעִיר (a torch, lamp, r. **בַּעִיר**) *Beor*, pr. n. a) The father of Balaam, Num. 22, 5. Deut. 23, 5. Sept. *Baíwq, Bauwq.* 2 Pet. 2, 15 *Boówq.* b) The father of Bela king of the Edomites, Gen. 36, 32. 1 Chr. 1, 43.

בַּעִוִּים m. plur. (r. **בַּעִוִּים**) terrors, Ps. 88, 17. Job 6, 4.

* **בַּעַז** obsol. root, Arab. **بغز** alacer, agilis fuit.—Hence

בַּעַז (alacrity) *Boaz*, pr. n. a) A Bethlehemite who married Ruth, Ruth 2, 1 sq. b) A column set up before the temple of Solomon, so called either from the architect, or, if it was perhaps an *ἀνάθημα*, from the name of the donor. 1 K. 7, 21. 2 Chr. 3, 17. See too Movers, Phœnizier I. p. 293.

* **בַּעַז** fut. **בַּעַז**. 1. to tread down, to trample under foot. Chald. Pe. et. Pa. id. Syr. **ܒܥܙܐ** a treading down, leaping; comp. further under r. **בִּזַּע**.—Metaph. to contemn, to neglect, (comp. Prov. 27, 7,) 1 Sam. 2, 29 **לָמָּה הִבַּעַזְנוּ בִּזְבָּחִי** why trample ye upon my sacrifice and upon mine offering

which I have commanded? i. e. in contempt. Sept. *ἐπέβλεψας*, Vulg. 'quare calce abjecistis victimam meam et munera mea?'

2. to kick, as an ox; trop. of obstinacy and rebellion against God, Deut. 32, 15.

בַּעִי m. (r. **בַּעִי**, comp. Chald. **בַּעַז**) *entreaty, prayer*. Job 30, 24 **יִשְׁלַח יְיָ יָדָא** yea, prayer, is nought, when God stretcheth forth his hand, nor in his (God's) destruction doth their cry avail. The **בַּ** in **בַּעִי** is doubtless a radical letter; and hence by contr. **בִּי** q. v.

בַּעִיר m. (r. **בַּעִיר**) *cattle, beasts*, so called from feeding, grazing; comp. **אָרָה** no. 2. Only in Sing. collect. like Lat. *pecus, -oris*, of every species of cattle, large and small, Ex. 22, 4. Num. 20, 4. 8. 11. Ps. 78, 48. Spec. of beasts of burden, Gen. 45, 17.—Syr. **ܒܥܝܪܐ** with Ribbui as a mark of the plural, Arab. **بَعِيرٌ** id.

* **בַּעַל** fut. **בַּעַל**. 1. to be lord or master over any thing, to have dominion over, to possess. Ethiop. **በሀል** to possess much, to be rich, **በሀል** rich.—Is. 26, 13 **בַּעַלֵּינוּ אֲדֹנִים וְיִלְחָהּ** lords besides thee have had dominion over us. With **לָ** 1 Chr. 4, 22.—Hence

2. to become the husband of any one, to marry a wife, like Arab. **ملك** to rule, to marry. Arab. **بَعَلَ**, Syr. **ܒܥܠ** id.—Deut. 21, 13. 24, 1. Mal. 2, 11. Is. 62, 5, Part. act. **בַּעֲלִיָּה** in Plur. majest. thy husband, thy lord, Is. 54, 5. Part. pass. f. **בַּעֲלִיָּה** Is. 54, 1, and **בַּעֲלִיָּה** one married, married to a husband, Gen. 20, 3. Deut. 22, 22. Metaph. of a land desolated, but again filled with inhabitants, Is. 62, 4.

3. **בַּעַל** prob. to disdain, to reject. Jer. 3, 14 **בְּרִי אֲנִי שׁוֹבִי בְּנִים שׁוֹבִי** turn ye, O rebellious children... for I have rejected you. 31, 32 **וַיִּשְׁבְּרוּ אֶת בְּרִיתִי** they did break my covenants **וַיִּשְׁבְּרוּ אֶת בְּרִיתִי** and I rejected them. Sept. *ἀγάγῃ ἡμίλησα αὐτῶν*, comp. Heb. 8, 9. So Syr. Abulwalid, and other ancient interpreters. See Pococke ad Port. Mosis p. 5-10, and comp. Arab. **بَعَلَ** c. **ب** to

fear, to disdain. In c. 31 the common signif. might perhaps be adopted, q. d. *although I (וְאִנִּי) was their lord*. But this sense is not so easy; and besides, the signif. of disdain is not foreign from the primary meaning of the verb. In Arabic there are also other verbs, in which the signif. of subduing, being high, having dominion, is transferred also to that of *looking down upon, despising, contemning*, as **أَبَسَ** to subdue, c. **ب** to despise; **خَبِقَ** V, to be high; Conj. I, to look down upon, to contemn.

NIPH. *to have a husband, to be married*, Prov. 30, 23. Metaph. Is. 62, 4.

Deriv. **בַּעַלְתָּה**—**בַּעַלְתָּ**.

בַּעַל c. suff. **בַּעְלִי**, **בַּעַלְה**; Plur. **בַּעַלִּים**, constr. **בַּעְלֵי**, c. suff. 3 sing. **בַּעְלֵי** Ex. 21, 29. 34. 36. 22, 10–14. Ecc. 5, 12, and **בַּעְלֵיהָ** Job 31, 39. Ecc. 7, 12. sometimes for Sing. like **אֲדֹנָיִי** his lord. comp. Lehrs. 663; but c. suff. 3 plur. **בַּעְלֵיהֶן** Esth. 1, 17, 20, as plural.

1. *lord, master, possessor, owner*. Frequent in the Phenician dialect; see Monumen. Phen. p. 348. Aram. **בַּעַל**, **בַּעַל**, id. Arab. **بَعْلٌ** in the dialect of Yemen *lord, master*, elsewhere *a husband*; Ethiop. **ባላ**. Comp. also Sanscr. *pāla* lord.—Spoken of the master and owner of a house, Ex. 22, 7 Judg. 19, 22; of land Job 31, 39; of cattle Ex. 21, 28. Is. 1, 3; of money lent, i. e. a creditor Deut. 15, 2. Spoken of the head of a family Lev. 21, 4; also **בַּעְלֵי גוֹיִם** *the lords of the nations* Is. 16, 8, spoken of the Assyrians as the conquerors of nations; or according to others, of their princes.

2. *a husband*, Arab. Syr. Chald. id. Comp. Sanscr. *pati* lord, also husband. Ex. 21, 22. 2 Sam. 11, 26 **אִשָּׁה בַּעַל** *husband of a wife*, i. e. married Ex. 21, 3. **בַּעַל נַעֲרִים** *husband of one's youth*, i. e. to whom one was married in youth, Joel 1, 8, i. q. *κοῦσίδιος νόμις* Il. 5. 414.

3. Plur. with gen. of a city, *lords of a city*, i. q. *inhabitants, citizens*, **בַּעְלֵי יְרֵחוֹ** Josh. 24, 11, **שָׂבָם** Judg. 9, 2 sq. **בַּעְלֵי רִבְשָׁא** 2 Sam. 21, 12, who also are called in 2 Sam. 2, 4. 5 **אֲנָשֵׁי רִגְוִי**. Some modern interpreters understand *chiefs no-*

bles, princes, misled perhaps by the words in Judg. 9, 51 **הָאֲנָשִׁים וְהַנָּשִׁים**, where also Sept. *πάντες οἱ ἰσχυροὶ τῆς πόλεως*. Better, *all the men and women, even all the inhabitants of the city*, the latter expression comprehending the two former; Engl. Vers. *and all they of the city*.

4. With genit. of thing, *lord or possessor of a thing*, i. e. *one having that thing*, one to whom that attribute or quality belongs; thus often forming a periphrasis for an adjective; comp. **אִשׁ אֵל בַּעַל הַקַּרְנִים** no. 1. k. **אֵל בַּעַל הַקַּרְנִים** no. 9. *a ram having two horns, aries bicornis*, Dan. 8, 6, 20; **בַּעַל הַכַּנְפִּים** *the winged one*, poet. for a bird Ecc. 10, 20; **אִשׁ בַּעַל שֵׁעַר** *a hairy man* 2 K. 1, 8; **בַּעַל הַחֲלֻמּוֹת** *the dreamer*, one who has dreams, Gen. 37, 19; **בַּעַל הַדְּבָרִים** *one who has a law-suit, controversy*, Ex. 24, 14, comp. **בִּי מִשְׁפָּטִי** *my adversary* Is. 50, 8. So too *possessor of my covenant, of my oath*, i. e. joined in covenant with me, confederate, Gen. 14, 13. Neh. 6, 18; **בַּעַל הַלָּשׁוֹן** *master of the tongue*, i. e. a charmer, enchanter, Ecc. 10, 11; **בַּעַל נַפֶּשׁ** *given to appetite, greedy*, Prov. 23, 2, comp. 29, 22; also *the receiver of a bribe* Prov. 17, 8.—Prov. 16, 22 **מְקוֹר חַיִּים שֶׁבַל בַּעְלֵי** *a fountain of life is understanding to its possessor*, i. e. to him who hath it, is endued with it. 1, 19. 17, 8. Ecc. 8, 8 **לֹא יִמְלֹךְ רָשָׁע אֶת-בַּעְלֵי** *nor shall wickedness deliver its possessor*, i. e. him who is given to it, the wicked man. 7, 12. Prov. 3, 27 **אִל-תְּחַמְצֵנוּ טוֹב מִבַּעְלֵי** *withhold no good from its lord*, from him to whom it is due, to whom it pertains, i. e. from the needy.

5. With the Art. **הַבַּעַל**, and pref. **בַּבַּעַל**, **בַּבַּעַל**, *Baal*, i. e. *the Lord*, *καὶ ὁ θεός*, as the name of a chief domestic and tutelary god of the Phenicians, and particularly of the Tyrians; worshipped also by the Hebrews espec. at Samaria with great pomp, along with Astarte; see in **אֲשֶׁרֶת עֲשָׂתָהּ** Judg. 6, 25 sq. 2 K. 10, 18 sq. Hence **בֵּית הַבַּעַל** *the temple of Baal* 1 K. 16, 32; **נְבִיאֵי הַבַּעַל** *the prophets of Baal* 1 K. 18, 22. 25; **שְׂאֵר הַבַּעַל** *the remnant of Baal*, i. e. of his worshippers, Zeph. 1, 4. Plur. **הַבַּעַלִּים** *Baalim*, i. e. images of Baal, Judg. 2, 11.

Of the currency and extent of this worship among the Phenicians and Carthaginians, we have one proof among others in the frequency of the name Baal in compound pr. names of Phenician men, as אֶחְבַּל q. v. *Jerombalus* (יֶרֶבְעַל), and also of Carthaginians, as *Hannibal* (חַנְנִיבַל grace of Baal), *Hasdrubal* (חַסְדְּרִיבַל help of Baal), *Muthumballes* (מֻתְּחֻמְבַּל man of Baal), etc. Among the Babylonians the same god was called in the Aramæan manner בַּל *Bel*, *Belus*, for בַּעַל, see בַּל. Among the Tyrians themselves the full name of this divinity appears to have been מַלְכֶרֶת בַּעַל צֵר (Inscr. Melit. biling.) i. e. *Malke-reth lord of Tyre*; where again מַלְכֶרֶת is for מַלְכֶּה קֶרֶת king of the city. The Greeks, on account perhaps of some similarity of emblems, constantly gave him the name of Hercules, Hercules Tyrius, and compared him with Jupiter; see Inscr. laudat. See more in Ersch and Gruber's Encyclop. Vol. VIII. p. 397 sq. under the articles *Baal*, *Bel*, *Belus*. Münter, Religion der Babylonier p. 16 sq. Movers Phœnizier I. p. 169 sq. These writers suppose that under this name *the sun* was worshipped; but I have elsewhere endeavoured by various arguments to show that not the sun, but the planet *Jupiter*, *stella Jovis*, as the guardian and giver of good fortune, was the object of this worship. See Comment. on Is. Vol. II. p. 335 sq. Encyclop. l. c. p. 398 sq. and so Rosenmüller in his Bibl. Alterthumskunde I. ii. p. 11. Yet I would not deny, that בַּעַל with certain attributes, as בַּעַל הַמָּזָה (see הַמָּזָה), is also referred to the sun.—In some cities where the worship of Baal was prevalent, a special epithet was added to the name, e. g. a) בַּעַל בְּרִית *Baal-berith*, i. e. lord or guardian of covenants, worshipped by the Shechemites, Judg. 8, 33, 9, 4. comp. v. 46; q. d. *Ζεὺς ὅρκιος*, *Deus fidius*; or, according to Movers l. c. 'Baal in covenant with the idolaters of Israel.' b) בַּעַל זְבִיב *Baal-zebub*, worshipped by the Philistines at Ekron 2 K. 1, 2; q. d. *fly-Baal*, fly-destroyer, like the *Ζεὺς Ἀπομόιος* of Elis, Pausan. 5. 14. 2; and the *Μυιαγρὺς deus* of the Romans, Solin. Polyhist. c. 1. c) בַּעַל פְּזִיר of the Moabites, see פְּזִיר.

6. As denoting *the possessor* of a thing it is trop. also applied to a place which *has* or *contains* any thing, i. e. a place *at* or *in* which any thing is or is found, equivalent to בֵּית no. 6. So in the pr. names of cities and places:

a) בַּעַל *Baal*, 1 Chr. 4, 33, perh. the same place elsewhere called בַּעַל בִּיר *Baalath-beer* (having a well) in the borders of the tribe of Simeon, Josh. 19, 8.

b) בַּעַל גַּד *Baal-Gad*, so called from the worship of Gad i. e. Fortune, at the foot of Hermon near the sources of the Jordan, prob. i. q. בַּעַל הַרְמוֹן in lett. e. Josh. 11, 17. 13, 5. By some it is erroneously supposed to be the same with the celebrated Ba'albek or Heliopolis; see Thesaur. p. 225.

c) בַּעַל הַמֶּזֶן *Baal-hamon* (place of multitude, or i. q. בַּעַל אֲמִיץ sacred to Jupiter Ammon) a place near which Solomon had a vineyard, Cant. 8, 11. A town *Βελαμών* (Sept. *Balakmón*) situated in Samaria is mentioned Judith 8, 3.

d) בַּעַל הַצֹּר *Baal-hazor* (having a village or hamlet) a town or village near the territory of Ephraim, 2 Sam. 13, 23; perh. i. q. הַצֹּר Neh. 11, 33, in the tribe of Benjamin. q. v.

e) בַּעַל הַרְמוֹן *Baal-Hermon*, a town and an adjacent height near Mount Hermon, 1 Chr. 5, 23. Judg. 3, 3. Comp. lett. b.

f) בַּעַל מֵזֶן *Baal-meon* (place of dwelling), see בֵּית מֵזֶן p. 129.

g) בַּעַל פְּרָצִים *Baal-perazim*, a place or village near the valley of Rephaim, 2 Sam. 5, 20. 1 Chr. 14, 11; comp. Is. 28, 21.

h) בַּעַל צֶפֶן *Baal-Zephon*, a place in Egypt near the head of the Red Sea, Ex. 14, 2. 9. Num. 33, 7. The name accords well with the site of this place, near the desert tracts between the Nile and the Red Sea, which were held to be the abode of Typhon, the evil genius of the Egyptians. See Creuzer in Commentt. Herodoteis I. § 22. Symbolik I. 317 sq. Bibl. Res. in Palest. I. p. 81.

i) בַּעַל שַׁלִּישָׁה *Baal-shalisha* 2 K. 4, 42, the name of a place prob. situated in the district שַׁלִּישָׁה, near the mountains of Ephraim; comp. 1 Sam. 9, 4.

k) **בַּעַל הַתְּמָר** *Baal-tamar* (place of palm-trees) Judg. 20, 33.

l) **בַּעְלֵי יְהוּדָה** (cives Judæ) 2 Sam. 6, 2, a city elsewhere called also **בַּעְלָה** (civitas) *Baalath* and *Kirjath-jearim*, comp. 1 Chr. 13, 6. See **בַּעְלָה** no. 2. a.

7. As pr. n. of several men, e. g.

a) **בַּעַל** *Baal* α) 1 Chr. 5, 5. β) 8, 30, 9, 36.

b) **בַּעַל הַחֵן** (lord of grace) *Baal-hanan*, pr. n. α) A king of Edom Gen. 36, 38. 1 Chr. 1, 49. β) A royal prefect or overseer, 1 Chr. 27, 28.

בַּעַל Chald. m. i. q. Heb. **בַּעַל**, *lord*; for **בַּעַל טַעַם** see **טַעַם**. From this form comes by contraction **בַּל** q. v.

בַּעְלָה f. (corresp. to **בַּעַל**) 1. *a mistress*, **בַּעְלַת הַבַּיִת** 1 K. 17, 17. Metaph. *mistress of any thing*, i. e. possessing or endued with any thing, as **בַּעְלַת-אוֹב** *a woman having a divining spirit*, see **אוֹב**; **בַּעְלַת בְּשָׁפִים** *mistress of sorceries*, a sorceress, Nah. 3, 4.

2. Collect. *civitas*, i. q. **בַּעְלִים** cives, inhabitants, see **בַּעַל** no. 3; as **בַּת** daughter, for **בָּנִים**. So I explain **בַּעְלָה** *Baalath* as the pr. n. of towns or cities, viz. a) One in the northern part of the tribe of Judah, Josh. 15, 9. 1 Chr. 13, 6; called also **בַּעְלֵי יְהוּדָה** (cives Judæ) see **בַּעַל** no. 6. lett. l; **קִרְיַת-בַּעַל** q. v. and given name to a mountain *Baalath* Josh. 15, 11, lying in the same region, but nearer the sea. b) Another city was situated in the southern part of the same tribe, Josh. 15, 29; and seems to be the same which elsewhere is called **בָּלָה** Josh. 19, 3, and **בְּלָהָה** 1 Chr. 4, 29, and was assigned to Simeon. c) See in **בַּעַל** no. 6. a.

בַּעְלֹת (civitates, see **בַּעְלָה** no. 2) *Bealoth*, pr. n. of a town in the southern part of Judah, Josh. 15, 24; different from **בַּעְלָה** in v. 9. 29.

בַּעְלִידָע (whom the Lord knows and cares for, comp. **יְהוֹדָע**) *Beeliada*, pr. n. of a son of David, 1 Chr. 14, 7; called in 2 Sam. 5, 16 **אֶלְיָדָע** i. e. whom God knows, q. v.

בַּעְלִיָּה (whose lord is Jehovah) *Bealiah*, pr. n. m. 1 Chr. 12, 5.

בַּעְלִים (i. q. **בְּנֵי-עֵלִים** son of exultation,

the Ammonites, Jer. 40, 14. Some Mss. read **בַּעְלִים**; and so Josephus Ant. 10. 9. 2.

בַּעְלָת (civitas i. q. **בַּעְלָה** no. 2, after the form **זִמְרָה**; **עֲזָרָה**) *Baalath*, a city of the tribe of Dan, Josh. 19, 44; rebuilt or fortified by Solomon, 1 K. 9, 18. 2 Chr. 8, 6.

בַּעְלַת-בָּאָר see in **בַּעַל** no. 6. a.

בַּעַן see in **בַּרְיָה** no. 12. e.

בַּעְנָא (i. q. **בְּנֵי-עָנָא** son of affliction, see in **ב** p. 109) *Baana*, pr. n. m. a) 1 K. 4, 12. b) ib. v. 16. c) Neh. 3, 4.

בַּעְנָה (id.) *Baanah*, pr. n. m. a) 2 Sam. 4, 2. b) 2 Sam. 23, 29. 1 Chr. 11, 30. c) Ezra 2, 2. Neh. 7, 7. 10, 28.

* **יִבְעֵר** fut. **יִבְעֵר** 1. *to feed upon, to eat up, to consume*; see Pi. and Hiph. no. 1, also **בַּעִיר** cattle, so called from feeding. Syr. **صَحَّ** to glean, **صَحَّالٌ** a gleaner.

2. Spec. *to consume with fire, to burn up*; comp. **אָבַל** no. 2. Chald. **בַּעִר** to burn, Pa. to kindle.—Ps. 83, 15 **בָּאֵשׁ תִּבְעֵר** *as a fire burneth a forest*. Mostly with **ב**, *to set fire to, to burn up*; Job 1, 16 *the fire of God is fallen from heaven* **וַתִּבְעֵר בַּצֹּאן וּבַנְּעָרִים** *and hath burned up the flocks and the servants*. Num. 11, 1. 3. Ps. 106, 18. Is. 42, 25. Jer. 44, 6. Lam. 2, 3. Also *to cause to burn, to kindle*, Is. 30, 33.—Elsewhere intrans. a) *to be consumed with fire, to be burned*, Ex. 3, 3. Is. 1, 31. 9, 17. b) *to burn, as fire* Jer. 20, 9; pitch Is. 34, 9; coals Ez. 1, 13; trop. of anger Is. 30, 27. Ps. 79, 5. 89, 47. c) *to be set on fire, kindled*. Hos. 7, 4 *as an oven* **מֵאֶפֶה תִּבְעֵרָה** *kindled by the baker*. Also *to kindle up, to inflame*, as coals Ps. 18, 9; metaph. anger, Ps. 2, 12. Esth. 1, 12.

3. Denom. from **בַּעִיר** cattle, *to be brutish*, Jer. 10, 8. Part. **בַּעֲרִים** *brutish men* Ps. 94, 8; *savage* Ez. 21, 36.

NIPH. *to be or become brutish*, Jer. 10, 14. 21. 51, 17. Is. 19, 11 **נִבְעֵרָה** *the counsel is become brutish*.

PIEL **בַּעִיר**, inf. constr. **בַּעִר**, fut. **יִבְעֵר**.

1. *to feed upon, to eat up, to consume*, e. g. a field, vineyard, Is. 3, 14. 5, 5; with **ב** Ex. 22, 4 [5].

2. i. q. Kal no. 2, *to cause to burn, to*

5 [12]. Also to burn, to consume, Neh. 10, 35. Is. 44, 15. 40, 16; **בַּעַר** **אֵשׁ** **בְּ** to set fire to any thing, Ez. 39, 9. 10.

3. to take or put away, to remove, to destroy. 1 K. 22, 47 and the remnant of the Sodomites **בַּעַר מִן־הָאָרֶץ** he put away out of the land. Deut. 26, 13. 14. 2 Sam. 4, 11. 2 K. 23, 24. 2 Chr. 19, 3. A usual formula in Deuteronomy, implying the punishment of death, is: **וּבַעַרְתָּהוּ מִן־הָאָרֶץ** thou shalt put away the evil person from the midst of thee, Deut. 13, 6. 17, 7. 19, 19. 21, 21. 22, 21. 24, 24, 7; or **וּבַעַרְתָּהוּ מִן־הָאָרֶץ** 17, 12. 22, 22; comp. Judg. 20, 13. (For synon. formulas in Exodus, Levit. and Numbers, see r. **פָּרַח** Niph.) Is. 6, 13 although a tenth part remain in the land, **וְהָיְתָה וְשָׂרְתָה** yet shall this be again destroyed. Num. 24, 22 **וְהָיְתָה וְשָׂרְתָה** the Kenites shall be driven out, destroyed. Is. 4, 4 when Jehovah shall have washed away the filth of the daughters of Zion **בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בְּעָר** with a spirit of judgment and a spirit of destroying. i. e. judging and destroying the wicked by his Spirit, his divine energy or power. Construed also with **אַחֲרָי**, implying pursuit and destruction from behind, 1 K. 14, 10 **וּבַעַרְתָּהוּ אַחֲרָי** and I will take away the house of Jeroboam, as one taketh away dung. 21, 21.

Pual to be kindled, to burn, of a furnace or stove, Jer. 36, 22.

Hiph. 1. to feed upon, to eat up, i. q. Pi. no. 1, Ex. 22, 4 [5].

2. i. q. Pi. no. 2. to cause to burn, to kindle, Ex. 22, 5 [6]; also to burn up, to consume. c. acc. Ez. 5, 2. Judg. 15, 5. With **בָּאֵשׁ** 2 Chr. 28, 3. **וּבַעַרְתָּהוּ אֵשׁ בְּ** to set fire to any thing Judg. 15, 5 init.

3. i. q. Pi. no. 3. to take or put away, to destroy, with **אַחֲרָי** 1 K. 16, 3.

Deriv. the three following, also **בְּעָרִי**, **הַבְּעָרָה**. and pr. n. **בְּעָרִי**.

בַּעַר m. pr. brutishness, stupidity; only as concr. *brutish, stupid*, like cattle; spoken of men, Ps. 49, 11. 73, 22. Prov. 12, 1. 30, 2. Comp. r. **בָּעַר** no. 3, and Niph.

בַּעְרָא (brutish) *Baara*, pr. n. f. 1 Chr. 8, 8; written in v. 9 **הָרָשׁ**, by a manifest error.

בַּעְרָה f. a burning, fire, conflagration,

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espec. of produce in the field, Ex. 22, 5 [6]. Comp. r. **בְּעָרִי** no. 2.

בַּעְשִׁיָּה (for **בַּעְשִׁיָּה** work of Jehovah) *Baaseiah*, pr. n. m. 1 Chr. 6, 25 [40]. Comp. under lett. b.

* **בַּעַשׂ** obsol. root, Chald. **בַּעַשׂ** i. q. **בָּאֵשׁ**, to be bad, offensive. Hence

בַּעַשָּׂא *Baasha*, pr. n. of a king of Israel, r. 952–930 B. C. 1 K. 15, 16 sq. c. 16. 2 Chr. 16, 1 sq. Jer. 41, 9.

בַּעַשְׁתֵּרָה (i. q. **בַּעַשְׁתֵּרָה** house of Astarte, see in **בָּ** note, lett. c, p. 109) *Beeshterah*, pr. n. of a Levitical city in the tribe of Manasseh beyond Jordan, Josh. 21, 27; called in 1 Chr. 6, 56 **בַּעַשְׁתֵּרָה**.

* **בַּעַת** or **בַּעַת** in Kal not used. Syr. **כַּחַ** to fear, to be terrified.

PIEL **בַּעַת** fut. **יַבְעִית** 1. to make afraid, to terrify, only poetic, Ps. 18, 5. Job 3, 5. 6, 4. 7, 14. 9, 34. 13, 11. 21, 15. 24, 14.

2. to come upon suddenly, to seize suddenly. 1 Sam. 16, 14 **וַיָּבֹא רֹחַ יְהוָה מֵאֵת יְהוָה** an evil spirit from Jehovah came

upon him suddenly. v. 15.—Arab. **بَغَتَ** to come suddenly, to happen unexpectedly; III, to attack unexpectedly; **بَغْتَةً** suddenly.

NIPH. to be afraid, terrified, Dan. 8, 17; with **מִפְנֵי** 1 Chr. 21, 30. Esth. 7, 6.

Deriv. **בַּעֲתִיחִים** and

בַּעֲתָה f. terror Jer. 8, 15. 14, 19.

בִּץ m. (r. **בִּצָּץ**) *mire, mud*, in which one sticks fast, Jer. 38, 22.

בִּצָּה f. (r. **בִּצָּץ**) *a marsh, fen*, Job 8, 11. 40, 21. Plur. c. suff. **בִּצְאָהִי** by an incorrect orthography for **בִּצְוֹתָי**, Ez. 47, 11.

בִּצְיִי (prob. i. q. **בִּצְיִי** q. v.) *Bezai*, pr. n. m. Ezra 2, 17. Neh. 7, 23. 10, 19.

בִּצְיִר m. (r. **בִּצְיִר** no. 1) 1. *a vintage*, Lev. 26, 5. Is. 24, 13. 32, 10. Jer. 48, 32.

2. Adj. *inaccessible, lofty, steep*, i. q. **בִּצְיִר**, spoken of a forest Zech. 11, 2 Keri. Comp. r. **בִּצְיִר** no. 2.

* **בִּצֵּל** not in use, i. q. **בִּצֵּל**, Arab.

בִּצֵּל, to strip, to peel; kindr. is **בִּצְרִי**, comp. in **בִּצְרָה**, **בִּצְרָה**.—Hence **בִּצְלִיָּה** and

בָּצַל only plur. **בָּצָלִים**, *onions*, Num. 11, 5. Syr. **ܒܥܠ**, Ethiop. **በልል**, Arab.

בָּצַל, id. Comp. quadril. **בָּצַלִּית**.

בְּצִלֵּאל (in the shadow of God, i. e. in his protection) *Bezaleel*, pr. n. m. a) Ex. 31, 2. 35, 30. b) Ezra 10, 30.

בָּצְלוּת (a stripping, nakedness) *Bazluth*, pr. n. m. Ezra 2, 52; in Neh. 7, 54 written **בָּצְלִית** *Bazlith*.

* **בָּצַע** fut. **יִבְצַע** 1. *to cut in pieces, to break or dash in pieces*. Chald. **בָּצַע** to cut in pieces, to divide. as bread; Syr. **ܒܥܝ** to break, Arab. **بضع** to cut, to cleave asunder, to cut off, **بَضَعٌ**, **بِضْعَةٌ**;

a part. piece. Kindr. is **בָּצַע** to wound; comp. in **בָּצַר**.—Amos 9, 1 *smite the capitals of the columns בְּרָאשׁ בָּצַעְתָּם and dash them in pieces upon the heads of all*; **בָּצַע** for **בָּצַעַם**. Intrans. *to be wounded*; Joel 2, 8 of locusts, *they rush among the weapons, לֹא יִבְצַעוּ they are not wounded*; others less well, *they break not off their course*. Comp. in **בָּצַר** no. 1. b.

2. *to tear in pieces, i. q. to plunder, to spoil*, pr. of enemies Hab. 2, 9. Ps. 10, 3. Trop. in the formula **בָּצַע בָּצַע** *to spoil the spoil, to get unlawful gain, to be greedy after gain*, spoken of those who rob and defraud others by extortion and oppression, Germ. *Geld schneiden*. Part. **בָּצַע** **בָּצַע** Prov. 1, 19. 15, 27. Jer. 6, 13. 8, 10. Inf. Ez. 22, 27. Comp. **בָּזַל**, and A. Schult. Opp. min. p. 61.

PIEL. **בָּצַע** fut. **יִבְצַע** 1. *to cut off*; Is. 38, 12 **יִבְצַעֲנִי מִדְּמִיָּה** *he (God) cutteth me off from the thrum*, a metaphor drawn from a weaver, who, when his web is finished, cuts it off from the thrum by which it was fastened to the beam. Job 6, 9.

2. i. q. Kal no. 2, *to plunder, to defraud any one*, Ez. 22, 12.

3. *to bring to an end, to finish, to complete*, e. g. the temple Zech. 4, 9. Of God, who *executes* his judgment upon the wicked Is. 10, 12; or *fulfils* his promise Lam. 2, 17.—Hence

בָּצַע m. in pause **בָּצַעַת**, c. suff. **בָּצַעָה**.

2; pr. of enemies Judg. 5, 19. Jer. 51, 13. Mic. 4, 13. Trop. of the rapine and extortion of kings and nobles who despoil a people, Jer. 22, 17. Ez. 22, 13. Hence

2. *unjust gain, lucre*, e. g. from bribes 1 Sam. 8, 3. Is. 33, 15; or by other unlawful means, Is. 57, 17. Also Ex. 18, 21. Prov. 28, 16. Is. 56, 11. Ez. 33, 31.

3. *gain in general, profit*; **מִהֲבָצַע** *what profit?* Gen. 37, 26. Job. 22, 3. Ps. 30, 10.

* **בָּצַץ** obsol. root, Arab. **بَصَّ** to flow gradually, to trickle, e. g. water, **بَصَصٌ**, **بَصِيصٌ**, **بَصِيصَةٌ**, little water.—Hence **בָּצַץ**, **בָּצָה**.

* **בָּצַח** *to swell*; hence spoken of the foot as unshod, *to become callous*, to have callous spots or tumors, Deut. 8, 4. Neh. 9, 21. Sept. in Deut. well, *ἐντελευθέρων*. Hence

בָּצֵק m. *dough*, so called from its swelling, rising; but spoken also of that not yet fermented, Ex. 12, 34. 39. 2 Sam. 13, 8. Jer. 7, 18.

בְּצֻקָּה (stony region, high, Arab. **بَصْقَاةٌ**) *Bozkath*, pr. n. of a place in Judah, Josh. 15, 39. 2 K. 22, 1. Josephus *Βοσκήθ*, Ant. 10. 4. 1.

* **בָּצַר** 1. *to cut off*. Syr. Pa. to shorten, to diminish, **ܒܥܝܐ** diminished, small, low. Kindred roots are **בָּצַל**, **בָּצַע**; see on the primary power of the syllables **בז**, **בץ**, under the roots **בָּזַח**, **בָּצַח**; comp. also under **בָּזַר** I. 1.—Spoken mostly of the vintage of grapes, e. g. *to gather grapes, to hold a vintage*, c. acc. Lev. 25, 5. 11; of a vineyard Deut. 24, 21. Judg. 9, 27. Part. **בָּצֵר** *a vintager, grape-gatherer*, Jer. 6, 9; Plur. **בָּצָרִים** *vintagers*, metaph. of enemies preparing destruction, Jer. 49, 9. Obad. 5; comp. **בָּצֵר** Metaph. Ps. 76, 13 **יִבְצֵר רִיחַ** *he cutteth off the spirit of princes*, q. d. cuts down their pride, breaks their spirit.

2. *to cut off access, i. q. to restrain, to prevent*, see Niph. and **בָּצָרָה**; also *to make inaccessible*. Hence Part. pass.

walls Deut. 1, 28. 28, 52. Is. 2, 15; of a lofty impervious forest Zech. 11, 2 Keri; of fortified cities, strong, Num. 13, 28. Deut. 3, 5. Josh. 14, 12. 2 Sam. 20, 6. Is. 25, 2. Deut. 1, 28. Metaph. difficult to be understood, Jer. 33, 3.

3. to cut out, to break or dig out, e. g. metals, see **בָּצָר**.

NIPH. pass. of Kal no. 2, to be cut off or restrained from any one, to be inaccessible, difficult; c. מִן, Gen. 11, 6 **לֹא יִבְצָר מֵהֶם כָּל אִשָּׁר יִזְמֶנָה לַעֲשׂוֹת** nothing will be restrained from them, will be too hard for them, which they may purpose to do. Job 42, 2.

PIEL i. q. Kal no. 2, to make inaccessible, e. g. a fortification, Jer. 51, 53. Also simply to fortify, to rebuild a wall, Is. 22, 10.

Deriv. **בָּצָר** — **בִּצְרָה**, also **בָּצִיר**, **מִבְצָר**.

בָּצִיר Job 36, 19, i. q. **בָּצָר** q. v. no. 1.

בָּצָר m. 1. ore of gold and silver, precious metals, in the rude state, as cut or dug out of the mines, from r. **בָּצָר** in the sense of cutting or breaking Ps. 76,

13; like Arab. **تَبَرَّ** native gold or silver, not yet subjected to the fire and hammer, **تَبَرَّة** noun of unity, i. q. a piece or particle of such gold, from **تَبَر** i. q. II, to break; VIII, to be cut off, broken off;

comp. Germ. *brechen* as a technical word in mining.—Job 22, 24 **שִׁיר עַל-עָפָר יִשָּׂא** **בָּצָר** cast upon the earth the precious ore, parall. with gold of Ophir in the other hemistich. Plur. v. 25 **יְהִי שְׁמִי בִצְרִיָּה** and the Almighty shall be thy precious ores, parall. with **הוֹדֵעֹת**. So also **בָּצָר**, in pause **בָּצִיר** Job 36, 19, id.—This satisfactory explanation of an obscure word we owe to Abulwalid; see more in Thesaur. p. 230. Winer ad Sim. Lex. prefers the signif. a piece, particle of native gold or silver, from the

notion of cutting off, comparing **תִּבְרָה** piece of gold. But the notion of piece, particle, in this word, does not come from the root, but from the circumstance that **תִּבְרָה** is a noun of unity. So from **דֶּהֶב** gold, comes **דֶּהֶבֶת** a particle or bit of

gold; from **תִּיבָה** straw, **תִּיבֶת** a bit of

straw, chaff; although these feminine forms do not always thus imply a part or particle.

2. *Bezer*, pr. n. a) A Levitical city of refuge in the tribe of Reuben, Deut. 4, 43. Josh. 20, 8, 21, 36. Vulg. *Bosor*. b) m. 1 Chr. 7, 37.

בִּצְרָה f. 1. a fold, sheep-fold, Mic. 2, 12; so called from the idea of restraining, see r. **בָּצָר** no. 2; comp. **מִבְלָה** from **בָּלָה**. Chald. **בִּצְרָה** an enclosure, stall.

2. Pr. a fortress, strong-hold, i. q. **מִבְצָר**; hence pr. n. *Bozrah*, one of the chief cities of the Edomites, Is. 34, 6, 63, 1. Jer. 49, 13, 22. Am. 1, 12; comp. Gen. 36, 33. There can scarcely be a doubt that it was the same with *el-Busaireh*

(**البَصِيرَة** dimin. from **بُصْرَة** Busrah), a village and castle in Arabia Petræa south-east of the Dead Sea; see Bibl. Res. in Palest. II. p. 570. I formerly held that Bozrah of the Edomites was identical with Bozrah of Auranitis or Haurân; see Comm. ad Is. l. c. Burckhardt's Travels in Syria etc. p. 226 sq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson l. c.

בִּצְרוֹן m. a fortress, strong-hold, Zech. 9, 12. R. **בָּצָר** no. 2.

בִּצְרָה f. (r. **בָּצָר** no. 2) a cutting off of rain, drought, Jer. 17, 8; Sept. *ἀρρογία*. Plur. **בִּצְרוֹת** Jer. 14, 1; comp. Lehrs. p. 600.—Some refer hither the word **בִּצְרָה** Ps. 9, 10. 10, 1; but **בִּ** is there a prefix.

בִּקְבִּיק m. (r. **בָּקַק**) 1. a bottle, so called from the gurgling or bubbling sound made in emptying; 1 K. 14, 3. Jer. 19, 1, 10. Syr. **بِقْبِقْ**, and Gr. *βούβυλος*, *βομβύλη*, also from the sound. Comp. Maltese *bakbûka*, under r. **בָּקַק**.

2. *Bakbuk*, pr. n. m. Ezra 2, 51. Neh. 7, 53.

בִּקְבִּיקָה (emptying i. e. wasting of Jehovah) *Bakbukiah*, pr. n. m. Neh. 11, 17. 12, 9, 25.

בִּקְבִּיקָר (perh. i. q. **בָּקַק** wasting of the mount) *Bakbakkar*, pr. n. m. 1 Chr. 9, 15.

בִּקְיָר, i. q. **בִּקְיָהוּ**, *Bukki*, pr. n. m. a) Num. 34, 22. b) 1 Chr. 5, 31 [6, 5]. 6 [51].

בִּקְעָה, f. (ר. **בָּקַעַת**) plur. **בִּקְעוֹת**, a *valley*, pr. a cleft of the mountains; opp. to mountains Deut. 8, 7, 11, 11. Ps. 104, 8; to hills Is. 41, 18. Often also for a *low plain*, a *wide plain*, level country, Sept. *πεδιον*, e.g. that in which Babylon was situated, Gen. 11, 2; comp. Ez. 3, 23. 37, 1. 2. **בִּקְעַת הַלְבָּנוֹן** *valley or plain of Lebanon*, lying at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, Josh. 11, 17. 12, 7; not the valley between Lebanon and Anti-Lebanon, the Cælesyria of Strabo, and *el-Būk'a'a* البقاع of the Arabs. Other plains take their names from adjacent cities, as **בִּקְעַת מְגִדוֹן** 2 Chr. 35, 22; **בִּקְעַת בִּירְחָו** Deut. 34, 3; **בִּקְעַת אֲזָנָן** Am. 1, 5; see in **מְגִדוֹן**, **אֲזָנָן** no. 1. a.—Syr.

* **בָּקַק** 1. *to pour out, to empty*, sc. a vessel, bottle, see **בִּקְבִּיִּק**. Arab. **بَقَبَقَ** onomatopoeitic from the sound of a bottle in being emptied; like Pers. **غلغل** *gulgul*, Engl. *to gurgle, to bubble*. In the Maltese dialect, *bakbak* is to boil, as water, like Arab. **بَغِغ**; *bokka*, a bubble in water; *bakbŷka, bekbŷka*, a bottle. Comp. also **בִּזְבֵּז**, **בִּזְבֵּז**, **בִּזְבֵּז**.—Trop. a) *to empty of inhabitants, to depopulate a land* Is. 24, 1; *to spoil, to pilage a people*, Nah. 2, 3. b) Jer. 19, 7 **בִּקְחִי אֶת-צֵצֵי יְהוּדָה** *I will empty out, pour out, the counsel of Judah*, i. e. will make them without counsel. Comp. Niph. Is. 19, 3.

2. Intrans. *to be poured out*, i. q. *to spread wide*, spoken of luxuriant growth and foliage. Hos. 10, 1 **גִּפְנֵי בִקֵּק** *a spreading vine*; Sept. *ἄμπελος εὐκλῆματοῦσα*, Vulg. *frondosa*.

NIPH. **נִבְקַק**, infinit. **הִבִּיק**, fut. **יִבִּיק**.

1. Pass. of Kal no. 1. a, Is. 24, 3.

2. Pass. of Kal no. 1. b. Is. 19, 3 **נִבְקַח רוּחַ מִצְרַיִם מִבְּקֶרֶחַ** *the spirit of Egypt shall be emptied out from within him*, i. e. Egypt shall be wholly deprived of spirit, understanding. The form **נִבְקַח** is for **נִבְקַח**, see Lehrg. p. 372.

Po. **בִּוִּקֵּק** i. q. Kal 1. a, *to empty a land, to depopulate*, Jer. 51, 2.

Deriv. **בִּקְבִּיִּק**, and pr. names **בִּקְבִּיִּקָּה**, **בִּקְבִּיִּקָּה**, **בִּקְבִּיִּקָּה**.

* **בָּקַר** in Kal not used, pr. i. q. Arab.

בָּקַר *to cleave, to divide, to lay open*, kindr. with r. **בָּכַר**. The notion of cleaving, laying open, is in this root transferred to signify:

1. *to cleave the soil, to plough*, Lat. *arare*, comp. **הָרַשׁ**, **הָרַח**, **הָרַח**. Hence **בָּקַר** arimentum qs. aramentum, cattle.

2. *to burst forth, to break forth*, as light. see **בָּקַע** Kal and Niph. no. 3. Hence **בָּקַר** morning.

3. *to search into, to inquire*; Syr. **ܒܩܪ** *to search, to examine*, **ܒܩܪ** and **ܒܩܪ** search, inquisition. Also in the sense *to look at, to inspect*; so in

PIEL **בִּקֵּר** 1. *to search, to inspect carefully, to take note of any thing*, with **ל** Lev. 13, 36; **ל**—**ל** (comp. **בִּין** no. 1)

Lev. 27, 33. With **ב**, *to look at with pleasure, to behold with admiration, to admire*, Ps. 27, 4. Comp. **ב** B. 4. a.

2. *to look after, to take care of*, c. acc. Ez. 34, 11, 12.

3. *to look at mentally, to consider, to think upon*, 2 K. 16, 15. Prov. 20, 25.

4. *to take note of any one, to animadvert, i. e. to punish*; comp. **בִּקְרָה**.

The derivatives all follow.

בָּקַר Chald. in Pe. not used.

PA. **בִּקְרִי**, plur. **בִּקְרִי**, fut. **יִבְקֵר**, inf. **בִּקְרָה**, *to search, to inquire, to examine*, Ezra 4, 15. 19. 6, 1; c. **עַל** 7, 14.

ITHPA. pass. Ezra 5, 17.

בָּקַר comm. gend. m. Ex. 21, 37; f. Job 1, 14.

1. *a beeve*, Lat. *bos*, male or female, *ox or cow*, so called as used for *ploughing*; see r. **בָּקַר** no. 1. So according to Varro de L. L. 4, 19, Lat. *armentum* for

aramentum; and Arab. **بَقَر**, according to Damiri so called as *cleaving* the ground with a plough; see Bochart Hieroz. I. 280; or according to Ewald from the *cloven hoofs*, Gramm. § 358.—Plur. Am. 6, 12. Neh. 10, 37. 2 Chr. 4, 3. Elsewhere always

2. Collect. *oxen, cattle, herd of neat*

cattle, Arab. **بَقَر** id. and noun of unity **بَقَرَة** an ox. Syr. **ܒܩܪ** a herd, pr. of oxen, but in a wider sense also of other herds and flocks. Comp. **בִּוִּקֵּק**.—So **צֹאֵן** **וּבָקָר** *sheep and oxen, flocks and herds*, Gen. 12, 16. 13, 5. 20, 14. Deut. 32, 14 **חֲמֵצַת בָּקָר** *milk of kine*. It is joined: a) With numerals, opp. **שׂוֹר** an ox, etc. comp. **שָׁה** and **צֹאֵן**. Ex. 21, 37 [22, 1] **אִם יִשְׁטֹל אִישׁ בָּקָר... וְשֵׁשׁ חֲמֹתַי הַשׂוֹר** *a man steal an ox... five oxen shall he restore for the one*. Num. 7, 3 **שְׁנֵי עֶשְׂרִי בָּקָר** *two oxen*. b) With verbs and adjectives plural; 2 Sam. 6, 6 **כִּי בָּקָר וְשֵׂמֶנִּי הַבָּקָר** *for the oxen were restive*. 1 K. 5, 3. Also with fem. where *kine* are understood, Job 1, 14. Gen. 33, 13.—**עֵגֶל בֶּן-בָּקָר** a young calf Lev. 9, 2; **עֵגֶל** Is. 7, 21, and simpl. **בֶּן-בָּקָר** Gen. 18, 7, 8, a calf. Of the figures of oxen, 1 K. 7, 29.

Hence the denom. **בִּוִּקֵּר**.

בֶּקֶר m. plur. **בִּקְרִים** 1. *morning, the dawn, or even before light*, Ruth 3, 14; pr. *day-break*, from the breaking forth of the light; see r. **בֶּקֶר** no. 2. Arab.

בֶּקֶר id. comp. r. **בִּבְרִי** no. 1.—So **בֶּקֶר** **אֹרֶחַ** the *morning light* 2 Sam. 23, 4. Acc. as adv. *in the morning, early*, (like

Arab. **بَكْرًا**), Ps. 5, 4; oftener **בִּבְרִי** *early* Gen. 19, 27, and poet. **לְבִבְרִי** Ps. 30, 6. 59, 17; which elsewhere is also **עֵר** **בִּבְרִי** Deut. 16, 4. Ps. 130, 6. Distributively **בִּבְרִי** **בִּבְרִי** Ex. 16, 21. 30, 7. 36, 3. Lev. 6, 5; **לְבִבְרִי** 1 Chr. 9, 27; **לְבִבְרִים** Ps. 73, 14. 101, 8. Is. 33, 2. Lam. 3, 23; **לְבִבְרִים** Job 7, 18; all signifying *every morning*.—Metaph. *morning*, q. d. dawn of prosperity, happiness, Job 11, 17.

2. Spec. *the next morning*, Ex. 29, 34. Lev. 19, 13. 22, 30. Num. 9, 12. Judg. 6, 31 **אֲשֶׁר יָרִיב לוֹ יוֹמָתוֹ עֲדֵי-בֶקֶר** *he that will plead for him, let him be put to death before morning*; Vulg. *antequam lux crastina veniat*, Sept. *ἕως πρωῒ*.—Hence *the morrow*, i. q. **מָחָר** (comp. **אַמֶּשׁ**), and as Adv. *to-morrow*, Ex. 16, 7. Num. 16, 5 (comp. v. 16); i. q. **בִּבְרִי** 1 Sam. 19, 2. Also for *early, soon, speedily*, Ps. 5, 4 init. 90, 14. 143, 8; **לְבִבְרִי** id. Ps. 49, 15.

בִּקְרָה f. (Kamets impure, pr. Inf. Aram. in Paël) *a looking after, care*, Ez. 34, 12. R. **בִּקְרִי** Pi. no. 2.

בִּקְרָה f. *animadversion*, i. e. *punishment, chastisement*, Lev. 19, 20. R. **בִּקְרִי** Pi. no. 4.

* **בִּקֵּשׁ** in Kal not used, *to seek, to search*, (see Pi.) corresponding to Arab. **بَكَث**, Chald. **בִּכַּחַשׁ**, to inquire into, to scrutinize, which is kindr. with **חִפֵּשׁ**. The primary idea seems to be that of *touching, feeling out*; Syr. **حَسَمَ** a touching; comp. **חָפֵּשׁ** to feel out, **חָפֵּשׁ** to seek pr. by feeling.

PIEL **בִּקֵּשׁ** 1. *to seek, to search for, to inquire after*; absol. 2 K. 2, 17; acc. of pers. or thing Gen. 37, 15. 16. 1 Sam. 10, 14. With **לְ**, to search or inquire into any thing, Job 10, 6; different is Gen. 43. 30 **יִבְקֹשׁ לְבִכּוֹרֵי** *he sought where to weep*, i. e. a place where. Sometimes c. dat. commodi **לִי**, 1 Sam. 28, 7. Lam. 1, 19; hence, with this dat. *to seek out*

for oneself, i. q. *to choose*, 1 Sam. 13, 14. Is. 40, 20; comp. Ez. 22, 30.—Spec. a) *to seek the face, presence, of a king*, i. e. to go to him, to wish to see him, 1 K. 10, 24; also to supplicate his favour, Prov. 29, 26. b) *to seek the face of Jehovah*, pr. to turn unto him, to draw near to him, espec. with prayer and supplication, 2 Sam. 12, 16. Ps. 24, 6. 27, 8. 105, 4; or *to inquire of him*, to seek a response, 2 Sam. 21, 1; or in order to appease his anger, Hos. 5, 15. The same is: c) **בִּקֵּשׁ אֶת-יְהוָה** Ex. 33, 7. 2 Chr. 20, 4. Opp. **מָצָא** to find God, i. e. to be heard by him, Deut. 4, 29. Is. 65, 1. **מִבְקְשֵׁי יְהוָה** *they who seek Jehovah*, his worshippers, Ps. 40, 17. 69, 7. 105, 3. Is. 51, 1. Comp. **הִרְשֵׁה** no. 2.

2. *to seek, to strive after, to try to gain*, e. g. the priesthood Num. 16, 10, falsehood Ps. 4, 3, love Prov. 17, 9; rarely with **לְ** Prov. 18, 1. So **בִּקֵּשׁ נַפְשׁ פ'** *to seek the life of any one, to plot against him*, Ex. 4, 19. 1 Sam. 20, 1. 22, 23. 23, 15. 2 Sam. 4, 8. 16, 11; once in a good sense, *to seek to preserve one's life*, Prov. 29, 10; comp. **חָפֵּשׁ לְנַפְשׁ** Ps. 142, 5. Also **בִּקֵּשׁ רָצוֹחַ פ'** *to seek the hurt of any one, to strive to do him harm or to destroy him*, 1 Sam. 24, 10. Ps. 71, 13. 24. **בִּקֵּשׁ אֵל** id. 1 Sam. 25, 26. With inf. c. **לְ** *to seek to do any thing*, e. g. 1 Sam. 19, 2 **מִבְקֵשׁ שְׂאוֹל אָבִי לְהַמִּיתָהּ** *Saul my father seeketh to kill thee*. Ex. 2, 15. 4, 24; inf. simpl. Jer. 26, 21.

3. *to require, to demand*, Neh. 5, 18; c. מִן Ps. 104, 21; **מִיָּד** Gen. 31, 39. 43, 9. Is. 1, 12. Spec. **בִּקֵּשׁ דָּם פ' מִיָּד** *to require the blood of any one at the hand of or from any one*, i. e. to exact or inflict punishment for bloodshed, 2 Sam. 4, 11. Ez. 3, 18. 20. 33, 8; without דָּם 1 Sam. 20, 16.

4. *to seek from any one*, i. e. *to ask, to request*, with מִן of pers. Ezra 8, 21. Dan. 1, 8; also acc. of thing Esth. 2, 15. With **עַל** *to entreat for any one, to supplicate for*, Esth. 4, 8. 7, 7.

5. *to inquire of any one, to interrogate*, c. מִן Dan. 1, 20.

PUAL *to be sought* Ez. 26, 21. Jer. 50, 20. Esth. 2, 23.—Hence

בִּקְשָׁה f. (Kamets impure) *request, entreaty*, Esth. 5, 3. 7. 8. Ezra 7, 6.

I. **בֵּר** m. c. suff. **בְּרִי**, *a son*, from the idea of begetting, being born, see r. **בָּרָא** no. 3, and Niph. no. 2; the common word for *son* in the Chaldee, but in Hebrew only poetic. Twice, Prov. 31, 2. Ps. 2, 12 **בֵּר נִשְׁקִי** *kiss the son* sc. of Jehovah, the king; comp. v. 7, and **בֵּן** Is. 9, 5. Others here take **בֵּר** in the sense of *chosen* or *pure* (from **בָּרַר**, see **בֵּר** no. II), and suppose the king to be saluted by the title of *the chosen, the pure*, i. q. **בְּחִיר** *יהוה*; but this is less satisfactory.

II. **בֵּר** f. **בְּרָה**, adj. from r. **בָּרַר**.

1. *chosen, beloved*. Cant. 6, 9 **בְּרָה הִיא** *she is the beloved of her mother*, her mother's delight.

2. *pure, clear*. Cant. 6, 10 *fair as the moon, בְּרָה כְּחַמְצָה clear as the sun*, i. e. of purest brightness. Metaph. in a moral sense: **בֵּר לֵב** *pure in heart*, Ps. 24, 4. 73, 1. See r. **בָּרַר** no. 3. b.

3. *clean*, i. e. *empty*, of a stall or barn, Prov. 14, 4.

III. **בֵּר** m. Am. 5, 11. 8, 6. Ps. 72, 16; elsewhere **בָּר**, subst. R. **בָּרַר**.

1. *corn, grain*, pr. that which has been *cleansed*, winnowed, (comp. Jer. 4, 11,) and is stored up in garners or sold, Gen. 41, 35. 49. Prov. 11, 26. Joel 2, 24. Once of grain standing in the fields, Ps. 65, 14.—Arab. **بُرّ** wheat; corresponding is also Lat. *far*, whence *farina*.

2. *the open fields, country*, Job 39, 4. See Chald. **בֵּר** II.

I. **בֵּר** Chald. m. c. suff. **בְּרָה** Dan. 5, 22. Plur. **בְּרִי**, see in **בֵּן** p. 139.

1. *a son*, Dan. 6, 1. **בֵּר-אֱלֹהִים** *son of the gods* Dan. 3, 25.

2. *a grandson, descendant*, Ezra 5, 1; comp. Zech. 1, 1.

II. **בֵּר** Chald. m. emph. **בְּרָא**, *the open field, campus*, pr. *campus purus* Liv. 24, 14; i. e. the open country without woods or villages, Dan. 2, 38. 4, 18. 22. 29.—

Arab. **بَرِّيَّة** *campus, the open fields, desert*, Syr. **ܒܪܝܐ** id.

בֵּר see **בְּרִים**.

I. **בֵּר** *a pit*, see **בּוֹר**.

II. **בֵּר** m. (r. **בָּרַר**) once **בּוֹר** Job 9, 30.

1. *cleanness, pureness*, mostly with

יָדַיִם Ps. 18, 21. 25, or **בְּפִי** Job 9, 30. 22, 30, i. e. *cleanness of hands*, metaph. for *innocence*. Once **בֵּר** simpl. in the same sense, 2 Sam. 22, 25.

2. That which cleanses, *salt of lye, vegetable salt, alkali*, e. g. potash or soda, i. q. **בְּרִית** q. v. Job 9, 30. The ancients made use of alkali, both as mingled with oil instead of soap for washing, Job 9, 30; and also in smelting metals to make them melt and flow more readily and purely, Is. 1, 25.

* **בָּרָא** fut. **יִבְרָא** 1. pr. *to cut, to cut out, to carve, to form by cutting or carving*, see Piel. Arab. **بَرَا** final *Ye* and fut. *I*, to cut out, to cut or pare down, to plane and polish. For the notion of breaking, cutting, separating, which is inherent in the radical syllable **בֵּר**, see under **בָּרַר**. The same belongs also to the softer syllable **בֵּר**; comp. **בָּרַר**, **בְּרָה**, **בְּרִשׁ**, **בָּרַח**, **בָּרַד** to scatter, **בָּרַךְ** pr. to break; also **הִבֵּר**, **זָבַר**.

2. *to form, to create, to produce*. Comp.

חָלַק to smooth, to polish, then to form, to create; also Germ. *schaffen*, Dan. *skabe*, which is of the same stock with Germ. *schaben*, Belg. *schaeven*, Eng. *to shave*. Arab. **بَارَأَ** id. **بَارِئ** creator. Syr.

Chald. **ܒܪܐ**, **ܒܪܐ** id.—Spoken of the creation of the heavens and the earth Gen. 1, 1; of men Gen. 1, 27. 5, 1. 2. 6, 7; spec. of Israel Is. 43, 1. 15. Jer. 31, 22 **יְהוָה בָּרָא יְהוָה חֲדָשָׁה בְּאֶרֶץ** *Jehovah hath created a new thing in the earth, a woman shall protect a man*; comp. Num. 6, 30. Is. 65, 18 **אֶת-יְרוּשָׁלַיִם** *behold, I create Jerusalem a rejoicing*, i. e. cause her to rejoice. Part. **בּוֹרֵאֵי** in Plur. majest. *thy creator* Ecc. 12, 1.—In Gen. 2, 3 is read: **בָּרָא לַעֲשׂוֹת** *which he created in making*, i. e. which he made in creating. As to the construction, comp. the formulas **לַעֲשׂוֹת**, **יַחֲדֵי לַעֲשׂוֹת**.

3. *to beget, to bring forth*, whence **בֵּר** son; see Niph. no. 2. Chald. *Ithpe. genitus est*.

4. *to feed, to eat, to grow fat*, from the idea of cutting up food; hence Hiph. *to fatten*, and adj. **בְּרִיא** *fattened, fat*. Comp.

בָּרָא no. 2. Kindred roots are **וָרָא** to be filled with food, **וָרִי** and **וָרֵי** to be fat, **מָרָא** to be well-fed, **מָרִיא** i. q. **מָרִיא** fattened, fat, and Gr. *βρώω* (*βρωσσω*), whence *βροῦν*, Lat. *vorare*.

NIPH. 1. *to be created* Gen. 2, 4. 5, 2; *to be made, done*, Ex. 34, 10.

2. *Pass. of Kal* no. 3, *to be born* Ez. 21, 35 [30]. 28, 13. Ps. 104, 30.

PIEL **בָּרָא** 1. *to cut, to cut down*, e. g. with a sword Ex. 23, 47; wood, a forest with an axe, Josh. 17, 15 *get thee up to the forest and there cut thee down* room; Vulg. well, *ibique succide tibi spatia*; so v. 18 *but the mountain shall be thine, וְיָבֵרָהּ וְיִבְרָחָהּ and there cut it for it is a forest, and thou shalt cut it down*.

2. *to form, to fashion, to make*, i. q. **רָצַר**, Ez. 21, 24 [19].

HIPH. causat. of **Kal** no. 4, *to feed, to fatten, to make fat*, 1 Sam. 2, 29.

Deriv. **בָּרָא** I, **בָּרִיא**, **בְּרִיאָה**, and pr. n. **בְּרִיאָה**

בָּרָא, **בְּרִיא**, see **בֵּית-בְּרִיא** p. 129.

בְּרִיאָה **בְּרִיאָה** **בְּרִיאָה** **Berodach Baladan**, pr. n. of a king of Babylon, 2 K. 20, 12; called also *Merodach Baladan* Is. 39, 1. This latter orthography seems to be more ancient, and accords better with the etymology; see in **בְּרִיאָה**.

בְּרִיאָה (whom Jehovah created) *Be-raiah*, pr. n. m. 1 Chr. 8, 21.

בְּרִיָּם m. plur. *fowls*, which are said to be fattened for the table of Solomon, 1 K. 5, 3 [4, 23]. Kimchi understands *capons*; but more prob. with the Targum of Jerus. *geese*, so called from the *pureness* and *whiteness* of their plumage; from r. **בָּרַר** no. 3.

* **בָּרַר** pr. *to strew, to scatter, to sprinkle*, comp. **סָרַר** and **בָּרַר**, **סָרַר**; hence *to scatter hail, to hail*, Is. 32, 19. Eth.

OLP. Syr. **ܠܝܢܐ** hail; Arab. **بَرَد** hail;

בָּרַד to be cold, to hail; but the signif. of cold is secondary, and derived from that of hail.

בָּרַד m. *hail*, Ex. 9, 18 sq. 10, 5 sq. Ps. 18, 13. 14. 78, 47. 48. **אֲבָנֵי בָרָד** *hailstones*, i. q. hail; see **אָבֵן**.

בָּרַד adj. (r. **בָּרַר**) plur. **בְּרָדִים**, pr. *strewed or sprinkled with spots, spotted, piebald*, spoken of goats Gen. 31, 10. 12; of horses Zech. 6, 3. 6. So Lat. *sparsus albo pelles*, Virg. Ecl. 2. 41. It differs from **נָקַד** in Gen. 1. c. in that the latter denotes smaller spots, speckled.—

Arab. **بَرْدَة** and **بَرْد** party-coloured garment; by transp. **رَبْد** Conj. II, to be spotted, piebald, spoken of sheep. Syr. **ܠܝܢܐ** a leopard, panther, so called from his spots; and from this source have doubtless come also Gr. and Lat. *πάρδος*, *pardus*. From the above Arabic word comes the Fr. *broder*, Engl. *to broider*.

בָּרַד (hail) *Bered*, pr. n. a) A place in the desert of Shur, Gen. 16, 14; comp. v. 7. b) m. 1 Chr. 7, 20.

* **בָּרַד** fut. **יִבְרָה** 1. i. q. kindr. **בָּרָא**, *to cut, to cut asunder*; comp. Arab. **بَرَا** final Waw, to cut out or off, also **بَرَا** no. 1. Hence **בְּרִית** covenant, so called from cutting in two or dividing the victims.

2. *to eat*, i. q. **בָּרָא** no. 4, from the idea of cutting up food; like **בָּרַר** no. 3, and many verbs of cutting in Arabic, see Thesaur. p. 238. Comp. *βρώω*, *βρωσσω*.—2 Sam. 12, 17 **בָּרָה לָהֶם**, i. q. **אָכַל לָהֶם**, see **אָכַל** no. 1. c. 2 Sam. 13, 6. 10.

3. *to select, to choose out*, likewise from the idea of cutting out and separating, see **בָּרַר** no. 2. 1 Sam. 17, 8 **בָּרַר לָהֶם אִישׁ**, *choose you out a man*.

PIEL inf. **בְּרִית** i. q. **Kal** no. 2. Lam. 4, 10.

HIPH. causat. of **Kal** no. 2, *to cause to eat, to give to eat*, with two acc. 2 Sam. 3, 35. 13, 5.

Deriv. **בְּרִית**, **בְּרִית**, **בְּרִית**, **בְּרִית**.

בְּרִית (blessed, Benedict) *Baruch*, pr. n. a) The friend and companion of the prophet Jeremiah, to whom the apocryphal book of the same name is ascribed, Jer. 32, 12–16. 36, 4 sq. 43, 3–6. 45, 1. 2. b) Neh. 3, 20. 10, 7. c) Neh. 11, 5.

בְּרִיתִים m. plur. Ez. 27, 24, *variegated*

of various colours are woven together in figures, etc. comp. r. **בָּרֶם** no. 2. So Kimchi correctly. Arab. **بريم** a thread or cord of two colours, **مبرم** stuff woven of such threads.

בְּרוֹשׁ m. plur. **בְּרוֹשִׁים** 1. *a cypress*, a tall and fruit or cone-bearing tree, Is. 55, 13. Hos. 14, 9; constituting along with the cedar, with which it is often joined, the glory of Lebanon, Is. 14, 8. 37, 24. 60, 13. Zech. 11, 2 comp. v. 1. Its wood, like that of the cedar, was employed for the floors and ceilings of the temple, 1 K. 5. 22. 24. 6, 15. 34. 2 Chr. 2, 7. 3. 5; also for the decks and sheathing of ships Ez. 27, 5; for spears Nah. 2, 4; and for musical instruments 2 Sam. 6, 5. Once by Syriasm called **בִּירוֹה** Cant. 1, 17.—That the *cypress* and not the fir-tree is to be understood, is apparent from the nature of the case, as well as from the authority of ancient interpreters; although this name may perhaps also have comprehended other trees of the pine genus; see more in Thesaur. p. 246. As to its etymology, the name seems to come from the idea of *cutting up* into boards, planks, etc. see r. **בָּרַשׁ**. [The cypress is not now indigenous on Lebanon, while the species of pine known as the *Pinus brutia* is found in large tracts; Schubert Reise ins Morgenl. III. p. 347, 353. Hence, if an inference may be drawn from the present Flora to that of ancient times, the **בְּרוֹשׁ** was probably not the cypress, but the pine.—R.]

2. Any thing made of cypress [or pine], e. g. a) *a lance* Nah. 2, 4. b) *a musical instrument*, 2 Sam. 6, 5.

בְּרוֹת m. plur. **בְּרוֹתִים** *a cypress* [or pine]. i. q. **בְּרוֹשׁ** q. v. a form tending to Aramaism, Cant. 1, 17. R. **בְּרִיחַ**.

בְּרִיחַ f. *food*, Ps. 69, 22. R. **בְּרִיחַ** no. 2.

בְּרוֹתָה Ez. 47, 16, and **בְּרוֹתֵי** 2 Sam. 8, 8, (my wells, for **בְּרִיחֵי**,) *Berothah*, *Berothai*, pr. n. of a city rich in brass, formerly subject to the kings of Zobah, and situated in the northern extremity of Palestine. Some suppose it to be i. q. *Berytus*, *Beirut*, a maritime city of Phœnicia; but from Ez. l. c. it would seem

not to have been situated on the coast, but rather in the neighbourhood of Hamath. See Rosenm. Bibl. Geogr. I. ii. p. 292. Bibl. Res. in Palest. III. p. 441 sq. In the parallel passage 1 Chr. 18, 8 it is **בִּין** q. v.

* **בְּרִיז** obsol. root, Chald. and Talmud. *to transfix, to pierce*; also **בְּרִיזָה** a hole, wound, made by piercing.—Hence quadrilit. **בְּרִיזָה** and **בְּרִיזָה** in next art.

בְּרִיזָה (perh. **בְּאֵר זֵית** well of olives) *Birzaith*, pr. n. prob. fem. 1 Chr. 7, 31 Keri. But Chethibh has **בְּרִיזָה** (holes, wounds, r. **בְּרוֹ**) *Birzoth*.

בְּרִיזָה m. Deut. 19, 5, *iron*, a quadril. from Chald. **בְּרוֹ** to transfix, with **ל** added; comp. **בְּרִיזָה** from **בְּרִיזָה** from **בְּרִיזָה** from **בְּרִיזָה**. Chald. **בְּרִיזָה** and **בְּרִיזָה**, Syr. **ܒܪܝܙܐ**.—Gen. 4, 22. Ez. 27, 12. 19. etc. Often put as the symbol of hardness and firmness, as **בְּרִיזָה** *a sceptre of iron*, for stern dominion Ps. 2, 9. Is. 48, 4 **גִּיד** *a sinew of iron* is *thy neck*, in allusion to the perverse obstinacy of a people. Spec. *an iron*, i. e. an iron tool, Deut. 27, 5. Josh. 8, 31; an axe 2 K. 6, 5. Is. 10, 34; *irons, iron fetters* Ps. 105, 18, fully **בְּרִיזָה** 149, 8.

בְּרִיזָה (iron, of iron, unless perh. we compare Talmud. **בְּרִיזָה** herdsman, **בְּרִיזָה** princes,) *Barzillai*, pr. n. a) A Gileadite distinguished for his hospitality and liberality towards David, 2 Sam. 17, 27. 19, 32–39. 1 K. 2, 7. b) A Meholathite, father of Adriel, 2 Sam. 21, 8. c) Ezra 2, 61.

* **בְּרִיחַ** fut. **יִבְרִיחַ** 1. *to pass through, to reach across*, as a bar or bolt; prob. pr. to cut through, to break through; comp. **בְּרִיחַ**, and for the signif. of cutting and breaking which belongs to verbs beginning with **בֵּר**, **פֵּר**, see above in **בְּרִיחַ**.—Ex. 36, 33 and *he made the middle bar* **בְּרִיחַ** *הַקֶּדְשִׁים מִן־הַקֶּדְשָׁה* *to pass through the middle of the boards from one end to the other*. Comp. Hiph. no. 1, and **בְּרִיחַ** a bar, bolt.—Hence

2. *to break away, to flee*; Arab. **بَرَحَ** to depart, to slip away, to escape into a desert place, **ابْنُ بَرِيحٍ** the son of flight,

a gazelle.—Absol. Gen. 31, 22. 27. 1 Sam. 19, 18; acc. of place *whither*, 1 Sam. 27, 4; also לְ Neh. 13, 10, אֶל Num. 24, 11; with מִן of place *whence* 1 Sam. 20, 1. The person *from* whom one flies is preceded by מִפְּנֵי Gen. 16, 8. 35, 1. 7, מִלְּפָנֶיךָ Jon. 1, 3, מִן Is. 48, 20, מִיִּד from *one's hand* i. e. his power Job 27, 22, מֵאֵת from *with* 1 K. 11, 23.—It differs from הִמָּלֵט to escape, e. g. 1 Sam. 19, 12 וַיִּמָּלֵט וַיִּבְרַח וַיִּנָּלֶךְ and *he departed, and fled, and escaped*.—To the imperat. is sometimes added the dat. בְּרַח־לָּךְ q. d. in Engl. *get thee away, flee*. Gen. 27, 43. Num. 24, 11. Am. 7, 12. Comp. Fr. *s'enfuir*.

NOTE. In one passage, Ex. 14, 5, Michaelis and others assign to בָּרַח the signif. of Arab. بَرَحَ to turn the left side or to the left. But this is needless; for it might well be said of a people, whom Pharaoh had expected to return after three days, but who were now preparing to pass into Arabia, that they *fled*.

Hiph. 1. i. q. Kal no. 1, Ex. 26, 28.

2. to make flee, to put to flight, Job 41, 20. Also to chase away, Neh. 13, 28.

Deriv. בָּרִיחַ, בָּרִיחַ, and

בָּרִיחַ Is. 27, 1. Job 26, 13, and בָּרִיחַ plur. בָּרִיחִים Is. 43, 14; for בָּרִיחַ, after the form צִדִּיק.

1. One who flies, a fugitive, Is. 43, 14. Also *fleeing, the fleet*, as a poetical epithet for the serpent, Is. 27, 1; likewise a constellation Job 26, 13.

2. *Bariah*, pr. n. m. 1 Chr. 3, 22.

בָּרִיחִי see in בָּהָרִים.

בָּרִי adj. (r. בָּרָה) f. בָּרָה, *fat*, i. q. בָּרִיא, comp. the root no. 2. Ez. 34, 20 בָּרָה אֶשֶׁה a *fat sheep*, where perh. it should read בָּרָה, or with three Mss. בָּרִיאָה.—In Job 37, 11 אֶת בָּרִי וְטָרִיחַ עָב many interpreters following the Chaldee and Rabbins explain בָּרִי by *pureness*, spec. *clearness, serenity* of the heavens, (Targ. בָּרִיאוּתָא,) and then render the whole clause: *also serenity dispelleth the cloud*. But the interpretation given below in art. טָרַח is more satisfactory.

בָּרִי (i. q. בָּאָרִי q. d. fontanus) *Beri*, pr. n. m. 1 Chr. 7, 36.

of men Judg. 3, 17. Dan. 1, 15; of kine Gen. 41, 2. 4. 18. 20; of ears of grain ib. v. 5. 7, comp. הִלָּב; of food Hab. 1, 16. Fem. הִבְרִיָּא collect. *the fatlings*, the fat flock or herd, Zech. 11, 16. Ez. 34, 3.

בְּרִיאָה f. (ר. בָּרָא) a *creation*, thing created or performed of God, espec. new and unheard of, Num. 16, 30. Comp. Jer. 31, 22.

בְּרִיָּה f. *food*, 2 Sam. 13, 5. 7. 10. R. בְּרִיָּה no. 2.

בְּרִיָּה see בָּרִיחַ.

בְּרִיָּה m. plur. בְּרִיָּהִים, from r. בָּרַח no. 1.

1. a *bar, cross-bar*, which passed from one side of the tabernacle to the other through rings attached to each board, and thus held the boards together; so called from *passing through*, as Lat. *transtrum* for *transitrum*. Ex. 26, 26 sq. 35, 11. 36, 31 sq. Num. 3, 36. 4, 31.

2. a *bar, bolt*, for fastening a gate or door, Judg. 16, 3. Neh. 3, 3 sq. al. In Jon. 2, 7 *the bars of the earth* are the bars of the gate which leads into the deep recesses of the earth, i. e. into Sheol, i. q. בָּרִי שְׁאוֹל Job 17, 16.—Metaph. *bars, bolts*, for *princes*, as aiding to protect and defend a state (comp. בָּר Hos. 11, 6); Is. 15, 5 בָּרִיחָהּ עַד צֹאֵר *his princes flee unto Zoar*. Jerome, *rectes ejus*. Yet perhaps such an ellipsis of the verb *to flee* is here too harsh, especially as there has been no previous mention of flight; and I would prefer therefore with Chald. Saad. Kimchi, to render בָּרִיחָהּ *his fugitives*; whether we read it בָּרִיחָהּ, or derive בָּרִיחָהּ from בָּרִיחַ with Kamets pure, after the form קָשִׁיר.

בָּרִים (put for בָּאָרִים, wells) *Berim*, pr. name of a place or district in the north of Palestine, 2 Sam. 20, 14.—R.

בְּרִיעָה (gift, donation, r. בָּרַע) *Beriah*, pr. n. m. a) A son of Ephraim; 1 Chr. 7, 23 and *he called his name Beriah* because a gift was unto his house; so at least Michaelis Suppl. 224. Better it would seem: *because evil, calamity, was unto his house*; being for רָעָה with Beth pleonastic, see בְּ lett. C; comp. v. 21. 22. Sept. ὁ ἐν κακοῖς ἐγένετο ἐν οἴῳ μου. Vulg. eo

Gen. 46, 17. c) 1 Chr. 8, 13. d) 1 Chr. 23, 10.—Patronym. from b, בְּרִיעִי *Be-riite* Num. 26, 44.

בְּרִית f. (r. בָּרָה 1. *a covenant, league*, usually referred to the *cutting in pieces* of the victims which were sacrificed on concluding a solemn covenant, and between the parts of which the contracting parties were accustomed to pass; see in r. בָּרַת and Gen. 15, 9 sq. But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה no. 2; since among Orientals *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31, 54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt, see מֶלַח. —Spoken of a league between nations or tribes Josh. 9, 6 sq. or between private persons and friends 1 Sam. 18, 3. 23, 18; of the matrimonial covenant Mal. 2, 14. אֲנֹשֵׁי בְרִית Gen. 14, 13, and אֲנֹשֵׁי בְרִית Obad. 7, *possessors or men of a covenant*, i. e. *confederate* with any one. בְּרִית אל Judg. 9, 46, i. q. בָּעַל בְּרִית v. 4, god or guardian of covenants; see in בָּעַל no. 5. a.—The verbs employed to express the making and sanctioning of a covenant, are: בָּרַת, הִקִּים, נָתַן, שָׁוִים 2 Sam. 23, 5, בּוֹא בְּ, עָבַד Deut. 29, 11, all which see in their order. Those which denote its violation, are: הִפָּךְ, הִזָּל, עָזַב, שָׁקַר בְּ, עָזַב. *The covenant of any one* is the covenant made *by* or *with* him, Lev. 26, 45. Deut. 4, 31; בְּרִית יְהוָה *the covenant entered into with Jehovah* Deut. 4, 23. 29, 24. al. Spec. and very freq. spoken of the covenant instituted between God and Abraham Gen. c. 15, c. 17; confirmed with Moses Ex. 24, 7. 8. 34, 27. Deut. 5, 2; to be renewed and ennobled in after times through the intervention of prophets and the Messiah, Is. 42, 6. 49, 8. Mal. 3, 1; comp. Jer. 31, 33. The *land* promised and given to the people of Israel by this covenant is called אֶרֶץ הַבְּרִית *the covenant land* Ez. 30, 5; and the people itself בְּרִית קָדֵשׁ *the holy covenant (people)* Dan. 11, 28. 30. מִלְאָךְ הַבְּרִית

the messenger of the (new) covenant, מַשְׁלִיחַ, i. e. the Messiah, Mal. 3, 1.

2. Elsewhere it signifies also *the condition* of God's covenant with Israel, viz. a) *the covenant promise* of God, Is. 59, 21. b) *Often the precepts* of God which are to be observed by Israel, *the divine law*, i. q. הוֹרָה. Hence לִיְהוָה אֶרֶץ הַבְּרִית Deut. 9, 9. 15; אֶרֶץ הַבְּרִית *the ark of the covenant or law*, i. e. in which the tables of the law were preserved; see אֶרֶץ. So דְּבַר הַבְּרִית *the words of the covenant or law* Jer. 11, 2–8. 34, 18. Ex. 34, 28 הַבְּרִית הַבְּרִית *the words of the covenant or law, the ten commandments*. סֵפֶר הַבְּרִית *the book of the law*, spoken both of its earliest beginnings, Ex. 24, 7; and also of the whole collection of laws, 2 K. 23, 2. 21. 2 Chr. 34, 30.—For a *covenant of salt*, see in מֶלַח.

3. Ellipt. a) i. q. מִלְאָךְ הַבְּרִית *the messenger of the (new) covenant*, its interpreter, מַשְׁלִיחַ, i. e. the introducer of a new law and new dispensation, the Messiah, Is. 42, 6. 49, 8; comp. Mal. 3, 1. b) i. q. אֵימַת הַבְּרִית *the sign of the covenant*, i. e. circumcision, Gen. 17, 10. 13; comp. v. 11.

בְּרִית f. pr. that which *cleanses*, any thing used for cleansing and scouring; from בָּרָה q. v. with the fem. adj. ending בְּרִית. Spec. *salt of lye, vegetable salt, alkali*, (that from minerals is called נֶחֶר q. v.) obtained from the ashes of various plants of a saltish or alkaline nature, Arab. اِسْتَنْ، اُسْتَنْ، *Salsola Kali* Linn. The ancients made use of this along with oil for washing and scouring garments instead of soap, Jer. 2, 22; and also in refining metals, Mal. 3, 2.—See more on the various names and uses of these plants, in Bochart Hieroz. II. p. 43 sq. Celsius Hierob. I. 449 sq. C. B. Michaelis Epist. ad Fr. Hoffmannum de herba Borith, Halæ 1723. J. Beckmann Beyträge zur Geschichte d. Erfind. IV. p. 10 sq.

* בָּרַךְ fut. בְּרָכָה 1. *to bend the knee, to kneel*; Arab. بَرَك، Ethiop. ቦረክ，Syr. بَرَك، id. The primary notion is that of *breaking down*, comp. פָּרַק; and for the connection of these two ideas,

see under כָּרַע, כָּנַע.—2 Chr. 6, 13 וַיִּכְרַע עַל-בְּרָכָיו and he kneeled down upon his knees; comp. Dan. 6, 11. Ps. 95, 6 Oh come... נִכְרַע לִפְנֵי יְהוָה עֲשִׂינוּ let us kneel before Jehovah our maker. See Hiph. and כָּרַע knee.

2. to invoke God, to bless; often in Piel, but in Kal only Part. pass. בָּרַךְ adored, blessed, Sept. εὐλογημένος, εὐλογητός. The fuller detail in respect to בָּרַךְ is given in Piel.—The forms בָּרַךְ (inf. absol. for בָּרַךְ after the form בָּנוּא יִסּוּר, יִסּוּר) Josh. 24, 10, and בָּרַכְנוּ Gen. 28, 6. 1 Sam. 13, 10. 2 Sam. 8, 10. 1 Chr. 18, 10, are more correctly referred to Piel.

NIPH. reflex. i. q. Hithpa. to bless oneself, Gen. 12, 3, 18, 18, 28, 14. See fully in Hithpa.

PIEL בָּרַךְ, once בָּרַךְ Num. 23, 20; fut. יִבְרַךְ, יִבְרַכְךָ, with a distinctive accent יִבְרַכְךָ.

1. Spoken in respect to God, to invoke, to bless God, i. e. to celebrate, to praise, to adore, which is done with bended knees; see 2 Chr. 6, 13. Ps. 95, 6. Dan. 6, 11, etc. Arab. برک Conj. V, to bless, to praise; VI, God is praised with reverential mind.—Constr. c. acc. (like γονυπετείν τινι Matt. 17, 14,) Ps. 104, 1. 26, 12. 34, 2. 63, 5. 66, 8. 103, 1. 2. 104, 35; rarely c. לְ 1 Chr. 29, 20. So Part. passive of Kal, בָּרַךְ יְהוָה, בָּרַךְ אֱלֹהִים, blessed be Jehovah, i. e. praised, adored, Ex. 18, 10. 1 Sam. 25, 32. 39. Ps. 28, 6. 31, 22. 41, 14.—Job 2, 9 בָּרַךְ אֱלֹהִים וּמָה בָּרַךְ אֱלֹהִים וּמָה i. e. bless and praise God as thou wilt, yet thou must now die; thy piety towards God is in vain. The language is that of an impious woman. For this use of two imperatives, one of which is concessive, while the other affirms, promises, threatens, see Heb. Gram. § 127. 2. b.—More fully בָּרַךְ שֵׁם יְהוָה to bless the name of Jehovah Ps. 96, 2, and בָּרַךְ בְּשֵׁם יְהוָה (like בָּרַךְ בְּשֵׁם יְיָ Deut. 10, 8. 21, 5.—Once of the invocation of idols Is. 66, 3; also of self-praise, Ps. 49, 19.

2. Of men towards men, to bless, pr. to invoke blessings upon any one in the name of God, בָּרַךְ שֵׁם יְהוָה Ps. 129, 8. 1 Chr. 16, 2. Arab. بارک, Ethiop. ለገደ, id.—Gen. 27, 27. 28. Spoken of the vows and prayers of a dying parent in behalf of his family, his last blessing, Gen.

27, 4. 7. 10. 48, 9; of a priest for a people, Lev. 9, 22. 23. Num. 6, 23; of one or more tribes for others, Deut. 27, 12. Constr. usually with acc. rarely לְ Neh. 11, 2.—Once of the consecration of a sacrifice, 1 Sam. 9, 13.

3. God too is said to bless men and other created things, Gen. 1, 22. 9, 1. Often implying also the effect of the divine favour and blessing, i. q. to prosper, to make prosperous; Gen. 12, 2 וְאֶבְרַכְךָ וְאֶגְדָּלְךָ שְׁמֶךָ I will bless thee, and I will make thy name great. v. 3. 17, 16. 22, 17. 24, 1. 30, 27. Constr. with two acc. of pers. and of that in or with which one is blessed of God, Deut. 12, 7. 15, 14; or בְּ of thing, Gen. 24, 1. Ps. 29, 11. Where a blessing is invoked upon any one from God, the formula is: בָּרַךְ אַתָּה לַיהוָה blessed be thou of Jehovah 1 Sam. 15, 13; בָּרַךְ הוּא לַיהוָה Ruth 2, 20; comp. Gen. 14, 19. Judg. 17, 2. בָּרַךְ יְהוָה blessed of Jehovah Gen. 24, 31. 26, 29. Num. 24, 9.—God is also said to bless inanimate things, i. q. to cause them to prosper, thrive, be abundant, Ex. 23, 25. Job 1, 10. Ps. 65, 11. 132, 15. Prov. 3, 33. So of the consecration of the Sabbath, Gen. 2, 3.

4. Of men, to bless, i. q. to salute, to greet, implying the wish or invocation of every good, 1 Sam. 15, 13; comp. εὐλογημίαι, Arab. السلام عليك. (This of course is more emphatic than the mode of salutation which merely asks after one's welfare, שָׁאַל לְשָׁלוֹם, see שָׁלוֹם.) Prov. 27, 14. 2 K. 4, 29. 1 Sam. 25, 14, comp. v. 6. Spoken of a person who comes to any one, Gen. 47, 7. 2 Sam. 6, 20; of one who departs and bids farewell, Gen. 47, 10. 1 K. 8, 66; also of those present who salute a person on coming, 1 Sam. 13, 10; or bid farewell to those departing, Gen. 24, 60. 28, 1. Josh. 22, 6. 7.

5. In the sense of invoking evil, i. q. to curse, to invoke a curse from God, to wish destruction to any one; comp. Job 31, 30. This is one of the class of intermediate verbs, verba media, like Arab. ابتلع, Ethiop. ለገደ, to bless and to curse; بهل VIII, to supplicate, also to wish one ill; see more in Thesaur. p. 241.—Spoken strictly only of men. bu

transferred also to curses and impious words uttered against God, 1 K. 21, 10. Ps. 10, 3. Job 1, 5. 11. 2, 5.—Some interpreters, as Schultens, are not fully satisfied that the sense of cursing belongs to this verb; they therefore derive from the idea of bidding farewell (see no. 4) a signif. *to deny, to renounce*, which they apply in the passages above cited; comp. Gr. *χαλῶν* ἔγωγε, *χαλῶν* φροῦξεν τινά. But the signif. of *cursing* is supported both by the words in 1 K. 21, 10, and by the analogy of the kindred languages as above exhibited.

Pual בִּרְךָ, part. מְבֹרָךְ, 1. Pass. of Pi. no. 1. *to be blessed, i. e. adored, praised*, sc. God, Job 1, 21.

2. Pass. of Pi. no. 3, *to be blessed, i. e. prospered* of God, with בֵּן of the thing with which; Deut. 33. 13 מְבֹרָכַת יְהוָה אֶרֶצוֹ מִמְּגֵד הַשָּׁמַיִם וגו' *blessed of Jehovah be his land with the precious gifts of heaven*, etc. Comp. בְּרִיךְ יְיָ i. e. בְּרִיךְ לִיהוָה. The prep. בֵּן has here the same force as elsewhere after verbs of abundance, Ex. 16, 32.

Hiph. הִבְרִיךְ causat. of Kal no. 1, *to make kneel down*, e. g. camels, in order to rest and drink, Gen. 24, 11. Arab.

أَبْرَكَ id. Eth. አብረክ, Syr. اَبْرَكَ id. See בִּרְכָה, also אֲבָרָה p. 10.

Hithpa. הִתְבַּרְךָ reflex. of Pi. no. 2, *to bless oneself*, Deut. 29, 18. Constr. with בֵּן: a) Of God as invoked in blessing oneself. comp. בִּרְךָ בְּשֵׁם יְיָ Is. 65, 16 הַמְּבַרְכֶּה בְּאֶרֶץ יְהוָה בְּאֶרֶץ הַחַיִּים אָמֵן *he that blesseth himself in the land, shall bless himself in (by) the true God*. Jer. 4, 2. b) Of a person or people whose happiness one invokes for himself. comp. Gen. 48, 20. Ps. 72, 17 spoken of the king there celebrated: יְהוָה בֹּן כָּל-גּוֹיִם וְהַתְּבַרְכוּ בּוֹ יִשְׂרָאֵל *in (by) him shall all nations bless themselves, they shall call him blessed*. In a similar manner is to be explained the formula occurring with slight variation five times in the book of Genesis: וְהַתְּבַרְכוּ בְּיִרְכָה כָּל-גּוֹיֵי הָאָרֶץ *and in thy seed shall all the nations of the earth bless themselves*, i. e. they shall invoke for themselves the lot of Israel, Gen. 22, 18. 26, 4, comp. 28, 14 where Niph. is read for Hithpael; also 12, 3. 18, 18, where for בְּיִרְכָה is read בֵּן, בּוֹ.

So Jarchi, Le Clerc, and others.—But many interpreters, as I also formerly, prefer to follow the Sept. and Chald. (comp. Gal. 3, 8,) and explain this passively: *and in thy seed shall all the nations of the earth be blessed*, i. e. prospered, be brought by them to the knowledge and worship of the true God. See Jahn Archæol. II. ii. § 163 note. But the analogy of the other examples in which בִּרְכָה, בְּיִרְכָה, are read, favour the other interpretation.

The derivatives follow, except the pr. names בְּרִיךְ, יְבִרְכֶהוּ; comp. אֲבָרָה.

בִּרְךָ Chald. 1. i. q. Heb. no. 1, *to fall upon the knees, to kneel down*, sc. in prayer to God Dan. 6, 11.

2. *to bless*; Part. pass. בְּרִיךְ i. q. Heb. בְּרִיךְ, Dan. 3, 28.

Pa. בִּרְךָ for comm. בִּרְךָ, *to bless God, to praise, to adore*, with לְ Dan. 2, 19. 4 31. Part. pass. Dan. 2, 20.

בִּרְכָה *a knee*, once in sing. Is. 45, 23. Syr. ܒܪܟܬܐ, Ethiop. ብርከት, id. Chald. transp. אֲבָרְכָה.

Dual בְּרִכְיָם, constr. בְּרִכְיָי, *knees, the knees*, spoken not only of *two* but also of many, for the plural. כָּל-בְּרִכְיָם *all knees*, every knee, Ez. 7, 17. 21, 12. מֵיִם בְּרִכְיָם *waters reaching to the knees* Ez. 47, 4. עַל בְּרִכְיָם *upon the knees*, upon the lap, where new-born children are received by the parents or nurses, Gen. 30, 3. 50. 23. Job 3, 12; where also children are fondled by their parents, Is. 66, 12.

בִּרְכָה Chald. id. Dan. 6, 11.

בְּרִכְאֵל (whom God hath blessed) *Barachel*, pr. n. of the father of Elihu, Job 32, 2. 6.

בְּרִכָה f. once בְּרִכָה Gen. 27, 38, constr. בְּרִכָה, c. suff. בְּרִכְתִּי; plur. בְּרִכּוֹת. R. בִּרְכָה

1. *a blessing, benediction*, as of a dying parent, Gen. 27, 12 sq. 33, 11. בְּרִכַּת יִשְׂרָאֵל *the blessing of the upright* Prov. 11, 11. בְּרִכַּת יְהוָה *the benediction of Jehovah, the divine blessing*, the source of prosperity and happiness of every kind, Gen. 35, 9. Ps. 3, 9. Is. 44, 3; so also בְּרִכָה simpl. Is. 19, 24. Joel 2, 14; sometimes with genit. of him whom God thus blesses, Gen. 28, 4 אֲבָרְכֶם *the*

blessing of Abraham, i. e. with which God has blessed him. 49, 26 בְּרָכוֹת הוֹרִי זֶר the *blessings of the everlasting mountains*, i. e. with which God has blessed them. With *gen.* in another sense, Prov. 24, 25 בְּרַחַם טוֹב *benediction of good*.—Plur. בְּרָחוֹת *blessings from God*, Prov. 10, 6. 28, 2; but oftener *benefits, favours, gifts*, sent from God, Ps. 84, 7. Gen. 49, 25. Comp. Is. 65, 8 *destroy it not* (the cluster) בִּי בְּרָכָה בֹּי *for a blessing is in it*, i. e. a gift from God.

2. Concr. i. q. an *object of blessing*, one *blessed of God*, one *prosperous and happy*. Gen. 12, 2 וַהֲיִיה בְּרָכָה Ps. 21, 7 תַּשְׁתַּחֲוֶהוּ בְּרָכוֹת לְעֶד *thou dost make him most blessed forever*. Collect. Zech. 8, 13.

3. a *gift, present*, as signifying kindness and good-will, usually offered with congratulations and good wishes, Gen. 33, 11. 1 Sam. 25, 27. 30, 26. 2 K. 5, 15. בְּרָכָה נִפְשׁ *the liberal soul*, i. e. a munificent man, Prov. 11, 25. Syr. ܚܒܢܐ, Eth. በረከት, id.

4. i. q. *peace*, 2 K. 18, 31 עֲשֵׂה אִתִּי שָׁלוֹם *make ye peace with me*. Is. 36, 16.

5. *Berachah*, pr. n. a) A valley in the desert near Tekoa, 2 Chr. 20, 26. Still called *Wady Bereikût*, near the village *Bereikût*; see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43. b) m. 1 Chr. 12, 3.

בְּרִיכָה f. constr. בְּרִיכָה, a *pond, pool*, pr. at which camels kneel down to drink;

see r. בְּרִיךְ Hiph. Arab. بركة the basin of a fountain or other like reservoir for water, Span. alberca.—2 Sam. 2, 13. 4, 12. Cant. 7, 5; fully בְּרִיכַת מַיִם Nah. 2, 9. Ecc. 2, 6. There were two pools of this kind on the western side of Jerusalem, one at the head of the valley of Hinnom, and the other lower down in the same valley, intended to preserve the waters of the rainy season and perhaps those of Gihon; viz. *the upper pool* Is. 7, 3, called also *the old pool* Is. 22, 11; and *the lower pool* Is. 22, 9. See Bibl. Res. in Palest. I. p. 483–87.

בְּרִיכָה (whom Jehovah hath blessed, for בְּרִיכָה) *Berechiah, Barachiah*, pr. n. m. a) A son of Zerubbabel 1 Chr. 3, 20. b) ib. 9, 16. c) Neh. 3, 4. 30.

בְּרִיכָה (id.) *Berechiah, Barachiah*, pr. n. m. a) The father of the prophet Zechariah, Zech. 1, 7; but in v. 1 בְּרִיכָה. b) 1 Chr. 3, 24. c) 2 Chr. 28, 12.

* בָּרַם a root not used in the verb, pr. onomatopoeitic, i. q. βρέω, βρῦμαι, Lat. fremo, Germ. brummen, summen, Engl. *to hum, to buzz*. In Arabic it is spoken:

1. Of the noise and murmuring of morose and discontented men, *to murmur, to grumble*; whence in 1 Pet. 4, 9 for Gr. γογγυσμός the Arabic version has تَبَرَّمَ; comp. also بَرَمَ to be disdainful, proud, pr. to be peevish, morose.

2. Of the sound made in spinning and twisting a thread, *to hum, to buzz*; and hence ברם Conj. II, IV, *to twist threads together*, e. g. of different colours. Hence Heb. בְּרוּמִים.

3. Like other verbs of twisting and binding, (see חוּל, חוּץ) this is also transferred to the idea of *firmness*,

strength, as ברם to make firm; comp. Lat. firmus. Hence perhaps

בָּרַם Chald. pr. adv. of affirmation, *yea, truly, certainly*, as in the Targums and Syr. ܒܪܡ; but in the O. T. it is every where adversative, *but, yet, nevertheless*, Dan. 2, 28. 4, 12. 5, 17. Ezra 5, 13. Comp. אָבַל no. 2.—The possible derivation of this word from r. בָּרַם is denied by some; who however do not suggest any other. Kindred perhaps with Chald. אָרַם; see אָרוּ, אָלוּ.

בְּרִינֵה see בְּרִינֵה.

* בָּרַע obsol. root, Arab. برع to excel; Conj. V, *to give spontaneously*.—Hence pr. n. בְּרִיעָה.

בְּרִיעָה 1 Chr. 7, 23, see in בְּרִיעָה.

בָּרַע (for בְּרִיעָה, see ב p. 109) *Bera*, pr. n. of a king of Sodom, Gen. 14, 2.

* בָּרַק *to lighten, to send forth lightning*, as God, once Ps. 144, 6. Arab.

بَرَق, Syr. ܒܪܩ id. Ethiop. በረቆ fulsit, ለበረቆ fulminavit.

בָּרַק m. 1. *lightning*, Syr. Arab. **بَرْق**, id. Dan. 10, 6. Collect. *lightnings*, Ps. 144, 6. 2 Sam. 22, 15. Ezra 1, 13. Plur. **בָּרָקִים** Job 38, 35. Ps. 18, 15. 77, 19. al. Trop. of the brightness or glittering of a sword, Ez. 21, 15. 33. Deut. 32, 41 **בָּרַק הָרְבִּי** the *lightning of my sword* i. e. my glittering sword. Nah. 3, 3. Hab. 3, 11; comp. Zech. 9, 14.—Hence

2. Poet. for a *glittering sword*, Job 20, 25.

3. *Barak*, pr. n. of a leader of the Israelites, who with the aid of Deborah, obtained a great victory over the Canaanites, Judg. 4, 6 sq. 5, 1. 12. 15. He is called *Barak* i. e. thunderbolt, Lat. *fulmen* (Cic. pro Balb. 15), as among the Carthaginians Hamilcar was called *Barcas*.

בָּרַק, see **בִּינִי-בָרַק**, p. 141. g.

בָּרְקוֹס (painter, for **בִּנְיָרְקוֹס**, see ב p. 109; from Arab. **رَقَش** to paint with colours; or from the quadril. **برقش** id.) *Barkos*, pr. n. m. Ezra 2, 53. Neh. 7, 55.

בָּרְקָנִים m. plur. i. q. **מִזְרָגִים**, *threshing sledges, tribula*, see in **מִזְרָג**. Judg. 8, 7. 16. The bottom or the rollers were set with jagged iron or stone, prob. flint-stone so common in Palestine, Gr. **πυρρίτης** fire-stone; see Bibl. Res. in Palest. III. p. 143.—This name is perhaps derived from an obsol. form **בָּרְקָן** lightning, giving out light, which prob. denoted flint, *firestone*, **πυρρίτης**; comp. **בִּרְקָה** stony ground, perh. pr. abounding in flint-stone, as is the case with a great part of Palestine and Arabia. Hence Sing. **בָּרְקָנִי** a *threshing-sledge of flint*, Plur. **בָּרְקָנִים**.

בָּרְקָה f. Ex. 28, 17, and **בָּרְקָה** (Lehrg. p. 467) Ez. 28, 13, a species of *gem*, so called from its *glittering, sparkling*, from r. **בָּרַק**. Sept. Vulg. and Josephus render it *smaragdus, emerald*, which Braun also advocates, de Vest. Sacerdott. p. 517 sq. appealing to the Greek form **μάραγδος, σμάραγδος**, which seems to come from the Heb. word. And not unaptly; since also Gr. **μαραγή, σμαραγή**, with their derivatives, which have the signif.

of *noise, thunder*, correspond also to the Heb. **בָּרַק**; while **μάραγδος**, as the name of a gem, would come from the notion of brightness, sparkling, which is primary in this root.

* **בָּרַר**, praet. 1 pers. **בָּרוּחִי** Ez. 20, 38, inf. c. suff. **בָּרַם** Ecc. 3, 18 after the form **שָׁבַר** from **שָׁבַר** Kindr. are **בָּרָא, בָּרָה**.

1. *to separate, to sever out*. Ez. 20, 38 **בָּרוּחִי מִכֶּם הַמְּבָרָרִים** I will separate from among you the rebellious. Arab. **بَرَّ** Conj. VIII, to stand separate from others.

2. *to select, to choose out*, comp. **בָּרָה** no. 3. Part. pass. **בָּרוּר**, *selected, chosen*; 1 Chr. 9, 22 **כָּל־הַבְּרוּרִים לְשָׂעָרִים** all those chosen for porters, as porters. 16, 41. Also *select. chosen, choice*, 1 Chr. 7, 40; animals Neh. 5, 18.

3. *to separate and remove filth, impurity*, i. q. *to cleanse, to purge, to purify*, e. g. a) An arrow from rust, *to polish, to make bright and sharp*, Is. 49, 2. See Hiph. Arab. **بَرَا** to cut or pare down, to point a weapon. b) In a moral sense, of words and actions, *to cleanse, to purify*. Part. pass. Zeph. 3, 9 **שִׁפְהָ בְּרוּרָה** a pure lip, i. e. language. Adv. Job 33, 3 **וְרַעַי שִׁפְהִי בְּרוּרָה מְלֵלוֹ** and what I know, my lips shall utter purely, i. e. with sincerity, without falsehood. Ps. 19, 9 *the commandment of Jehorah is pure*, i. e. true, just, holy. Comp. Niph.

Pi. Hithpa.—Arab. **بَرَّ** mid. *E*, to be just, true, **بَرَّ** just, true. Syr. **صَبَّرَ** pure, neat, simple, **صَبَّرَ** purity. In the literal signification it corresponds with Lat. *purus*, Engl. *pure*, Germ. *bar*, Engl. *bare*; and trop. with Lat. *verus*, Germ. *vahr*.

4. *to search out, to examine, to prove*, which is done by separating and distinguishing, comp. **בָּקַר** no. 3. Ecc. 3, 18 **בָּקְרָם**; corresp. to inf. **לְבוּר** Ecc. 9, 1.

See **בִּיר**. Arab. **اِسْتَبَّرَ** scrutatus est veritatem, **بَار** mid. Waw, exploravit.

5. *to be clean, clear*, i. e. empty, see adj. **בָּר** II. no. 3, and Chald. **בַּר** II.

NIPH. **נָבַר** reflex. *to purify oneself, to be clean*, sc. for the performance of a sacred office, Is. 52, 11. Part. **נָבַר** pure

i. e. upright, pious, Ps. 18, 27. 2 Sam. 22, 27. See Kal no. 3. b.

PIEL *to cleanse, to purify*, morally, Dan. 11, 35.

HIPH. *to cleanse, to clean*, e. g. arrows, *to make bright and sharp* Jer. 51, 11, see Kal no. 3. a. Also grain in the threshing-floor, Jer. 4, 11.

HITHPA. 1. *to purify oneself*, sc. from the filth of idolatry and sin, *to be purified, to reform*, Dan. 12, 10; comp. 11, 35.

2. *to show oneself pure*, i. e. *just, upright*, benignant, spoken of God, comp. in Kal no. 3. b. Ps. 18, 27 **נָכַר עַם נָכַר** *with the pure thou wilt show thyself pure*. The form **הַחֲבֵר** 2 Sam. 22, 27, is for **הַחֲבֵר** in Ps. l. c. see Lehrs. p. 374.

Deriv. **בִּרְיָה** II, **בֵּר**, **בְּרִית**, **בְּרִי**.

* **בִּרְשָׁה** obsol. root, prob. i. q. Arab. **بَرَشَ** *to cut, to cut in*, see under r. **בָּרַח**; whence Arab. **بَرْشٌ** axe.—Hence **בְּרוֹשׁ** cypress or pine, q. v.

בִּרְשָׁה (i. q. **בֶּן-רֶשַׁע** son of wickedness, see **ר** p. 109,) *Birsha*, pr. n. of a king of Gomorrah Gen. 14, 2.

* **בִּרְחָה** obsol. root, prob. *to cut, to hew*; see **בִּרְשָׁה**. Hence **בְּרוֹחַ** cypress or pine.

בְּשׂוֹר (cool, cold, comp. Arab. **بَسَر** V, to be cool, e. g. water,) every where with art. **הַבְּשׂוֹר** q. d. the cold, *Besor*, pr. n. of a torrent emptying itself into the Mediterranean near Gaza, 1 Sam. 30, 9. 10. 21.

בְּשׂוֹרָה and **בְּשֻׁרָה** f. (r. **בִּשַׁר**) 1. *glad tidings, good news*, 2 Sam. 18, 22. 25. 2 K. 7, 9; once with **טוֹבָה** added, 2 Sam. 18, 27.

2. *reward for good tidings*, 2 Sam. 4, 10.

* **בִּשְׁמָה** obsol. root, *to have a good smell, to be fragrant*. Chald. et Syr. **ܒܫܡܐ**, id. but oftener genr. *to be sweet, pleasant*. Comp. **בִּשְׁמָה**.

Deriv. the pr. names **רִבְשָׁה**, **רִבְשָׁה**; also the three following:

בִּשְׁמָה or **בִּשְׁמָה** (Kamets impure) m. *balsam, balsam-plant*, frequent in the gardens of the Hebrews, Cant. 5, 1.

Arab. **بَشَام** a fragrant shrub, similar

inserted quadril. **بلسان, بلسام**, **βάλσαμος**, balsam, balsam-plant or tree. Chald. and Talmud. **בִּישְׁמָה**, also **אַפְרִסְמִין**. *l* being changed into *r*.

בִּשְׁמָה and **בִּשְׁמָה** m. both in Ex. 30, 23.

1. *aromatic odour, fragrance*, espec. as diffused by spices; Syr. **ܚܫܡܐ** spice Is. 3, 24. **הַנֶּזְמֶן-בִּשְׁמָה** *spicy cinnamon, aromatic*, Ex. l. c. Plur. Cant. 4, 16.

2. *spice itself, spicery*, 1 K. 10, 10. Ex. 35, 28. Ez. 27, 22. Plur. **בִּשְׁמִים** *spices, aromatics*, Ex. 25, 6. 35, 8. **הַרֵי בִּשְׁמִים** *mountains bearing spices, spice mountains*, Cant. 8, 14.

3. i. q. **בִּשְׁמָה**, *balsam-plant*, Cant. 5, 13. 6, 2.

בִּשְׁמָת (fragrant) *Basemath*, pr. n. f.

a) A wife of Esau, spoken of as a Hittite Gen. 26, 34, and also as a daughter of Ishmael Gen. 36, 3. 4. 13. b) A daughter of Solomon, 1 K. 4, 15.

* **בִּשְׂרָה** in Kal not used, Arab. **بَشَرَ**

to be cheerful, joyful, espec. on account of good news; mid. A and Conj. II, *to cheer by good news*, with acc. of pers. and **ב** of thing. The primary idea seems to be that of *fairness, beauty*, perh. *rudeness* or *brightness*, see **אָדָם**; whence **בִּשְׂרָה** fair, beautiful; since the countenance is made fairer by cheerfulness and joy; (comp. **טוֹב** good, fair, joyful; **לָחִי** cheek, from r. **לָחַה** to be fair;) as vice versa it is deformed by stern-

ness and anger. Hence **בִּשְׂרָה**, **בִּשְׂרָה** the human skin, **בִּשְׂרָה** flesh, in both which is the seat of beauty.

PIEL **בִּשַׁר** 1. pr. *to cheer with glad tidings*, i. e. *to bring glad tidings*, good news, *to announce* (good news) to any one, with acc. of pers. 2 Sam. 18, 19 **אֲרוּצָה-נָא אֲבִשְׂרָה אֶת-הַמֶּלֶךְ בִּי וְגו'** *let me now run and bring the king tidings*, etc. Ps. 68, 12 **הַמְכַשְׂרוֹת אָצָה רַב** (females) *announced the glad tidings to the mighty host*. 1 Sam. 31, 9. Is. 40, 9. Absol. 2 Sam. 4, 10 **הָיָה כְּמִבְשֵׁר בְּיָדָיו** *he thought to have brought good tidings*. Also with acc. of the thing announced, Is. 60, 6. Ps. 40, 10. Part. **מִבְשֵׁר** *mes-*

peace 52, 7, of victory 1 Sam. 31, 9. Ps. 68, 12.

2. Rarely in a more general sense of any messenger, *to bear tidings*, 2 Sam. 18, 20. 26; even of evil, 1 Sam. 4, 17. Hence twice more definitely בִּשְׂרָה 1 K. 1, 42. Is. 52, 7.

HITHPA. *to receive good tidings*, 2 Sam. 18, 31. Arab. Conj. I, mid. *E*, and Conj. IV, VIII, X.

Deriv. בִּשְׂרָה, and

בִּשְׂרָה m. once plur. בִּשְׂרָהִים Prov. 14, 30.

1. *flesh*; for the etymology see in r. בִּשְׂרָה Kal. Syr. حَسْرًا, Chald. בִּשְׂרָה and בִּשְׂרָה, id. Arab. بَشَرَة and بَشَر the skin, but metaph. the human race, which comes from the idea of flesh.—Spoken: a) Of the flesh of the living body, both of men and beasts, Gen. 41, 2. 19. Job 33, 21. 15. Once, it would seem, for the skin. (comp. Arab.) Ps. 102, 6 הִבְקָה עַצְמִי לְבִשְׂרִי *my bones cleave to my skin*, as denoting extreme emaciation. b) Of the flesh of cattle for eating, *meat*, Ex. 16, 12. Lev. 7, 19. Num. 11, 4. 13. So Job 31, 31 in praise of his hospitality: מִי יִתֵּן מִבִּשְׂרוֹ לֹא נִשְׂבֵּעַ *where is one who is not satiated with his meat?* i. e. his feasts.—Also

2. Meton. *flesh*, i. q. *the body*, the whole body, opp. נַפֶּשׁ, Is. 10, 18. Job 14, 22. Prov. 14, 30 חַיֵּי בָשָׂרִים לֵב מְרֵפָא *the life of the body is a quiet heart*. Sometimes with the accessory notion of frailty and proneness to sin, (comp. Matt. 26, 41,) Ecc. 2, 3. 5, 5.

3. Spoken of *all living creatures*; as בִּשְׂרָה כָּל-בָּשָׂר *all flesh*, i. e. all animate beings, men and animals, Gen. 6, 13. 17. 19. 7, 15. 16. 21. 8, 17; all animals Gen. 8, 17. Spec. *all men*, the human race, mankind, Gen. 6, 12. Ps. 65, 3. 145, 21. Is. 40, 5. 6. Very often as opp. to God and the divine Spirit, (רוּחַ אֱלֹהִים,) with the accessory notion of weakness, frailty, mortality, Gen. 6, 3. Job 10, 4 לֹא הָיָה לְעֵינַי בִּשְׂרָה *hast thou eyes of flesh?* i. e. mortal eyes, dull, not clear-sighted. Is. 31, 3 *the Egyptians are men, and not gods*; וְלֹא רוּחַ סוּסֵיהֶם בִּשְׂרָה *their horses are flesh, and not spirit*, i. e. not endowed with a divine spirit. Ps. 56, 5. 78, 39. Jer. 17, 5; comp. 2 Cor. 10, 4. In N. T.

σὰρξ καὶ αἷμα are in like manner opp. to God and his Spirit, Matt. 16, 17. Gal. 1, 16.

4. עַצְמִי וּבִשְׂרִי, *my bone and my flesh*, i. e. my relative, blood-relation, Gen. 29, 14. Judg. 9, 2. 2 Sam. 5, 1. 19, 13. 14; comp. Gen. 2, 23. Also simpl. בִּשְׂרִי id. Gen. 37, 27 אָחִינִי בִשְׂרִנִי הוּא. Spoken of any other person, a fellow-mortal, Is. 58, 7. Comp. שָׂרָה

5. By euphemism i. q. *pu'denda viri*, comp. Gr. σῶμα, Gen. 17, 11 sq. Lev. 15, 2. 3. 7. 19. Also בִּשְׂרָה עֲרֹמָה *flesh of nakedness* Ex. 28, 42.

בִּשְׂרָה Chald. i. q. Heb. *flesh*, Dan. 7, 5; in stat. emphat. בִּשְׂרָה, spoken of mankind, mortals, Dan. 2, 11. כָּל-בִּשְׂרָה *all flesh*, all living creatures, men and animals, Dan. 4, 9 [12].

בִּשְׂרָה see בִּשְׂרָה.

* בִּשְׂל or בִּשְׂל *to be cooked, ripened*, i. e.

1. By fire, *to be boiled, seethed*, Ez. 24, 5.

2. In the sun's heat, *to ripen, to be ripe*, e. g. a harvest, Joel 4, 13 [3, 13].

Syr. حَم, Chald. בִּשְׂל, Eth. ሰለላ *to be cooked, to be ripe*. In the same manner the ideas of cooking and ripening are united in other verbs; as in Arab.

طبخ, Pers. بختن and bukhten and pukhten, to which nearly corresponds Germ. backen, Engl. *to bake*; Gr. πέτω, πέσσω, Lat. coquitur uva, vindemia, Virg. Georg. 2. 522, i. q. Germ. die Traube kocht.

PIEL causat. of Kal no. 1, *to cook*, i. e. *to seethe, to boil*, espec. flesh, Ex. 16, 23. 29, 31. 1 K. 19, 21; other kinds of food, Num. 11, 8. 2 Sam. 13, 8. 2 K. 4, 38. 6, 29.

PICAL pass. of Pi. Ex. 12, 9. Lev. 6, 21.

HIPH. causat. of Kal no. 2, *to ripen*, to bring to maturity, Gen. 40, 10; see under אֶשְׂכַּל.

Deriv. מִבִּשְׂלוּת and

בִּשְׂל m. Ex. 12, 9, בִּשְׂלָה f. Num. 6, 19, *the boiled, the sodden*.

בִּשְׂלָם (for בֶּן-שָׁלָם son of peace, see in ב p. 109) Bishlam, pr. n. of a Persian officer in Palestine Ezra 4, 7

* **בָּשָׁן** not used in Hebrew; Arab. **بَشَنَة** light and level soil, soft sand. Hence pr. n. **בְּבָשָׁן** and **בָּשָׁן**.

בָּשָׁן (light sandy soil) often with art. **הַבָּשָׁן**, *Bashan*, pr. n. of the northern part of the country beyond Jordan; bounded on the northwest by the region adjacent to Mount Hermon 1 Chr. 5, 23; on the south by the Jabbok and mountains of Gilead; and extending on the east as far as to Salchah (Sulchad) Deut. 3, 10. 13. Josh. 12, 4. It was taken by the Israelites from Og, king of the Amorites; and given with a part of Gilead to the half tribe of Manasseh, Num. 21, 33. 32, 33. It is often celebrated for its groves of oaks, Is. 2, 13. Ez. 27, 6. Zech. 11, 2; and for its rich pastures and fat cattle and flocks, Deut. 32, 14. Ps. 22, 13. Am. 4, 1. Ez. 39, 18. [Though comparatively a level region, yet there are high mountains in its southwestern part, Ps. 68, 16.—R.] Chald. **בוֹחֶן**, **בוֹחֶן**, Syr. **بَوَّحَن**, Gr. in Josephus and Ptolemy *Batarala*, *Batanaea*, Arab. **الْبَثْنِيَّة** *el-Bethenyeh*; see Bibl. Res. in Palest. III. App. p. 158. n. 5.

בָּשָׁה f. (r. **בוֹשׁ**) *shame*, Hos. 10, 6. Nouns ending in the syllable **נָה**, **נָא**, appended to the root, are found also in Chaldee, see art. **אַשְׁרָנָא**; and more frequently in Ethiopic, see Ludolf Gram. *Æthiop.* p. 90. It is analogous to the ending **נָה**.

* **בָּשַׁם** once read in Po. **בוֹשַׁם** for **בוֹשַׁם** to tread down, to trample upon, c. **עַל** Am. 5, 11. For the interchange of **ס** and **ש**, see under lett. **ס**.

בָּשַׁשׁ a spurious root, whence some derive the form **בוֹשַׁשׁ** Pil. of the verb **בוֹשׁ**, q. v.

בָּשָׁח f. (r. **בוֹשׁ**) c. suff. **בָּשָׁחִי**, **בָּשָׁחִים**.
1. *shame, confusion*, often with **פָּנִים** added, where Engl. Vers. *confusion of face*, Jer. 7, 19. Ps. 44, 16. Dan. 9, 7. 8. So **בָּשָׁח לְבַשׁ** Job 8, 22. Ps. 35, 26, and **בָּשָׁח עָטָה** Ps. 109, 29, to be clothed with *shame*, to be covered with *confusion*.

2. *shame*, i. e. *disgrace, ignominy*, Is.

54, 4. 61, 7. Hab. 2, 10. Mic. 1, 11 **עָרְוָה בָּשָׁח** in nakedness and shame; others: *having thy shame (pudenda) naked*.

3. *an idol*, which only disappoints the hopes of its worshippers, and puts them to shame and disgrace, Jer. 3, 24. 11, 3. Hos. 9, 10.

I. **בַּת** f. (contr. from **בָּתָּה** for **בִּתָּה**, r. **בָּתָּה**) c. suff. **בָּתִּי** from **בָּתָּה**; Plur. **בָּנוֹת**, constr. **בָּנוֹת** as fr. a Sing. **בָּתָּה**, comp. **בָּנִים** sons.

1. *a daughter*. Arab. **بِنْت**, plur. **بَنَات**; Syr. **بَنَات**, plur. **عَدَات**; Chald. **בָּתָּה** and **בָּתָּה**, constr. **בָּתָּה**, c. suff. **בָּתָּה**, plur. **בָּתָּה**.—So **בָּנוֹת הָאָדָם** the daughters of men, women, opp. to the sons of God, Gen. 6, 2. 4. Cant. 7, 2 [1] **בַּת-פְּרִיָּה** *O prince's daughter*, a term of courteous address to a high-born maiden. So the queen herself is addressed as **בַּת**, Ps. 45, 11; comp. **בֵּן** no. 4.

The word **בַּת** *daughter*, like **בֵּן**, is employed also by the Hebrews in wider senses:

2. *a grand-daughter*, and genr. *a female descendant*. So **בָּנוֹת יִשְׂרָאֵל** daughters of Israel for the Hebrew women, Judg. 11, 40; **בָּנוֹת כְּנָעַן** daughters of Canaan, the Canaanitish women, espec. maidens, Gen. 28, 8; and so with the name of a particular people, **בָּנוֹת הַפְּלִשְׁתִּים** 2 Sam. 1, 20; **בָּנוֹת עַמִּי** my countrywomen Ez. 13, 17. So also **בָּנוֹת יְהוּדָה** Ps. 48, 12, where some incorrectly understand the towns of Judah; since the small places around a city are called the daughters of that city, and not of the district. In this passage the daughters i. e. women of Judah (no. 5) are put in antith. with Zion, i. e. the sons or men of Zion, and thus both together according to the laws of parallelism designate the inhabitants of Zion and the rest of Judah of both sexes. Comp. Is. 4, 4.

3. *a maiden, young woman*, comp. **בֵּן** no. 3; Gr. *θυγάτηρ*, Fr. *fille*. Gen. 30, 13. Cant. 2, 2. 6, 9. Judg. 12, 9. Is. 32, 9. Poet. **בַּת הַנָּשִׁים** daughter of women, a maiden, Dan. 11, 17.

4. *an adopted daughter, foster-daughter*, Esth. 2, 7. 15.—Also *a female pupil, disciple*, comp. **בֵּן** no. 5; here in reference to a god, i. q. *female worshipper*.

Mal. 2, 11 בַּת־אֵל the daughter of a strange god.

5. With a genit. of *place*, espec. of a city or country, בַּת denotes a native of that place, one born and brought up there, a female inhabitant, espec. of youthful age; e. g. בְּנוֹת יְרוּשָׁלַם Cant. 2, 7. 3, 5. 5, 8. 16; בְּנוֹת צִיּוֹן Is. 3, 16. 17. 4, 4; בְּנוֹת הָאָרֶץ Gen. 34, 1.—By a peculiar idiom of the Hebrew and Syriac tongues, the word בַּת daughter, like other feminines (comp. Lehrs. p. 477. Heb. Gram. § 105. 3. d.) is used by the poets as a collective, for בָּנִים sons; comp. בַּת גִּרְיָה Mic. 4, 14 for גִּרְיָה 2 Chr. 25, 13; and then the daughter of a city, country, people, is put poetically for its inhabitants. E. g. בַּת־צָר for צָר the Tyrians Ps. 45, 13; זְחִירֵי־שָׁלִים Is. 37, 22; בַּת־צִיּוֹן Is. 16, 1. 52, 2. Jer. 4, 31; בַּת־אֲדָם Lam. 4, 22; בַּת־מִצְרַיִם Jer. 46, 11. 19, 24; בַּת־חֶרְשֵׁיט Is. 23, 10; בַּת־עַמִּי i. q. עַמִּי my countrymen Is. 22, 4. Jer. 4, 11. 9, 6. So also in Syriac, אֲבִי־אֲבְרָהָם the daughter of Abraham, for the sons or descendants of Abraham, the Hebrews; see Comment. on Is. 1, 8. Hence has arisen the προσωποποιία so common to the Hebrew poets, by which the whole body of inhabitants in a place is personified as a female, (Is. 23, 12 sq. 47, 1 sq. 54, 1 sq. Lam. 1, 1 sq.) and thus the daughter of a land is also said to be a virgin, as בְּתוּלַת בַּת־צִידוֹן i. e. thou virgin, daughter of Sidon, st. constr. instead of apposition, Is. 23, 12; בַּת־בָּבֶל Is. 47, 1, בַּת־יְהוּדָה Lam. 1, 15, בַּת־מִצְרַיִם Jer. 46, 11. בַּת־עַמִּי Jer. 14, 17. But as the name of a people is often transferred to designate its land, and vice versa, (Lehrs. p. 469,) so this use of בַּת, which strictly designates inhabitants, is transferred by the poets to the city or country itself. Thus בַּת־צִיּוֹן i. q. the city Jerusalem Is. 1, 8. 10, 32; בַּת־בָּבֶל Ps. 137, 8; and so we find even יוֹשֵׁבֶת בַּת־בָּבֶל inhabitant of the daughter of Babylon, i. e. inhabitants, dwellers in Babylon, Zech. 2, 11. Jer. 46, 19. 48, 18.

6. With genit. of *time*, as denoting a female who has lived during that time; e. g. בַּת־תְּשַׁעִים שָׁנָה the daughter of ninety years, i. e. ninety years old, Gen. 17, 17. Comp. בֶּן no. 7.

7. Trop. the daughter of any thing is that which is dependent on, connected with, or distinguished for that thing; comp. בֶּן no. 8. Thus the daughters of a city are the small towns and villages lying around it and dependent on its jurisdiction, Num. 21, 25. 32, 42. Josh. 17, 11. Judg. 11, 26. So בַּת־עֵינַן daughter of the eye, i. e. the pupil, Ps. 17, 8, see in אֵישׁוֹן; also בְּנוֹת הַשִּׁיר the daughters of song, songstresses, Ecc. 12, 4; בַּת בְּלִיעֵל a wicked woman, 1 Sam. 1, 16; בַּת־אֲשָׁרִים (ivory) the daughter of cedar-wood, i. e. inlaid in cedar, Ez. 27, 6.

8. Once of animals, in the phrase בַּת־רִגְמָה בְּנֵת הַנְּעָמָה, daughters of the ostrich, i. q. the ostrich, see under רִגְמָה. Comp. בֶּן no. 10.

9. Poet. daughters of a tree, for its boughs, branches; Gen. 49, 22 בְּנוֹת צִפְרָה its daughters mount over the wall, i. e. the branches of the fruitful tree to which Joseph is compared; see צִפְרָה.

10. In a few feminine proper names:

a) בַּת־רַבִּים (daughter of many) Bath-rabbim, pr. n. of a gate in Heshbon, Cant. 7, 5 [4].

b) בַּת־שֶׁבַע (daughter of the oath) Bath-sheba, pr. n. of the wife of Uriah, defiled by David, and then taken as his wife after the murder of her husband; known also as the mother of Solomon. 2 Sam. c. 11, c. 12. 1 K. 1, 15 sq. Called also בַּת־שׁוּא Bath-shua, 1 Chr. 3, 5.

c) בְּהִיָּה (daughter i. e. worshipper of Jehovah) Bithiah, pr. n. f. 1 Chr. 4, 18.

II. בַּת (r. בָּתָה no. 1) plur. בָּתִּים, comm. gend. m. Ez. 45, 10. f. Is. 5, 10; bath, a measure of liquids, as of wine and oil, equal to the ephah (אֵיפָה q. v.) in dry measure, i. e. about 8½ gallons. Ten baths made one homer (הוֹמֶר, see Ez. 45, 11. 14), 1 K. 7, 26. 38. 2 Chr. 2, 9. 4, 5. Ez. 45, 10 sq. Is. 5, 10.

בַּת Chald. i. q. Hebr. no. II. Plur. בָּתִּין Ezra 7, 22.

בָּתָּה f. (r. בָּתָה no. 2) desolation; Is. 7, 19 הַבָּתָּה הַלְלוּ the desolate valleys, deserts. Or perh. abrupt valleys, precipitous, craggy; comp. בָּצִיר cut off, abrupt, precipitous, and γαγύς from ὄρυγμι. But the former sense is preferable. Comp. in בָּתָה.

בְּתָה f. (r. **בְּתָה** no. 2) *desolation*; spoken of a vineyard Is. 5, 6 **אֲשִׁיתָהּ בְּתָה** q. d. **אֲשִׁיתָהּ בְּלָה** *I will make it a desolation*, pr. a cutting off, consumption; Vulg. *ponam eam desertam*. The grammarians have not been consistent in respect to this and the preceding form **בְּתָה**; they ought both to have been pointed with the same vowels.

בְּתוּאֵל *Bethuel*, pr. n. 1. Of a man, (i. q. **מְתוּאֵל** man of God.) the father of Laban and Rebecca, Gen. 22, 22. 23. 24, 15. 24. 47. 50. 25, 20. 28, 2. 5.

2. Of a place, (from **בְּתָה** i. q. **בְּתָה**, pr. abode of God.) belonging to the tribe of Simeon, 1 Chr. 4, 30; written by contraction **בְּתוּל** in Josh. 19, 4. In the same list of cities in Josh. 15, 30, we find instead of it **בְּתָה**. See Reland Palæstina p. 152, 153.

בְּתוּלָה see in **בְּתוּאֵל** no. 2.

בְּתוּלָה f. (r. **בְּתָה** q. v.) 1. *a virgin*,

pure and unspotted; Arab. **بَتُول**, Syr. **ܒܬܘܠܐ**, id. Gen. 24, 16 **וְהָיְתָה... בְּתוּלָה** *and the maiden... was a virgin, neither had any man known her*. 2 Sam. 13, 2. 18. **בְּתוּלָה** *a maiden who is a virgin*, intacta, Deut. 22, 23. 28. Judg. 19, 24. 21, 12. 1 K. 1, 2.—Hence also

2. *a virgin just married, a young spouse*, Joel 1, 8. Sept. **νύμφη**. So Lat. *virgo* Virg. Ecl. 6. 47. Æn. 1. 493;

puella Georg. 4. 458; also Arab. **بَكْر** virgin.

3. By a **προσωποποιία** common to the Hebrews, in which *cities* or *countries* are personified as females, the same are also called *virgins*, see the examples cited in **בְּרָה** no. 5. So too where **בְּרָה** is omitted, simpl. **בְּתוּלָה יִשְׂרָאֵל** *virgin of Israel*, i. e. the Israelitish people, Jer. 18, 13. 31, 4. 21. Am. 5, 2. Chald. Vers. correctly **בְּתוּלָה יִשְׂרָאֵל** *cælus Israël*.—Hence

בְּתוּלִים m. plur. 1. *virginity*. Lev. 21, 13 **וְהָיָה אִשָּׁה בְּתוּלָהּ יָקַח** *he shall take a wife in her virginity*, who is a virgin. Judg. 11, 37. Ez. 23, 3 **יְדֵי בְּתוּלָתָן** *their virgin breasts*.

בְּרִית no. 3. b, sign of a covenant,) i. e. the bed-clothes stained with blood on the wedding-night, Deut. 22, 14 sq. Comp. Leo Afric. p. 325. Niebuhr's Descript. of Arabia p. 35 sq. Germ. Michaelis Mosaisches Recht II. § 92.

בְּתִיָּה see **בְּתָה** I. no. 10. c.

בְּתִיִּים plur. *houses*, see **בֵּית**.

* **בְּתָל**, whence **בְּתוּלָה** virgin. Arab.

بَتَلَ is *to separate*, i. q. **בָּדַל**; hence **בְּתוּלָה** is one *separated* and secluded from intercourse with men. But it may be worth inquiry, whether **בְּתָל** is not i. q. **בָּשַׁל** *to ripen*; whence **בְּתוּלָה** one *ripe, mature*. Comp. **עֲלָמָה**.

* **בְּתַקַּן** in Kal not used; once in PIEL Ez. 16, 40 **וַיַּתְקִינָה בְּחַבְרֹתָם** *and they shall cut (hew) thee in pieces with their swords*; Sept. **κατασφύζοντι σε**, Vulg.

trucidabunt te. Arab. **بَتَكَ** *to cleave asunder, to cut in pieces, to cut off*; Ethiop. **በተረ** *to break*.

* **בְּתַר** *to cut in two or in pieces, to divide*, as victims in sacrifice, so in

KAL and PIEL, Gen. 15, 10. Arab. **بَتَر** *to cut off, to break off*. Kindred roots are **פָּתַר**, **פָּטַר**, **מָטַר**, **בָּטַר**.

Deriv. **בְּתָרִין**, **בְּתָר**.

בְּתָר Chald. *after, for* **בְּאַתָּר**; see art. **אַתָּר** p. 105.

בְּתָר m. (r. **בְּתָר**) c. suff. **בְּתָרִי**, plur. constr. **בְּתָרִי**.

1. *a piece, part* of a victim as cut up, Gen. 15, 10. Jer. 34, 19.

2. *section*, i. e. the being cut up; spoken of a region *cut up* or divided by mountains and valleys, rugged, craggy, precipitous, comp. **בְּתָרִין**. Cant. 2, 17 **עַל-הָרֵי-בְּתָר**, Sept. **ἐν ὄρει κοιλωμάτων**, i. e. *mountains cut up with valleys*.

בְּתָרִין m. (r. **בְּתָר**) pr. *section*, i. e. *a region cut up with mountains and valleys*; or better, *a valley cutting into mountains*, i. q. *a craggy valley, mountain gorge*, *defile*, **κοιλωμα**, like **ὄγκος** from **ὄγκνυμι**. 2 Sam. 2, 29. Comp. **בְּתָר** no. 2.—Others take it as the pr. n. of some particular valley or region; but this would make

have been derived from the nature of the place.

* **בָּחַח** obsol. root, Arab. **بَتَّ** I, IV, to cut, to cut off, to break off, comp. under r. **בָּרַר** I; **בָּתָּא** something broken off, finished, destroyed, **בָּתָּה** and **בָּתָּה** whol-

ly, entirely. In Hebrew it seems to have signified :

1. *to cut or mark out, to define, and hence to measure* ; whence **בָּרַח** II, as a measure of liquids.

2. *to cut off any thing, to make an end of, to lay wholly waste*, i. q. **בָּלָה** ; whence **בָּתָּה**, **בָּתָּה**.

ג

Gimel, **גִּמֶּל**, the third letter of the Hebrew alphabet ; as a numeral denoting 3. Its name differs only in form from **גָּמֶל** camel ; and its figure in Phœnician inscriptions (**Λ**, **Λ**) bears a certain resemblance to the camel's hump or neck ; see Monumen. Phœn. p. 22.

As the softest of the palatal letters (**גימל**) except Yod, it is often interchanged : a) With the harder *palatals* **כ** and **ק**, both in the Hebrew itself, and in the corresponding forms of the kindred dialects ; e. g. **גִּדְּשׁ**, **גִּדְּשׁ**, **גִּדְּשׁ**, a heap of sheaves ; **גִּבְרִית**, **גִּבְרִית**, sulphur ; **גִּבְרִית** and **גִּבְרִית** to cover, to protect ; **גִּבְרִית** and **גִּבְרִית** to collect, to heap up ; **גִּבְרִית** and **גִּבְרִית** to run up and down, **גִּבְרִית**, calix of flowers ; **גִּבְרִית** and **גִּבְרִית** to cut ; **גִּבְרִית**, **גִּבְרִית**, an almond-tree.

b) More rarely with the *gutturals* ; as **ג**, e. g. **גִּבְרִית**, Chald. **גִּבְרִית**, to burst forth ; **גִּבְרִית**, Arab. **غَرِي** to provoke ; also **ג**, e. g. **גִּבְרִית**, **גִּבְרִית**, young of birds ; comp. **גִּבְרִית**.

גִּבְרִית m. adj. for **גִּבְרִית** (r. **גִּבְרִית**) *elated*, i. e. *haughty, proud*, Is. 16, 6.

* **גִּבְרִית** fut. **גִּבְרִית**, a poetic word.
1. *to lift up oneself, to rise, to increase*, e. g. of rising waters Ez. 47, 5 ; of a plant growing Job 8, 11.—Job 10, 16 **גִּבְרִית** **בְּשׂוּחִי הַצִּדִּי** and *if it lift up itself* (sc. my head) *thou huntest me as a lion*.

2. Metaph. *to be exalted, majestic, glorious*, spoken of God, Ex. 15, 1. 21.—Hence in the derivatives also :

3. *to be eminent, excellent, splendid* ; see deriv. **גִּבְרִית** no. 2.

4. *to be elated*, i. e. *haughty, proud* ; see deriv. **גִּבְרִית** no. 2, **גִּבְרִית** and **גִּבְרִית** no. 3.

Syr. Pa. **ܓܝܠܐ** to decorate, to make splendid, magnificent ; Ethpa. to boast oneself ; **ܓܝܠܐ**, **ܓܝܠܐ** decorated, elegant, magnificent. In the signif. of pride it corresponds with Gr. *γαίω*.

Deriv. **גִּבְרִית** I, and those here following.

גִּבְרִית adj. 1. *lifted up, high, lofty*, Is. 2, 12. Job 40, 11. 12 **גִּבְרִית** **כָּל־גִּבְרִית** **וְהִשְׁפִּילְהוּ** *look upon every high thing and bring it low*.

2. *elated*, i. e. *proud, haughty*, Jer. 48, 29. Plur. **גִּבְרִית** *the proud*, often with the accessory notion of impiety, ungodliness ; as elsewhere gentleness and humility include also the idea of piety, see **גִּבְרִית** Ps. 94, 2. 140, 6. Prov. 15, 25. 16, 19. Sept. **ὑπερήφανοι**, **ὑψηλοὶ**.

גִּבְרִית f. *pride, haughtiness*, Prov. 8, 13.

גִּבְרִית (majesty of God) *Geuel* pr. n. m. Num. 13, 15.

גִּבְרִית f. (r. **גִּבְרִית**) pr. elevation, exaltation ; hence

1. *majesty, glory*, as of God, Deut. 33 26. Ps. 68, 35.

2. *ornament, excellency, splendour*, Job 41, 7. Deut. 33, 29.

3. *pride, haughtiness* ; Ps. 73, 6 **לִבִּי** **גִּבְרִית** **וְנִקְחָמוּ גִּבְרִית** *therefore pride surroundeth them like a neck-chain*, i. e. clothes their neck, as being the seat of pride. Ps. 31.

24. Prov. 14, 3. Is. 9, 8. 13, 3. 11. 16, 6. 25, 11. Trop. of the sea, Ps. 46, 4 *the mountains tremble through its pride*, i. e. its proud swelling or heaving.

גְּאֻלָּה m. plur. (r. גָּאַל, after the form גְּשִׁימִים, קְדוּשִׁים.) *redemptions, redemption*; Is. 63, 4 **שְׁנַת גְּאֻלָּה** *the year of my redemption*, i. e. in which I will redeem my people. So Sept. Vulg. Syr. Usually: *the year of my redeemed*.

גָּאֹן m. (r. גָּאָה) constr. גָּאוֹן, once plur. גָּאוֹנִים Ez. 16, 56; pr. elevation, exaltation; hence

1. *majesty, grandeur*, e. g. of God, Ex. 15, 7. Is. 2, 10. 19, 21. 24, 14 **בְּגָאוֹן יִרְצְחוּ** *they shout for the majesty of Jehovah*. Job 37, 4 **קוֹל גָּאוֹנוֹ** *the voice of his majesty*, i. e. thunder. 40, 10 **עֲרֵה-נָּא גָּאוֹן** *deck thyself now with majesty and grandeur*. Mic. 5, 3.

2. *ornament, excellency, splendour*, Is. 4, 2. 60, 15 *I will make thee a perpetual excellency, glory*. 13, 19 **הַפְּאֲרָה** *the glorious ornament of the Chaldeans*, i. e. the city of Babylon. 14, 11. Ps. 47, 5 **גָּאוֹן בְּרַעֲבָה** *the excellency, ornament, of Jacob*, q. d. the pride of Jacob, the Holy Land; also of God, Am. 8, 7. **גָּאוֹן הַיַּרְדֵּן** *the excellency, pride, of Jordan*, poet. for its green and shady banks, clothed with willows, tamarisks, and cane, in which lions make their covert, Jer. 12, 5. 49, 19. 50, 44. Zech. 11, 3. Comp. Jerome on Zech. l. c. Relandi Palæstina p. 274.

3. i. q. גָּאָה no. 3, *pride, haughtiness*; Prov. 16, 18 *pride goeth before a fall*. **גָּאוֹן בְּרַעֲבָה** *the haughtiness of Jacob* Am. 6, 8. Nah. 2, 3. Job 35, 12. Is. 13, 11. 16, 6. Hos. 5, 5. Ascribed also to waves, Job 38, 11; see in גָּאָה no. 3. Comp. גָּאוֹת no. 4.

גָּאֵה f. (r. גָּאָה) Tsere impure.

1. *a lifting up, any thing high*. Is. 9, 17 **גָּאֵה עָשָׁן** *a column of smoke*.

2. *majesty of God*, Ps. 3, 1.

3. *ornament, excellency, splendour*, Is. 28, 1. 3. Concr. Is. 12, 5.

4. *haughtiness, pride*, Ps. 17, 10. Trop. of the sea, Ps. 89, 10; comp. in גָּאָה no. 3.

גָּאוֹן adj. (r. גָּאָה) *proud, haughty*, Ps. 123, 4 Cheth. In Keri **יֹדְעִים גָּאוֹן** *the proud oppressors*.

גְּאֻלָּה valleys, see גָּאָה.

* I. **גָּאַל** fut. **יִגְאֹל** 1. *to redeem, to ransom*, e. g. a field or farm sold, by paying back the price, Lev. 25, 25. Ruth 4, 4. 6; any thing consecrated to God, Lev. 27, 13. 15. 19. 20. 31; a slave Lev. 25, 48. 49. Part. **גָּאֹל** *redeemer*, one who redeems a field, Lev. 25, 26.—Trop. and very often spoken of God as redeeming and delivering men and espec. Israel, e. g. from the bondage of Egypt Ex. 6, 6; from the Babylonian exile Is. 43, 1. 44, 22. 48, 20. 49, 7. al. Constr. with **מִן** Ps. 72, 14; **מִיָּד** Ps. 106, 10. Part. pass. **גָּאֹלִים**, **גָּאֹלֵי יְהוָה**, *the redeemed of Jehovah*. Is. 35, 9. 51, 10. Part. act. Job 19, 25 **אֲנִי יוֹדְעִי גָּאֹלֵי הָרָעָה** *I know that my redeemer liveth*, i. e. God himself, who will deliver me from these calamities.—Job 3, 5 in curses upon his natal day: **יִגְאֹלֵהוּ חֹשֶׁךְ** *let darkness and death-shade redeem it for themselves*, i. e. recover it, again take possession of it.

2. With **דָּם**, *to redeem blood*, i. e. *to avenge bloodshed*, to demand or inflict punishment for blood; found only in Part. **גָּאֹל דָּם** *the avenger of blood*, Num. 35, 19 sq. Deut. 19, 6. 12. Josh. 20, 3. 2 Sam. 14, 11; without **דָּם** id. Num. 35, 12.

3. As the right of redemption (no. 1) and the duty of blood-revenge (no. 2) belonged to the nearest relative, hence **גָּאֹל** denotes *a blood relative, kinsman*, Num. 5, 8. Lev. 25, 25. Ruth 3, 12. With the art. **הַגָּאֹל** *the Goël, the next of kin, nearest kinsman*, Ruth 4, 1. 6. 8; comp. 3, 9. 12. The one next after him is called **גָּאֹלִים** *blood-relatives, kinsmen*, 1 K. 16, 11.—So to Heb. **שֹׁאֵר** i. e. *blood-relative*, corresponds Arab. **نَاصِر** *avenger of blood*, and **وَلِي** *a friend, kinsman, also a protector, avenger*.

4. Since also by the Mosaic law, when a man died without children, it was the duty of the next of kin to marry his widow and raise up children in his name, (see **יָבֵם**, **יָבֵמָה**), the verb **גָּאַל** was also transferred to denote this right and duty of relationship, and is then denom. from **גָּאֹל**. E. g. Ruth 3, 13, where Boaz says: **אֲמִי-יִגְאֹלֵךְ טוֹב יִגְאֹל וְאִם-לֹא יִחַפֵּץ** *if he will perform*

unto thee the kinsman's part (i. e. marry thee), well; let him do the kinsman's part; but if he will not, then I will do the kinsman's part to thee, i. e. will marry thee. Comp. Tob. 3, 17.


NIPH. pass. of Kal no. 1, to be redeemed, ransomed, e. g. a field or farm Lev. 25, 30; things consecrated Lev. 27, 20, 27. 28, 33; a slave Lev. 25, 54.—Reflex. to redeem oneself Lev. 25, 49.


Deriv. גָּאַלָה, גָּאַלִים, and pr. n. גָּאַל.

* II. גָּאַל, a verb of the later Hebrew, in Kal not used, to be defiled, polluted, unclean, i. q. Chald. גָּאַל, גָּעַל, Ithpe. גָּאַלָה to be polluted.

PIEL גָּאַל to defile, to pollute, Mal. 1, 7.

PUAL 1. to be polluted. Part. מְגָאַל polluted, unclean, of food Mal. 1, 7, 12.

2. to be pronounced unclean, i. e. to be removed as polluted from the priesthood, Ezra 2, 62. Neh. 7, 64. Comp. Syr.  to cast away, to reject, and גָּעַל Hiph.

NIPH. גָּאַל Zeph. 3, 1, and גָּאַל Is. 59, 3. Lam. 4, 14, to be defiled, polluted. The latter form is similar to the Arabic passive Conj. VII .

HIPH. to soil, to stain, as a garment with blood, Is. 63, 3. The form גָּאַלָה for גָּאַלָה is by Syriasm.

HITHPA. to defile oneself, e. g. with unclean food, Dan. 1, 8.—Hence

גָּאַל plur. constr. גָּאַלִים, defilement, pollution, Neh. 13, 29.

גָּאַל f. (r. גָּאַל I) 1. redemption, repurchase of a field or farm, Lev. 25, 24. Ruth 4, 7.—Hence a) i. q. right of redemption, fully גָּאַלָה הַגָּאַלָה Jer. 32, 7, comp. v. 8 and see גָּבֻרָה Lev. 25, 29, 31, 48. גָּאַלָה עוֹלָם perpetual right of redemption, in perpetuity, Lev. 25, 32. b) With gen. of pers. a field to be redeemed by any one as next of kin, Ruth 4, 6. c) price of redemption, Lev. 25, 26, 51, 52.

2. relationship, kindred. Ez. 11, 15 גָּאַלָה אֲנִשֵּׁי אֲנִי thy relatives, thy kindred. See r. גָּאַל I. 3.

גָּב m. (r. גָּב no. 1) c. suff. גָּבִי, plur. גָּבִים and גָּבוֹת, see no. 5, 6; pr. something gibbous, convex, arched; hence

1. the back, e. g. of animals Ez. 10, 12; also of men, Ps. 129, 3 גָּבִי הָרָשָׁה הָרָשִׁים the ploughers ploughed upon my back, i. e. they made deep furrows on my back with their blows.

2. the boss of a shield or buckler, i. e. the exterior convex part; comp. Arab.

جَوْب shield, and Fr. bouclier from boucle. So in the proverbial expression, Job 15, 26 בָּעֲבֵי גָבִי מְגִנָּוִי he runneth upon him with the thick bosses of his bucklers, a metaphor drawn from soldiers who join their shields together and so rush upon the enemy. Comp. Schult. ad l. c. Har. Cons. 23, p. 231, 40, p. 454, ed. de Sacy.—Hence

3. a bulwark, intrenchment, stronghold. Job 13, 12 גָּבִי הָרָשָׁה גָּבִים bulwarks of clay are your bulwarks; here spoken of weak and futile arguments behind which his opponents intrench themselves; comp. Is. 41, 21. So Arab. ظَهْر back, also for bulwark.

4. a vault, fornix, spec. of a brothel, arched cell, in which harlots prostituted themselves, Ez. 16, 24, 31, 39. Sept. οἰκημα πορνικόν, πορνείον. So Lat. fornix Juven. 3, 156.

5. the rim of a wheel, the circumference, felloes. Plur. גָּבִים 1 K. 7, 33; גָּבוֹת Ez. 1, 18.

6. an eye-brow, q. d. arch of the eye, Plur. גָּבוֹת Lev. 14, 9. Arab. جَبَّة the bone which the eye-brow covers.

7. the back, i. e. upper part, top of an altar, Ez. 43, 13. Sept. τὸ ὕψος τοῦ θυσιαστηρίου. So Gr. ῥῶτος for the surface of the sea, of the land, etc. The same is גָּב הַמִּצְבָּח Ex. 30, 3, 37, 26; so that one might doubt whether it ought not to be so read in Ez. l. c.

גָּב Chald. i. q. Heb. the back; plur. for sing. like Gr. τὰ ῥῶτα, Dan. 7, 6 Cheth. it had four wings גָּבִים upon its back; Keri גָּבָה Sept. ἐπ' αὐτῆς, Theod. ἐπ' αὐτῆς, Vulg. super se.

גָּב plur. גָּבִים 2 K. 25, 12 Cheth. see r. גָּב no. 3.

I. גָּב m. (r. גָּב) 1. a board, from the idea of cutting; plur. גָּבִים 1 K. 6, 9.

2. a well, cistern; plur. גָּבִים Jer. 14, 3, 2 K. 3, 16.

II. גָּב (for גִּבָּה, r. גִּבָּה) *a locust*, plur. גִּבִּיִּם Is. 33, 4. Sept. ἀκρίδες.

גִּב Gob. pr. n. see גִּב.

גִּב Chald. (r. גִּבָּה no. 2) emph. גִּבָּא . *a pit, den*, in which lions were kept. Dan. 6. S sq. In Targg. for Heb. בֹּרֶא. Syr. ܓܒܐ, Arab. جُب, Eth. ገብ, id.

* גָּבָה obsol. root, i. q. Arab. جَبَا final Waw and Ye. *to gather together, to collect*, e. g. waters into a reservoir, tribute; גָּבָה IV, *to gather together, to collect*.—Hence

גִּבָּא m. 1. *a reservoir, cistern*, Is. 30, 14. Vulg. *fovea*.

2. *a marsh, pool*, Ez. 47, 11.

* גָּבַב a verb of twofold signification, one its own, the other derived.

1. Pr. *to be curved, hollow*, or also *to be gibbous, convex*, in the manner of an arch, vault; hence גָּב q. v. something gibbous, the back, etc. The same primary idea lies also in the kindred roots, as גָּוַה, whence גָּוִי; גָּוִי, whence גָּוִי; גָּוִי, whence גָּוִי; גָּוִי, whence גָּוִי; also in גָּבַב, where see more, and גָּבַב, קָבַב, קָבַב, and even גָּבַב. Corresponding are also Lat. *gibbus*, Engl. *gibbous*, Germ. *Giebel, Gipfel*. Comp. also the roots גָּבַב, גָּבַב, גָּבַב.

2. The other signif. is borrowed from גָּבַב, *to cut in, to dig*; Arab. جَبَّ to cut, to cut or hew out; comp. جَاب mid. Waw and Ye id. Conj. VIII, *to dig a well*. Hence Chald. גַּב a well or pit.

* גָּבָה obsol. root, i. q. Arab. جَبَا *to come forth out of the ground, to creep forth*, as a serpent from his hole; whence

גָּבַב for جَابِي a locust, so called as issuing from the earth when hatched; comp. Eth. ረገሰ the great locust, from نبط to emerge from the water. Comp. Plin. H. N. 11. 29 or 35. Bochart Hieroz. II. p. 443.—Hence גָּב II. גִּב I.

* גָּבָה inf. גָּבַה, once גָּבָה Zeph. 3, 11; fut. גָּבַה, 3 plur. fcm. irregular גָּבַה Ez. 16, 50.

no. 1. E. g. a tree Ez. 19, 11; the heavens Ps. 103, 11; a man Sam. 10, 23.

2. *to be elevated, exalted*, to a higher degree of dignity and glory, Is. 52, 13. Job 36, 7.

3. גָּבָה לִבּוֹ *one's heart lifts itself up, is lifted up, elated*: a) In a good sense, i. q. *to take courage*, 2 Chr. 17, 6 וַיִּגְבֶּה לִבּוֹ בְּדַרְכֵי יְהוָה and his heart was encouraged in the ways of Jehovah. b) In a bad sense. *to be lifted up in pride, to be proud, haughty*, Ps. 131, 1. Prov. 18, 12. 2 Chr. 26, 16.—Hence

4. Of a person himself. *to be proud, haughty*, Is. 3, 16. Jer. 13, 15.

HIPH. הִגְבִּיהָ *to make high, to exalt*, Ez. 17, 24. 21, 31 [26]. Prov. 17, 19 הַמִּגְבִּיהָ מִגְבִּיהָ *who maketh his gate high*. Jer. 49, 16 הַמִּגְבִּיהָ כְּעֶשֶׂת הָעֵקֶל *though thou makest thy nest high like the eagle*, i. e. buildest thy castles upon the highest cliffs; comp. Obad. 4, where הָעֵקֶל is omitted. Adverbially with an infin. Ps. 113, 5 הַמִּגְבִּיהָ לְשָׁבֵת pr. *who maketh high to dwell*, i. e. *who dwelleth on high*. Job 5, 7 הֵמָּה יִגְבְּרוּ עֲלֵהּ *they fly on high, soar aloft*; so with עֲלֵה impl. Job 39, 27 [30]. Also followed by a finite verb, Is. 7, 11.

Deriv. the four following, and pr. n. הִגְבִּיהָ.

גָּבָה i. q. גָּבָה adj. *high, lofty, proud*, only in constr. גָּבָה עֲנִינִים Ps. 101, 5; גָּבָה לֵב Prov. 16, 5; גָּבָה רִיחַ Ecc. 7, 8.

גָּבָה adj. once גָּבָה Ps. 138, 6; constr. גָּבָה 1 Sam. 16, 7, comp. גָּבָה; f. גָּבָה.

1. *high, lofty, tall*, e. g. a tree Ez. 17, 24; a tower Is. 2, 15; a mountain Gen. 7, 19. Is. 57, 7; a man 1 Sam. 9, 2. Trop. *powerful* Ecc. 5, 7. Subst. *height, tallness*. 1 Sam. 16, 7.

2. *proud, haughty*, Is. 5, 15. 1 Sam. 2, 3.

גָּבָה m. c. suff. גָּבָה 1. *height, altitude*, as of trees, buildings, etc. Ez. 1, 18. 40, 42. 1 Sam. 17, 4. Am. 2, 9. Job 22, 12 הֲלֹא-אֱלֹהִים גָּבָה שָׁמַיִם *is not God in the height of heaven?* i. e. in the lofty heavens. Plur. constr. Job 11, 8 שְׁמַיִם גָּבָה מִהֶפְעֵל as the heights of heaven are the mysteries of divine wisdom, *what canst thou do?*

2. *majesty, grandeur*, Job 40, 10.

fully **גִּבּוֹר** 2 Chr. 26, 16; **גִּבּוֹר רִיחַ** Prov. 16, 18; **גִּבּוֹר אֶת** Ps. 10, 4. This latter expression is also very frequent in Arabic, see Thesaur. p. 257.

גִּבּוֹהִית f. (r. **גִּבּוֹהַ**) *pride, haughtiness*, Is. 2, 11, 17.

גִּבּוֹרִי m. (r. **גִּבּוֹל**) c. suff. **גִּבּוֹלִי**, plur. **גִּבּוֹלִים**.

1. *a bound, limit, border*, as of a field, district, country; pr. a cord or line by which a limit is measured out; see r. **גִּבּוֹל** no. 1. Deut. 19, 14, 27, 17. Prov. 22, 28. Judg. 11, 18. **גִּבּוֹל רֶם** *western border* Num. 34, 3, 6. Spoken of the bounds of the sea, Ps. 104, 9.—The idiom **וּגִבּוֹל** Num. 34, 6 etc. see in **ו** copul. no. 1. f.

2. The space included within certain borders, *territory, country, district*, like Engl. *bounds, limits*. Gen. 10, 19 **גִּבּוֹל הַקְּנַעֲנִי** *the bounds, territory, of the Canaanites*. **כָּל-גִּבּוֹל מִצְרַיִם** *the whole bounds, land, of Egypt* Ex. 10, 14, 19. **גִּבּוֹל בְּנֵי** 1 Sam. 11, 3, 7; **כָּל-גִּבּוֹל יִשְׂרָאֵל** Num. 21, 24. al. Plur. *bounds, territories*, Jer. 15, 13. Is. 60, 18. 2 K. 15, 16. Ez. 27, 4 *thy borders, territories, are in the midst of the sea*, spoken of Tyre.

3. *a margin, edge*, e. g. of an altar, Ez. 43, 13, 17.

גִּבּוֹלָה f. (r. **גִּבּוֹל**) *a border, margin*. Is. 28, 25 **וְכָסְפִּי וְכֶסֶף גִּבּוֹלָתִי** *and spelt in the border of it*, sc. of the field.—Plur. **גִּבּוֹלוֹת**, *borders, bounds*, as of a field, Job 24, 2; of regions, countries, Num. 34, 2, 12; of nations, Deut. 32, 8.

גִּבּוֹר, **גִּבּוֹרִי** adj. (r. **גִּבּוֹר**) 1. *strong, mighty, valiant*; spoken of a hunter, Gen. 10, 9; mostly of an impetuous warrior, champion, hero, 2 Sam. 17, 10. Ps. 33, 16, 45, 4. **מֶלֶךְ גִּבּוֹר** *a mighty king*, impetuous, i. e. Alexander the Great, Dan. 11, 3. **אֵל גִּבּוֹר** *the mighty hero* Is. 9, 5, 10, 21. comp. Ez. 32, 11. Gen. 6, 4 **הָיָה אֲשֶׁר מִיָּמֵינוּ** *these were the mighty men, heroes, who of old were men of renown*. Prov. 30, 30 *the lion is mighty among the beasts*. Also genr. *a warrior*, Jer. 51, 30. Ps. 120, 4, 127, 4; **אִישׁ גִּבּוֹר** *a mighty man of valour*, valiant warrior, Judg. 6, 12, 11, 1. 1 Sam. 9, 1; plur. **גִּבּוֹרֵי חַיִּל** 1 Chr. 7, 5, 11, 40. So of God, Ps. 24, 8 **יְהוָה עֲזוּז וְגִבּוֹר יְהוָה**

גִּבּוֹר מִלְחָמָה *Jehovah strong and mighty, Jehovah mighty in battle*. Deut. 10, 17. Jer. 32, 18. Neh. 9, 32. Ironically, Is. 5, 22 **הוֹרֵם גִּבּוֹרִים לִשְׁתוֹת יַיִן אֲנִשְׁי-חַיִּל לִמְסָךְ שָׂכָר** *wo unto those mighty to drink wine, the valiant to mingle strong drink*; see Comment. on Is. 28, 1.—Trop. spoken also of *ability, activity*, in the transaction of business, etc. **גִּבּוֹר חַיִּל** *strong in ability*, i. e. active, capable, enterprising, 1 K. 11, 28. Neh. 11, 14; also of *wealth*, **גִּבּוֹר חַיִּל** *mighty in wealth*, of great substance, Ruth 2, 1. 1 Sam. 9, 1, 2 K. 15, 20; of *power*, Gen. 10, 8.—Hence

2. Like Engl. *warrior*, put for *a leader in war, war-chief*. Is. 3, 2 **גִּבּוֹר וְיָאִישׁ מִלְחָמָה** *the war-chief and the soldier*; comp. Ez. 39, 20. The same is prob. to be understood of those who are called **גִּבּוֹרֵי דָוִד** 2 Sam. 23, 8, 1 K. 1, 8, 1 Chr. 11, 26, 29, 24. Genr. of any *chief, prefect*; 1 Chr. 9, 26 **הַגִּבּוֹרִי הַשְּׂרָרִים** *the chiefs of the porters*.

3. In a bad sense, *violent, an oppressor, tyrant*, Ps. 52, 3. So Arab. **جَبَّارٌ**.

4. Poet. *a man*, i. q. **גִּבּוֹר**, 2 Sam. 22, 26. In the parall. Ps. 18, 26 **גִּבּוֹר**.

גִּבּוֹרָה f. (r. **גִּבּוֹר**) 1. *strength*. Ecc. 9, 16 **חֵכְמָה מִגִּבּוֹרָה** *wisdom is better than strength*. 10, 17 *O happy land! ... whose princes eat in due season* **בְּגִבּוֹרָה** *for strength and not for drunkenness*, i. e. in order to strengthen the body. Plur. Ps. 90, 10 *our years are seventy years* **שְׁנֵים עָשָׂר שָׁנָה** *and if by reason of strength they be eighty years*, etc. Job 41, 4 [12].

2. Spec. *valour, strength, might*, sc. for war, Judg. 8, 21. Is. 36, 5; ascribed also to the horse, Job 39, 19. Once trop. of the bold and intrepid spirit of a prophet, Mic. 3, 8. Sometimes as concr. *might, for mighty deeds*; 1 K. 15, 23 *and the rest of all the acts of Asa* **וְכָל-גִּבּוֹרָתוֹ** *and all his mighty deeds, and all that he did*, etc. 16, 27, 22, 46. Also concr. for **גִּבּוֹרִים** *mighty men, heroes*, Is. 3, 25.

3. *power, might*, Is. 30, 15; espec. of God, Ps. 21, 14, 54, 3, 66, 7, 71, 18, 89, 14. Plur. **גִּבּוֹרוֹת יְהוָה** *mighty acts, wonders of Jehovah*, Deut. 3, 24. Ps. 106, 2. Job 26, 14.

4. *victory*, Ex. 32, 18; comp. the verb in Ex. 17, 11.

גְּבוּרָה Chald. emph. גְּבוּרְהָא, *power, might*, of God, Dan. 2, 20.

* גָּבִיחַ i. q. גָּבִיחָה, *to be high*; spec. of *stature* and of the *forehead*. So Chald.

גְּבוּיָה one who is too tall; Arab. أَجْبُ one who has a high broad forehead, Lat. *fronto*, جَبْهَةٌ forehead. Hence the two following:

גָּבִיחַ m. adj. one who has the forehead too high, *fronto*, since nouns of the form קָטַל denote blemishes of the body; hence, *bald in front, forehead-bald*, Lev. 13, 41. Sept. ἀναφύλιτος. Opp. קָרַח i. e. bald behind.

גְּבוּחָה f. (r. גָּבַח) *baldness in front, a bald forehead*, Lev. 13, 42, 43. Trop. *bareness*, a threadbare spot on the outer or right side of cloth, Lev. 13, 55. Opp. קָרַח baldness behind, also a threadbare spot on the wrong side of cloth.

גָּבַי (i. q. Syr. ܓܒܝ tax-gatherer) Gabbai, pr. n. m. Neh. 11, 8.

גְּבִים (cisterns Jer. 14, 3, or locusts Is. 33, 4) Gebim, pr. n. of a small place a short distance north of Jerusalem, Is. 10, 31.

גְּבִינָה f. (r. גָּבַן no. 3) *curdled milk, cheese*, Job 10, 10. Arab. جبن IV to curdle milk; V, to be curdled, coagulated; جَبْنٌ, جَبْنٌ, Ethiop. ገበሬ, Syr. ܓܒܢ cheese.

גְּבִיעַ m. (r. גָּבַע) 1. *a cup, goblet, bowl* of a large size, Gen. 44, 2 sq. So *a bowl or goblet* of wine Jer. 35, 5, distinguished from the כִּסִּית or smaller cups into which the wine was poured from the larger goblet.

2. *cup, calix* of flowers, as an ornament of the sacred candelabra, Ex. 25, 31 sq. 37, 17, 19. Comp. Arab. قُبْعَة calix of flowers, and Heb. קַבְעָה cup, calix.

גְּבִיר m. (r. גָּבַר) *a master, lord*, from the notion of *might and power*, Gen. 27, 29, 37.

גְּבִירָה f. (fem. of preced.) *a mistress*, everywhere for a queen, e. g. the king's

consort, 1 K. 11, 19, 2 K. 10, 13; the king's mother, 1 K. 15, 13, 2 Chr. 15, 16.

גְּבִישׁ m. (r. גָּבַשׁ) pr. *ice*, see גְּבִישׁ. Trop. for *crystal*, which resembles ice, and was in fact supposed to be ice, Plin. H. N. 37, 2; comp. Gr. κρύσταλλος and Eth. ጽብጽብ hail-stones, also crystal.—Once, Job 28, 18.

* גָּבַל 1. *to twist, to wreath*, as a cord or rope, wreathen work; kindr. תָּבַל, גָּבַל, comp. also جَبَل a rope. Hence גְּבִילִית, גְּבִילִית wreathen work; also גְּבִילִית pr. a cord, *line*, with which boundaries are measured, and then for *a bound or limit* itself; comp. Lat. *finis* and *finis*, Engl. *line* i. q. cord and boundary. Then from the signif. *boundary* comes Arab.

جَبَل mountain, chain of mountains, as the natural boundary of countries; comp. ὄρος and ὄρος, and Heb. גָּבַל, גָּבַל.

2. Denom. from גָּבַל, *to bound, to limit*, e. g. a) As a boundary, Josh. 18, 20 יהִירְדֵּן הַגְּבִילִית and *Jordan shall be its boundary*. b) With acc. of boundary, *to set, to determine*; Deut. 19, 14 thou shalt not remove thy neighbour's boundary, גְּבִילֵי רֵשׁוֹנֵיהֶם which they of old time have established.

3. With בָּ, *to border upon*, also denom. from גָּבַל. Zech. 9, 2.

HIPH. *to set bounds around* any thing. Ex. 19, 23 הִגְבַּל אֶת־הָהָר set bounds around the mountain. v. 12 הִגְבַּלְתָּ אֶת־הָעָם and set bounds to the people round about.

* Deriv. see in Kal no. 1.

גְּבַל (i. q. جَبَل Jebel, mountain, see r. גָּבַל no. 1.) Gebal, pr. n. of a Phœnician city between Tripolis and Beirût, situated on a hill, and inhabited by seamen and builders, Ez. 27, 9; comp. 1 K. 5, 32 [18]. Strabo XVI. p. 755 Casaub. It was called by the Greeks Βύβλος, see Strab. Ptol. Steph. Byz. rarely Βίβλος. The Arabs still call it جَبِيل Jebeil, i. e. little mountain.—Gentile n. גְּבִילִי Gibliti, plur. גְּבִילִים 1 K. 5, 32 [18].

גְּבַל m. (mountain, see in r. גָּבַל no. 1,) Gebal Ps. 83, 8, i. e. Gebalene, pr. n. of the mountainous tract inhabited by the Edomites extending from the Dead Sea

southwards to Petra, and still called by the Arabs **جبال** *Jebal*. In Judith 3, 1 Lat. Vers. and also in the writings of the Crusaders, it is called *Syria Sobal*; by Josephus, Euseb. and Steph. Byz. *Ἰσβαλίτις, Ἰεβαλίτη, Ἰύβαλα*. See Bibl. Res. in Palest. II. p. 552.

גָּבֵל see **גָּבִיל**.

גָּבֵל f. (r. **גָּבַל**) *wreathen work*, twisted like cords, see the root Kal no. 1. Ex. 28, 22 and *thou shalt make upon the breast-plate זָהָב וְזָהָב מְעֻשָּׂה עֲבֹת וְזָהָב מְעֻשָּׂה עֲבֹת* (i. e. like cords), *braided or laced work of pure gold*; Sept. well *αργασσὺν συμπεπλεγμένους*. Ex. 39, 15. The same thing is expressed in Ex. 28, 14. *and two chains of pure gold, wreathed (like cords) shalt thou make them, braided work*; Sept. *καταμειγμένα (ἐν ἀν-θρακι)*. Most prob. we are to understand small chains made of gold threads or wire twisted or braided together like cords; and then *מְעֻשָּׂה עֲבֹת* is added by way of epexegetis.

* **גִּבְנִין** not used in Heb. 1. *to be gibbous, curved*, see under **גָּבַב** no. 1; so of the body, see **גִּבְנִין**; of a mountain, see **גִּבְנִינִים**; of the eye-brow, arch of the eye, see Syr. and Chald. **גִּבְרִינָא**.

2. Trop. of the body, *to shrink together from fear, terror*, Arab. **جَبْن** and **جَبَن** to be timid, fearful; Act. to terrify.

3. Of milk, *to curdle, to coagulate*; comp. Germ. *die Milch erschrickt*, i. e. curdles. Hence **גִּבְרִינָה** curdled milk, cheese.

גִּבְנִין m. adj. *gibbous, hunch-backed*, Lev. 21, 20. R. **גָּבֵן** no. 1.

גִּבְנִינִים m. plur. (r. **גָּבַן** no. 1) *heights, summits*, q. d. humps, hummocks of a mountain. Ps. 68, 16 **הַר-גִּבְנִינִים הַר-בָּשָׁן** *O mount of summits, mount of Bashan*; and v. 17 **הָרִים גִּבְנִינִים** by apposit. *ye mountains, summits*, i. e. abounding in summits. — Comp. Talm. **גִּבְנִינִית** crown of the head, summit; Syr. **جَبْنَا** summit of a mountain, arch of the eye-brow; Arab. **جَبَانَة** rough uneven country; also a cemetery, so called from the sepulchral mounds, tumuli.

* **גִּבְעָה** not found in the verb, kindr. with the roots **גָּבַב** q. v. **גָּבַח**, etc. and signifying *to be high*, like a mountain, hill; and spec. *to be arched, convex, round*, like a cup, the top of the head, etc. see **גִּבְרִיעַל**, **גִּבְעָה**, **מִגְבָּעָה**. Comp.

Arab. **قَب** head, chief, Gr. *κεφαλή*, Lat. *caput, capo*, all which flow from the same primary source.

Deriv. **גִּבְרִיעַל**, **מִגְבָּעָה**, and the six here following.

גִּבְעָה (hill) *Geba, Gaba*, pr. n. of a Levitical city in Benjamin, Josh. 18, 24, 21, 17; situated on the northern border of the kingdom of Judah, 2 K. 23, 8. Zech. 14, 10. More fully **גִּבְעַת בְּנִימִין** 1 Sam. 13, 16. 1 K. 15, 22. It was near to Gibeah (**גִּבְעָה** no. 2. a), towards the northeast, Is. 10, 29. Josh. 18, 24, 28. From these passages too it is evident that Geba and Gibeah could not have been the same place; although in Judg. 20, 10, 33, **גִּבְעָה** is inaccurately put for **גִּבְעָה**; comp. the context. [Now **جبع** *Jeb'a*; see Bibl. Res. in Palest. II. p. 113, 114. Biblioth. Sac. 1844, p. 598 sq. —R.]

גִּבְעָה (hill) *Gibea*, pr. n. m. 1 Chr. 2, 49.

גִּבְעָה f. (r. **גָּבַע**) plur. **גִּבְעוֹת** 1. *a hill*, 2 Sam. 2, 25. Is. 40, 12, 41, 15. Cant. 2, 8. al. **גִּבְעוֹת עוֹלָם** *everlasting hills*, i. e. ever the same from the creation until now, Gen. 49, 26. Job 15, 7 **לָפָנֶי גִבְעוֹת הוֹלֵלָה** *wast thou brought forth before the hills?* Prov. 8, 25. **גִּבְעַת יְהוָה** *the hill of Jehovah*, i. e. Zion, Ez. 34, 26, comp. Is. 31, 4. Many of the hills in Palestine were distinguished by pr. names; as **אֲמָה**, **גִּבְעָה**, **הַגִּבְעָה**.

2. Meton. *a city on a hill*; comp. the termination *dunum* in the early names of cities in Germany, France, and Britain, which in Celtic signifies *a hill*, as *Augustodunum, Caesarodunum, Lugdunum*, etc. Hence as pr. n. *Gibeah*:

a) **גִּבְעַת בְּנִימִין** 1 Sam. 13, 2, 15, **בְּנִימִין** 2 Sam. 23, 29, *Gibeah of Benjamin*; likewise called **גִּבְעַת שָׁאוּל** *Gibeah of Saul* 1 Sam. 11, 4; **הַגִּבְעָה** 1 Sam. 10, 5, comp. 10; also **καὶ εἰς ἡγῶν** *Gibeah*, Hos. 5, 8, 9, 10, 9; **גִּבְעָה** 1 Sam. 10, 26, **גִּבְעָה** Josh. 18, 28;

a city of Benjamin, the birthplace of Saul, noted for the atrocious crime committed by its inhabitants Judg. 19, 12 sq. 20, 4 sq. Like Bethel it seems to have been reckoned among the ancient sanctuaries of Palestine, 1 Sam. 10, 5. 6. [It lay on and around a high and sharp hill, now called *Tuleil el-Ful*, about three miles north of Jerusalem, near the great road; see Biblioth. Sac. 1844, p. 598 sq. Bibl. Res. in Palest. II. p. 144, 317. Joseph. B. J. 5. 2. 1.—R.] Gentile n. גִּבְעָתִי *Gibeathite* 1 Chr. 12, 3.

b) גִּבְעַת פִּינְחָס *Gibeah of Phinehas*, in the mountains of Ephraim, Josh. 24, 33.

c) גִּבְעָה *Gibeah*, a place in the tribe of Judah, Josh. 15, 57. Now called *Jeb'ak*, a village southwest of Jerusalem near the foot of the mountains; see Bibl. Res. in Palest. II. p. 327.

גִּבְעֹן (hill-city, i. e. built on a hill,) *Gibeon*, a large city of the Hivites Josh. 10, 2. 11, 19, afterwards belonging to Benjamin Josh. 18, 25. 21, 17; to be distinguished from the neighbouring cities Geba, גִּבְעָה, and Gibeah, גִּבְעָה, lying westward of both, and northwest of Jerusalem; now called *الجيب el-Jib*; see Bibl. Res. in Palest. II. p. 135–9. In the reigns of David and Solomon the sacred tabernacle was stationed here, 1 K. 3, 4. 5. 9, 2.—Gentile n. גִּבְעֹנִי *Gibeonite*, 2 Sam. 21, 1 sq.

גִּבְעָל quadril. m. *the calix* or *corolla* of flowers, i. q. גִּבְעָל *calix* with ל added, which sometimes seems to have the force of a diminutive, comp. בִּרְמָל, from חֶרֶם. Once spoken of flax, Ex. 9. 31 *for the barley was in the ear גִּבְעָל and the flax in the calix*, i. e. in flower.—It is used also in the Mishna for the *calix* or *corolla* in the flowers of hyssop or origanum, which exhibits almost the appearance of ears of grain, e. g. Para 11. § 7. 9. ib. 12. § 2, 3; where the more learned Rabbins have long ago explained it correctly. See more in Thesaur. p. 261.

גִּבְעָת see in גִּבְעָה no. 2. a.

* גִּבְרִי and גִּבְרִי 2 Sam. 1, 23, fut. *יִגְבֵּר*, *to be or become strong, mighty, to prevail*, The primary idea is that of *binding*, kindr. with גָּבַל; like Arab. جَبَر I. VII,

VIII to bind up something broken, to make firm and solid, which is also referred to strength and power, as in Conj. V, *to be strong, strengthened, confirmed*; Syr. أَفْخَضَ, أَفْخَضَ, to show oneself strong. Ethiop. ገብረ to labour, to do, which seems derived from the idea of force and strength. Kindred is also גִּבְרִי.—Absol. of an enemy Ex. 17, 11; of waters rising and increasing, Gen. 7, 18. 19. 20. 24; of wealth Job 21, 7. With מִן *to be stronger than any one*, 2 Sam. 1, 23; also with עַל, Gen. 49, 26.

PIEL *to make strong, to strengthen*, Zech. 10, 6. 12. Ecc. 10, 10 *הִגְבִּיר וַיִּגְבֵּר he puts to more strength*.

HIPH. 1. *to make strong, to confirm*. Dan. 9. 27 *הִגְבִּיר בְּרִית לְרַבִּים he shall make a firm covenant with many*.

2. Intrans. *to prevail, pr. to exercise strength*, comp. synonym. הִחֲזִיק, הִחֲזִיק, and Lat. *robur facere* Hirt. Bell. Afr. 85. Ital. *far force*.—Ps. 12, 5 *לֹא שָׁנְנוּ בְּלִשְׁנֵנוּ נִגְבִּיר with our tongue will we prevail*. Comp. Is. 28, 15.

HITHPA. 1. *to show oneself strong, to prevail*, with עַל Is. 42, 13.

2. *to conduct oneself proudly, insolently*, *ὑψηλῶς*, Job 36, 9; with אֶל *against any one*, Job 15, 25. Arab. V, *to be proud, contumacious*. جَبَّار proud, contumacious.

Deriv. גִּבְרִי, גִּבְרִי, גִּבְרִי, and those here following.

גִּבְרִי m. plur. גִּבְרִים 1. *a man*, so called from his strength, i. q. אִישׁ; found only in poetry except a few examples, Deut. 22. 5. 1 Chr. 24, 4. 26, 12, comp. לְגִבְרִים; but the usual word in Aramaean, אִשְׁרֵי הַגִּבְרִי.—Ps. 34, 9 *אִשְׁרֵי הַגִּבְרִי happy the man who trusteth in him*. 52. 9. 94, 12. al. לְגִבְרִים, *man by man*. Josh. 7, 14. 17. 1 Chr. 23, 3. Spec. a) Opp. to woman, *a man, male*, Deut. 22, 5. Jer. 30, 6. 31, 22; and so even of a *man-child* just born, Job 3, 3 *הַלַּיְלָה הַזֶּה אִשְׁרֵי הַגִּבְרִי a man-child is conceived*. Comp. אִישׁ 1. a. b) Opp. to a wife, *a husband*, Prov. 6, 34. c) Sometimes put for *manly vigour, might*. Is. 22, 17 *behold Jehovah will cast thee out מִלְּפָנֶיךָ הַגִּבְרִי with a manly cast*, i. e.

mighty, violent. Job 38, 3. 40, 7. Ps. 88, 5. Comp. אִישׁ 1. d. d) *a man, mortal*, opp. to God, comp. אִישׁ 1. e. Job 4, 17. 10, 5. 14. 10. 14. e) *a soldier, warrior*, comp. אִישׁ 1. l. Judg. 5, 30; comp. Jer. 41, 16 מִלְחָמָה אִישֵׁי מִלְחָמָה.

2. i. q. אִישׁ no. 4, *each, every one*. Joel 2, 8 בְּמַסְלָחֵי גִבּוֹר תֵּלְכוּנָהּ they shall go every one in his path. Lam. 3, 39 in the second hemistich.

3. Geber, pr. n. m. 1 K. 4, 19, comp. 13.

גִּבּוֹר i. q. גִּבּוֹר, *a man*, a form imitating the Chaldee, Ps. 18, 26. In the parallel passage 2 Sam. 22, 26 is גִּבּוֹר.

גִּבּוֹר Chald. id. *a man*, Dan. 2, 25. 5, 11. Plur. גִּבּוֹרִין, גִּבּוֹרִיָּא (as if from גִּבּוֹרָא), *men*, Dan. 3, 8 sq. 6, 6 sq.

גִּבּוֹר Chald. m. i. q. גִּבּוֹר, plur. constr. גִּבּוֹרִי.

1. *a mighty man, hero, warrior*, Dan. 3, 20.

2. *Gibbar*, pr. n. of a place, Ezra 2, 20; apparently for גִּבְעוֹן, comp. Neh. 7, 25.

גִּבּוֹר see גִּבּוֹר.

גַּבְרִיאֵל (man of God) *Gabriel*, one of the archangels, Dan. 8, 16. 9, 21. Comp. Luke 1, 19.

גַּבְרִית f. (for גַּבְרִיתָא from masc. גַּבְרִי) c. suff. גַּבְרִיתִי *a mistress*, opp. to a maid-servant, Gen. 16, 4. 8. 9. 2 K. 5, 3. Prov. 30, 23. גַּבְרִית מַמְלָכוֹת *mistress of kingdoms* Is. 47, 5. 7.

* גָּבַשׁ not found in the verb, i. q.

Arab. جَبَسَ and جَمَسَ *to freeze, to congeal*; whence אֶלְגַּבִּישׁ *to freeze*. But Chald. גָּבַשׁ is *to collect, to gather*; hence pr. n. מַגְבִּישׁ.

גִּבְעוֹן (a height, hill, r. גִּבְעָה, comp. Chald. גִּבְעֶתָא) *Gibbethon*, pr. n. of a city of the Philistines in the territory of Dan, Josh. 19, 41. 21, 23. 1 K. 15, 27. It is called by Eusebius Γαβαθὼν τῶν Ἀλλοφύλων, by Josephus Γαβαθῶ.

גֶּבֶר m. constr. גֶּבֶר, c. suff. גֶּבֶרִי, with He parag. גֶּבֶר Josh. 2, 6, plur. גִּבּוֹרִים.

1. *a roof*, the flat roof of an oriental house, Josh. 2, 6. 8. 1 Sam. 9, 25. 26. Prov. 21, 9. al. Spoken of the roof of a tower Judg. 9, 51; of a temple Judg. 16, 27.

2. *the top, upper part* of an altar, Ex. 30, 3. 37, 26.

NOTE. The suggestion of Redslob is not improbable, that גֶּבֶר may be for גִּבְעָה, גִּבְעָה, and this from גִּבְעָה; as שֶׁרֶשֶׁתָּה from שֶׁרֶשֶׁתָּה; כֶּרֶךְ, from כֶּרֶךְ; *Tologos* Arab. جَلَجَة from جَلَجَتَ. It can also be for גֶּבֶר, גֶּבֶר, from the root

جَمَّ, whence جَمَّ a plain, level surface; comp. سَطَحَ roof, from سَطَحَ to expand.

גֶּדֶר m. (r. גֶּדֶר) 1. *coriander*, the seed, so called from the little furrows or stripes on the grains, see r. גֶּדֶר no. 1. Ex. 16, 31. Num. 11, 7. Sept. Vulg. κόριον, κορίανον, *coriandrum*; and so the other oriental interpreters, except the Chald. and Samar. This is also supported by the Carthaginian usage; comp. Dioscorid. 3. 64 Αἰγύπτιοι κόριον, Ἀφροί (i. e. the Carthaginians) γοιδ.

2. i. q. גֶּדֶר no. 1, *fortune*, with the art. spec. *the god Fortune, Gad*, worshipped by the Babylonians and the Jewish exiles, Is. 65, 11. He is elsewhere called also *Baal, Bel*, בֶּל, בַּעַל, i. e. the planet Jupiter, *stella Jovis*, which was regarded throughout the east as the genius and giver of good fortune, and is hence called by the Arabs السعد الأكبر *bona fortuna major*; see more in art. בֶּל. In the other hemistich in Is. l. c. is also mentioned מִנִּי, prob. the planet Venus, which is called in the east *bona fortuna minor*, see in מִנִּי. See more fully on these superstitions in Comment. on Is. II. p. 283 sq. 335 sq. Sept. well Τύχη, Vulg. *Fortuna*. Comp. בֶּעַל גֶּדֶר p. 147.

גֶּדֶר m. 1. *fortune*, i. q. גֶּדֶר no. 2, comp.

r. גֶּדֶר no. 3. Arab. جَدَّ and Syr. جَدَّ id. جَدَّ to be fortunate, to be rich,

جَدِيدٌ *fortunate*.—Gen. 30, 11 Cheth.

גֶּדֶר. Sept. ἐν τύχῃ, *in fortune, fortunately*, Vulg. feliciter sc. hoc mihi accidit. Keri גֶּדֶר גֶּדֶר *fortune cometh*.

2. *Gad*, pr. n. a) A son of Jacob, the name being prob. derived from good fortune, Gen. 30, 11; although another

signification is alluded to in Gen. 49, 19. He was the head of the tribe of like name, whose territory lay in the mountains of Gilead, Deut. 3, 12, 16, between that of Manasseh and Reuben, Josh. 13, 24–28; comp. Num. 32, 34, 35, 36. Ez. 48, 27, 28. **נַחַל הַגָּד** *the torrent of Gad*, i. e. the Jabbok, not the Arnon, 2 Sam. 24, 5.—Gentile n. is **גָּדִי** *Gadite*, (diff. from **גָּדִי**), mostly collect. **הַגָּדִי** *the Gadites* Deut. 3, 12. Josh. 22, 1. b) A prophete who lived in the time of David, 1 Sam. 22, 5. 2 Sam. 24, 11 sq.

גָּדִי Chald. see below in **גָּדִי**.

* **גָּדִי** quadril. Ethiop. *guadguada* to beat, *pulsare*; to thunder. Hence

גָּדִי (perh. thunder) *Gidgad*, whence **הֹר־הַגִּידְגָּד** *Hor-hagidgad* Num. 33, 32, pr. n. of a station of the Israelites in the desert, i. q. **גִּדְגֹּדָה** *Gudgodah* Deut. 10, 7.

גָּדִי see in **גָּדִי**.

* **גָּדִי** fut. **גָּדִי** 1. *to cut or hew, to cut in*, to make incisions, see Hithpo. Arab.

גָּדִי to prune a vine, to cut cloth from the loom; comp. Chald. **גָּדִי**. Kindred roots are **גָּדִי**, **גָּדִי**. This primary signification of *cutting, hewing*, is possessed by the syllable **גָּד** in common with the sibilated **גָּד**, see **גָּד**; from which indeed it has arisen by dropping the sibilation; and both of them are only softened forms from the harder syllables **קָד**, **קָד**, **קָד**, **קָד**, and dropping the sibilation **קָד**, **קָד**, **קָד**, to all which belong the same idea of *cutting*; see the roots **גָּד**, **קָד**, **קָד**. In the Indo-European languages, comp. Lat. *cædo*, *scindo*, Gr. *σχιζω* for *σχιδω*, Pers. **چیدن** to cut, to cleave, **خودن** i. q. Engl. *to cut*.—Hence

2. *to penetrate*, i. e. *to break in upon* any one, *to press or crowd upon*, i. q. **גָּדִי**; c. **גָּד**, Ps. 94, 21.—Hence **גָּדִי** and Hithpo. no. 2.

3. From the notion of cutting off, deciding, comes also the signif. of *lot, fate, fortune*, comp. **גָּדִי** no. 2; whence Heb. **גָּד**, **גָּד**, fortune.

Hithpo. 1. *to cut oneself, to make incisions* in the skin or flesh; e. σ. in

a part of idol worship, Deut. 14, 1. 1 K. 18, 28.

2. Reflex. of Kal no. 2, *to press or crowd themselves together*, sc. great numbers into one place, Jer. 5, 7. Mic. 4, 14.

Deriv. **גָּד**, **גָּד**, **גָּדִי**, and pr. n. **גָּדִי**, **גָּדִי**.

גָּדִי Chald. *to cut or hew, to cut down*, e. g. a tree, Imper. **גָּדִי** Dan. 4, 11, 20. Comp. Heb. **גָּדִי** no. 1.

גָּדִי see **גָּדִי**.

* **גָּדִי** obsol. root, prob. *to cut, to cut off*, and hence *to pluck, to crop, to tear off*; comp. kindr. **גָּדִי**. Hence **גָּדִי** a kid, so called from cropping; also

גָּדִי or **גָּדִי** f. plur. constr. **גָּדִי**, *banks of a river*, Josh. 3, 15, 4, 18. Is. 8, 7; so called as cut and torn away by the stream, comp. r. **גָּדִי**. Comp. **גָּדִי**, also

גָּדִי, **גָּדִי**, *shore*, from **גָּדִי** to rub or wash away; **גָּדִי** bank, from **גָּדִי**

to cut away, whence also **גָּדִי** a kid; comp. Gr. *ἀγός, ἀγός*, from *ἀγός*; *ἀγός*, *ἀγός*, from *ἀγός*.—Chald. **גָּדִי** a wall, stone wall; also bank, shore, q. d.

wall of the sea. Arab. **جَدّ** shore, coast, also from the notion of cutting.

גָּדִי m. plur. **גָּדִי** and **גָּדִי**.

1. *an incision, cutting*, from r. **גָּדִי** no. 1; e. g. in the skin Jer. 48, 37; in the soil, a furrow, Ps. 65, 11.

2. *a troop, band of warriors*, (pr. a cutting in,) so called from the figure as intended *to cut or break in* upon the enemy, like Lat. *acies*; used mostly of light-armed troops engaged in plundering and predatory incursions. Gen. 49, 19 **גָּדִי** *Gad*, *troops shall press upon him*, i. e. bands of wandering Arabs from the neighbouring desert. 2 K. 5, 2 **גָּדִי** *the Syrians had made an excursion in bands*. 1 Sam. 30, 8, 15, 23. 2 Sam. 3, 22. **בְּנֵי הַגָּדִי** *the sons of the troop*, i. e. soldiers, 2 Chr. 25, 13; poet. **בְּנֵי הַגָּדִי** Mic. 4, 14. Of a band of robbers Hos. 7, 1. 1 K. 11, 24. **גָּדִי** *the bands of Jehovah*, his armies of angels, Job 25, 3; also hosts of calamities inflicted by him. Job 19, 12.—**גָּדִי** a

גָּדוֹל m. adj. (ר. גָּדַל) rarely defect. **גָּדַל** Gen. 1. 16; constr. **גָּדוֹל**, **גָּדַל**, thrice in Keri **גָּדַל** Ps. 145, 8. Nah. 1, 3. Prov. 19, 19; fem. **גָּדוּלָה**, **גָּדוּלָה**.

1. *great*, in magnitude and extent, **הָיָה הַגָּדוֹל** Num. 34, 6; **הָאָדָם הַגָּדוֹל** a large (tall) man among the *Anakim* Josh. 14, 15; in number and multitude, as **גוֹי גָּדוֹל** Gen. 12, 2; in intensity, as joy Neh. 8, 12, mourning Gen. 50, 10; in weight, importance, Gen. 39. 9. Joel 2, 11. Also Gen. 29, 7 **יְדוּל יוֹד עוֹד הַיּוֹם** it is yet great (high) day, i. e. much of the day yet remains; comp. French *grand jour*, Germ. *hoch am Tage*. Sept. *ἐτι εἰσὶν ἡμέρα πολλή*. Subst. **גָּדַל הַזְרוֹעָה** the greatness of thine arm Ex. 15, 16. Plur. **גָּדוֹלוֹת** great things, mighty deeds, espec. of God, Job 5, 9, 10, 37, 5. Spec. a) Of greater age, *natu major*, *elder*, *eldest*; Gen. 10, 21 **אָחִי רֵפָא הַגָּדוֹל** the elder brother of Japhet. 27, 1 **בְּנוֹ הַגָּדוֹל** his eldest son. v. 15. 42. b) *great* in power, dignity, rank, wealth, *powerful*, *high*, *noble*, Ex. 11, 3. 2 K. 5, 1. Job 1, 3. **חֲבִיחַן הַגָּדוֹל** the high priest Hag. 1, 1. 12. 14. Plur. **גָּדוֹלִים** the great, i. e. men of rank and power, Prov. 18, 16; **גָּדְלֵי הָעִיר** 2 K. 10, 6, 11.

2. *haughty*, *proud*, *insolent*, comp. **גָּדַל** Hiph. Hithpa. no. 2. Ps. 12, 4 **לְשׁוֹן מְדַבֵּרֶת גָּדוֹלוֹת** the tongue speaking proud things, i. e. insolent, impious. Comp. Dan. 7, 8, 11. 20. 11. 36. Rev. 13, 5; also Gr. *μέγα εἰπὶν* Od. 16. 243. ib. 22. 298.

גָּדוּלָה or **גָּדוּלָה**, see **גָּדְלָה**.

גָּדוּרָה only in Plur. **גָּדוּרִים** Is. 43, 28. Zeph. 2, 8, and **גָּדוּרֹת** Is. 51, 7, *reproaches*, *revilings*. R. **גָּדָה**.

גָּדוּרָה f. id. Ez. 5, 15.

גָּדִי 1. *a Gadite*, patronym. from **גָּד**; see **גָּד** no. 2. a.

2. *Gadi*, pr. n. m. 2 K. 15, 14.

גָּדִי (fortunate, from **גָּד**, **גָּדִי**) *Gaddi*, pr. n. m. Num. 13, 11.

גָּדִי m. (ר. גָּדָה) *a kid*, so called from its cropping the herbage, see the root.

Arab. **جَدِي** id. **جدية** *a she-kid*.— Gen. 38, 23. Ex. 23, 19. Deut. 14, 21; more fully **גָּדִי עֲזִים** *a kid of the goats*

Gen. 38, 17. 20. Plur. **גָּדִיִּים** 1 Sam. 10, 3; **גָּדִי עֲזִים** Gen. 27, 9. 16.

גָּדִיָּאל (fortune of God, i. e. sent from God) *Gaddiel*, pr. n. m. Num. 13, 10.

גָּדִיָּה or **גָּדִיָּה** f. (ר. גָּדָה) *bank* of a river; Plur. **גָּדִיָּהִי** or **גָּדִיָּהִי** 1 Chr. 12, 15 Cheth. In Keri **גָּדִיָּהִי**, see **גָּדָה** subst.

גָּדִיָּה f. *a she-kid*, plur. **גָּדִיָּהִי** Cant. 1, 8. Comp. **גָּדִי**.

גָּדִיל m. only in plur. **גָּדִילִים**, pr. *twisted threads*, see r. **גָּדַל** no. 1. Chald. **גָּדִילָא** a thread, cord, Syr. **ܓܕܝܠܐ** plaited locks,

Arab. **جَدِيل** a rein or halter of braided thongs. Hence

1. *fringe*, *tassels*, i. q. **צִיצִת**, worn by the Israelites on the corners of the outer garment, Deut. 22, 12.

2. *festoons*, on the capitals of columns, 1 K. 7, 17.

גָּדִישׁ m. (ר. גָּדַשׁ) 1. *a heap of sheaves* in the field, *a shock* or *stack* of grain, Ex. 22, 5. Judg. 15, 5. Job 5, 26. Syr. Chald. **ܓܕܝܫܐ** id. Arab. espec. among the Moors, **جديس**, **جُدَس**, comp. **جَدَس** to heap up.

2. *a tomb*, *tumulus*, sepulchral mound, Job 21, 32. Comp. Arab. **جَدَتْ** sepulchre.

* **גָּדַל** 1. *to twist*, *to twist together*, *to bind together*, like Arab. **جدل** to turn, to twist a cord, Chald. **ܓܕܠ**, Syr. **ܓܕܠ** to twist, to twine; hence Heb. **גָּדִילִים** twisted threads q. v. This primary signification is in the kindred dialects transferred, on the one hand to *wrestling*,

whence **جَادَل** to wrestle, also Ethiop. **ገለ** to wrestle, to contend; and on the other to *strength* and *force*, like other verbs of twisting and binding, as **רוּל**, **רוּל**, whence **جَدَل** strength, might. And from this again comes the intrans. signification alone current in Hebrew, viz.

2. *to be or become great*, *to grow*; once præt. **ע**, **גָּדַל**, Job 31, 18; fut. always **יִגְדַּל**. (A trace of transitive power lies

in the pr. n. גְּדֹלָהּ q. v.) Gen. 21, 8, 25, 27, 38, 14. Ex. 2, 10, 11. Job 31, 18 כָּאֵב גְּדֹלָתִי *he grew up to (with) me as with a father*, i. e. the orphan, the suff. being here for the dative.—Trop. of *wealth and power*; Gen. 26, 13 עַד כִּי־גָדַל מְאֹד *until he became very great*, i. e. very wealthy. 24, 35, 48, 19, 41, 40 *only in the throne will I be greater than thou*, i. e. as possessing royal dignity.

3. *to be great in value*, i. e. *to be greatly valued, to be highly prized*, 1 Sam. 26, 24; comp. v. 21. Also *to be magnified*, i. e. *praised, extolled*; Ps. 35, 27 יִגְדַּל יְהוָה *let Jehovah be magnified*. 40, 17, 70, 5. 2 Sam. 7, 26.

PIEL גָּדַל Josh. 4, 14. Esth. 3, 1; at the end of a clause גָּדַלְתָּ Is. 49, 21; comp. Lehrs. § 93. n. 1. Heb. Gram. § 51. n. 1.

1. *to make great, to cause to grow, to let grow*, i. q. *to nourish, to train*; e. g. the hair Num. 6, 5; so the rain nourishes plants, trees, i. e. causes them to grow, Is. 44, 14. Ez. 31, 4; *to bring up children* 2 K. 10, 6. Is. 1, 2, 23, 4.—Trop. *to make great, powerful*, Josh. 3, 7. Esth. 3, 1, 5, 11, 10. 2. Gen. 12, 2.

2. Trans. of Kal no. 2, *to value greatly, to prize highly*. Job 7, 17 *what is man that thou shouldst so greatly prize him?* Hence *to magnify*, i. e. *to praise, to extol*, Ps. 69, 31; with לָ 34, 4.

PUAL pass. of Pi. no. 1, *to be brought up, trained up*, Part. Ps. 144, 12.

HIIPH. 1. *to make great, to increase*, Gen. 19, 19. Is. 9, 2, 28, 29. הִגְדִּיל לַעֲשׂוֹת pr. *to make great in doing*, i. e. *to do great things*, wonders, spoken of God, Joel 2, 21, and with לַעֲשׂוֹת impl. 1 Sam. 12, 24; see also below. So with the ellipsis of a different infin. 1 Sam. 20, 41 and they both wept עָרִידָהּ הִגְדִּיל הָיָה (sc. לְבָבוֹה) *until David wept greatly*, vehemently.—The like construction is also taken in a bad sense: הִגְדִּיל פֶּה Obad. 12, הִגְדִּיל בֶּפֶה Ez. 35, 13, pr. *to make great the mouth*, i. q. *to speak great things*, i. e. *proudly, insolently*. Also הִגְדִּיל לַעֲשׂוֹת *to do proud things*, to act proudly, insolently, Joel 2, 20; and simpl. הִגְדִּיל Lam. 1, 9. Zeph. 2, 8; with עַל Ps. 35, 26, 38, 17, 55, 13. Job 19, 5. Jer. 48, 26, 42. Comp. גָּבַר Hithpa.

2. *to make high, to lift up*, Ps. 41, 10.

powerful, to magnify oneself, of God, Ez. 38, 23.

2. *to magnify oneself* in a bad sense, i. e. *to act proudly, insolently*, c. עַל Is. 10, 15. Dan. 11, 36, 37.

Deriv. גְּדוֹל, גְּדִילִים, מְגִדָּל, and pr. n. גְּדֹלָהּ, מְגִדָּל or מְגִדוֹל. The rest here follow.

גָּדַל m. part. or verbal adj. *becoming great, growing up*, 1 Sam. 2, 26. Gen. 26, 13; *great* Ez. 16, 26.

גְּדִיל m. c. suff. גְּדִילִי, once גְּדִילִי Ps. 150, 2. R. גְּדִיל

1. *greatness, magnitude*, Ez. 31, 7.

2. *greatness*, i. e. *majesty, magnificence*, as of a king Ez. 31, 2, 18; of God, Deut. 3, 24, 5, 21.

3. גְּדִיל לִבָּהּ *greatness of heart*, i. e. *pride, insolence*, Is. 9, 8, 10, 12.

גְּדִיל (perh. *too great*, giant, after the form of adjectives expressing blemishes of the body, as גִּבְחָה, גִּבְחָה, גִּבְחָה Giddel, pr. n. m. a) Ezra 2, 47. Neh. 7, 49. b) Ezra 2, 56. Neh. 7, 58.

גְּדִיל see גְּדוֹל.

גְּדִילָהּ f. (r. גְּדִיל) five times גְּדִילָהּ or גְּדִילָהּ (the copies differ, see J. H. Mich. ad 2 Sam. 7, 23. 1 Chr. 17, 19) a word of the later Hebrew.

1. *greatness*, concr. *great things, mighty deeds*, espec. of God, 2 Sam. 7, 23. 1 Chr. 17, 19. Plur. גְּדִילוֹת 1 Chr. 17, 19, 21, also Ps. 145, 6 Chethibh.

2. *greatness*, i. e. *majesty, magnificence*, of God Ps. 145, 3; of a king, Esth. 1, 4. Ps. 71, 21.

גְּדִילָהּ (whom Jehovah hath made great or powerful, see r. גְּדִיל no. 2) Gedaliah, pr. n. m. a) Of the governor of Judea appointed by Nebuchadnezzar, 2 K. 25, 22 sq. Jer. 40, 5 sq. 41, 1 sq. called also גְּדִילָהּ 39, 14. b) Ezra 10, 18. c) Zeph. 1, 1.

גְּדִילָהּ (id.) Gedaliah, pr. n. m. a) Jer. 38, 1. b) 1 Chr. 25, 3, 9. c) See גְּדִילָהּ lett. a.

גְּדִילָתִי Giddalti, pr. n. of a son of He-man, 1 Chr. 25, 4, 29. R. גְּדִיל Pi.

* גָּדַע fut. יִגְדַּע 1. *to cut or hew down to cut off. to fell trees*, see Pual. Trop.

ח to cut off the hands, nose, ears, mutilated. Kindr. is גָּזַע; see e under גָּזַר.—Once of the beard as off in mourning, Is. 15, 2 גְּדוּפָה כְּלִי-יָבֵד beard is cut off, mutilated. In the responding passage Jer. 48, 37 is read גָּר clipped, which some 80 Mss. have adopted in Is. l. c. though without reason; since Jeremiah, in the manner of later writers, substitutes a more common word in the place of one less usual. See Comm. on Is. l. c. comp. sch. d. hebr. Sprache p. 37; see also e under אָשַׁר p. 94.

to cut or break asunder, as a staff, h. 11, 10. 14. Trop. God is said to *break the arm* of any one 1 Sam. 2, 31, *he horn* of any one Lam. 2, 3 (comp. 75. 11), i. q. to break his power, to e away his strength. So also in blic.

IPH. to be cut off or down, Judg. 21, 6. 4, 12. 22, 25. Also to be broken, e. g. ns Is. 48, 25, statues Ez. 6, 6.

IEL גָּדַע, with distinct. accent גָּדַע, to or break asunder, to break in pieces, bars, bolts, Is. 45, 2; horns, Ps. 75, 11; s, images, Deut. 7, 5. 12, 3.

UAL to be cut down, as a tree Is. 9, 9. 'he derivatives all follow.

גָּדַע (perh. tree-feller, i. e. impetuousrior, comp. Is. 10 33) *Gideon*, pr. n. warrior and judge of Israel, who dered the nation from the bondage of lian, Judg. c. 6-8. Sept. Γεδων.

גָּדַע (a cutting down) *Gidom*, pr. n. place in the tribe of Benjamin, Judg. 45.

גָּדַע (id. after the form גִּדְעִי *Gid-i*, pr. n. m. Num. 1, 11. 2, 22.

גָּדַע pr. i. q. Arab. جَدَف to cut off, up. under גָּדַר; trop. to use cutting vls. *verbis proscindere*. Hence IEL גָּדַח to reproach, to revile; Arab. nj. II. Syr. Pa. id. So as to men, see גָּדַח; mostly of God, to blaspheme, 19. 6. 22. Is. 37, 6. 23. Ps. 44, 17. also by actions, by presumptuous voluntary sins, with which men mock contemn Jehovah, Num. 15, 30. Ez. 27.

deriv. גְּדוּפָה, גְּדוּפִים.

* גָּדַר to wall, to wall in or around, also to build a wall. Arab. جَدَر id. The primary idea is that of *surrounding, enclosing*, e. g. with a wall, hedge, etc. comp. the kindr. roots הָצַר, חָצַר, etc. and see under אָזַר p. 30. Comp. also אָצַר, אָצַר. The same stock of roots is widely diffused likewise in the occidental languages, designating now that which encloses, and now the space enclosed. Compare in later Lat. *cadarum*, Ital. *catarata*, Germ. *Gatter*, *Gitter*; oftener with the letter *r* transposed, as Gr. χορτος, Lat. *hortus*, *cors*, *chors*, *cohors*, Germ. *Garten*, Engl. *garden*, also Germ. *Gard*, i. e. a fortified enclosure, fortress, as in the pr. n. Stuttgart, etc. Slavic *gorod* i. e. fortified city, comp. Russ. *Novogorod*, Engl. *yard*, etc. etc.—Part. גָּדָרִים *masons*, Germ. *Maurer*, 2 K. 12, 13. Trop. a) גָּדַר גָּדַר to build a wall around any one, i. e. to protect, to defend, Ez. 13, 5, comp. 22, 30. b) גָּדַר בְּצֵד פ' to wall up around any one, i. e. to obstruct his way, shut him up, Lam. 3, 7. 9. Job 19, 8. Hos. 2, 8.

The derivatives all follow.

גָּדַר comm. gend. m. Ez. 42, 7; f. Ps. 62, 4.

1. a wall Ez. 13, 5; spec. wall of a vineyard Num. 22, 24. Is. 5, 5.

2. a walled place, enclosure, Ezra 9, 9.

Arab. جَدَار, جَدَر, a wall of a house or enclosure, جَدِير place walled in.

גָּדַר m. 1. i. q. גָּדַר, a wall of a court, garden, etc. twice in constr. state, Prov. 24, 31. Ez. 42, 10. Comp. Lehrs. p. 565.

2. *Geder*, pr. n. of a Canaanitish city, the residence of a king, Josh. 12, 13; perhaps the same with גְּדֵרָה.

גָּדַר (wall) *Gedor*, pr. n. a) A place in the mountains of Judah, Josh. 15, 58. Now called *Jedâr* on the brow of the mountains; see Bibl. Res. in Palest. II. p. 338. b) m. 1 Chr. 8, 31. 9, 37.

גְּדֵרָה f. (r. גָּדַר) constr. גְּדֵרָה; plur. גְּדֵרוֹת, constr. גְּדֵרוֹת, c. suff. גְּדֵרָתִי Ps. 89, 41.

1. a wall, as of a city Ps. 89, 41; oftener of a vineyard Jer. 49, 3. Nah. 3,

17. It differs from a hedge, **חֲסִידָה** Is. 5, 5.

2. *a place walled in, enclosure*; hence
i. q. Arab. جَدِيرَةٌ, *a fold* for flocks and
cattle, i. e. a stall in the open fields, open
above and surrounded with a wall; fully
צֹאן גְדִירוֹת *sheep-folds* Num. 32, 16. 24,
36. For such folds, comp. Hom. Od. 9.
185.

3. With art. הַגֶּדֶרָה, *Gederah*, pr. n. of a city in the plain of Judah, Josh. 15, 36; perh. the same elsewhere called בֵּית גֶּדֶר. Comp. Pun. גֶּדֶר i. e. *Gades* in Spain, see Monumm. Phœn. p. 304 sq. also *Iudugú* a city of Peræa, *Iudayyrós* Matt. 8, 28. al.—The gentile n. is גֶּדֶרָתִי *Gederathite* 1 Chr. 12, 4.

גִּדְרוֹת (folds) Josh. 15, 41, and with art. **הַגִּדְרוֹת** 2 Chr. 28, 18, *Gederoth*, also a town in Judah. R. **גִּדְר**.

גְּדֵרוֹתַיִם (two folds, comp. מִשְׁפָּחַתַּיִם)
Gederothaim, pr. n. of a town in the plain
of Judah, Josh. 15, 36. R. גְּדֵר.

גִּדְרִי gentile n. *Gederite*, from גִּידָה-
גִּדְרִי, or from גִּדָּר q. v. 1 Chr. 27, 28.

* **גָּדַשׁ** i. q. Chald. **גָּדַשׁ**, *to heap up*.
Hence **גָּדִישׁ** q. v.

זָה Ez. 47, 13, a corrupt reading for **זֶה**, which stands in v. 15, and is also expressed in the Sept. Vulg. Chald. and Engl. Vers. So also in 14 Mss. See under **בָּז**.

* **בָּרַחָהּ** pr. *to thrust away, to remove*, sc. the bandage or dressing from a wound, i. q. *to cure*. Hos. 5, 13 **וְלֹא-יִרְפֶּהָ מֶלֶךְ מִצְוֹר** *nor remove from you the sore*, i. e. the king of Assyria could not cure the wounds of the Jewish state; as in the other clause. Syr. **ܐܬܪܝܢܐ** *to go away, to flee*; Aph. *to give rest, to relieve, to deliver*; Arab. **جاء** *to repulse*. The Rabbins explain **רַחַה** by **רָפָא**.—Hence

נָחָה f. pr. 'removal of the dressings,'
i. e. *a healing, cure* of a wound. Prov.
17, 22 **לֵב שִׂמְחָה יַרְטִיב נָחָה** *a joyful heart*
maketh a happy cure; comp. 16, 24.
Sept. εὐεχτῶν ποιᾷ.

* **כָּרַע** *to bow oneself down, to prostrate oneself*; spoken of Elihu, Gen. 32:7.

to raise the dead child, 2 K. 4, 34. 35
וַיִּשְׁתָּחוּ וַיִּשְׁתָּחוּ *and he bowed himself upon*
him. Also 1 K. 18, 42 וַיִּשְׁתָּחוּ אֶרֶצָה *and*
he bowed himself to the ground. This
signif. is demanded by the context, and
is also unanimously expressed by all
the ancient versions and interpreters;
except Chald. and Arab. in 2 K. The
Syriac has the same word under the
form ܐܬܝܬܝܬܝܬ *Ethpe.* with which cor-
responds Chald. ܐܬܝܬܝܬܝܬ; the letters ܐ and ܝ
being frequently interchanged; see ex-
amples under lett. ܐ.

נָזַר m. (r. נָזַר I) c. suff. נָזַר, *the back*; only in the phrase נָזַר אַחֲרֵי *to cast behind one's back*, i. e. to neglect, to contemn, 1 K. 14, 9. Ez. 23, 35. Neh. 9, 26. Comp. הַנְּזִירָה. So the Arabic نَبَذَ وَرَاءَ ظَهْرِهِ, *جَعَلَ بِظَهْرِهِ*.

בִּי Chald. m. constr. בִּי and בִּי, c. suff.
בִּי, בִּי; *the middle, midst*, see r. בִּי

I. Syr. ⁷ܝܕܐ id. Arab. ²جَوْ the inside of a house, ³جَوْ within.—Hence א) בְּנֵי, בְּנֵי

בְּנוֹת, i. q. בְּתוֹךְ; *in the midst of*, or simpl. *in*; as בְּנוֹת נִירָא *in the fire* Dan. 3, 25. 4. 7. 7, 15. בְּנִינָה *in it* Ezra 4, 15. Ezra 6, 2 בְּנִינָה דְּכְרוּנָה *and in it (the roll) was a record thus written*. 5, 7. b) לְנוֹת *into the midst of*, i. q. *into*, Dan. 3, 6. 11. 15. c) מִן־נוֹת *from the midst of*, Dan. 3, 26.

גֵּי for גִּיָּה m. (r. גִּיָּה, as בֵּן for בִּנְיָה)
constr. גִּי, c. suff. גִּיָּה, גִּיָּי

1. *the back*, Prov. 10, 13, 19, 29, 26, 3, Is. 50, 6, 51, 23. *הַשְׁלֵכָה אַחֲרַי גִּי* Is. 38, 17, see in *גי*.

2. Trop. *the middle, midst*; pr. *the belly*, see r. גִּידָה. Job 30, 5 מִן־בֶּרֶךְ וְהִרְבֵּה they are driven forth from the midst of men, from among men.

𐤏𐤓 see 𐤓 Chald.

* נָבַב 1. i. q. جَاب mid. Waw and Ye, *to cleave, to cut*; whence נֶבֶב a board, plank.—Hence

2. *to dig a well*, like Arab. Conj. VIII.
See גב I. 2.

3. i. q. **יָבַב**, *to plough*, to cleave the ground with a plough. Hence 2 K. 25, 12 Cheth. **גִּבִּים** (**יָבִים**) *ploughers*; in

I. **גור** m. (r. **גָּבַה** q. v.) *a locust*, Nah. 3, 17. Plur. or collect. **גִּבְרִי** and **גִּבְרֵי** (for **גִּבְרִים**, Heb. Gram. § 86. 1. c) Am. 7, 1. Nah. 3, 17 **גִּבְרֵי** *locust of locusts*, denoting swarms of locusts. Chald. **גִּבְרָא**, **גִּבְרָא**, **גִּבְרֵי**, plur. **גִּבְרָאִי**.

II. **גור** and **גֹּב** pit, cistern, (r. **גִּיב** no. 2.) *Gob*, pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sam. 21, 18. 19; in 1 Chr. 20, 4 **גֹּבֵר**.

* **גוג** *Gog*, pr. n. a) The king of the land Magog, **מֶגֶג**, Ez. 38, 2. 3. 14. 16. 18. 39, 1. 11; also of Meshech and Tubal, Ez. 38, 2. 3; who is described by the prophet Ezekiel as about to come with a vast army from the extreme north, 38, 15. 39, 2, after the exile, 38, 8. 12, in order to invade the Holy Land; where, however, he is to perish. See **מֶגֶג**.—In Rev. 20, 8 *Magog*, like Magog, seems to be the name of a region, and not of a king; as also in Arabic, **ياجوج**. b) A Reubenite, 1 Chr. 5, 4.

* **גור** i. q. **גָּדַר** no. 2, *to press or crowd upon any one, to invade*, Gen. 49, 19. Hab. 3, 16.

* **גָּבַה** and **גִּבְרֵי** a root not in use, having the same general force as **גָּבַב**, i. e. *to be rising, gibbous*, like a back or belly. The derivatives follow partly the analogy of verbs **כָּבַע**, as **גִּבְרֵי**, **גִּבְרֵי**; and partly that of verbs **לָה**, as **גִּבְרֵי** for **גִּבְרֵי**, **גִּבְרֵי**, **גִּבְרֵי**; and have partly the signif. of *back*, see **גִּבְרֵי**; and also that of *belly*, see **גִּבְרֵי** no. 2. From the belly comes then the word for *body*, see **גִּבְרֵי**, **גִּבְרֵי**; and this idea is then transferred to the signif. of *a people*, see **גִּבְרֵי**.

I. **גָּבַה** f. contr. for **גָּבַהּ**, from r. **גָּבַהּ**.

1. *a lifting up, exaltation*. Job 22, 29 **גִּבְרֵי** *when men humble themselves, thou dost command exaltation*. i. e. the humble and meek thou dost exalt. Others: *when they (thy ways. v. 23) are cast down, then thou shalt say, exaltation*, i. e. thou shalt soon pass from the lowest to the most prosperous condition.

2. *haughtiness, pride*, Jer. 13, 17. Job 33, 17.

II. **גָּבַה** f. i. q. **גִּבְרֵי**, *the body*, Job 20, 25. See in r. **גִּבְרֵי**.

גָּבַה Chald. *pride*, Dan. 4, 34.

* **גָּבַה** kindr. with **גָּבַה**, pr. to cut in pieces, to cut through; hence

1. *to pass through, to pass over or away*, i. q. Arab. **جَا** mid. Waw, Syr. **جَا**, to pass away, to fail. Ps. 90, 10 **גָּבַה** *for it (life) soon passeth over, and we fly away*.

2. Causat. *to cause to pass through or over, to bring over*. Num. 11, 31 *there went forth a wind from Jehovah, and brought up quails from the sea*; Sept. **ἐπέλασεν**, Vulg. *detulit*; Heb. intpp. *and cut them off from the sea*, comp. **גָּבַה**.—[Also to bring or take out, e. g. an infant from the mother's womb; Ps. 71, 6 **גָּבַה** *thou didst take me out of my mother's bowels*, where **גָּבַה** is a less usual form of the participle, Lehrs. p. 402; comp. part. **גָּבַה** Ps. 22, 10, and see in **גָּבַה** no. 2. But see also r. **גָּבַה** no. 2.—R.

גָּבַה m. (r. **גָּבַה** II) *a young bird*, e. g. a dove or pigeon Gen. 15, 9; an eaglet Deut. 32, 11. So called from its *peeping*,

see the root. Arab. **جَوْرَل** the young of doves and other birds of the same genus; Syr. transp. **جَوْرَل**.

גָּבַה (r. **גָּבַה**, as **גָּבַה** from **גָּבַה**, perh. quarry,) *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians 2 K. 19, 12. Is. 37, 12, situated on the river Chaboras 2 K. 17, 6. 18, 11. 1 Chr. 5, 26; whither a part of the ten tribes were carried away by Shalmaneser 2 K. 17, 6; Gr. *Γαυζανίτις*, Ptolem. 5, 18. Cellarius II. p. 603.—In 1 Chr. 5, 26 indeed, in the words **גָּבַה** **וְחִבּוֹר** **וְחִבּוֹר** **וְחִבּוֹר**, the Chaboras is separated from the river of Gozan by the word **וְחִבּוֹר** interposed; so that these might seem to be different streams. But this is prob. to be attributed to a laxness of construction in the writer.

גָּבַה see **גָּבַה**.

גָּבַה m. (r. **גָּבַה**) c. suff. 1 pers. once **גָּבַה** Zeph. 2, 9; plur. **גָּבַה**, constr. **גָּבַה**,

sometimes in Cheth. גוֹיִם Ps. 79, 10. Gen. 25, 23.

1. *a people, nation*, pr. it would seem, *body, corpus*, see the root; and then transferred to a *body politic* or whole people; comp. Lat. '*corpus reipublicæ, populi, civitatis*' in Cicero and Livy. It is a general word, spoken of nations universally, and also of the Israelites, notwithstanding the doubts of some interpreters; e. g. Is. 1, 4. 9, 2. 26, 2. 49, 7. Gen. 35, 11. 12, 2. Ps. 33, 12.—The Plur. גוֹיִם is spoken spec. of *nations other than Israel, foreign nations*, Neh. 5, 8. Comp. אֲדָם no. 1. a, espec. Jer. 32, 20; also אֲרָצוֹת p. 90. Often with the accessory notion of *hostile and barbarous*, Ps. 2, 1. 8, 9. 6. 16. 20. 21. 10, 16. 59, 6. 9. 79, 6. 10, 106, 47; comp. זָרִים. Or also as profane, aliens from the true God, i. e. *Gentiles, heathen*, (see below,) Jer. 31, 10. Ez. 23, 30. 30, 11. Ps. 135, 15. al. גִּלְגַּל הַגּוֹיִם *the circle of the Gentiles*, Galilee of nations, see גִּלְגַּל. So אֲדָם הַגּוֹיִם *isles of the Gentiles*, comp. אֲדָם. Collect. גוֹיִם for גוֹיִם Is. 14, 32. Sometimes opp. to עַם, הָעַם, which the Israelites usually applied to themselves; Is. 42, 6 לְבָרִית עִם לְאֻוִּיִּם *I will set thee as a covenant for the people and a light to the Gentiles*, i. e. a teacher, enlightener, comp. v. 1. 49, 6. Deut. 26, 18. 19. 32, 43.—Very rarely found with a genit. or suff. גוֹיִם הָרֶחֱקָה Zeph. 2, 9; usually רֶחֱקָה עַם, עַמִּי. The LXX commonly render עַם by λαός, גוֹי by ἔθνος, Vulg. gens; whence also in N. T. τὰ ἔθνη opp. ὁ λαὸς θεοῦ Ἰσραὴλ Luke 2, 32.

2. Poet. of flights or troops of animals, Joel 1, 6. Zeph. 2, 14. Comp. עַם Prov. 30, 25. 26; Gr. ἔθνηα χητών, γερίωνων, μυϊώνων, μελισσώνων, χοίρων, Hom. Il. 2. 87, 458, 469. Od. 14. 73; equorum gentes Virg. Geor. 4. 430.

3. Sometimes גוֹיִם *Gentiles* approaches nearly to the nature of a proper name. Josh. 12. 23 מֶלֶךְ הַגּוֹיִם לְגִלְגַּל *the king of the Gentiles at Gilgal*, where apparently, as afterwards in Galilee, Gentiles had settled down among the Hebrews. In Gen. 14, 1 it is uncertain where the גוֹיִם are to be sought who joined in the war against Sodom; Le Clerc understands the people of Galilee, comparing גִּלְגַּל הַגּוֹיִם Is. 8, 23; perhaps comparing Gen.

10, 5 we might understand *nations of the West*. Not unaptly Interp. anon. βασιλεὺς Παμφυλίας.

גִּרְיָה f. (r. גָּרָה) 1. *the body*, pr. the belly, as Syr. ܡܝܬܪܐ trunk. Ez. 1, 11. 23. Dan. 10, 6. Gen. 47, 18 *there is nothing left*, בְּלֹאֵי אִם-גִּרְיָהֵנוּ וְאֶדְמָתֵנוּ *but our bodies and our lands*. Neh. 9, 37 *they have dominion over our bodies and over our cattle*.

2. *dead body, corpse, carcass*, of men 1 Sam. 31, 10. 12. Nah. 3, 3; of animals Judg. 14, 8. 9.

גִּרְלָה see גִּרְלָה.

גִּלְגַּל f. 1. Part. act. fem. of the verb גָּלָה no. 2; collect. *exiles, company of exiles, captives*, (comp. sing. גִּלְגַּל *an exile* 2 Sam. 15, 19,) Ezra 1, 11. 9, 4. Jer. 28, 6. Ez. 1, 1. 3, 11. 15. 11, 24. 25. al. Spoken also of those who have been in exile and returned, Ezra 10, 8.

Arab. جَالِيَّة and جَالَّة exiles.

2. Abstr. *exile, captivity, emigration*. 1 Chr. 5, 22 עַד-הַגִּלְגַּל *until the exile*. גִּלְגַּל הַגִּלְגַּל *equipment for exile, vessels or baggage for wandering*, Ez. 12, 7. גִּלְגַּל הַגִּלְגַּל *to go into exile, captivity*, Jer. 29, 16. al. בְּנֵי הַגִּלְגַּל *exiles, captives*, also those who have been in captivity, Ezra 4, 1. 6, 19. 8, 35.

גִּלְגַּל (exile) *Golan*, pr. n. of a city of Bashan, afterwards belonging to Manasseh, and assigned as a city of refuge to the Levites, Deut. 4. 43. Josh. 20, 8. 21, 27 (where Cheth גִּלְגַּל). 1 Chr. 6, 56. Josephus mentions both the city, which he calls Γαυλίαν, B. J. 1. 4. 4, 8; and the adjacent region, Γαυλανίτις, Ant. 8. 2. 3. ib. 8. 13. 4; which latter he sometimes distinguishes from Bashan and places west of it on the Upper Jordan and Sea of Galilee, though elsewhere he includes it under Bashan. Its modern name is Jaulân. See Bibl. Res. in Palest. III. pp. 308, 312. App. 149, 162.

גִּרְמָץ m. (r. גָּרַץ) *a pit*, once Ecc. 10, 8. Syr. ܡܝܬܪܐ id. Chald. ܡܝܬܪܐ, the letter ג being interchanged with כ.—The root גִּרַּץ has in Syr. and Chald. the signif. *to dig*.

* גָּנִי a root not used; Syr. ܓܢܝ colour, Chald. ܓܢܝ to colour, to dye. Hence

גִּנִּי (coloured, dyed) *Guni*, pr. n. m.
a) Gen. 46, 24; whence also patronym. of the same form, for גִּנִּי, *Gumite*, Num. 26, 48. b) 1 Chr. 5, 15.

* גָּנַע inf. גָּנַע and גָּנַע, fut. יִגְנֹעַ, to breathe out one's life, to expire, to die, Gen. 6, 17. 7, 21. Num. 17, 27; mostly poet. Job 3, 11. 10, 18. 13, 19. 14, 10. 27, 5. al. Sometimes with מוֹת Gen. 25, 8.

* גָּנָה i. q. Arab. جَانَفَ to be hollow, see in גָּנַב no. 1; Conj. V, id. also to be, or be hid, within any thing; Conj. II, to shut, to close a door or gate. pr. to cause any thing to be or be hid within.

הִפָּח. to shut, e. g. a door, Neh. 7, 3.—Hence

גִּוּפָה f. a body, i. e. dead body, corpse, so called from its hollowness, 1 Chr. 10, 12; i. q. גִּוּיָה in the parall. passage 1 Sam. 31, 12. Arab. جَوْفٌ a hollow, the belly, جَيْفَةٌ dead body. Rabb. גוֹיָה body, person.

* I. גָּוַר i. q. Arab. جَارَ pr. to turn aside from the way, like זָוַר; then, to turn aside to any person or place, sc. in order to lodge or remain; and hence in common usage:

1. to sojourn, to dwell for a time, i. e. as a stranger or guest; e. g. of single persons Gen. 12, 10. 19, 9. 20, 1. Judg. 17, 7; also of a people Ex. 6, 4. Ps. 105, 23. Ezra 1, 4. Poet. of beasts, Is. 11, 6. With בָּ of the land in which one sojourns Gen. 21, 23. 26, 3. 47, 4. The person or people with whom one sojourns is put with עִם Gen. 32, 5; אֵת Ex. 12, 48. Lev. 19, 33; Is. 16, 4; but poet. also in the accus. Ps. 120, 5 אוֹיְבֵי-לִי בִּי-נִרְחֵם מִשֶּׁחַח *wo is me that I sojourn with Meshech*, the Moschi. Judg. 5, 17 וְדָן לָמָּה רִגְוֵר אֲנִי־וֹדָן *and Dan, why abides he at the ships?* i. e. why dwells he listless on the coast of the sea? as aptly Sept. Vulg. Luth. Job 19, 15 בְּיָדַי הַגִּוִּר *the sojourners in my house*, i. e. my servants, parall. with maids in the other hemistich. Ex. 3, 22 בִּתְּחִלָּה הָיָה הַגִּוִּר *the sojourner in her house*, Sept. σὺνταξίς, Vulg. *hospita ejus*;

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others understand *neighbours*, from the Arabic usage. Is. 33, 14 מִי רִגְוֵר לָנוּ אֵשׁ *who among us shall dwell with devouring fire? who among us shall inhabit everlasting burnings?* the language of sinners trembling for themselves in sight of destruction and overthrow from God, v. 12, 13. גִּוֵּר בְּאֹהֶל יְהוָה *to dwell in the tabernacle of Jehovah*, i. e. to frequent the temple, to be as it were the guest of Jehovah, and by impl. under his care and protection, Ps. 15, 1. 61, 5, comp. 39, 13; also c. acc. Ps. 5, 5 לֹא יִרְדֶּה דָּע *nor shall the wicked dwell with thee*; parall. God hath no pleasure in wickedness. Arab. جَار Conj. III, to remain in a temple out of a sense of religious duty, also to receive

under one's protection; جَارُ اللَّهِ guest

of God, i. e. one who has sojourned in the sacred city.—Part. גָּר a stranger, foreigner, to be distinguished from the verbal noun גֵּר; whence Lev. 17, 12 הַגֵּר הַזֶּה הֵגֵר בְּהִיכְבֹּם *the stranger that sojourneth among you*. 18, 26. 19, 34. Fem. גֵּרָה Ex. 3, 22. Plur. גֵּרִים strangers, nomades, Is. 5, 17.—Job 28, 4 in the description of a mine, פָּרַץ נַחַל מַעַם *he breaketh a channel, shaft, from where men dwell*, i. e. from the surface of the ground as the abode of man; here מַעַם אֲשֶׁר גָּר is for the fuller שָׁם מַעַם גָּר i. q. afterwards מֵאַחֲרָיו. So with R. Levi would I interpret this passage.

2. to fear, to be afraid, like יָגַר and וָחַר, from the primary idea of turning out of the way; since he who is timid and in fear of any one, yields the way to him, gets out of his way. With מִן, (comp. מִן no. 3. b.) Job 41, 17; מִפְּנֵי Num. 22, 3. Deut. 1, 17. 9, 19. 18, 22. 1 Sam. 18, 15; once with acc. of the thing feared Deut. 32, 27; with לְ of that for which one fears Hos. 10, 5. Of fear or reverence towards God, Ps. 22, 24. 33, 8.

3. to gather themselves together, to be gathered together, a signification which it has in common with kindr. אָגַר, גָּרַר, q. v. pr. to scrape together; see more in Thesaur. p. 274, where this meaning is vindicated against J. D. Michaelis. Ps. 56, 7 יִגְוִרוּ הַצִּפִּינִי *they gather themselves*

together, they hide themselves, i. e. in troops they lurk in ambush. With גַּל and אֶחָד *against* any one, Ps. 59, 4. Is. 54, 15. See Hithpal.—Once, it would seem, trans. i. q. Chald. and Syr. גִּירָג, גִּירָג; Ps. 140, 3 מִלְחָמוֹת יִגְדְּרוּ *they gather together wars*, i. e. multiply wars, strifes.

HITHPAL. הִתְגִּירָר 1. i. q. Kal no. 1, *to sojourn*, 1 K. 17, 20.

2. i. q. Kal no. 3, *to gather themselves together*. Hos. 7, 14 עַל-הֵקֵן וַחֲרִירוֹת *for corn and wine they assemble themselves, they rebel* (turn away) *against me*, i. e. they assemble to supplicate idols in behalf of the fertility of their fields.—For מִתְגִּירָר Jer. 30, 23, see under גִּירָר.

Deriv. מְגִיר, גִּיר, גִּירוֹת, מְגִירָר, מְגִירָרָה, מְגִירָרָה, pr. n. גִּירָרָה.

* II. גִּיר, a different root, perh. *to suck*; whence גִּיר, גִּירָר, *a suckling*, the sucking whelp of a lion. Comp. עִיר, Ethiop. ὤφθα, a young ass; עִיל a suckling child; חֲכִיל a young animal.

גִּיר m. (r. גִּיר II) *a whelp*, sc. of a lion, plur. גִּירִים אֲרִיִּים Jer. 51, 38; גִּירִים נָחַם Nah. 2, 13.

גִּיר m. (r. גִּיר II) plur. גִּירִים 1. *a whelp, cub*, so called as still *a suckling*; see the root. Spec. of *a lion's whelp*, Ez. 19, 2, 3, 5. גִּיר אֲרִיִּים Gen. 49, 9. Deut. 33, 22. Different from כִּפִּיר i. e. a young lion already weaned and beginning to seek prey for itself. Once of the whelp of the jackal (סֵן) Lam. 4, 3.—

Arab. جَرَوْ, جَرَوْ, جَرَوْ whelp of the lion and of the dog. Syr. جَرَوْ.

2. Pr. n. מַעְלֵה-גִּיר (ascent of the whelp or whelps) *Maaleh-gur*, a place near Ibleam, 2 K. 9, 27.

גִּיר בַּעַל (sojourn of Baal) *Gur-Baal*, pr. n. of a place in Arabia. prob. so called from a temple of Baal, 2 Chr. 26, 7.

גִּזְרֵל m. (r. גִּזְרֵל) plur. גִּזְרֵלִים, pr. a small stone, calculus, ἄλγος, as used in casting lots; hence

1. *a lot*, Lev. 16, 8 sq. To express the casting of lots the verbs used are

which see; for the *lot as cast*, נָפַל Jon. 1, 7. Ez. 24, 6; of the *lot as shaken* from the urn is said עָלָה גִזְרֵל Lev. 6, 9, and נָפַל גִזְרֵל Num. 33, 54. Josh. 19, 1 sq. That as to which the lot is consulted is put with עָלָה Ps. 22, 19, אָל Joel 4, 3.

2. *lot*, that which falls to one by lot, espec. *a portion, inheritance*. Judg. 1, 3 עֲלֵה אִתִּי בְּגִזְרֵלִי *come up with me into my lot*, my portion. Is. 57, 6. Ps. 125, 3. Metaph. *lot, portion, destiny*, as assigned to men from God, Ps. 16, 5. Dan. 12, 13 וְהַעֲמִיד לְגִזְרֵךְ *and arise to thy lot in the end of days*, in the Messiah's kingdom; comp. Rev. 20, 6.

* גִּישׁ, גִּישׁ, *a clod, lump* of earth or dust; once Job 7, 5 Keri בְּשָׂרִי רִמָּה לִבִּשׁ עָפָר (Cheth. גִּישׁ) *my body is clothed with worms and lumps of dust* i. e. they cover it, referring to the ashy skin of a sick person, which, as being also rough and scaly, has in a measure the appearance of being sprinkled over with lumps of dust. Sept. βάλαντες γῆς, Vulg. sordes pulveris. The Talmudists also use this word for *a clod*, or *mass like a clod*, Mishna Tehor. 3. § 2. ib. 5. § 1. See more in Thes. p. 276. From it they then derive the denom. הִתְגִּישׁ *to wrestle*, pr. to raise the dust in wrestling; see נִתְגַּבֵּן.—The etymology is very obscure. Simonis regards גִּישׁ and גִּישׁ as

put for גִּישׁ, גִּישׁ, from r. גִּישׁ to be unclean, filthy, whence كَسَاةٌ filth. Better perh. to assume a root גִּישׁ i. q. גִּישׁ; whence also pr. n. גִּישׁ.

גִּזְרָה m. (r. גִּזְרָה) plur. cstr. גִּזְרֵי 1. *a shearing*, meton. *wool shorn, a fleece*. Deut. 18, 4 וְהָיָה לְךָ צֹאנֶךָ *the first of the fleece of thy sheep*. Job 31, 20. Comp. גִּזְרָה

2. *a mowing*, e. g. a mown meadow, Ps. 72, 6. Am. 7, 1 הַמִּלֵּךְ הַגִּזְרֵי *the king's mowings*, referring perhaps to some right of the Israelitish kings to exact the earliest grass.

גִּזְבָּר m. Ezra 1, 8, *a treasurer*, the keeper of the royal treasures among the Persians; see in r. גִּזְבָּר. Plur. Chald. גִּזְבָּרִין Ezra 7, 21; and dropping the sibilant

is Syr. **ܕܢܚܐ**, **ܕܢܚܐ**, Pers. **گنجوار**, all which are compounded from **ܢܚܐ**, and the Pers. syllable **وار**, **ور**, (like Germ. *bar* in *ehrbar*, *achtbar*), which seems to denote possession.

* **ܢܚܐ** pr. *to cut*, like **ܢܚܐ** q. v. Spec.

1. *to cut stone, to hew*, to form by cutting or hewing; whence **ܢܚܐ** Syr. **ܢܚܐ** to cut off, to shear

2. Metaph. *to divide out* to any one, *to mete out*, to assign as a portion; comp. Gr. *ταμίας* from *τέμνειν*. Espec. like synon. **ܢܚܐ**, spoken of benefits, kindness bestowed; Ps. 71, 6 **ܢܚܐ** **ܐܡܝ** **ܐܬܬܐ** **ܓܘܝܐ** *from my mother's womb thou hast meted out to me* in kindness, i. e. hast been my benefactor. [Better from r. **ܢܚܐ** no. 2,

where see.—R.] Arab. **جَزَا** to retribute, to repay, **جَزَاء** retribution, punishment, reward.

Deriv. **ܢܚܐ**, and pr. n. **ܢܚܐ**, **ܢܚܐ**.

ܢܚܐ f. (r. **ܢܚܐ**) i. q. **ܢܚܐ** no. 1, *a fleece*, Judg. 6, 39. 40; more fully **ܢܚܐ** **ܢܚܐ** v. 37. Arab. **جَزَع**.

ܢܚܐ (r. **ܢܚܐ**, after the form **ܢܚܐ**, perh. quarry) **Gizoh**, pr. n. of a place otherwise unknown, whence is derived the gentile n. **ܢܚܐ** **ܢܚܐ**, 1 Chr. 11, 34. Comp. **ܢܚܐ** from **ܢܚܐ**, **ܢܚܐ** from **ܢܚܐ**.

ܢܚܐ see preced. art.

* **ܢܚܐ** *to cut*, e. g. grass, *to mow*, see **ܢܚܐ** no. 2. Spec. *to shear* a flock, Gen. 31, 19. 38, 12. 1 Sam. 25, 4. 7. Also of the hair, *to shave* the head in mourning Job 1, 20.

Mic. 1, 16. Syr. Chald. and Arab. **ܢܚܐ** id. Kindred roots, all having the primary idea of cutting, are **ܢܚܐ**, **ܢܚܐ**, **ܢܚܐ**, **ܢܚܐ**, and transp. **ܢܚܐ**; see under **ܢܚܐ**, **ܢܚܐ**, **ܢܚܐ**.—The form **ܢܚܐ** Num. 11, 31, see under the root **ܢܚܐ**.

NIPH. **ܢܚܐ**, plur. **ܢܚܐ**, *to be shorn*, *to be shaven*. spoken of enemies, i. e. *to be cut off*, slain, Nah. 1, 12. Comp. as to the metaphor, Is. 7, 20.

Deriv. **ܢܚܐ**, **ܢܚܐ**, and

ܢܚܐ (shearer) **Gazez**, pr. n. of two men, 1 Chr. 2, 46.

ܢܚܐ f. (r. **ܢܚܐ**) *a cutting, hewing of stone*; hence **ܢܚܐ** **ܢܚܐ** *hewn stones*, espec. *squared*, 1 K. 5, 31; and simpl. **ܢܚܐ** id. Is. 9, 9. 1 K. 6, 36. 7, 9. 11. 12. Ex. 20, 22.

* I. **ܢܚܐ** fut. **ܢܚܐ**, kindr. with **ܢܚܐ**.

1. *to strip off*, as skin from the flesh,

to flay, Mic. 3, 2. Arab. **جَزَل** of a beast of burden, *to be galled, wounded, flayed*. Hence

2. *to pluck off or away, to tear away, to take by force*, like Syr. transp. **ܢܚܐ**.

a) By open violence, 2 Sam. 23, 21 **ܢܚܐ** **ܢܚܐ** **ܢܚܐ** *he plucked the spear out of the Egyptian's hand*. 1 Chr. 11, 23. Job 24, 9 *they tear the orphan from the mother's breast*. Gen. 31, 31 *I feared lest thou wouldst take by force thy daughters from me*. Deut. 28, 31. Of the carrying off of women, Judg. 21, 23. Trop. Job 24, 19 **ܢܚܐ** **ܢܚܐ** **ܢܚܐ** *drought and heat carry of the snowwaters*, i. e. absorb them, dry them up. b) Oftener by fraud or injustice of any kind, e. g. the property or possessions of others, *to seize upon, to take by force*, Job 20, 19. 24, 2. Mic. 2, 2. Espec. of the rich and powerful who seize upon the possessions of the poor by fraud and violence, Lev. 5, 23. Jer. 21, 12. 22, 3.

3. With acc. of pers. *to strip, to spoil, to rob* any one, Judg. 9, 25. Ps. 35, 10. Also by fraud and injustice, i. q. **ܢܚܐ**, Lev. 19, 13. Prov. 22, 22. 28, 24. Part. pass. **ܢܚܐ** Deut. 28, 29.

NIPH. pass. *to be taken away*, e. g. sleep, Prov. 4, 16.

* II. **ܢܚܐ** obsol. root. i. q. Arab. **جَزَل** *to peep*, as a young bird. Hence **ܢܚܐ**.

ܢܚܐ m. *robbery*, concr. *any thing taken by violence, plunder*, Lev. 5, 21. Is. 61, 8. **ܢܚܐ** **ܢܚܐ** Ez. 22, 29. R. **ܢܚܐ** I.

ܢܚܐ m. (r. **ܢܚܐ** I) *a spoiling, violence, violation*, Ez. 18, 18. Ecc. 5, 7.

ܢܚܐ f. (r. **ܢܚܐ** I) constr. **ܢܚܐ** Is. 3, 14, *a spoiling, violence*; **ܢܚܐ** **ܢܚܐ** Ez. 18, 7. 12. **ܢܚܐ** **ܢܚܐ** *the spoil of the poor*, i. e. goods taken from them by violence and injustice, Is. 3, 14.

* **גָּזַם** obsol. root, *to cut off*, like Arab. **جَزَمَ** and **جَزَمَ**, whence **גִּזְמָה** *Jesm*, the cutting off of a syllable; comp. under r. **גָּזַז**. In Heb. trop. *to crop, to eat off, to devour*, like kindr. **בָּרַסַם**, **בָּרַסַם**, comp. **גָּזַר** no. 3.—Hence

גָּזַם m. *a locust not yet winged,bruchus*, Joel 1, 4. 2, 25. Am. 4, 9. Targ. **חַמְטָא** *a creeping locust*; Syr. **חַמְטָא** (*exuens, detrahens*) *a locust without wings*; Sept. **ἀμμη**, Vulg. *eruca*. See Credner ad Joel. l. c.

גָּזַם (devouring) *Gazzam*, pr. n. m. Ezra 2, 48. Neh. 7, 51.

* **גָּזַע** obsol. root, i. q. **גָּדַע** no. 1, *to cut down a tree*. Comp. **جذع** Conj. II, and **جزع** I, II, *to cut off*; VIII, *to cut wood from a tree*.—Hence

גָּזַע m. c. suff. **גָּזְעוֹ**, *the trunk of a tree cut down, the stump*, Job 14, 8. Then, genr. *a trunk, stock, stem*, Is. 11, 1; also of a tree just planted and taking root, Is. 40, 24. Arab. **جذع** *trunk of the palm*, Syr. **جذع** *a trunk, espec. a slender trunk*.

* **גָּזַר** fut. **יִגְזֹר** see no. 3, and **יִגְזֹר** see no. 4.

1. *to cut, to cut in two, to divide*, 1 K. 3, 25. 26. Ps. 136, 13. Arab. **جَزَزَ** *to cut off*, Syr. **جَزَزَ** *to cut away or around*. Comp. under the roots **גָּזַז**, **גָּזַר**. Kindr. are also **קָצַר**, **קָצַר**, **קָצַר**, and by transp. **קָצַר**, **קָצַר**.

2. *to cut down trees, wood*, 2 K. 6, 4. See **מִגְזָרָה**, and **גָּזַר** *axe*, from kindr. **גָּזַר**.

3. *to eat, to devour*, from the notion of cutting up food, see **בָּרַע** no. 4, and **בָּרַע** no. 2. So Fut. *O*, Is. 9, 19, trop. of war and slaughter, parall. with **אָכַל**. Arab. **جَزَزَ** *to eat quickly, to slaughter, to kill*.

4. Trop. *to cut off, i. e. to decide, to determine, to decree*, fut. *A*, Job 22, 28. So Chald. Syr. **גָּזַר**. Comp. **גָּזַרָה**.

5. Intrans. *to be cut off, to fail*. Hab. 3, 17 **גָּזַר מִמְּכֻלָּה בָּאֵן** though *the flock*

fail from the fold; Sept. **ἐξέλειπεν πρόβατα**. Arab. **جَزَزَ** spec. of failing water.

NIPH. 1. pass. of Kal no. 4, *to be decreed*, Esth. 2, 1.

2. *to be cut off, i. e. separated, excluded*, 2 Chr. 26, 21 **בִּי נִגְזַר מִבֵּית יְהוָה** *for he was cut off, excluded, from the house of Jehovah*. Is. 53, 8 **בִּי נִגְזַר מֵאֶרֶץ חַיִּים** *for he was cut off from the land of the living*. Ps. 88, 6.

3. *to be cut off, i. q. to perish*, Lam. 3, 54; c. dat. pleon. Ez. 37, 11 **וְנִגְזַרְנִי לָמוּת** *we perish*. Arab. **جَزَزَة** *calamity, destruction*.

The derivatives follow, except **מִגְזָרָה**.

גָּזַר Chald. 1. i. q. Heb. no. 1, *to cut, to cut off*; see Ithpe.

2. i. q. Heb. no. 4, *to decide, to determine, to decree*, spec. of fate, destiny. Part. plur. **גָּזָרִין** pr. *deciders, determiners*, put for the Chaldean *astrologers, diviners*, who by casting nativities from the place of the stars at one's birth, and by various arts of computing and divining, foretold the fortunes and destinies of individuals, (*numeri Babylonii* Hor. Carm. I. 11. 2.) Dan. 2, 27. 4, 4. 5, 7. 11. Comp. Chald. **גָּזָרָא** *decree*, in Rabbinic spoken of the divine decree, fate; **גָּזָרִין** *the art of casting nativities, astrology*; on which see Comment. on Is. II. p. 349.

ITHPE. *to cut off or out*, 3 præt. fem. **אֶחָדָה** Dan. 2, 45; and in the Heb. manner **הֶחָדָה** v. 34.

גָּזַר m. (**גָּזַר**) 1. *a piece, part*, plur. **גָּזָרִים** *pieces of victims* Gen. 15, 17; *parts of the sea as divided* Ps. 136, 13.

2. *Gezer*, (prob. a steep place, precipice,) pr. n. a) A city anciently the seat of a Canaanitish king Josh. 10, 33. 12, 12; situated on the western border of Ephraim and assigned to the Levites Josh. 16, 3. 21, 21; although the ancient inhabitants were not expelled, Josh. 16, 10. Judg. 1, 29. It was destroyed by the Egyptians, and again rebuilt by Solomon, 1 K. 9, 15 sq. b) A place elsewhere called **גִּב** *Gob*, 1 Chr. 20, 4; comp. 1 Sam. 21, 18.

גָּזָרָה f. once Lev. 16, 22 **וְגָזָרָה** *into a desert land or tract*. The same is expressed in v. 10. 21. 22 fin. by **וְהִמְדָּבָרָה**. Sept. **εἰς γῆν ἄβυσσον**, Vulg. **in**

terram solitariam. Lit. *into a land eaten off, cropped, naked, without herbage*, see r. גָּזַר no. 3. So Arab. جَزَزَ, see Camoos p. 699. Syr. ܓܙܝܐ sterile.

גְּזָרָה Chald. f. constr. ܓܙܪܬܐ, *a decree, sentence of God, of angels*, Dan. 4, 14, 21. Often in the Targums. Comp. r. גָּזַר no. 4, and Syr. ܓܙܪܬܐ.

גְּזָרָה f. (r. גָּזַר) 1. *cut*, i. e. *form, figure of a man, the body*; comp. קָצַב from קָצַב and Fr. *taille*. Lam. 4, 7.

Corresponding is Arab. جَزَزَ.

2. Pr. a place cut off, a separate place, prob. *an area, enclosure, court*, in the middle of which the temple was built, Ez. 41, 12-15. 42, 1. 10. 13.

גְּזָרִי 1 Sam. 27, 8 Keri (Cheth. גְּזָרִי) *Gezrites*, pr. n. of a people attacked by David while sojourning among the Philistines; prob. the inhabitants of the city Gezer, גֶּזֶר.

גְּזָחוֹן m. (r. גָּזַח) *the belly of reptiles*, so called from its bent or curved form, Lev. 11, 42; of a serpent Gen. 3, 14. Comp. Germ. *Bauch* from *beugen, bücken*.

גְּזָחוֹרִי 2 K. 4, 31. 5, 25, oftener גְּזָחוֹרִי (valley of vision) *Gehazi*, pr. n. of the servant of Elisha, 2 K. 4, 12. 14. 25 sq. 5, 20 sq.

* גְּזָחֹל obsol. root, prob. i. q. Arab. جَمَّ (ב and כ being interchanged) *to light a fire, to kindle*; mid. Damm. *to burn, to flame*, whence גְּזָחִים a great fire burning fiercely, Gehenna; from the primary root גָּחַס, גָּחַס.—Hence

גְּזָחִים f. plur. גְּזָחִים, constr. גְּזָחִים (f. Ez. 1. 13) *a coal, a burning coal*, diff. from גָּחַס a black coal Prov. 26, 21. So Job 41, 13. Prov. 6, 28. Is. 44, 19; more fully גְּזָחִים Lev. 16, 12. Poet. *coals* for *lightnings*. 2 Sam. 22, 9. 13. Hence put for punishments to be sent from God, Ps. 140, 11. *Coals upon the head*, a proverbial expression denoting something exceedingly troublesome which causes the severest pains and torments; so Prov. 25, 21 *if thine enemy be hungry, give him bread to eat; and if he be*

thirsty, give him water to drink; 12 fo^t so thou shalt heap coals of fire on his head, i. e. thou wilt overwhelm him with shame and remorse for his enmity towards thee; comp. Rom. 12, 20. In like manner the Arabs speak of *coals of the heart, fire of the liver*, to denote burning care, anxiety, remorse, and shame. See the author's remarks on this expression in Rosenmüller's Repert. I. p. 140, and in the Lond. Class. Journ. no. LIV. p. 244.—Further, *a coal*, as being kept in order to preserve fire, is put for the last hope or scion of a race or family, like Gr. ὀπίσσω, 2 Sam. 14, 7.

* גְּזָחִים i. q. Arab. جَمَّ *to burn, to flame*, see גָּחַל.—Hence

גְּזָחִים *Gaham*, pr. n. of a son of Nahor, Gen. 22, 24; perh. appellat. i. q. أَجْمُ having flaming eyes.

* גְּזָחִין i. q. Chald. ܓܙܚܝܢ, Syr. ܓܙܚܝܢ *to incline, to bend*.—Hence גְּזָחִין

* גְּזָחִי obsol. root, Arab. جَحَرَ *to hide oneself, to lurk*, جَحَرَ lurking-place.—Hence

גְּזָחִי (lurking-place) *Gahar*, pr. n. m. Ezra 2, 47. Neh. 7, 49.

גִּי see גִּי.

* גִּיָּא or גִּיָּא *to flow together, as water*.—Hence

גִּיָּא rarely גִּיָּא Zech. 14, 4, and גִּיָּא Is. 40, 4, without Aleph גִּי; constr. גִּיָּא and גִּי; Plur. pr. גִּיָּאוֹת (גִּיָּאוֹת) 2 K. 2, 16. Ez. 6, 3 Chethib, but oftener transp. גִּיָּאוֹת, c. suff. גִּיָּאוֹתֶיךָ Ez. 35, 8; comm. gend. (m. Zech. 14, 5. f. v. 4,) *a valley*, so called as the place where waters flow together; then *a level region, low plain*;

Arab. جَا valley, level tract, جِيَة جِيَة, place where waters flow together, valley, depressed tract.—It differs from גָּחַל, which signifies a valley watered by a brook or torrent; also from בְּקָעָה and בְּקָעָה, which denote plains of greater extent; see Relandi Palæst. 348 sq. Hence it is spoken only of certain particular valleys; just as others are called גָּחַל, בְּקָעָה, בְּקָעָה. Thus

a) גִּיָּא בְּרִיָּהִים, Jer. 7, 32. 19, 2. 6.

גִּי הַנָּחַל 2 K. 23, 10 Cheth. גִּי הַנָּחַל Josh. 15, 8, *valley of Hinnom, of the sons of Hinnom*, etc. on the south and west of Jerusalem, through which passed the southern boundary of Benjamin and the northern of Judah, Josh. 15, 8, 18, 16. It was noted for the human sacrifices here offered to Moloch, 2 K. Jer. 11. cc. and was also called הַנָּחַל and *nar' ḥinnom* Jer. 2, 23. See Bibl. Res. in Palest. I. p. 382, 402 sq.

b) גִּי הַחֲרָשִׁים, with Art. הַחֲרָשִׁים, *valley of craftsmen* (see חָרָשׁ) near Jerusalem, with a village of like name, 1 Chr. 4, 14. Neh. 11, 35.

c) גִּי יִפְתָּח־אֵל (valley which God hath opened) *the valley of Jiphthah-el* in the northern part of Zebulun, Josh. 19, 14, 27.

d) גִּי יַמְלַח 2 Sam. 8, 13. Ps. 60, 2, *the valley of salt*, [prob. the very remarkable *Valley of Salt* a few miles southeast of Aleppo; see Russell's Nat. Hist. of Aleppo I. p. 55. Maundrell p. 213.—Another *valley of salt*, גִּי הַמֶּלַח, is mentioned 2 K. 14, 7, in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 483.—R.

e) גִּי הַנֶּחָרִים *the valley of the passengers*, east of the sea of Galilee, Ez. 39, 11.

f) גִּי הַזְבוֹיִם *the valley of Zeboim* i. e. *hyenas*, in the tribe of Benjamin, 1 Sam. 13, 18.

g) גִּי זַפְתָּחָה *the valley of Zephathah* in the plain of Judah, 2 Chr. 14, 9 [10]. Comp. the mod. *es-Sāfeh*, Bibl. Res. in Palest. II. p. 345.

h) גִּיזָה, with Art. הַגִּיזָה, *the valley*, a place in Mount Pisgah, opposite to Bethpeor in the land of Moab, a station of the Israelites, Num. 21, 20. Deut. 3, 29, 4, 46.

* גִּיד a root not in use, signifying *to bind, to tie together, to couple*, like Arab. قَاد mid. Ye Conj. II, to bind, to fetter, قَيْدٌ a bond, fetter, thong; and with a guttural prefixed גִּידָר, אֶדָר, אֶדָר, perh. אֶדָר. In the occidental languages comp. the roots *gaden, gatten*, i. e. to couple, whence Germ. *Gatte, Gattung, Kette*, Lat. *catena*, etc.—Hence

גִּיד m. *a nerve, sinew, tendon*, Chald. גִּידָא, Syr. جِيدٌ. Gen. 32, 33. Plur.

Ez. 37, 8. Job 10, 11. 40, 17. Trop. Is. 48, 4 of a stiff-necked people: גִּיד בְּרֹזֶל *a sinew of iron is thy neck*.

* גִּיחַ and גִּיחַ Mic. 4, 10, fut. גִּיחַ, conv. גִּיחַ.

1. *to break or burst forth*, spoken of a fountain or stream of waters, Job 40, 23; of an infant breaking forth from the womb, Job 38, 8; of a warrior rushing forth to battle, Ez. 32, 2.—Syr. كَسَب to break forth, as water or as an infant. Chald. id. and espec. to break forth to battle.

2. Trans. *to cause to break forth, to bring or draw forth*; e. g. an infant from the mother's womb, Ps. 22, 10 בִּי-אֶתָּה *for thou didst bring me forth out of the womb*, where גִּיחַ is a less usual form of the participle, comp. Lehrs. p. 402. So of a mother, *to bring forth*, Mic. 4, 10.

Hiph. *to break forth, to rush forth* from a place of ambush, Part. מִגִּיחַ Judg. 20, 33.

Deriv. גִּיחֹן.

גִּיחַ or גִּיחַ Chald. Aph. *to break forth, to rush forth*, e. g. the winds, as if to battle, Dan. 7, 2. See the Heb. root no. 1.

גִּיחַ (breaking forth sc. of a fountain) *Giah*, pr. n. of a place near Gibeon, 2 Sam. 2, 24.

גִּיחֹן pr. *a stream, river*, so called as *breaking forth* from fountains; comp. Job 40, 23. Corresponding is Arab.

جَيْحَانُ and جَيْحُونُ, which is used by the Arabs before the names of several large Asiatic streams, as the Ganges, the Araxes, etc. In Heb. it is a pr. n. *Gihon*, e. g.

1. A fountain with a stream and pools on the west and southwest of Jerusalem, 1 K. 1, 33. 38. 2 Chr. 32, 30, 33, 14. See Bibl. Res. in Palest. I. p. 512.

2. The second of the four rivers of Paradise, which is said to flow around the land of בִּישׁ *Cush*, Gen. 2, 13. Some follow here the Arabic usage of the word جَيْحُون mentioned above, and understand the *Araxes*; thus taking בִּישׁ in a sense different from the usual one. On

the other hand, the constant testimony of the ancients is in favour of the Nile, as Sept. Jer. 2, 18. Eccus. 24, 37. Joseph. Ant. 1. 1. 3. On this supposition, prob. the Ethiopian Nile is to be understood, which may be truly said to *flow around* Ethiopia. See Thesaur. p. 281 sq.

גִּיל see גִּילָה.

* גִּיל rarely גִּיל or גִּיל Prov. 23, 25 Cheth. fut. גִּיל, apoc. גִּיל; pr. to move in a circle, to revolve, whence deriv. גִּיל, comp. גִּיל; also like Arab. جَال mid. Waw, to dance in a circle, comp. חוּל and חִגָּה.—Hence

1. to exult, to rejoice, poetic. Job 3, 22 גִּיל הַשִּׁמְחָה אֶל־גִּיל joyful even unto rejoicing, pr. unto leaping for joy. Is. 49, 13. 65, 18; with ב of pers. or thing in which one rejoices, Ps. 9, 15. 13, 6. 21, 2. 31, 8. 149, 2; also גִּיל Zeph. 3, 17. גִּיל בִּיהוָה to rejoice in Jehovah, espec. in his goodness and mercies, Is. 29, 19. 41, 16. Joel 2, 23. Ps. 35, 9. 89, 17. Trop. joy is also ascribed to inanimate things, Ps. 96, 11. Is. 35, 1.

2. to tremble, to fear, which comes from the leaping or palpitation of the heart. see Job 37, 1. Ps. 29, 6; comp. the roots חִגָּה and חוּל. So Gr. ὀρᾶται καρδία φόβῳ Æschyl. Choëph. 164, 1022; ἡ καρδία πάλλει, πάλλει φόβῳ, Seidl. ad Eurip. Electr. 433; Lat. cor salit Plaut. So vice versa פָּחַד implies a trembling for joy, Is. 60, 5. Jer. 33, 9.—Hence Ps. 2, 11 גִּיל בְּרִעְדָּה fear with trembling; others. rejoice with trembling, as no. 1. Hos. 10, 5 for the people shall mourn over it (the calf) וּבְמִקְרֵיו עָלִיו הָגִילוּ and its priests shall tremble for it.

The derivatives follow.

גִּיל see גִּילָה.

גִּיל m. 1. pr. a circle, circuit; hence an age, ævum, and meton. men of an age, generation, i. q. דּוֹר, comp. אָפֶן. Dan. 1, 10 הַיָּלְדִים אֲשֶׁר בְּגִילָבָם the youths of your age. Arab. جِيل or جِيل i. q. דּוֹר, גִּילָה. In the Talmud בן גִּילִי is one born in the same hour and under the same star with me.

2. exultation, rejoicing, gladness, Hos. 9, 1. Is. 16, 10. Jer. 48, 33.

גִּילָה f. i. q. גִּיל no. 2, exultation, rejoicing, gladness, Ps. 65, 13. Is. 35, 2 גִּילָה וְרִנָּה rejoicing and shouting, i. e. st. constr. for the absol.

גִּילָה see in גִּילָה.

* גִּיר obsol. root, Arab. جَار mid. Ye, prob. to boil up, to effervesce, whence גִּיר a boiling of the breast, from anger, hunger, thirst. Corresponding is Germ. gähren, in some dialects gohren, giehren. Hence

גִּיר or גִּר m. lime, so called from its effervescing when slacked, Is. 27, 9.

Arab. جَبَّار and جَبَّار unslacked lime.

גִּיר Chald. emphat. גִּירָא id. Dan. 5, 5. Comp. Targ. Is. 27, 9. Am. 2, 1.

גִּיר a sojourner, stranger, i. q. גִּר q. v. 2 Chr. 2, 16. R. גִּיר I.

גִּיר see גִּירָה.

גִּירָה (filthy, see גִּירָה) Geshan, pr. n. m. 1 Chr. 2, 47.

גִּל m. (גִּלָּה plur. גִּלִּים 1. a heap of stones. Job 8, 17; mostly with אֲבָנִים added, Josh. 7, 26. Often of ruins Is. 25, 2. Plur. heaps, ruins, Jer. 9, 10 וְנָחֵתִי לְגִלִּים אֲחִירֵי־יָשָׁן and I will make Jerusalem heaps, ruins. 51, 37.

2. a fountain, spring, so called from the rolling or welling up of the waters, Cant. 4, 12. See גִּלָּה Niph. no. 1.—Plur. rolling waves, billows, Ps. 42, 8. 89, 10. 107, 25. 29. Syr. ܡܠܐ a wave, billow.

גִּל m. a bowl, reservoir for oil upon the sacred candelabra, so called from its round form, i. q. גִּלָּה no. 2. Zech. 4, 2. R. גִּלָּה to roll.

גִּלָּה see גִּלָּה.

* גִּלָּה obsol. root, softened from גִּירָה, to scratch, to scrape, to shave; kindr.

Arab. جَلَف to scrape, to abrade, جَلَم to shear wool. Hence

גִּלָּה m. a barber, Ez. 5, 1. Syr. ܡܠܐ a razor.

גִּלָּה (boiling fountain, from גִּל and גִּלָּה ebullition, see r. גִּלָּה) Gilboa, pr. n. of a mountain or mountainous tract in

the tribe of Issachar, where Saul was defeated and slain by the Philistines. 1 Sam. 28, 4. 1. 2 Sam. 1, 6. 21.—From the etymology it would seem to be strictly the name of a fountain (*Tubania*?) or of a village near a fountain; whence it was prob. transferred to the neighbouring mountain. A village called *Γεβονέ* (r. *Γεβονέ*) is mentioned by Eusebius; and the same exists upon the mountain at the present day as *Jelbôn*; see Bibl. Res. in Palest. III. p. 157, 170.

גָּלָגַל m. (r. **גָּלַל**) plur. **גָּלָגָלִים** 1. *a wheel*, e. g. of a chariot, etc. Is. 5, 28. Ez. 10, 2. 6. 23, 24. 26, 10; of a well, for drawing water, Ecc. 12, 6.

2. *a whirlwind*, Ps. 77, 19. Ez. 10, 13. Syr. **ܓܠܓܠܐ**. Hence

3. *chaff, stubble*, any thing driven round before a whirlwind. Ps. 83, 14 **אֶלֶּהֶם שִׁחֲמוֹתֵי בְּגָלָגַל** *O my God, make them as the chaff*, etc. Is. 17, 13 **בְּגָלָגַל לִפְנֵי הַזֶּהָרִים** *like stubble before the whirlwind*; parall. **בִּיץ**.—Aram. **ܓܠܐ**, *chaff, dust, or the like, which is driven round by the wind*; Arab. **جَلَّ** id.

גָּלָגַל Chald. *a wheel*, Dan. 7, 9.

גָּלָגַל m. (r. **גָּלַל**) 1. *a wheel*, Is. 28, 28.

2. With the art. **הַגָּלָגַל** (circle, or according to Josh. 5, 9 a rolling away) *Gilgal*.

a) A place situated between Jericho and the Jordan, Josh. 4, 19. 20. 9, 6. 10, 6. 7. 14. 6. 15, 7; where Samuel and Saul offered sacrifices, 1 Sam. 10, 8. 11, 14. 15. 13, 4–9. 15, 21. 33; and where the prophets dwelt, 2 K. 4, 38, although idols were also worshipped there, Judg. 3, 19. Hos. 4, 15. 9, 15. Am. 5, 5. More fully **בֵּית הַגָּלָגַל** Neh. 12, 29. Gr. *Γίλγαλ*, 1 Macc. 9, 2. No trace of the name or site of Gilgal now remains; see Bibl. Res. in Palest. II. p. 287.

b) [A place or region near the western coast of Palestine, Deut. 11, 30. Josh. 12, 23. Euseb. and Jerome speak here of a *Galgula*, and the modern name *Jiljûleh* is still found; Bibl. Res. in Palest. III. p. 47.—R.]

גָּלָגַל f. (r. **גָּלַל**) *a skull, cranium*, so called from its round form, 2 K. 9, 35. Also used like Lat. *caput*, Engl. *head*,

poll, where the individuals of a tribe or people are enumerated or mentioned, as Ex. 16, 16 **נִמְרַ לְאָדָמָה** *an omer the head*, i. e. for each person. Num. 1, 2 **כָּל־זָכָר לְגִלְגָּלָם** *all the males according to their polls*, i. e. singly, man by man. v. 18. 20. 22. Comp. **רֶאשׁ** Judg. 5, 20.—Among the Rabbins **פְּסָה דְּגִלְגָּלָה** is 'poll-money,' a poll-tax. Syr. **ܓܠܓܠܐ** id. Lamed being dropped in the first syllable; Arab. **جَلَجَلَة**, id. where the second Lamed is dropped, comp. *Pol-yothū* Matt. 27, 33.

* **גָּלַל** obsol. root, signifying prob. *to be smooth, polished*. Kindr. are **גָּלַל**, *q. v.*—Hence

גָּלַל m. c. suff. **גָּלְלִי**, *the skin*, i. e. the human skin, as smooth and naked, Job 16, 15. Arab. **جَلَد**, Syr. **ܓܠܐ** id.

* **גָּלַל** fut. **יִגְלַל** conv. **וַיִּגְלַל**, pr. *to be naked*, and trans. *to make naked*; kindr. with r. **גָּלַח** *to be naked, bald*, whence with a softer pronunciation **גָּלַח**, *gālah*. It is applied espec. to the ear as uncovered by removing the hair, or to the face when the veil is removed. Comp. Arab. **جَلَا** *to put off a garment, to put off a veil and so uncover the face*; metaph. *to disclose any thing*. Hence in Hebrew:

1. *to make naked, to uncover*; and then *to disclose, to reveal*; espec. in the phrase **גָּלַח אָזְנוֹ פֶּ** *to make bare or uncover the ear* of any one by removing the overhanging locks, as is often done in whispering a secret to another; hence *to tell to any one, to disclose, to show*. 1 Sam. 20, 2 *my father doeth nothing...* **וְלֹא יִגְלַח אֶת־אָזְנוֹי** *but that he telleth me*. v. 12. 13. 9, 15. 22, 8. 17. Also in a slightly different sense spoken of God, Job 36, 10 *he openeth their ear to discipline*, to instruction, i. e. causes them to hear. v. 15. 36, 16. Hence trop. **גָּלַח סוֹד** *to reveal a secret*, Am. 3, 7. Prov. 20, 19.—Also **גָּלַח סֵפֶר** *to unfold or open a book*, to unroll a volume. Jer. 32, 11. 14.

2. *to make bare a land of its inhabitants*, i. e. *to migrate, to emigrate*, (Arab. **جَلَا** and **جلى** id.) either voluntarily as 2 Sam. 15, 19; or involuntarily, i. e. *to be*

carried away captive, to go into captivity or exile, 2 K. 17, 23, 24, 14, 25, 21. Am. 1, 5, 6, 7. al. Spoken of inanimate things, Is. 24, 11 *the joy of the land is banished, gone*. Job 20, 28. Prov. 27, 25.

NIPH. 1. *to be uncovered, made naked*; Is. 47, 3 *thy nakedness shall be uncovered*. Ez. 13, 14, 16, 36, 23, 29. Also of removing a veil, Jer. 13, 22.

2. *to be revealed*, i. e. a) Of men and God, *to discover oneself, to appear*, as if a veil were removed, i. q. נִרְאָה, with אֵל Gen. 35, 7. 1 Sam. 14, 8, 11; comp. Is. 53, 1, where c. עָל. b) *to be discovered, manifested, to come to light*, spoken of what before was concealed, Is. 49, 9. Hos. 7, 1. c) *to be uncovered*, with לְ and אֵל, Is. 23, 1. 1 Sam. 3, 7.

3. *to be carried away, removed*, pass. of Hiph. Is. 38, 12.

PIEL i. q. Kal, but oftener in the literal and primary signification.

1. *to make naked, to uncover*, e. g. the feet Ruth 3, 4, 7; the foundations of a building Mic. 1, 6. Also with acc. of the veil or covering removed, Is. 22, 8, 47, 2. Nah. 3, 5. Job 41, 5.—Spec. a) גִּלְהָ אִשָּׁה *to uncover the nakedness of a woman*, i. e. to have carnal intercourse with her, Lev. 18, 8 sq. 20, 17 sq. So *to uncover the nakedness of a man* is to have unlawful intercourse with his wife, Lev. 20, 11, 20, 21, as is explained by Lev. 18, 8; and in the same sense is used the phrase *to uncover one's skirt or coverlet*, Deut. 23, 1, 27, 20. b) God is said *to uncover the eyes* of any one, i. e. *to open the eyes*, to discover secret things to mortal eyes, Num. 22, 31. Ps. 119, 18. גִּלְהָ עֵינַיִם *opened as to the eyes*, having the eyes open, spoken of a prophet, Num. 24, 4, 16.

2. Metaph. *to reveal* any thing hidden, Job 20, 27; a secret Prov. 11, 13; *to betray* a fugitive Is. 16, 3; *to lay open, to make known*, e. g. God his attributes Ps. 98, 2. Jer. 33, 6. So גִּלְהָ עַל דָּ' is i. q. גִּלְהָ אֶת-אֲשֶׁר עַל דָּ' *to uncover that which is upon any thing, to remove the veil from upon it*, Lam. 2, 14, 4, 22.

PUAL *to be uncovered, made naked*. Nah. 2, 8 גִּלְהָהּ *she is made naked*, i. e. ignominiously, spoken of Nineveh.

HIPH. הִגְלָה and הִגְלָה, fut. conv. יִגְלֶה,

to carry away captive, to carry into exile, 1 K. 15, 29, 17, 6, 11, 18, 11. al.

HOPH. pass. of Hiph. Esth. 2, 6. al.

HITHP. 1. *to uncover oneself*, Gen. 9, 21.

2. *to disclose or reveal oneself*, e. g. the heart, Prov. 18, 2.

Deriv. גִּלְיוֹן, גִּלְיוֹה, גִּלְיוֹן, and pr. n. יִגְלִי, גִּלְיָה, גִּלְיָה.

גִּלְהָ, Chald. *to reveal*, Dan. 2, 22, 28, 29.

APH. after the Heb. manner הִגְלִי, i. q. Heb. Hiph. *to carry away captive, to cause to migrate*, Ezra 4, 10, 5, 12.

גִּלְהָ i. q. גִּלְהָ q. v. *exile, migration*.

גִּלְהָ (after the form קִרְיָה; *שִׁירָה*, *exile*, r. גִּלְהָ,) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15, 51. 2 Sam. 15, 12.—Gentile n. גִּילְוֹנִי *Gilonite* 2 Sam. 1, c. from a form גִּילְוֹן, as שִׁירָה from שִׁירָה.

גִּלְהָ f. (גִּלְלָה) 1. *a fountain, spring*, i. q. גִּלְלָה no. 2. Plur. Josh. 15, 19. Judg. 1, 15.

2. *a bowl, reservoir*, so called from its round form; spoken of the reservoir for oil above the sacred candelabra, Zech. 4, 3, comp. v. 2, where is masc. גִּלְלָה. Trop. Ecc. 12, 6 in describing old age and death: עֵד אֲשֶׁר לֹא-יִרְחֶק מִכָּל הַכֶּסֶּה: *before the silver cord be loosed, and the golden bowl be broken*, i. e. lamp-bowl, oil-cup.

3. *a ball or globe*, as an ornament on the tops or capitals of columns, 1 K. 7, 41. 2 Chr. 4, 12, 13.

4. גִּלְוֹה עֲלִיָּה and גִּלְוֹה תַּחְתִּיָּה, *Gulloth*, *Upper and Lower*, pr. n. of two towns, not far from Hebron, Judg. 1, 15. In the parall. passage Josh. 15, 19 it is גִּלְוֹה עֲלִיָּה and גִּלְוֹה תַּחְתִּיָּה.

גִּלְוֹלִים m. plur. (r. גִּלְלָה note, lett. b) pr. *trunks, logs, blocks*, which are rolled; hence in derision, *idols*, Lev. 26, 30. Deut. 29, 16. al. So in various phrases; as הָלַךְ אַחֲרֵי הַגִּלְוֹלִים *to go after idols*, 1 K. 21, 26; עָבַד הַגִּלְוֹלִים *to serve or worship idols* 2 K. 17, 12, 21, 21; נִשְׂא עֵינָיו אֶל-הֶהָרִים *to lift up the eyes unto idols* Ez. 18, 12. Often joined with other contemptuous names of idols, as שִׁקְוִצִים Deut. 29, 17, הוֹעִיבוֹת Ez. 16, 36, אֱלֹהִים 30, 13; also very freq. in expressions in

גִּלְיָת (exile, an exile) *Goliath*, a Philistine giant, slain by David in single combat, 1 Sam. 17, 4. 23. 21, 10. 22, 10; comp. Eccus. 42, 5. On 1 Chr. 20. 5 see under art. **לַחֲמִי**.

*גָּלַל, 1 pers. גָּלִיתִי, but 3 plur. גָּלְלוּ. Gen. 29, 3. 8; imp. גַּל, גֹּל, once גַּל Ps. 119, 22; to roll, e. g. a stone Gen. 29, 3. 8. Metaph. with מִצֵּל to roll off or away from any one, e. g. reproach Josh. 5, 9. Ps. 119, 22; with אָל and עַל to roll from oneself to or upon another, Ps. 37, 5 גֹּל עַל-יְהוָה roll or devolve thy way upon Jehovah, i. e. commit all thy affairs to him. Prov. 16, 3 אֶל-יְהוָה מִצְעִירָהּ גַּל commit unto Jehovah thy works, deeds. Ellipt. Ps. 22, 9, where the poet introduces his enemies as deriding his confidence in God and saying: גַּל אֶל-יְהוָה רַבְמַתְּהוּ [roll all upon Jehovah, rely upon him; let him deliver him; comp. a like change of person in v. 27.—R.] Or, גַּל may be infin. put for the finite verb, he rolleth etc.

NOTE. The genuine force of this widely extended root, which imitates the sound of a globe, ball, or other round body rolling rapidly forwards, is expressed by the Germ. *rollen*, Engl. *to roll*, each onomatopoeic like the Hebrew word. Hence in the derivatives it is referred: a) To things round, rolling, revolving, as גָּלגֶל wheel, also a whirlwind, גָּלִיל a ring, מְגִלָּה a roll, volume, גִּלְגָּל a skull, גִּלְגָּל ball of dung, גִּלְגָּל a bowl, reservoir. b) To things heavy, which are rolled along, and not carried; whence גִּל a heap of stones, גִּלְגָּלִים logs, blocks, put for idols; גָּלגֶל weight, a

large stone; Arab. جَلَلٌ a heavy business. c) Also spoken of rolling waves, like Germ. *quellen*, Engl. *to well*, whence גָּל, גִּלְגָּל, i. q. Germ. *Wellen*, Engl. *waves*, *billows*.—From this most fertile monosyllabic stock have also flowed the trilateral roots גָּלַל, Arab. اَجَلَ, whence גָּלגֶל wagon, wain; and as increased at the end, גָּלַל to roll or wrap up, גִּלְגָּל, Lat. *glomus*, *glomeravit*, *globus*, Germ. *Klumpen*, Engl. *clump*. Other kindred roots in the Hebrew itself are: גָּרַל to move in a circle; and, changing the palatal to a guttural, חָרַל, חָרַל, q. v. Beside these, there is also a multitude of shoots branching off into the occidental languages, espec. the Greek; comp. *κύλλω*, *κύλλω* (Valck. ad Hdot. 7. 155), *κύλλω*, *κύλλινδω* (גָּלַל),

κύλλω, *κύλλω*, *κύλλω*, *κύλλω* (comp. *κύλλω*), *κύλλω* a round cake (כֶּכֶר); also, the palatal being dropped or transferred to the end, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, *κύλλω*, etc. Lat. *volvo*, later Lat. *callus* i. q. Fr. *gallet*, *caillou* (גָּל), Germ. *Galle*, *Gölle* i. q. *Quelle*, *quellen*, *wallen*, *wälzen*, onomat. *kullern*, Swed. *kula*, low Germ. *Kaul*, whence *Kugel*.—Where any thing is rolled along or revolves on a rough, stony, gravelly soil, so as to cause a harsh, grating, scraping sound, this is expressed by similar roots made harsh by the letter ר, as גָּרַר, גָּרַר, גָּרַר, the branches of which are no less widely diffused.

NIPH. גָּלַל, plur. 3 pers. גָּלְלוּ, fut. יִגְלֹל.

1. to be rolled, to roll along, as billows, Am. 5, 24.

2. to be rolled together, as a scroll, e. g. the heavens, Is. 34, 4.

HIPH. fut. conv. יִגְלֹל, to roll, to roll away a stone, Gen. 29, 10.

POAL, to be rolled, e. g. in blood, to be stained with blood, Is. 9, 4.

HITHPO. id. 2 Sam. 20, 12. With עַל to roll oneself upon any one, i. e. to rush or fall upon him, Gen. 43, 18.

PILP. גָּלַל i. q. Kal no. 1, to roll, to roll down, Jer. 51, 25.

HITHPALP. גָּלַל to roll oneself down upon an enemy, i. e. to rush or fall upon. Job 30, 14.

Deriv. see in Note above.

גָּלַל m. 1. dung, ordure, so called from its globular form, i. q. גָּלַל; see r. גָּלַל note, lett. a. 1 K. 14, 10.—Arab. جَلَّةٌ the round dung of camels, sheep, etc.

2. a circumstance, cause, reason, Germ. *Umstand*; comp. as to this turn of the etymology, אִדּוּת, אִדּוּת. Hence גָּלַל as Prep. c. suff. בְּגִלְגָּלֵם, on account of, because of, Gen. 12, 13. 30, 27. Deut. 15, 10. 18, 12. Jer. 11, 17. Mic. 3, 12. Corresponding is Arab. من جلالك and من اجلك with Elif prosthet.

3. Galal, pr. n. m. perh. weighty, worthy, like Arab. أَجَلٌّ a) 1 Chr. 9, 15. b) ib. v. 16. Neh. 11, 17.

גָּלַל Chald. m. pr. a rolling, then weight, magnitude, see r. גָּלַל note, lett.

b. Ezra 5, 8 and 6, 4 **אֲבָנֵי גָלִיל** *great or heavy stones*, hewn stones, which must be *rolled* along, not carried.—So Talmud. **גלל** without **אֲבָנֵי**, spoken of a large stone, Buxt. Lex. p. 433.

גָּלִיל m. i. q. **גָּלִיל** no. 1, *dung, ordure* of men; in Sing. once, Job 20, 7 **לִנְצוֹחַ לְגָלִיל**, Chald. and Vulg. well, *sicut ster-cus suum in aeternum peribit*. Comp. for this degrading figure of destruction, 1 K. 14, 10.—Plur. **גָּלִילִים** *balls of dung, dung*, Zeph. 1, 17; spec. human ordure Ez. 4, 12. 15.

גִּלְלַי (perh. dungy) *Gilalai*, pr. n. m. Neh. 12, 36.

* **גָּלַם** fut. **יִגְלֵם**, *to roll or wrap together, to fold*, once 2 K. 2, 8. See r. **גָּלַל** Kal and note.

Deriv. **גָּלוּם**, and

גָּלוּם m. pr. *any thing rolled or wrapped together*; hence *an unformed mass, substance*, not yet wrought, the parts of which are not yet unfolded nor developed; spoken of the embryo foetus, Ps. 139, 16.—Often in the Talmud for any thing not yet wrought, elaborated, perfected, see Chelim 12. § 6; also trop. of an unformed unlettered man, Pirke Aboth. 5. § 7.

* **גָּלְבִיד** quadril. not in use, formed from **גַּלַּד** and **גַּלַּד**, both which roots signify *to be hard*.—Hence

גָּלְמוּד adj. quadrilit. *hard*, Arab. **جَلْمُودٌ**; hence *sterile, barren*, as a hard stony soil, comp. **στειρόος**, *sterilis*; then of a woman, Is. 49, 21. Poet. of a night in which none are born, Job 3, 7. Trop. *lean, famished*, emaciated with hunger, Job 15, 34. 30, 3.

* **גָּלַע** in Kal not used, Arab. Conj. III, *to quarrel* with any one, espec. in a game of dice, drinking, or in dividing an inheritance. So in Hebrew:

HITHPA. *to become angry, to be irritated, to grow warm*, sc. in strife. Prov. 20, 3 it is *an honour to a man to cease from strife*, **וְכָל־אִישׁ יִהְיֶה־עָצֵב** *but every fool becometh angry*. With **בְּ** of thing or cause, Prov. 18, 1.—Spoken also of strife itself as *growing warm*. Prov. 17, 14.

* **גָּלְעָד** obsol. quadrilit. comp. Arab. **جَلْعَدٌ** hard, rough.—Hence

גִּלְעָד *Gilead*, pr. n. 1. Of several men: a) A son of Machir and grandson of Manasseh, Num. 26, 29. 30. Patronym. **גִּלְעָדִית** *Gileadite*, Judg. 11, 1. 12, 4. b) Judg. 14, 1. 2. c) 1 Chr. 5, 14.

2. With the art. **הַגִּלְעָד**, *Gilead, Gileaditis*, (pr. hard, stony region, or i. q. **גִּלְעָד** hill of witness,) a district of Palestine beyond Jordan, strictly comprehending the mountainous region south of the river Jabbok, Gen. 31, 21–48. Cant. 4, 1; with a city of like name, Hos. 6, 8, comp. Sept. Judg. 12, 7, apparently the same with **רְמוֹת גִּלְעָד**. Here is the highest part of the mountains east of the Jordan; and one ridge is still named *Jebel Jel'ad* or *Jel'ud*, from two ruined towns so called upon it; see Burckhardt's Travels in Syria, etc. p. 348. Bibl. Res. in Palest. II. p. 243, 306. III. App. p. 167. But the name *Gilead* was also employed in a wider sense, so as to include the whole mountainous tract between the Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and part of Manasseh, now called **جبل عجلون** and **البلقا**, i. e. *el-Belka* and *Jebel 'Ajlun*, Num. 32, 26. 29. 39. Deut. 3, 12. Josh. 12, 2. 5. 13, 10. 11. 30. Am. 3, 13. Hence put for the territory of the tribes of Gad and Reuben Ps. 60, 9. 108, 9; for the tribe of Gad Judg. 5, 17, comp. 5, 16; although too this usage is not constant, and in 1 Sam. 13, 7 *the land of Gad and Gilead* are joined.—Once it comprehends also Bashan, and extends to the northern extremity of Palestine, Deut. 34, 1.

גִּלְעָד (i. e. **גִּל עַד** heap of witness) *Galeed*, pr. n. Gen. 31, 47. 48.

* **גָּלַשׁ** i. q. Arab. **جَلَسَ** *to sit down, to lie down*. Cant. 4, 1. 6, 5 *thy locks are as a flock of goats* **וְשֵׁנֶיךָ מִיְּהַר גִּלְעָד** *which lie down upon Mount Gilead*, i. e. upon its side, as if hanging from it, see **מִן** no. 3. h.—Jerome Cant. 4, 1 *quæ ascenderunt*. Sept. Complut. Cant. 6, 5 *ἀνέβησαν*. Comp. **جلس** Conj. II, *to ascend*.

גָּלוּת see **גָּלוּת**

גָּם Conj. (r. **גָּמַם**) 1. Implying conjunction, *together, at once*; so in the

phrases שְׁנַיִם *two together, both*, Gen. 27, 45. Prov. 17, 15. 20, 10. 12 ; כל *all together*, i. e. every one, *cuncti*, 2 Sam. 19, 31. Ps. 25, 3 ; יָחַד *Ps. 133, 1*.

2. Implying accession, *also, etiam*, Gen. 3, 6. 22. 7, 3. 19, 21. 35. 30, 15. 35, 17. *al*. It is commonly put before the word to which it refers ; but where a word is repeated for the sake of emphasis, its place is before the latter, e. g. with pronouns הִיא *she, she herself also*, Gen. 20, 5 ; הוּא *in his mouth also*, 2 Sam. 17, 5. Prov. 23, 15. Gen. 27, 34, comp. Lehrs. § 191. Heb. Gr. § 119, 3. With verbs, Gen. 46, 4 וְאֶנֶּכֶּי אֵלַי וְאֶנֶּכֶּי אֵלַי *I will also come up with thee*. 31, 15. 1 Sam. 1, 6. Sometimes at the beginning of a clause it refers not to the next word, but to another more remote, Prov. 20, 11. Repeated אֲלֹ—אֲלֹ *also—also*, i. q. *both—and*, Gen. 24, 25. 43, 8. Ex. 12, 31. Jer. 51, 12 ; thrice repeated Is. 48, 8 ; אֲלֹ—אֲלֹ Gen. 24, 44.

3. Intensive, *even*, see אֲנִי no. 1 ; Prov. 14, 20. 17, 26. Joel 3, 2. With a negative particle, *not even, not so much as*, Ps. 14, 3. 53, 4. 2 Sam. 17, 12. 13. comp. כִּי C. 3. So אֲנִי Gen. 6, 4.—Often it serves merely to give emphasis to the following word, and frequently cannot be rendered into English, q. d. *yea, indeed*, 1 Sam. 24, 12 רָאָה אֲנִי רָאָה *see, yea see!* Gen. 29, 30 *and he loved Rachel more than Leah*, where it shows merely that the word *Rachel* is emphatic. Gen. 16, 13 הִנֵּנִי הִנֵּנִי רְאִיתִי אַחֲרַי רְאִי *do I then here see (live) after the vision*, sc. of God? i. e. in this place, *just here*, and not elsewhere. Job 2, 10 *what! shall we receive good at the hand of God, and not etc.* Hos. 9, 12 *for wo to them!* Gen. 42, 22. Job 13, 16. 19. Is. 66, 4. עַתָּה *yea now, now then*, Gen. 44, 10.

4. Adversative, *even so, yet, nevertheless*. Ez. 16, 23 *yea thou hast played the harlot with them, אֲנִי לֹא שָׂבַעְתָּ and even so (yet) thou art not satisfied*. Ps. 129, 2. Ecc. 4, 16.—Hence אֲנִי *even when, even if, although*, Is. 1, 15 ; and without אֲנִי id. Is. 49, 15. Ps. 95, 9. אֲנִי id. Ecc. 4, 14.

* אֲנִי in Kal not used, *to absorb, to drink up, to swallow*, i. q. Chald.

Piel poet. of the horse *swallowing* as

it were the ground in his eagerness and fleetness. Job 39, 24 יִנְמַא-אֶרֶץ *he swalloweth the ground*, q. d. he runs away with it.—The same metaphor is common in Arabic in the verb لَهَم *to drink*, to take a draught, as التهم الأرض ; see Schultens ad h. l. and Bochart Hieroz. I. p. 142–148.

Hiph. *to let swallow, to give to drink*, Gen. 24, 17.—Hence

גִּמְלָה m. *a bulrush, spec. the Egyptian papyrus. papyrus nilotica, paper-reed*, so called from its porous nature as absorbing moisture ; comp. *bibula papyrus* Lucan. 4. 136.—Job 8, 11. Is. 35, 7. The Egyptians made from it garments, shoes, baskets, vessels of various kinds, and especially boats or skiffs. Plin. H. N. 13. 21–26. So Ex. 2, 3 תִּבְיָה גִּמְלָה *an ark or skiff of papyrus*. Is. 18, 2.

* צָמַד a root not in use, Arab. جَمَدَ *to cut off, to amputate* ; Ethiop. ገመደ, transp. ገመደ, ገመደ. Hence is derived צָמַד a cut, i. e. a rod, staff, and then *cubit*. The same verb is transferred to brave warriors, who *cut down* the enemy

like trees ; whence Arab. جَمَدَ and Syr. ἈΡΗ. *to be bold, brave, fierce*, of a soldier.—Hence

צָמַד m. (r. צָמַד q. v.) pr. a cut, i. e. a staff, rod, as being cut from a tree ; Zab. אֶד-צָמַד a staff, rod, the letter ר being inserted, and ז and ד interchanged ; Chald. בִּרְמִיזָא. Then a *cubit*, the measure of a cubit, Judg. 3, 16.—Syr. אֶד-צָמַד cubit, אֶד-צָמַד id.

צָמַדִּים m. plur. Ez. 27, 11 *brave soldiers, fierce warriors*, Jerome bellatores. This word has given rise to endless conjectures among interpreters ; see Thesaur. p. 292.

גָּמַל (weaned) Gamul, pr. n. m. 1 Chr. 24, 17. Comp. גָּמַל.

גָּמַל m. (r. גָּמַל) 1. *act, work, deed*, whether good or evil. q. d. *desert* ; more fully גָּמַל רָרָם Judg. 9, 16. Prov. 12, 14. Is. 3, 11 ; in a good sense, *benefit*, Ps. 103, 2. Hence הִשְׁרִיב גָּמְלוֹ לִי *to render to any one his desert*. to repay his doings, works ; Ps. 28, 4 הִשְׁרִיב גָּמְלוֹם לָהֶם. Prov.

12, 14; c. גַּל Ps. 94, 2. So גַּמְלוֹת לְךָ id. Ps. 137, 8. Prov. 19, 17; c. גַּל Joel 4, 4.

2. *recompense, retribution*, Is. 35, 4.

גַּמְלוֹת f. (r. גַּמַּל) 1. i. q. גַּמְלוֹת no. 1, Is. 59, 18; some copies read plur. גַּמְלוֹת. 2. i. q. גַּמְלוֹת no. 2, 2 Sam. 19, 37.

* גַּמַּל obsol. root, prob. i. q. גַּמַּר to cut off; whence Arab. جَمِيح acute-minded, sagacious, and جَمِيز sycamore, from the idea of cutting, see גַּלַּם. Hence

גַּמְזוֹ (for גַּמְזוֹר, place fertile in sycamores) *Gimzo*, pr. n. of a place in the plain of Judea, 2 Chr. 28, 18. Now *Jimzu*, a village east of Lydda; see Bibl. Res. in Palest. III. p. 56, 57.

* גַּמַּל fut. רָגַמַל I. 1. to do, show, or cause to any one, sc. good or evil, to deal well or ill with him, with two acc. of pers. and of thing (comp. Gr. εἶ, αὐτῷς πρὸς τινά τινα). 1 Sam. 24, 18 אַתָּה גַּמַּלְתָּנִי thou hast done me good, hast dealt well with me. Gen. 50, 15 אֵל הָעוֹלָם גַּמַּלְתָּ אֶתְּנוֹ which we did unto him. v. 17. Prov. 3, 30, 31, 12. Is. 63, 7. With לְ of pers. Is. 3, 9 רָגַמְנוּ לָהֶם they have brought evil upon themselves. Ps. 137, 8 אֲנִי גַמַּלְתָּ לָּנוּ thy deed which thou hast done to us.

2. to do good to any one, to benefit; Prov. 11, 17 נָפַטוּ אֶתְּנוֹ he doeth good unto himself. With עַל Ps. 13, 6, 116, 7, 119, 17, 112, 8.

3. to reward, to render, to recompense to any one good or evil; c. acc. Ps. 18, 21 הַיְּהוָה גַּמַּלְתִּי יְהוָה פֶּצַחְתִּי the Lord rewarded me according to my righteousness. With עַל 2 Chr. 20, 11. Ps. 103, 10; לְ Deut. 32, 6, unless by a diff. division of the words הוֹלֵךְ יְהוָה is here acc. of person.

Deriv. גַּמְלוֹת, גַּמְלָה, and pr. n. גַּמְלִיאל

II. 1. to wean a child. Is. 28, 9 where מִתְּחִלָּה is added. Is. 11, 8. 1 K. 11, 20 Hos. 1, 8.—Hence pr. n. גַּמְלוֹ

2. to ripen fruit, to make ripe, Num. 17, 23. Intrans. to ripen, to become ripe, Is. 18, 5.

NIPH. pass. of no. II. 1, Gen. 21, 8. 1 Sam. 1, 22.

NOTE The primary signification of

this verb, and the origin and connection of the other senses, are illustrated by A. Schultens (ad Prov. 3, 30) by comparing Arab. غَمَلَ pr. to cover with fomentations so as to produce warmth and heat, to cherish; which idea of warming and cherishing he supposes is then transferred: a) To the ripening of fruit; b) To a child as weaned; c) To benefits done to any one, by which we as it were cherish him; and also even to evils which we bring upon any one. But the verb غَمَلَ can refer only to the significations in no. II; while for those in no. I. we may compare עָמַל, Arab. عَمِل, to labour, to do.

גַּמָּל plur. גַּמְלִים, comm. gend. a camel, male or female, Gen. 32, 16. al.—This word is found in all the Semitic languages; also not only in Greek and Latin, but likewise in Egyptian, Ⲅⲙⲟⲩⲗ, Ⲅⲙⲟⲩⲗ, and in Sanscrit under the form *kramēla*, *kramēlaka*. If the origin of the word is to be sought in the Semitic languages, גַּמָּל is prob. bearer, carrier, from גַּמַּל i. q. Arab. حَمَلَ to bear.

גַּמְלוֹת see גַּמְלוֹת

גַּמְלִי (camel-driver, or camel-rider) *Gemalli*, pr. n. m. Num. 13, 12.

גַּמְלִיאל (reward or benefit of God) *Gamaliel*, pr. n. m. Num. 1, 10. 2. 20. 7, 55.

* גָּמַם a root not used, i. q. גָּמַם q. v. to congregate, to conjoin, to heap up;

comp. Arab. جَمَّ to heap up, to increase, also intrans. to be heaped up, to be much.—Hence גָּמַם and גַּמְמָה.

* גָּמַץ a root not used in Hebrew, to dig, see גָּמַץ.

* גָּמַד fut. הִגְמִיד 1. to bring to an end, to complete, to perfect. Ps. 57, 3 אֱלֹהֵי גָמַדְתָּ לִּי God who will complete for me, i. e. will do all for me, will maintain my cause; c. בָּגַד Ps. 138, 8.

2. Intrans. to come to an end, to cease, to fail, Ps. 7, 10. 12. 2. 77. 9.—In the Aramæan dialects this verb is very frequent in both significations.

גָּמַר Chald. id. Part. pass. גָּמִיר, perfect, complete, finished, in skill or learning. Ps. 7, 10.

גִּמְרִי *Gomer*, pr. n. 1. A northern people sprung from Japheth, Gen. 10, 2; from which Togarmah or the Armenians are said to be descended, Gen. 10, 3; and who are mentioned along with Togarmah in the armies of Gog, Ez. 38, 6. Most prob. we are to understand the *Cimmerians*, *Κιμμέριοι*, inhabiting the Chersonesus of Taurica and the adjacent regions as far as the mouths of the Tanais and the Ister, and celebrated for their incursions into Asia Minor in the sixth century before Christ; see Herodot. I. 6, 15, 103. IV 1, 11, 12. The Arabs call this people by transpos.

גִּמְרִי, whence the modern *Krim*, *Crimea*, i. e. the Taurican Chersonesus; also **بحر القرم** the Cimmerian sea, for the Euxine. Wahl compares *Gamir*, the Armenian name for Cappadocia; Altes and neues Asien I. p. 274.

2. The wife of the prophet Hosea, a harlot, Hos. 1, 3. Perh. appell. i. q. **جمر** coals.

גִּמְרִיָּה (whom Jehovah has perfected) *Gemariah*, pr. n. m. Jer. 29, 3.

גִּמְרִיָּהוּ (id.) *Gemariah*, pr. n. of a man of rank in the time of Jeremiah, Jer. 36, 10–12.

גִּן c. suff. **גִּנִּי** (r. **גִּנָּן**) comm. gend. (f. Gen. 2, 15.) *a garden*, espec. *a park*, *orchard*, place planted with trees; pr. a place surrounded and protected by a fence or wall; Gen. 2, 8 sq. **גִּן הָעֵדֶן** *a garden of herbs*, plants, Deut. 11, 10. 1 K. 21. 2. **בֵּית הַגִּן** *a garden-house* 2 K. 9, 27, or perh. pr. n. of a place. **גִּן עֵדֶן** *the garden of Eden*, planted of God, Gen. 3, 24. Joel 2, 3; also called **גִּן אֶלֹהִים** Ez. 28, 13. 31. 8. 9; and **גִּן יְהוָה** Gen. 13, 10. Is. 51, 3. *A garden enclosed, shut up*, as the emblem of a chaste female, Cant. 4, 12.—Plur. **גִּנִּים** Cant. 4, 13. 6, 2.

* **גָּנָב** fut. **יִגְנֹב** 1. *to steal, to take by stealth. secretly*. This verb would seem strictly to be a denom. from Arab.

جَنْب side, *latus*. Chald. **גַּב**, and hence to signify pr. *to put aside* privily; comp. Sanscr. *pārçvaka* thief, from *parçva* side; and so Arab. **جنب** has several significations drawn from the idea of

side, as *fregit latus, duxit a latere*.—In Heb. with acc. of thing, Gen. 31, 19. 30. 32; acc. of pers. 2 Sam. 19, 42. Deut. 24, 7. Job 21, 18 **גִּנְבְּהוּ סוּפָה** and *as chaff which the storm stealeth* (carrieth) away. 17, 20. Part. pass. fem. with Yod parag. **גִּנְבְּתִי** Gen. 31, 39.

2. *to deceive*, like Gr. *κλέπτειν*. Gen. 31, 27 **וַיִּגְנֹב אֶתִּי** and *didst deceive me*. Espec. with **לֵב**, pr. *to deceive the heart or mind* of any one, as *κλέπτειν νόον* Hom. Il. 14. 217. Gen. 31, 20 **וַיִּגְנֹב אֶת־לֵב לָבָן** and *Jacob deceived Laban*. v. 26. See L. de Dieu ad Gen. l. c.

NIPH. pass. of no. 1, Ex. 22, 11.

PIEL i. q. Kal. 1. *to steal*, Jer. 23, 30.

2. With **לֵב**, *to deceive*, 2 Sam. 15, 6.

PUAL pass. i. q. *to steal* intrans. Job 4, 12 **אֱלֹהֵי הָרָג וַיִּגְנֹב** *an oracle stole secretly upon me*. Inf. absol. **גָּנַב** Gen. 40, 15.

HITHPA. *to do by stealth*, with inf. and **לְ**, 2 Sam. 19, 4 **וַיִּהְיֶינָם בְּיוֹם הַהוּא** and *the people that day gat them by stealth into the city*. Syr. **لَبَّ لَعْمًا** *to steal oneself away*.

Deriv. the three following:

גָּנָב m. *a thief*, Ex. 22, 1. 6. 7.

גִּנְבָה f. *a theft*, thing stolen, Ex. 22, 3.

גִּנְבָת (theft) *Genubath*, pr. n. m. 1 K. 11, 20.

גִּנָּה fem. of **גִּן**, *a garden, park*, Job 8, 16; Plur. **גִּנּוֹת** Am. 4, 9. 9. 14; *a grove*, where idolatrous rites were performed, Is. 1, 29. 65, 3. 66. 17. R. **גִּנָּן**.

גָּנָה f. id. chiefly in the later Hebrew, Esth. 1, 5. 7. 7. 8. Cant. 6, 11. R. **גִּנָּן**.

* **גָּנַז** obsol. root, i. q. Arab. **جنز** and Chald. **גִּנִּז**, *to hide, to hoard, to lay up in store*. Kindred roots are **כָּנַס**, **קָנַס**, and transp. **קָנַס**, **כָּנַס**, and **חָזַן**.—Hence

גִּנְזָיִם plur. constr. **גִּנְזֵי** 1. *treasures*, Esth. 3, 9. 4, 7.

2. *chests*, treasure-chests, in which precious goods or wares are stored, Ez. 27, 24.

גִּנְזֵי Chald. plur. m. *treasures*, Ezra 6, 1. **בֵּית גִּנְזָא** *house of treasures, treasury*, Ezra 5, 17. 7, 20. Comp. **גִּנְזָר**.

גִּנְזֵה m. plur. **גִּנְזָיִם**, *treasury* of the temple, 1 Chr. 28, 11. The ending **הָ**,

גנ, occurs also in other Chaldee words, as גנא, גנא; Lehrs. p. 516. R. גנא.

* גנא to cover, to cover over, i. q.

Arab. جنى; kindr. גנן, גנן. Trop. to protect, everywhere of God as protecting men, c. גל, like other verbs of covering, see גל no. 2. b. 2 K. 20, ויגנתי עליה עיר ו, and I will protect this city. Is. 37, 35. 38, 6; c. גל 2 K. 19, 34. Inf. absol. גנא Is. 31, 5.

Hiph. fut. יגנא i. q. Kal, c. גל Is. 31, 5. Zech. 9, 15; with גנא Zech. 12, 8, see גנא no. 1. a.

Deriv. גנא, גנא, גנא, גנא, and pr. n. גנא, גנא.

גנא (gardener) Ginnethon, pr. n. m. Neh. 10, 7, 12, 6. In v. 4 is the corrupted reading גנא.

* גנא to low, as an ox or cow, an onomatopoeitic root, 1 Sam. 6, 12: Job 6, 5. Talm. id. Syr. ܓܢܐ to cry out, to exclaim. Corresponding is Gr. γόω, Sanscr. and Zend. gau-s, Pers. گاو, kau, gau, ox or cow, Lat. cerva cow, Columel. 6. 24 fin. Teut. Ko, Kuh, Engl. cow, so called from their lowing. See Grimm's Deutsche Gramm. III. p. 327.—Hence

גנא (lowing) Goah, with He local גנא, Goath, pr. n. of a place near Jerusalem, Jer. 31, 39.

* גנא to abhor, to reject with loathing, to cast away. Chald. Ithpe. to be polluted, impure, unclean, see גנא II; whence too the signif. of loathing, abhorring may be derived, i. q. to hold as polluted, unclean, comp. גנא.—Often in the phrase גנא נפשי אה my soul abhors any thing, Lev. 26, 11. 15. 30. 43; c. ג. Jer. 14, 19; also without נפש Lev. 26, 44. Ez. 16, 45.

Niph. to be cast away. 2 Sam. 1, 21 גנא שם גנא מן גבורים for there was cast away the shield of the mighty; Vulg. ibi enim abjectus est clypeus heroum; Sept. πρὸς αὐτὸν ἐκείνου.

Hiph. i. q. Kal, Job 21, 10 גנא עבר שורו ולא גנא his cow breedeth and casteth not, i. e. does not suffer abortion; Vulg. bos eorum concepit, et non abortivit; and so Aqu. Symm. Sept. But Saadiah, Kim-

chi, and others, his bull gendereth (pr lets pass in, sc. membrum genitale) and suffereth not to cast his seed. See in גנא Pi.—Hence the two following:

גנא (loathing) Gaal, pr. n. m. Judg. 9, 26. 28. 30.

גנא a loathing. Ez. 16, 5 גנא נפשי with loathing of thy soul, i. e. so that thou didst loathe thyself, i. q. גנא. Not, as some suppose, with loathing of thy life.

* גנא fut. יגנא, to rebuke, to reprove, to chide, e. g. as a father his son, c. ג. Gen. 37, 10 ויגנא בו אביו and his father rebuked him. Ruth. 2, 16. Jer. 29, 27. Syr. ܓܢܐ id. Ethiop. ገንረ to cry out.

Kindred is Arab. جأ to low, to ask with a loud voice, to supplicate with wailing and lamentation.—Often spoken of God as rebuking his enemies, constr. with ג or accus. Is. 17, 13. 54, 9. Ps. 9, 6. 68, 31. 119, 21. Espec. as thereby restraining and deterring them from their wicked purposes; Zech. 3, 2 ויגנא יהוה בקה השטן the Lord rebuke thee, Satan! i. e. restrain thee, deter thee. Mal. 3, 11 גנא לך I will rebuke (restrain) for your sakes the devourer, i. e. voracious and hurtful animals. 2, 3 גנא לך אה I will rebuke your seed, i. e. will restrain it from coming into your garners, will deny you the usual harvest. Spoken also of the sea as dried up at God's rebuke, Ps. 106, 9. Nah. 1, 4.

Deriv. גנא and

גנא f. constr. גנא, rebuke, reproof, Prov. 13, 1. 17, 10. Ecc. 7, 5. Is. 30, 17. Spoken of the rebuke of God upon his enemies, by which they are destroyed, Ps. 76, 7. 80, 17; also as causing the sea to become dry, Ps. 104, 7. Is. 50, 2.

* גנא pr. to push, to thrust, to shake by a sudden impulse. Syr. ܓܢܐ to push with the horns, to butt; and in the passive conjugations, to be shaken, to be moved violently to and fro, to quake. So Heb. once in Kal, Ps. 18, 8 ותגעש ותערץ then the earth shook and trembled. In the parall. passage 2 Sam. 22, 8 Keri, Hithpael is read, which is more frequent in this signification; while in Ps. l. c. the writer seems to have employed Kal

intrans. for the sake of paronomasia in the words **הִרְעֵשׂ**, **הִתְגַּעֵשׂ**.

PUAL יִגָּעוּ id. Job 34, 20 יִגָּעוּ *the people shall be moved and pass away*, i. e. shall be troubled, shall reel and perish.

HIṬḤPA. *to be moved, shaken, to quake,*
of the earth Ps. 18, 8 and 2 Sam. 22, 8 fin.
Of waves, to be agitated, to toss them-
selves. Jer. 5, 22. 46, 7. 8.

HITHPO. *to stagger, to reel*, as one drunken, Jer. 25, 16.—Hence

גַּעַשׁ (a shaking, earthquake) *Gaash*,
pr. n. of a hill among the mountains of
Ephraim, Josh. 24, 30. Judg. 2, 9. Hence
נַחְלֵי גַעַשׁ *the valleys of Gaash*, around
that hill. 2 Sam. 23, 30. 1 Chr. 11, 32.

גָּתָם (i. q. Arab. جثم one puny and thin) *Gatam* pr. n. m. of a son of Eliphaz, Gen. 36. 11. 16.

גַּב m. (r. גָּפָה) 1. *the back*, i. q. גַּב ;
hence עַל גַּבּי *upon the back of*, i. q. simpl.
upon, like Chald. עַל גַּבּי, Prov. 9, 3.

2. *the body*; hence בְּנֶפֶשׁ pr. with his body, i. e. *by himself, alone*, without wife and children, Ex. 21, 3. 4. Sept. *μόνος*.

6. Syr. ܦܝܢܐ, comp. Heb. אֲנָשִׁים. It seems to come from Heb. בָּנָה, whence בְּנֵי, בָּנָה, and thence בָּנָה.

* **קָנַךְ** a root not used, i. q. **קָנַךְ** to be bent, curved, arched; hence Arab.

جَنْ the eye-lashes, also a young and pendulous shoot, vine-branch, so called from its bending. See more on this root in Thesaur. p. 298.—Hence

נָפֶן, c. suff. גַּפְנִי, plur. גַּפְנִים, comm. gender. (rarely m. Hos. 10, 1. 2 K. 4, 39,) *a young and pendulous shoot*; hence a plant having such shoots, espec. *a vine, grape-vine* (comp. *salix* i. q. *ἐλίξ*, pr. a rod, switch), which where greater accuracy is required, as in laws, is called fully גַּפְנֵי הַיָּדֵן Num. 6. 4. Judg. 13, 14. Rarely spoken of other similar plants, as גַּפְנֵי הַחֲמִצִּים 2 K. 4. 39 *a wild vine*, bearing wild cucumbers.—Most freq. it denotes simpl. *vine*, i. e. *grape-vine*, Gen. 40, 9. Is. 7. 23. 24. 7. 32. 12. Judg. 9, 13 sq. A *noble vine* is put as an emblem of men of no-

ble and generous disposition, Jer. 2, 21, comp. Is. 5, 2; and vice versa *a strange vine, a vine of Sodom*, stands for men of ignoble and degenerate character, Jer. 2, 21. Deut. 32, 32. With the latter comp. also the apples of Sodom, Joseph. B. J. 4. 8. 4.

* **קָנַף** obsol. root, i. q. **קָנַב**, *to be curved, gibbous, convex*. Hence **קָנָפִים**.

* **קָפַר** obsol. root, prob. i. q. **קָפַר** and **كَفَر** to cover, to cover over.—Hence the two following :

כֶּפֶר once Gen. 6, 14, pr. *pitch*, i. q. כֶּפֶר; hence עֵץ כֶּפֶר pr. *pitch-wood*, resinous wood, such as the wood of the *pine*, *fir*, *cypress*, *cedar*, and other trees of like kind, which are used in ship-building; see גִּפְרִית. Among modern interpreters, Bochart in Phaleg. I. 4, and Celsius in Hierob. I. 328, not unaptly understand the *cypress-tree*, κυπάρισσος, *cupressus*; appealing not without reason to the similar letters and sound.

נֶפֶתִיחַ f. (r. גָּפֵר) prob. pr. *pitch*, but transferred also to other combustible substances, spec. *brimstone*, *sulphur*. Gen. 19, 24. Deut. 29, 22. Is. 30, 33. 34, 9. Job 18, 15. Syr. ܢܦܬܝܚܐ and ܢܦܬܝܚܐ.

Arab. كَبَرَيْت^s whence كَبَرَتْ to smear
with sulphur; Chald. גּוּפְרִיחָא, גּוּפְרִיחָא,
פְּיִבְרִיחָא, id.

גֵּר, f. גֵּרָה, plur. גֵּרִים, Part. of r. גִּיר I.
1, q. v. p. 185.

גֵּר m. (r. גֵּיר I) *a sojourner, stranger*, a man living out of his own country, Gen. 15, 13. Ex. 2, 22. 18, 3. 22, 20. al. Often joined with the synon. הוֹשֵׁב *a stranger* (comp. Michaelis in Mos. Recht II. § 38) Gen. 23, 4; opp. אֲזִכָּרָה *a native* Ex. 12, 19.—With suff. גֵּירִי, גֵּרְךָ, *thy or his sojourner, stranger*, i. e. living in thy or his land, (not in thy house,) Ex. 20, 10. Deut. 5, 14. 24, 14. 31, 12.

גֵּר *lime*, see גִּיר.

לִּי lion's whelp, see גִּיור.

גֵּרָא (i. q. **גֵּרָה** a grain) *Gera* pr. n.
a) A son of Benjamin Gen. 46, 21. b) Judg. 3, 15. c) 1 Chr. 8, 7. d) 8, 3. 5.
e) 2 Sam. 16, 5.

* **קָרַב** obsol. root, pr. to *scratch*, to *scrape*, a signif. found also in several other verbs beginning with קָר, imitating the sound of scratching, scraping; see **קָרַר**, **קָרַם**, **קָרַן**, **קָרַע**, **קָרַר**; and transferred also afterwards to the idea of roughness, see **קָרַה**, **קָרַל**. Arab. **جَرَبَ** to be scabby, mangy, **جَرَبٌ** the scab, mange, Syr. **ܩܪܒܐ** leprosy; comp. Germ. *Krätze*, *kratzen*, Engl. with sibilant to *scratch*, *the scratches*, *scurf*, *scurvy*.—Hence **קָרַב**, pr. n. **קָרַב**.

נֶרֶב m. *scab, scurf, scurvy*, perh. of a malignant kind, Deut. 28, 27; concr. *scabbed, scurvy*, Lev. 21, 20. 22, 22. Sept. *ψώρα ὑγρία*, Vulg. *scabies jugis*.

גָּרֵב (scabby) *Gareb*, pr. n. a) One of David's chief warriors, 2 Sam. 23, 38. 1 Chr. 11, 40. b) A hill near Jerusalem, Jer. 31, 39.

גִּרְגֵר, m. (r. גִּרְר no. 5) plur. גִּרְגָּרִים, *a berry*, from its round and rolling form, Is. 17, 6.—In the Mishna id.

Arab. جرجس.

גִּרְגֵּרוֹת plur. f. (r. גִּרְר no. 3) *the throat, gullet*, (comp. Lat. *gurgues*, Germ. *Gurgel*, Engl. *gargle*,) i. q. גִּרְוֹן; spoken every where of the external *throat, neck*, Prov. 1, 9. 3, 3. 22. 6, 21.—A Sing. **גִּרְגֵּרָה** is read in the Mishna, Cholin 2. 4. ib. 3. 3.

* **קֶרֶשׁ** obsol. quadril. Chald. **קֶרֶשׁ**
clay, loam, lump of earth, Syr. **كِرْش**,
Arab. **جرس** black mud. Hence

גִּרְגָּשִׁי (dwelling in clayey or loamy soil) a *Girgashite*, collect. *Girgashites*, a Canaanitish tribe, whose residence is not distinctly specified in the O. Test. Gen. 10, 16, 15, 21. Josh. 24, 11. Sept. and Josephus Ant. 1. 6. 2 *Γεργασίαι*. Euseb. in Onom. s. v. *Γεργασίαι* affirms that they dwelt beyond Jordan.

* **גָּרַר** in Kal not used, Arab. Aram.
גָּרַר *to grate, to scrape, to scratch*,
 onomatopoeitic; comp. **הָרַס**, **הָרַס**,
הָרַס, **הָרַס**, **הָרַס**, **הָרַס**,
 and from the occidental languages, *grat-*

tare, gratter, to grate, to scratch, kratzen.
Comp. in גָּרַב.

HITHPA. *to scrape oneself*, e. g. with a shell or sherd to allay an itching, Job 2, 8.

* **קָרַח** in Kal not used, pr. *to be rough*, from the notion of *grating*, *scraping*, comp. roots beginning with קָר; spec. of roughness of the throat, i. q. קָרָה no. 3; whence קָרוֹן throat. Thence transferred to harshness, moroseness, proneness to anger, Arab. غری to give way to anger, IV to provoke, e. g. a dog; Aram. קָרַח, קָרַח to irritate. Comp. Germ. *kratzig*, *griesgrämig*, spoken of a morose person.

PIEL. גָּרָה *to excite, to stir up strife.*
 Prov. 15, 18 אִישׁ יִגְרָה מְדוֹן *a wrathful man stirreth up strife.* 28, 25. 29, 22.

ΗΙΘΡΑ. pr. *to excite oneself, to be
 stirred up to anger, strife, battle, etc.*
 Hence

1. *to be irritated, angry.* Prov. 28, 4
 כֹּסֵם תִּזְרָה יִתְקַדֵּם *they who keep the*
law are angry with them sc. the wicked.
 Dan. 11, 10 init.

2. *to contend with, to make war upon*;
c. בָּ, Deut. 2, 5. 19 וְאַל-תִּתְּנָר בָּם *nor*
contend with them ; so with מִלְחָמָה added,
to contend with in battle, v. 9. 24. הִתְנַגְּהָ
בִּיהוָה *to contend with Jehovah*, to wage
war against him, Jer. 50, 24. 2 K. 14, 10
לָמָּה תִּתְנַגְּהָ בְרָעָה *wherefore shouldst*
thou contend with calamity, q. d. excite
it to battle. Absol. Dan. 11, 10 יִתְנַגְּהָ
וּרְמִיָּהוּ *and shall wage war even to his*
fortress. v. 25 יִתְנַגְּהָ לְמִלְחָמָה *he shall*
be stirred up to battle, i. e. shall rouse
himself to war.

Deriv. תַּגְרָה, גִּירוֹן.

גִּרְרָה f. (r. גִּרַר no. 4) 1. *rumination*; hence *the cud*, the food which ruminating animals bring up and chew over again,

Arab. جَرَعَ. Of a ruminating animal is said : הֶעֱלָה גֵרָה *to bring up the cud*, i. q. to chew the cud, Lev. 11, 3 sq. Deut. 14, 6, 7; also גֵרָה גֵרָה Lev. 11, 7.

2. *a grain, berry*, i. q. קֶרֶבֶת; used as the smallest weight and coin of the Hebrews, *a gerah*, equivalent to the twentieth part of a shekel, Ex. 30, 13. Lev. 27, 25. Num. 3, 47. 18, 16. Sept. Vulg. ὀβολος. *obolus*. So called either from a

granule of lead (as Gr. *ὀβολός* according to Aristotle is from the figure of a spit or needle, Chald. *מִצָּה* a little stone, obolus); or because in weighing small things the Hebrews used *grains* or *kernels* either of barley (comp. Engl. *barleycorn*), or perhaps the seeds of the carob tree, *ceratonia siliqua*, like the Greeks and Romans. But it must be remembered, that the Mosaic *gerah*, which is $13\frac{1}{6}$ Paris grains, is equal to 4 or 5 beans of the carob, and according to the Rabbins to 16 grains of barley.—Of

a like origin are Arab. *حَبَّة* grain, berry, and *حَرْوْبَة* carob bean, Pers. *دانق* (*davānq*) i. q. *دانه*, *دانك*, all of which refer also to small weights.

גֶּרוֹן m. (r. *גָּרָה*) constr. *גֶּרוֹן*, *the throat*, so called as giving forth rough, harsh, hoarse sounds; see the root, also *גָּרַר* no. 3, *גֶּרֶהוֹת*, comp. Ps. 69, 4. Spoken of as the instrument of speech, Ps. 115, 7. 149, 6. 5, 10 *פִּהֵיהֶם גֶּרוֹתָם* *their throat is an open sepulchre*, i. e. they utter smooth speeches, while like an open sepulchre they meditate destruction. Is. 58, 1 *קָרָא בְּגֶרוֹן* *cry with the throat*, i. e. with open throat, *aloud*, with full voice coming from the throat and breast; while vice versa one who speaks low uses only the lips and tongue, 1 Sam. 1, 13.—Of the external *throat, the neck*; Is. 3, 16 *נִתְּיָוֹת גֶּרוֹן* *with outstretched throat or neck*, i. e. tossing back the head. Ez. 16, 11.

גִּירוֹת f. *place of sojourning, habitation, encampment*, Jer. 41, 17. R. גִּיר I. 1.

* *גָּרַר* in Kal not used, i. q. *גָּזַר* q. v. Arab. *جَزَز* *to cut, to cut off, to separate*; also to devour, whence Samar. *גִּרְמִי* locust. Comp. in *גָּזַר*.

NIPH. i. q. *גָּזַר* Niph. no. 2. Ps. 31, 23 *בְּגִירָתִי בְּעֵינֶיךָ* *I am cut off from before thine eyes*, excluded from thy sight or presence; comp. *גָּזַר* Ps. 88, 6. But 14 Mss. in Ps. 31 read also *גִּירוֹתִי*.

The derivatives follow.

גִּרְזִי or *גִּרְזִי* (after the form *גִּרְזִי*, dwelling in a shorn or desert land, comp. Arab. *جَرَز* sterile land,) *Girzite* or *Gerizite*, pr. n. of a tribe, in the vicinity

of the Philistines, attacked and subdued by David, 1 Sam. 27, 8 Chethibh. In Keri *גִּרְזִי* q. v.

גִּרְזִים, always *הַר גִּרְזִים* *Mount Gerizim*, one of the mountains of Ephraim, situated over against Mount Ebal, Deut. 11, 29. 27, 12. Josh. 8, 33; and over Shechem Jos. Ant. 4. 8. 44; on which after the exile a temple was built by the Samaritans as the seat of their national worship; see Joseph. Ant. 11. 7. 2. ib. 11. 8. 2, 4, 6. On the reading of the Samar. Codex Deut. 27, 4, see the author's Comment. de Pent. Sam. p. 61.—As to the etymology, *הַר גִּרְזִים* seems to be pr. *Mount of the Gerizites*, see *גִּרְזִי*; so called prob. from some colony or settlement of that people which anciently dwelt there; just as the Amalekites their neighbours also gave name to another mountain in the same tribe, *הַר הַקִּיָּלָקִי*, Judg. 12, 15. Now called *Jebel et-Tûr*, overhanging Nâbulus; see Bibl. Res. in Palest. III. p. 97 sq.

גִּרְזִין m. (r. *גָּרַז*) *an axe*, for cutting or chopping wood, Deut. 19, 5. 20, 19. Is. 10, 15; for hewing stone, 1 K. 6, 7.—Kindred words are *קִרְזִין*, *קִרְזִין*, *קִרְזִין*, an axe.

* *גָּרַל* obsol. root, softened from *גָּרַר*, (as *הָרַל* from *הָרַר* to burn,) pr. *to be rough*, espec. of a *rough, gravelly, gritty soil*, in which the foot partially sinks

with a grating sound; comp. Arab. *جَرَل* a gravelly place, *جَرَل* gravel, grit. Hence Heb. *גִּירָל* pr. *a small stone, lapillus*, then *lot*, Gr. transp. *Καῖρος*, Lat.

GLaRea; also Arab. *جَرَل* to be stony, gravelly, Camoos p. 1412, derived from the noun *جَرَل* q. v. above.

Deriv. *גִּירָל* and

גָּרַל *rough, morose, stern*, comp. Germ. *grollig, grillig*, from the same stock. Prov. 19, 19 Cheth. *גָּרַל-יָמָה* *stern in anger*, i. e. rough, harsh, angry. All the versions express the Keri *יָמָה*, which however is too feeble.

גָּרַל see *גִּירָל*.

* גָּרַם pr. *to cut off or away*, as Syr.

גָּרַם, and Arab. جَرَمَ. Once in Kal, c. dat. *to cut off for any thing*, i. q. *to reserve, to keep, to lay up*. Zeph. 3, 3 לֹא גָרְמוּ לַבֹּקֶר *they lay up nothing for the morrow*; Sept. well οὐκ ἠτολμασαν, Vulg. non relinquebant ad mane. Comp. גָּרַם Gen. 27, 36; also جَزَمَ Koran 11. 87.

PIEL גָּרַם denom. from גָּרַם, *to gnaw, crush, craunch bones*. Num. 24, 8 *he shall devour the nations his enemies, and shall craunch their bones*. Hence trop. Ez. 23, 34 *thou shalt drink and suck it out* (the cup) וְאָחֶזְקָהּ וְהָרַשְׁתִּיהָ הַגְּרָמִי *and thou shalt craunch the sherds thereof*, i. e. hyperbol. *thou shalt lick it out clean, lest a single drop be left therein*.

גָּרַם m. 1. *a bone*, i. q. גָּצֵם, but rarer and only poetic, Prov. 17, 22, 25, 15. Plur. Job 40, 18. Syr. Chald. גָּרָם, גָּרָם.

גָּרַם, Sam. גָּרָם id. Arab. جَرَمَ the body. The letters *r* and *s* being interchanged, kindred words are Chald. גָּרָם, גָּרָם, and even גָּרָם itself.

2. *the body*, as in Arabic. Gen. 49, 14 גָּרַם an ass of body, well-bodied, i. e. strong, stout; Vulg. asinus fortis.

So also Arab. جَرَمَ body is used of a beast of burden, e. g. فرس جرم a horse of body, large bodied, حمار جرم a strong ass. The same is expressed by a special adj. جَرِيم.

3. *the very bone, substance*, of any thing, i. q. *self, ipse*, like גָּצֵם. 2 K. 9, 13 *then took every man his garment and spread them under him* (Jehu) אֶל-גָּרָם הַמַּעֲלֹה *upon the steps themselves*, the very steps.

גָּרַם Chald. *a bone*, Dan. 6, 25.

גָּרְמִי (bony) Garmi, pr. n. m. 1 Chr. 4, 19.

* גָּרַן obsol. root, Arab. جَرَنَ *to make smooth, level, to wipe or sweep off*; kindr. with גָּרַם and other roots beginning with גר.—Hence

גָּרָן m. (but fem. Jer. 51, 33) c. suff. גָּרָנִי, He parag. גָּרְנָה Mic. 4, 12; Plur. גָּרְנוֹת Joel 2, 24, constr. גָּרְנוֹת Hos. 9, 1; *a place made level, an area*. Arab.

גָּרָן id.—Spoken: גָּרִין, גָּרִין, גָּרִין

a) Of the area or open place around the gates of cities, called also גָּרָה, 1 K. 22, 10. 2 Chr. 18, 9. b) Mostly of the area on which grain is trodden out or threshed in the open field, *a threshing-floor*, Ruth 3, 2 sq. Judg. 6, 37. al. הַבִּנְיָאָה גָּרָן *the produce of the threshing-floor*, i. e. grain, Num. 18, 30. גָּרָן id. Is. 21, 10 בֶּן-גָּרְנִי *my son* (grain) *of the threshing-floor*, i. e. *my country, my people!* now broken and trodden down, as grain upon a threshing-floor; parall. מִדְּשָׁתִּי *my threshing*. Comp. Mic. 4, 12, 13. Meton. for the grain itself, Job 39, 12.

* גָּרַס pr. *to break in pieces by scraping, grating, rubbing*; and genr. *to grate, to break in coarse pieces, to crush*; comp. גָּרַס, גָּרַס. So Syr. גָּרַס, Arab. جَرَسَ, comp. Heb. גָּרַס, whence גָּרִיסָה grits, groats, Germ. Gries, Grütze. —In O. T. once intrans. Ps. 119, 20 גָּרַסָה לְחַאֲבָה *my soul is broken, crushed, for longing*.

HIPH. *to break in pieces, to crush*. Lam. 3, 16 הִנֵּגְרִים בְּחֻצָּי טִיטִי *he hath broken my teeth with gravel-stones*, trop. for a state of calamity and wretchedness. See below in גָּרַשׁ.

* גָּרַע fut. יִגְרַע, pr. *to scratch, to scrape*, like many verbs beginning with גר, see in גָּרַב, גָּרַר.—Hence

1. *to scrape off, to shave off the beard*, like Syr. גָּרַע, Jer. 48, 37; also Is. 15, 2 in some Mss. see under גָּרַע. Corresponding is Gr. ἀλείω, Germ. scheeren, Eng. *to shear*.—Then

2. Genr. *to take away, to detract, to withhold*; kindr. ἀφαιρέω, and intrans. careo. Jer. 26, 2 אַל תִּגְרַע דְּבָרִי *thou shalt not withhold aught* therefrom; with מִן Job 36, 7. Often גָּרַע מִן is i. q. *to take away* (aught) *from any thing*, the accus. of the part taken away being omitted, comp. opp. הוֹסִיפָה no. 2. Deut. 4, 2, 13, 1. Ex. 5, 8, 19. Ecc. 3, 14. Hence c. acc. *to diminish, pr. to take away or with-*

hold from. Ex. 21, 10. Ez. 16, 27. Job 15, 4 **אָל** **וְהִקְרַעְתָּ שִׁיחָה לְפָנַי** and *withholdest prayer (adoration) before God. With אָל to take to or for oneself, i. e. to reserve, to keep, to lay up for oneself, comp. גָּרַם*. Job 15, 8 *hast thou listened in the council of Jehovah, וְהִקְרַעְתָּ אֵלֶיךָ חֲכָמָה and dost thou reserve all wisdom to thyself?* Similar is the Arabic usage, in which **جرع** is to absorb, to drink in.

PIEL i. q. Kal no. 2, *to take to oneself, to attract*; Job 36, 27 **פִּי יִקְרַע נְדָבִים מִיָּמִים** when (God) *attracteth, draweth upwards, the drops of water.*

NIPH. 1. Pass. of Kal no. 2, *to be taken away, withheld*; construed so that the thing to be taken away is either expressly mentioned, Num. 27, 4. 36, 3; or else it is implied, **נִקְרַע מִן** *it (something) is taken away from a thing, i. q. to be diminished, Num. 36, 3 fin. Ex. 5, 11. Lev. 27, 18.—Hence*

2. *to be put back, to be made less of*, Num. 9, 7.

Deriv. **מִקְרָעוֹת**.

* **קָרַע** 1. *to snatch or hurry away, to drag off, to pluck off*; comp. Engl. *to grab, to gripe*. There is something onomatopoeic in this root, both in the letters **קָרַע**, which include the notion of scraping, grating, see under **רָרַע**; and also in the syllable **קָרַע**, comp. Lat. *rape-re*, Germ. *raffen*. Arab. **جرف** *to scrape away, to clear off, e. g. mire with a shovel*; Conj. II, *to carry off, to wear away, as a stream a part of its bank*; **جُرِفَ**, **جُرْفٌ**, a shore eaten away by a stream. Ethiop. **ገገፋ** a drag-net, which sweeps all before it. Chald. and Talmud. *to sweep*; Syr. **ܩܪܝܬ** of water sweeping away whatever it meets.—Once in O. T. Judg. 5, 21 **נִחַל קִישׁוֹן גָּרַע** *the river Kishon swept them away*; Sept. *ἔξουγεν*, Vulg. *traxit cadavera eorum*.

2. *to grasp, to gripe*, whence **אֶגְרוֹף** the fist. See also **מִקְרָפָה**.

* **קָרַר** an onomatopoeic root, expressing the idea of *grating, scraping, dragging, sawing*, and other similar rough and harsh sounds, such as are produced in the throat; comp. Gr. *σαίρω, σαρόω, σάω*, Lat. *sario, sarrio, serro, verro, gar-*

rio, Germ. *zerren, scharren, schüren, scheuern, kehren*, Eng. *to grate, to scrape, to scour, to drag, to saw*; comp. also **אָנַר** no. 1, **אָרַב**. Spec.

1. *to drag or sweep away*, Hab. 1, 15. Prov. 21, 7. See Hithpo. Syr. and Arab. id.

2. *to saw, to cut with a saw*; whence **מִגְרָה** a saw. See Poal. In Syr. and Arab. this signif. belongs to the kindred form **גָּרַר**.

3. Lat. *gargarizare, to gargle, to gurgle*, to give forth harsh or gurgling sounds

from the throat. Comp. Arab. **جَرَجَر**, **غَرَّغَر**, which denote various guttural or gurgling sounds as made either by a liquid or by the voice; also Germ. *schlürfen, schnarren, schnarchen, gurgeln*, Gr. *γασγάριζω*, Fr. *gargariser*, Eng. *to gurgle, to guggle, to gulp*. Hence **גִּרְגֹּרוֹת**; comp. **גִּרְיוֹן** throat.

4. *to ruminate, to chew the cud*; pr. *to bring up again through the gullet*, sc. the food in order to chew it over; which is usually attended with a gurgling noise. So fut. **יָגַר** Lev. 11, 7. Arab. **جَر** IV and VIII; Syr. **ܕܝܪܝܢ** This form **יָגַר** may be either in Kal by Chaldaism, or in Niphal; as also the Syriac and Arabic languages express this idea by passive or reflexive forms, pr. *to ruminate with oneself*.

5. Sometimes this verb remits something of its roughness of signification, and expresses the softer sound *to roll*, which elsewhere pertains to the kindr. **גָּלַל**. So Ethiop. **አገረረ** to roll oneself, Syr. **ܕܝܪܝܢ** i. q. **ܕܝܪܝܢ** a chariot, and in O. T. **יָגַר** for **גָּלַל** a berry, which latter form is read in the Talmud! Comp. **בָּרַבַּר**, **בָּרַבַּר**, and Lat. *currere*.

NIPH. 1. *to be dragged or scraped together, collected*, spoken of wealth, riches; comp. kindr. **אָנַר**, which also is used of wealth scraped together and collected from every quarter.—So doubtless Part. plur. **נִגְרוֹת** after the Chaldean form Job 20, 28, i. e. *gathered riches*, i. q. **יְבוֹל** in the other hemistich. The whole verse may then be rendered: *The increase of his house shall depart, his riches shall depart in the day of his anger.*

2. *to ruminate*, see in Kal no. 4.

POAL *to be sawed*, to be cut with a saw 1 K. 7, 9. Comp. Kal no. 2.

ΠΙΠΡΟ. i. q. Kal no. 1, spoken of a
 whirlwind *sweeping* all before it, Jer.
 30, 23.

Deriv. **מִגְרָה**, **גִּרְהוֹת**, **גִּרְהָה** q. v.

גֵּר (according to Simonis, a sojourn, lodging-place, from r. גֵּר i. q. גֵּר, comp. Gen. 20, 1; perh. also water-pots, Arab.

גֵּרָר *Gerar*, pr. n. of a city, anciently
 the residence of a Philistine king, and
 in the time of the patriarchs subject to
 king Abimelech, Gen. 20, 1. 26, 1. **נַחַל**
גֵּרָר *valley of Gerar* Gen. 26, 17.

* קָרַשׁ i. q. קָרַס q. v.—Hence

נָרַשׁ c. suff. נִרְשֵׁי, something *crushed*,
broken, *pounded*, Lev. 2, 14. 16.

* **נָחַץ** pr. *to drive, to thrust, to carry off or away*, as in Chald. Spec.

1. *to drive or cast out, to expel*, as a people from a land, Ex. 34, 11; but this signif. is more usual in Piel. Spoken of inanimate things, Is. 57, 20 *the wicked are like the troubled sea when it cannot rest*, וְיִגְשְׁנוּ מִיָּמֶיךָ רֶפֶשׁ וְטִיט *whose waters cast up mire and dirt, mud*.—Also *to put away a wife, to divorce*; Part. pass. גְּרוּשָׁה *one put away, divorced*, Lev. 21, 7. 14. 22, 13. Num. 30, 10. Ez. 44, 22.

2. to plunder, to pillage, to spoil, Ez. 36, 5 לָמַצַן מִקְרָשָׁהּ לָבֹז to spoil it (the land) as a prey, booty; here מִקְרָשָׁהּ is infin. after the Aramæan form.

3. *to drive out*, i. e. *to put forth fruit*,
see גָּרַשׁ.

4. *to drive to pasture*, e. g. cattle, see מגרש.

PIEL **יָצַא** *to drive or cast out, to expel*, with acc. of pers. Gen. 3, 24. 4, 14. 21, 10; also **מֵן** of place whence, Ex. 11, 1. Judg. 11, 7. **יָרַשׁ מִפְּנֵי פ'** *to drive out from before* any one, so as to make room for any one, e. g. God the Canaanites before Israel, Ex. 23. 29. 31. Judg. 2, 3.

PUAL שָׁרַשׁ pass. of Piel, Ex. 12, 39.

NIPH. 1. *to be driven or cast out*, Jon. 2, 5.

2. *to be carried off, swept away*, by the violence of waters. Am. 8, 8 נִגְרָשָׁה וְנִשְׁקָה וְנִצְרָה *it shall be swept away and drowned as with the flood of Egypt.*

3. *to be driven, agitated, tossed*, e. g. the sea. Is. 57, 20 יָם נִנְהָר the tossed sea, troubled.

Deriv. מִגֶּרֶשׁ and those here following.

נָתַן m. pr. what is put forth, protruded; hence *produce, product*. Deut. 33, 14 **נָתַן יְרֵחַ** *the produce, products of the months*, that which each month produces from the earth. Comp. r. **נָתַן** no. 3.

נִרְשָׁה f. *a driving out, expulsion*; spec. of a person from his possessions, *extortion, exaction*, Ez. 45, 9. R. נִרְשָׁה.

גֶּרְשׁוֹן (expulsion) pr. n. *Gershon*, a son of Levi and the founder of the Levitical family of the Gershonites, Gen. 46, 11. Ex. 6, 16. Num. 3, 17 sq. Once **גֶּרְשָׁם** q. v. lett. b. Hence patronym. **גֶּרְשָׁשִׁי** a *Gershonite* and collect. *Gershonites*, Num. 3, 23. 26, 57.

גֵּרְשֹׁם (expulsion i. q. גֵּרְשֹׁן pr. n. *Gershom*. a) A son of Moses and Zipporah, Ex. 2, 22. 18, 3. In the first of these passages there is an allusion to the etymology of the name, as if it were for גֵּר שָׁם i. q. גֵּר שָׁמַיִם *a sojourner there* (comp. גֵּר שָׁמַיִם i. q. שָׁמַיִם); and hence the LXX, in order the more clearly to express this etymology, write it *Γερσαμ*. b) A son of Levi, 1 Chr. 6, 1; elsewhere called גֵּרְשֹׁן q. v. c) Judg. 18, 30. d) Ezra 8, 2.

גִּשְׁרִיר (a bridge, Arab. ⁹جسر, Syr. ¹⁰ܓܝܫܪܐ) pr. n. *Geshur*, a district of Syria subject to king Tolmai, whose daughter David married, 2 Sam. 3, 3. 13, 37. 15, 8. From 1 Chr. 2, 23, we may gather that *Geshur* is to be sought in the neighbourhood of Gilead, and that its inhabitants are not to be distinguished from the גִּשְׁרִירִים; see the next article.

גִּשְׁתֻּרִי *Geshthurite*, a gentile name.
a) Of a people dwelling at the foot of Mount Hermon, near Maachah, on the north of Bashan and Argob; included indeed within the boundaries of the Holy Land, but not subject to the Hebrews. Deut. 3, 14. Josh. 12, 5, 13, 13. 1 Chr. 2, 23; comp. **גִּשְׁתֻּר** [Perh. near the present bridge in that quarter over the Jordan, called *Jisr Benat Ya'kōb*; see Burckh. Syr. p. 315. Bibl. Res. in Palest. III. p. 361.—R. b) Of a people in the

neighbourhood of the Philistines, Josh. 13, 2. 1 Sam. 27, 8.

* **נָשַׁם** in Kal not used, *to rain*, espec. with violence, *to pour*.

Pual Ez. 22, 24; see in **נָשַׁם**.

Hiph. *to cause to rain*, Jer. 14, 22.—Hence the two following:

נָשַׁם m. plur. **נָשָׁמִים**, constr. **נִשְׁמֵי**.

1. *rain*, i. e. *violent rain*, *heavy shower*, diff. from **מָטָר**, which denotes rain in general. Hence **נָשַׁם מָטָר** *shower of rain* Zech. 10, 1; also **נָשַׁם מָטָר** Job 37, 6. The same is apparent from the epithets, as **נָשַׁם גְּדוֹלָה** 1 K. 18, 45, **נָשַׁם ג' שוֹיֵה** Ez. 13, 11, 13.

2. *Geshem*, pr. n. m. Neh. 2, 19, 6, 1, 2; written also **נִשְׁמֵי** *Gashmu* Neh. 6, 6.

נָשַׁם c. suff. **נִשְׁמָה** Ez. 22, 24, *rain*. But it is better to write without Mappik, **נִשְׁמָה** for **נִשְׁמָה**. Pual of **נָשַׁם**, *is rained upon*, Vulg. *compluta est*. R. **נָשַׁם**.

נָשַׁם Chald. c. suff. **נִשְׁמָהוֹן**, *the body*, Dan. 4, 30, 5, 21.—Syr. **ܢܫܡܐ**, Arab. **جَسَم** and **جُثَان** id. See in **נָשַׁם**.

נִשְׁמֵי *Gashmu*, pr. n. see in **נָשַׁם** no. 2.

נִשְׁן pr. n. *Goshen*. 1. A region of Egypt where the Hebrews dwelt from the time of Jacob until Moses, i. e. during four hundred and thirty years, Gen. 45, 10, 46, 28, 34, 47, 27, 50, 8. Ex. 9, 26. As the name of this region is mentioned by none of the Greek geographers, interpreters and modern geographers have differed widely in respect to its site. But it seems well ascertained, that Goshen was the name given to that part of Lower Egypt lying east of the Pelusian branch of the Nile, between Heliopolis and the extremity of the Sinus Heroöpolitanus or Gulf of Suez. This opinion is supported: a) By several passages of the O. Test. which indicate the same not obscurely; e. g. Gen. 46, 29. Ex. 13, 17. 1 Chr. 7, 21. b) By the authority of the LXX. who render **נִשְׁן** by *Γεσέμ* *Ἀγυβίαν* Gen. 45, 10, and *Ἰφρώων πόλις ἐν γῇ Πυμεσσῇ* 46, 28. Other opinions are reviewed in Thesaur. p. 307. See Bibl. Res. in Palest. p. 76 sq.

2. A city with the neighbouring dis-

trict in the mountains of Judah Josh. 10, 41, 11, 16, 15, 51.

* **נָשַׁף** obsol. root, Syr. **ܢܫܦ** *to stroke*, *to caress*, *to flatter*. Hence

נִשְׁפָּא (*caress*, *flattery*) *Gishpa*, pr. n. m. Neh. 11, 21.

* **נָשַׁר** obsol. root, Arab. **جَسَرَ** *to bridge*, *to build a bridge*, pr. to join, comp. **נָשַׁר**; also *to be bold*, *daring*; since the building of a bridge, espec. in war or over a rapid stream, requires boldness and energy. Syr. **ܢܫܪ** id.—Hence **נִשְׁרָא**.

* **נָשַׁח**, only in PIEL, *to feel*, i. e. *to seek by feeling*, *to grope for*, c. acc. Is.

59, 10.—Arab. **جَسَّ**, Aram. **ܢܫܚ** and **ܢܫܚ** id. but mostly trop. *to examine*, *to explore*. Kindr. is **נָשַׁח**.

נָחַ f. (contr. from **נָחַת**, after the form **נָחַת**, **נָחַת**; for **נָחַת**, r. **נָחַת** plur. **נָחַתִּים**).

1. *a press*, *wine-press*, or rather *trough*, *vat*, in which the grapes were trodden with the feet, and from which the juice flowed off into a lower vat placed near, **נָחַת**, *ὑπολήνιον*. Joel 4, 13. **נָחַת** *to tread the wine-press* Neh. 13, 15. Lam. 1, 15.

2. *Gath*, pr. n. of one of the chief cities of the Philistines, the birth-place of Goliath, Josh. 13, 2. 1 Sam. 6, 17, 21, 11. 1 K. 2, 39, 40.—Hence patronym. **גִּתִּי** *Gittite*.

3. **נָחַת הַבֵּר** (*wine-press of the well*) *Gath-hepher*, a city of Zebulun, with He loc. **נָחַת הַבֵּר** Josh. 19, 13; the birth-place of the prophet Jonah, 2 K. 14, 25.

4. **נָחַת רִמּוֹן** (*press of the pomegranate*) *Gath-rimmon*, a city of the tribe of Dan, Josh. 19, 45.

גִּתִּי *Gittite*, gentile n. from **נָחַת** no. 2, 2 Sam. 6, 10, 11, 15, 18. For **גִּתִּי** see in its place.

גִּתַּיִם (*two wine-presses*) *Gittaim*, pr. n. of a city in Benjamin, Neh. 11, 33.

נָחַת, *a stringed instrument of music*, Ps. 8, 1, 81, 1, 84, 1. So called from **נָחַת** for **נָחַת** (r. **נָחַת**) ‘music of stringed instruments;’ hence similar to, if not identical with **נָחַת** q. v. See Redslab

de voc. גתיר, Lips. 1831. 8.—The usual derivation from גת a city or wine-press is less probable.

גתיר Gen. 10, 23, *Gether*, pr. n. of an Aramæan region, otherwise wholly unknown.

ד

Daleth, דלֿת, the fourth letter of the Hebrew alphabet; as a numeral denoting 4. The name signifies *a door*, and the most ancient form of the letter (ד) obviously imitated the triangular door of a tent.

In sound Daleth is kindred: a) To the harder *dentals*, as ט, ת, with which it is often interchanged; see דבב, טבב, טפה, טפה; דבב, טבב, בטל, דתל, דתל, דתל. Rarely it passes over also into ל, see דור, and lett. ל no. 2. b) To the sibilant ז, see below under lett. ז

דֿא Chald. i. q. Heb. דא and דא, *this*, fem. and neut. *hæc, hoc*; elsewhere דֿה, דֿה. Dan. 4, 27. 5, 5 דֿא דֿא *this upon that, together*.—In the Targg. written with ה demonstrat. דֿה, דֿה; Syr. דֿא.

* דֿאב fut. דֿאב, *to melt away; hence to pine away, to languish*. This signif. of melting or pining away is widely extended in the kindred verbs, as דֿאב, דֿאב, דֿאב, דֿאב, Syr. دَاب, Arab. دَاب, and is variously transferred, both to the languor of sickness and old age, and to the weakness of terror.—Spoken of the eye as pining away for grief Ps. 88, 10, see דֿאב, דֿאב; of the spirit, דֿאב, Jer. 31, 25; of a person Jer. 31, 12.

Deriv. the two following:

דֿאבָה f. *terror, dread*, from the idea of melting away, becoming weak, comp. דֿאבָה Niph. Job. 41, 14, 22.

דֿאבֿון m. (r. דֿאב) constr. דֿאבֿון, *a pining, languor, faintness of spirit*, דֿאבֿון, Deut. 28, 65. Comp. Jer. 31, 25.

דֿג i. q. דֿג, *a fish*, Neh. 13, 16. Since Kamets in this word (signifying a fish, and not a fisherman) is pure, as coming from דֿג, the letter א which the Masora notes as being omitted in very

many Mss. is here a *mater lectionis redundans*, as in מִלֵּאכִים 2 Sam. 11, 1.

* דֿאג fut. דֿאג, *to be anxious, to fear, to be afraid*, not found in the kindred dialects. Absol. Jer. 17, 8; c. acc. Jer. 38, 19. Is. 57, 11; דֿג Jer. 42, 16. Also with ל of pers. *for whom one fears* 1 Sam. 9, 5. 10, 2; and דֿג of that *from* or on account of which one fears, Ps. 38, 19.

Deriv. the two following:

דֿאג (fearful) *Doeg*, pr. n. of an Edomite, the chief of Saul's herdsmen, 1 Sam. 21, 8. 22, 9. Ps. 52, 2.—In Chethibh 1 Sam. 22, 18. 22, it is written דֿוג, after the Syrian pronunciation.

דֿאגָה f. i. q. דֿאגָה, *fear, dread, anxiety*, Ez. 4, 16. 12, 18. 19. Prov. 12, 25. Ascribed also to the sea as agitated, Jer. 49, 23. R. דֿאג.

* דֿאגָה fut. דֿאגָה, apoc. and conv. דֿאגָה Ps. 18, 11, *to fly, to dart*, Sanscr. दृढ id. Spoken of the rapid flight of birds of prey, Deut. 28, 49. Jer. 48, 40. 49, 22. Trop. of the Deity, Ps. 18, 11 דֿאגָה *and did fly upon the wings of the wind*.—For 2 K. 17, 21, see דֿגָה I.

Deriv. דֿגָה and

דֿאגָה f. only Lev. 11, 14, a species of *ravenous bird*, having a *rapid flight*, Sept. γίψ, Vulg. *milvus*. Comp. Bochart Hieroz. II. p. 191.—In the parall. passage Deut. 14, 13 is read דֿאגָה, by an error of the copyists.

דֿאג see דֿאגָה.

דֿאג see דֿג no. 3.

דֿב and דֿב masc. epicæn. (r. דֿבב) *a bear*, so called from its slow gait; 1 Sam. 17, 34. 36. 37. 2 Sam. 17, 8. Prov. 17, 12. Hos. 13, 8 דֿב *a bear bereaved of her whelps*. Plur. דֿבים *bears, she-bears*,

2 K. 2, 24. Arab. **دَبَّ**, **دَبَّة**, bear, she-bear.

דב Chald. id. Dan. 7, 5.

* **דָּבָא** a root not in use, i. q. Arab. **دَبَّ** to rest, to be quiet, kindr. with **ר**. **דָּבָא** q. v. A vestige of this root appears in the pr. n. **מִידְבָּא** *Medeba*, i. e. waters of quiet.—Hence

דָּבָא m. rest, quiet, i. e. a condition of rest; once Deut. 33, 25 **בְּיָמֶיךָ דָּבָא** as thy days, so shall thy rest be, i. e. as long as thy life endures, so long shall thy condition of rest continue, i. e. thy prosperity. Vulg. *senectus tua*; but old age cannot well be put in antithesis with life.

* **דָּבַב**, Arab. **دَبَّ** 1. pr. to go softly and slowly, to creep along, an onomatopoeic root like Germ. *tappen*, Fr. *tapper*, comp. Engl. *to tap*, *to step*. Similar is **נָפַח**, spoken of a light and quick gait, which we express by the verb *to trip*, Germ. dim. *trippeln*; comp. also **נָהַב** whence **נָהִיב**, Gr. *στεινω*. In the signif. of *treading* the Semitic languages have by transp. *pat*, see under **ר**. **בָּוִס**.—Hence **דָּב** a bear.

2. to creep about, as a slanderer, tale-bearer; then i. q. to slander, to disparage, whence **דָּבָה**; comp. **דָּבָה** and **דָּבָה**.

3. Of liquids, to flow softly, e. g. wine Cant. 7, 10; for which passage see in art. **דָּבָה** adj.

דָּבָה f. (r. **דָּבַב** no. 2) slander, evil report, e. g. **הוֹצִיא דָּבָה** to bring out an evil report, to spread a slander, Num. 14, 36. Prov. 10, 18. The genitive which follows is either active, i. e. of the slanderer, as Ps. 31, 14 **בִּי שְׁמַעְתִּי דָּבַר רַבִּים** for *I hear the slander of many*. Jer. 20, 10; or also passive, i. e. of the person slandered, as Num. 13, 32, 14, 37. Gen. 37, 2. Prov. 25, 10 **וְדָבָרָה לֹא תִשָּׂא** and let thine infamy (ill report) turn not away, i. e. not depart from thee.—Arab. **دَبَّرْتُ** a secret detractor, one who spreads slanders. Syr. **ܕܒܪܐ** report, rumor, and **ܕܒܪܐ** to spread a report. Chald. **ܕܒܪܐ** reproach, contumely.

דְּבֹרָה f. (r. **דָּבַר** no. 2) 1. a bee, Is. 7, 18; plur. **דְּבָרִים** Judg. 14, 18. Ps. 118, 12.—Syr. **ܕܒܪܐ** a bee, wasp. Arab.

دَبَّرَ collect. a swarm of bees, wasps, comp. Lat. *examen*, qs. *exagimen*, ab *exagendo*; like *agmen*, qs. *agimen*, ab *agendo*; comp. r. **דָּבַר** no. 2. But in Heb. this word is a noun of unity from an obsol. form **דְּבֹר** i. q. **דְּבֹר**.

2. *Deborah*, pr. n. f. a) A prophetess, Judg. 4, 4. 5. 5, 1. b) Rebecca's nurse, Gen. 35, 8.

* **דָּבַח** Chald. to sacrifice, to offer sacrifice, i. q. Heb. **זָבַח** Ezra 6, 3.—Hence **מִזְבֵּיחַ** altar, and

דָּבַח Chald. plur. **דְּבָחִין**, a sacrifice, Ezra 6, 3.

דְּבִירִים m. plur. 2 K. 6, 25 *Keri*, doves' dung, a softer expression for **דְּבִירִים**, which stands in Chethibh; pr. the flowing, flux of doves, from the verb **דָּבַח**, i. q. **דָּבַח**, to flow. Comp. *ῥέματα γαστρὸς, διάρροια*, flux, diarrhœa.

דְּבִיר m. (r. **דָּבַר** no. 3) 1. the inner sanctuary, *adytum*, of the Mosaic tabernacle and of Solomon's temple, also called **קֹדֶשׁ קֹדֶשׁ** holy of holies, 1 K. 6, 5. 19–22. 8, 6. 8. 2 Chr. 3, 16. 4, 20. 5, 7. 9. Aquil. Symm. *ἑστῆσαν ὁμιλίαν*, Vulg. *oraculum*, from **דָּבַר** to speak; but more prob. it is pr. *pars postica*, the hinder part, i. e. the western side; see in **אַחֲרֵי** no. 2. See Iken, in Dissert. philol. theol. P. I. p. 214.

2. *Debir*, pr. n. a) A royal city of the Canaanites Josh. 12, 13; afterwards within the limits of Judah, lying on the mountains not far from Hebron, Josh. 11, 21. 15, 49; and assigned to the priests 21, 14. Called also **קִרְיַת סֹסֶר** q. v. b) A town of the Gadites, Josh. 13, 26. c) A king of the Eglonites, Josh. 10, 3.

* **דָּבַח** Chald. obsol. root, prob. i. q. **דָּבַח** to cleave, to adhere; trans. to join together; see **דָּבַח**.

* **דָּבַל** to press together, espec. into a round mass; kindr. **דָּבַל** Hence Arab. **دَبَل** ball of dung (comp. **دَبَل**),

דִּבְלָה, דִּבְלָה, דִּבְלָה, dung, דִּבְלָה, דִּבְלָה

buccella rotunda.—Hence

דִּבְלָה f. constr. דִּבְלָה, plur. דִּבְלָה, round cakes of dried figs pressed together into a mass, 1 Sam. 25, 18. 1 Chr. 12, 40; with דִּבְלָה added 2 K. 20, 7. Gr. *παλάθη*, from Aram. דִּבְלָה, dropping the Daleth. See Celsii Hierobot. T. II. p. 377–79.

דִּבְלָה Ez. 6, 14. doubtless a corruption of the text for דִּבְלָה *Riblah*, a city in the northern part of Palestine, q. v.

דִּבְלָה (double-cake?) *Diblaim*, pr. n. of the father-in-law of Hosea, Hos. 1, 3.

דִּבְלָה (twin cakes, prob. so called from the shape of the city) *Diblathaim* Num. 33, 46, and בִּירַת דִּבְלָה Jer. 48, 22, pr. n. of a city of Moab. Jerome in Onomast. sub v. Jassa: “et usque hodie ostenditur inter Medabam et *Deblatai*.”

* דִּבְקָה and דִּבְקָה, fut. יִדְבֹּק, inf. יִדְבֹּק.

1. to cleave, to adhere, spec. with firmness as with glue, to be glued, to stick fast. Arab. دَبَقَ, Syr. دَبَقَ, id. Construed c. בָּ Job 19, 20, אֶל Jer. 13, 11, לְ Ps. 102, 6. Lam. 4, 4 יִדְבֹּק לְשׁוֹן יוֹנִק אֶל-חִבּוֹ the tongue of the suckling cleaveth to his palate, for thirst, dryness. Ps. 22, 16. The same expression is also used of one who is silent from reverence and awe, Job 29, 10. Ps. 137, 6; comp. Hiph. Ez. 3, 26. Also Deut. 13, 18 let nothing cleave to your hands, i. e. take nothing covertly. Job 31, 7.—Trop. to cleave to a person, i. e. to follow, to adhere to him, Ruth 2, 8. 21; c. בָּ v. 23. Hence to be attached or devoted to any one, to hang upon, to love him, Gr. *κολῶσθαι τι*, e. g. a wife, a king, God, with בָּ and לְ Deut. 10, 20. 11, 22. 2 Sam. 20, 2. 1 K. 11, 2. Josh. 23, 12. Gen. 2, 24. 34, 3; with אַחֲרָי, Ps. 63, 9 אַחֲרָי נַפְשִׁי אַחֲרָי my soul cleaveth unto thee, is wholly devoted unto thee.

2. to attach oneself to any thing, i. e. to come upon, to overtake, to befall, with acc. or בָּ or אַחֲרָי Gen. 19, 19. Deut. 28, 60. Jer. 42, 16 שָׁם יִדְבֹּק אַחֲרֵיכֶם there (famine) shall overtake you. befall you

Comp. Hiph. no. 3. Synon. with חָשַׁר no. 1, see in חָשַׁר.

Pual pass. to be glued together, to cleave fast together, to cleave, Job 38, 38, 41, 9.

Hiph. 1. Causat. of Kal no. 1, to cause to cleave, to make adhere, Ez. 3, 26. 29, 4. Jer. 13, 11.

2. to follow close, to pursue, with acc. Judg. 18, 22. 2 Sam. 1, 6; with אַחֲרָי, Judg. 20, 45 יִדְבֹּקוּ אַחֲרָיו and they pursued hard after him. 1 Sam. 14, 22, 31, 2.

3. to overtake, comp. Kal no. 2, Gen. 31, 23. Judg. 20, 42. Also causat. to let overtake, to cause to come upon, Deut. 28, 21.

Hoph. to be made to adhere, i. e. to cleave fast, Ps. 22, 16.

The derivatives all follow.

דִּבְקָה Chald. id. Dan. 2, 43.

דִּבְקָה verbal adj. cleaving, adhering, 2 K. 3, 3. Prov. 18, 24.

דִּבְקָה m. 1. a soldering, welding of metals. Is. 41, 7.

2. Plur. דִּבְקָה 1 K. 22, 34. 2 Chr. 18, 33, prob. joints of a coat of mail; so Chald.—Others understand *armpits*, comp. Chald. מִדְּבָקִי Jer. 38, 12 Targ.

* דִּבֵּר mostly to speak; a root of various significations, some of which in Heb. are found only in derivatives, although in the kindred languages they still appear in the verb itself. E. g.

1. to set in a row, to range in order; comp. דִּבְרָה Hence

2. to lead, to guide, to drive, spec. flocks and herds to pasture, see דִּבְרָה, דִּבְרָה; also to govern, to rule a people, Chald. and Syr. דִּבֵּר, to lead,

to rule, Arab. دَبَّرَ; further, to reduce to order, to subdue, see Hiph. and comp.

Arab. دَبَّرَ swarm of bees, *examen*, q. d.

flock or herd of bees, also דִּבְרָה a bee, q. v.—Hence as a shepherd who guides or drives his flock also follows it, there arises also the sense:

3. to follow, to be behind, like Arab.

دَبَّرَ whence دَبَّرَ the hinder part

hindmost, last; Heb. דְּבִיר inner sanctuary of the temple.—Hence also

4. *to approach from behind*, i. e. *to way-lay, to plot against, to destroy*, comp. עָקַב.

Hence דָּבַר, ⁵כָּבִי, destruction, death, pestilence.

5. From the primary idea of *ranging in order*, connecting, comes also the most freq. signification of this verb, *to speak*, pr. *to set in order words*; comp. *sermo* and *dissero* à *serendo*, and Gr. εἶπω to connect and to speak. In Kal found in Part. act. דָּבַר Ex. 6, 29. Num. 32. 27. 36. 5. Ps. 5, 7. 15, 2. 28, 3. al. Part. pass. דִּבֶּר Prov. 25, 11. Inf. c. suff. דִּבְרָה Ps. 51, 6.—Far more freq. is

PIEL דָּבַר at the end of a clause, elsewhere דָּבַר; fut. יִדְבֹּר.

1. *to speak*, diff. from אָמַר to say (q. v. no. 1), as also Germ. *reden* and *sagen*, Gr. *laλaiv* and *λέγειν*, Lat. *loqui* and *dicere*, Aram. מָלַל and אָמַר. Construed: a) Absol. e. g. Job 11, 5 דָּבַר אֱלֹהִים הָיָה מִי־יָדָהּ אֱלֹהִים דָּבַר Oh that God would speak. 33, 2. Num. 12, 2. Ez. 3, 18. al. Sometimes emphat. i. q. *to speak well*, eloquently, Ex. 4, 14 דָּבַר יְהוָה בִּי רַבֵּר וְדָבַר הָיָה Jer. 1, 6. Often with אָמַר added, see examples under אָמַר no. 1. b) With the acc. of that which one speaks, utters, as דָּבַר צָדִיק, בְּנֵי, שָׁמַר, שָׁמַר, to speak or utter justice, deceit, falsehood, etc. Ps. 101, 7. Is. 45, 19. 59, 3. Dan. 11, 27. דָּבַר דָּבַר to talk a talking, i. e. much and idly, Is. 58, 13. דָּבַר דָּבַר to speak words, i. q. Lat. *verba dedit*, Hos. 10, 3. Ex. 6, 29 דָּבַר אֱלֹהִים פָּרַעְיִה אֶת כָּל אֲשֶׁר-דָּבַר יְהוָה וְנַעֲשֶׂה אֵלָּהּ all that Jehovah hath spoken will we do. 24, 7. Jer. 1, 17. Dan. 10, 11. Jon. 3, 2. c) Rarely, it is immediately followed by the words spoken, and לֵאמֹר is to be mentally supplied, Gen. 41, 17. Ex. 32, 7 וְיִדְבֹּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר and Jehovah spake unto Moses, Go, etc. 1 K. 21, 5. 2 K. 1, 7. 9. Ez. 40, 4. Dan. 2, 4.

The person to or with whom one speaks, is put mostly after the particles אֶל Gen. 8, 15. 19, 14. 1 K. 21, 6; and לְ Judg. 14, 7; but also after עִם Gen. 31, 29. Deut. 5, 4; אִתְּ (אִתָּה) Gen. 23, 8. 42, 30; Jer. 6, 10; לְפָנַי Ex. 6, 12. Also דָּבַר דָּבַר to speak to or with, is used of God

as making a revelation, communication, an oracle; Zech. 1, 9 הַמַּלְאָךְ הַזֶּה דָּבַר בִּי the angel who spake with me. v. 14. 2, 2. 7. 4, 1. 4. 55. Hab. 2, 1. Jer. 31, 20. Num. 12, 6. 8. Once c. acc. *to speak to*, to address, Gen. 37, 4, comp. λέγειν τινά. —To speak of any person or thing is put with acc. as λέγειν τινά. Ruth 4, 1 הָאֵל הַזֶּה דָּבַר עִבְרִי הַקִּינָּה דָּבַר-בְּעִנִּי the kinsman came by, of whom Boaz spake. Gen. 19, 21. 23, 16; with בְּ, 1 Sam. 19, 3 וְאֵלֶּיךָ דָּבַר וְאֵלֶּיךָ דָּבַר and I will speak of thee to my father. (v. 4), אֵל Job 42, 7; עַל 1 K. 2, 19, the latter espec. of what God speaks or promises to any one (see below in lett. a) 1 K. 2, 4. Dan. 9, 12. Jer. 25, 13. 42, 19.—To speak against any one, with עַל (pr. to assail with reproaches) Ps. 109, 20. Jer. 29, 32. Deut. 13, 6; with בְּ (see בְּ B. 4. b) Num. 21, 7 וְדָבַר בִּיהוָה דָּבַר we have spoken against Jehovah and against thee. Job 19, 18. Ps. 50, 20. 78, 19. But בְּ דָבַר is also *to speak through* or *by* any one, to use one as an interpreter (see בְּ B. 2. c) Num. 12, 2. 2 Sam. 23, 2. 1 K. 22, 28.

Spec. *to speak* is also used in various senses according to the context: a) i. q. *to promise*, Deut. 19, 8. Jon. 3, 10; with acc. of thing Deut. 6, 3; with אֶל and עַל of pers. see above; also of evil, *to threaten*, Ex. 32, 14. Jer. 25, 13. b) i. q. *to command, to prescribe*, comp. אָמַר no. 3; with אֶל Ex. 1, 17. 23, 22; *to warn, to admonish*, 1 Sam. 25, 17. c) *to utter* a song, i. q. *to sing*, Judg. 5, 12; comp. Arab. قَالَ and Gr. εἶπος i. q. song. d) *to speak for* a woman, i. e. *to ask* her in marriage, with לְ Judg. 14, 7; בְּ 1 Sam. 25, 39. Comp. Arab. خطب and Pual. —Further to be noted are also the following phrases: e) דָּבַר בְּ-לֵב פ' to speak to one's heart, i. e. *to speak kindly* with any one, espec. *to comfort, to console*; comp. Gr. παραμυθεῖσθαι, Lat. *al-loquium*. Gen. 34, 3. 50, 21. Ruth 2, 13. 2 Sam. 19, 8. 2 Chr. 30, 22. 32, 6. f) דָּבַר בְּ-לֵב אֶל-עַל-לִבּוֹ to speak to one's own heart, with oneself, Gen. 24, 45. 1 Sam. 1, 13 מִדְּבַר עַל-לִבָּהּ she spoke in her heart. Also בְּלִבּוֹ, עִם לִבּוֹ, Ecc. 1, 16. 2, 15. Ps. 15, 2. g) דָּבַר טוֹב, טוֹבָה עַל, of God, *to speak good* concerning any one, *to promise good*, Num. 10, 29. 1 Sam.

25, 30. Jer. 18, 20. Also **הָבֵר רָעָה עַל** *to speak evil concerning* any one, to determine evil, 1 K. 22, 23. Jer. 11, 17. 19, 15. 26, 19. 35, 14; with **אֵל** 36, 31. In a somewhat different sense, Esth. 7, 9 **מִרְדֵּכַי אֲשֶׁר הִבֵּר טוֹב עַל-הַמֶּלֶךְ** *Mordecai, who had spoken good for the king*, i. e. given him good information, comp. 6, 2. h) **אֵל הָבֵר טוֹבוֹת אֵת** *to speak kindly with any one*, 2 K. 25, 28. Jer. 12, 6; also **הָבֵר שְׁלוֹם עִם** *to speak peace with any one*, i. e. kindly, friendly, Ps. 28, 3; Jer. 9, 7; with **אֵל** *to speak peace unto*, i. e. *to announce or promise welfare, happiness*, Ps. 85, 9; c. **בְּ** Ps. 122, 8 **אֲדַבֵּר-נָא שְׁלוֹם בְּךָ** i. e. *I will now pray for thy peace, prosperity*; c. **לְ** Esth. 10, 3 **הָבֵר שְׁלוֹם לְכָל-יָרֵעִי** *and spake for the peace, prosperity, of all his race*. So absol. Ps. 35, 20. i) **הָבֵר מִשְׁפָּט אֵת** *to speak a judgment* i. e. *to pronounce sentence upon*; see in **מִשְׁפָּט**.

NOTE. In former editions, like A. Schultens (Opp. min. p. 124. al.) I have ascribed further to the verb **הָבֵר** in Pi. the significations *to waylay, to plot against*, also *to destroy*; comp. **הָבֵר** and Arab. **دبر** *c. علی* motitus est in aliquem. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34, 13 **וַיְדַבְּרוּ** *and they spake* so, i. e. *deceitfully*, as before. Ps. 127, 5 *they shall not be ashamed when they shall talk with the enemies within the gate*, i. e. when they combat with enemies; corresponding to the Gr. phrase *συλλαλῆν τι* Is. 7, 5 Alex. and Engl. 'to have something to say to any one,' sc. in fight; comp. also Heb. **הִרְאָה** 2 K. 14, 8, and see Comm. in Jes. I. p. 280. More difficult is 2 Chr. 22, 10 and **Althiah arose** *הִמְלִיכָהּ אֶת-יִזְבֶּדְבָר הַמֶּלֶכָה, in parall. 2 K. 11, 1 **וַתֹּאמֶר**; here Sept. *ὑπώλεσε*, Vulg. *interfecit*. But it can be rendered: *and she talked with them* i. e. made war upon them, comp. Ps. 127, 5; or it may be ellipt. for **וַתֹּאמֶר מִשְׁפָּטֵם** *'אָרֶיכ'* i. e. *pronounced sentence upon them*.*

Pual pass. Ps. 87, 3 **נִבְּרֹת מִדְּבַר בְּךָ** *glorious things are spoken of thee*, i. e. decreed of God. Cant. 8, 8 **בַּיּוֹם שֶׁיִּדְבַּר-בָּהּ** *when she shall be spoken for*, i. e. asked in marriage. See in Piel. lett. d.

Niph. recipr. of Piel. *to speak one with*

another, to converse, Mal. 3, 16; c. **בְּ** Ez. 33, 30. Ps. 119, 23; **עַל** Mal. 3, 13.

Hiph. *to subdue*, see in Kal no. 2. Ps. 18, 48 **וַיִּדְבֹּר עַמִּים תַּחְתִּי** *who subdueth the nations under me*. Ps. 47, 4.

Hithp. 1. Pass. part. fem. **מִדְּבָרָה** *what one has spoken*. So with Jarchi would I interpret Deut. 33, 3 **וְשָׂא מִדְּבָרֶיךָ** *they (Israel) receive what thou hast spoken*, i. e. thy words, precepts.

2. Recipr. *to speak with, to converse with*, Part. **מִדְּבָר** Num. 7, 89. 2 Sam. 14, 13. Ez. 2, 2.

The derivatives follow, except **דְּבוּרָה**, **דְּבוּר**, **מִדְּבָר**.

דְּבַר m. 1. *a word, verbum, λόγος*, 2 K. 18, 36. Job 2, 13. Gen. 44, 18. Collect. *words, speech, discourse*, Job 15, 3. **דְּבַר שְׁפָתַי** *lip-talk, vain words*, Is. 36, 5. **דְּבַר נְבוֹן** *skilled in discourse, fluent*, 1 Sam. 16, 18. Often in plur. Gen. 29, 13 **כָּל-דְּבָרֵי הָאֵלֶּה** *all these words*. 34, 18. Ex. 4, 28. 18, 19. 19, 7. 8. 20, 1. 24, 3. al. **אִישׁ בִּגְלֵ דְבָרִים** *a man of words, fluent, eloquent*, Ex. 4, 10. 24, 14.—Spec. a) *a promise*, 1 K. 2, 4. 8, 20. 12, 16. Ps. 33, 4. 56, 5; comp. Gr. *τελεῖν ἔπος*, Engl. 'to give one's word.' b) *precept, command, mandate*, comp. r. **דְּבַר** Pi. lett. b. **דְּבַר מַלְכִּי** *a royal mandate*, Esth. 1, 19. Josh. 1, 13. 1 Sam. 17, 29 **הֲיָא דְבַר הַיָּא** *was there not a command?* Is. 8, 10. Ex. 34, 28 **עֲשֵׂת הַדְּבָרִים** *the ten commandments, the decalogue*. 1 Chr. 26, 32. 2 Chr. 29, 15. c) *a saying, sentence, maxim*, as of a wise man; Plur. Ecc. 1, 1 **כְּהֵלָה** *Prov. 4, 4. 20. 30, 1. 31, 1; espec. an oracle, effatum of the deity*, Num. 23, 5. 16; comp. *ἔπος, λόγος*. So **אֵל דְּבַר יְהוָה** *and the word, oracle, of Jehovah came to any one*, Jer. 1, 4. 11. 2, 1. 13, 8. Ez. 3, 16. 6, 1. 7, 1. 11, 14; c. **עַל** 1 Chr. 22, 8. Job 4, 12 **אֵלֵי דְבַר יָגִיב** *a word, oracle, stole upon me*, i. e. a divine communication. Collect. *oracles*, Hos. 1, 1. Mic. 1, 1. Joel 1, 1. d) *counsel, advice given*, 2 Sam. 17, 6. e) *report, rumor*, 1 K. 10, 6. With genit. *the report of any thing is what is to be reported of that thing, what is to be said of it*; Job 41, 4 [12] *I will not conceal...* **דְּבַר גְּבוּרָתוֹ** *the report of his strength*, i. e. what is to be said concerning his strength. 1 K. 9, 15. Deut. 15, 2. 10, 4. One might

also render, *the measure, manner of his strength*, comp. דְּבַר no. 1.

2. *thing, matter, affair, business*; pr. *thing spoken of*, subject of discourse; comp. λόγος in Passow, A. no. 11, ἔπος, ῥῆμα from ῥέω, Germ. Sache from sagen. The same signif. *word* and *thing* are united in Aram. מְלָה, فَكْلًا, פְּתָנָם, מְלָה.

Arab. حَظْبٌ and أَمْرٌ. —E. g. הַדָּבָר הַזֶּה *this thing*, Gen. 20, 10, 21, 11, 26; כָּל-הַדָּבָרִים הָאֵלֶּה *all these things* Gen. 20, 8. כְּדָבָר הַזֶּה Gen. 18, 25, 32, 20, 44, 7, and כְּדָבָרִים הָאֵלֶּה 24, 28, 39, 17, 19, i. e. in this manner, so. אַחֲרֵי הַדָּבָרִים הָאֵלֶּה (LXX μετὰ τὰ ῥήματα ταῦτα) *after these things*, afterwards, Gen. 15, 1, 22, 1, 39, 7. דְּבָרֵי הַדָּבָר הַזֶּה *the things of Solomon*, i. e. his acts, deeds, 1 K. 11, 41. דְּבָרֵי הַיָּמִים *daily affairs*, i. e. course of events, chronicles, 1 Chr. 27, 24. Esth. 6, 1. Also דְּבָר יוֹם *daily matter*, hence בְּיוֹמוֹ דְּבָר יוֹם *the daily task in its day*, i. e. day by day, every day, Ex. 5, 13, 19, 16, 4. Lev. 23, 37. 1 K. 8, 59; בְּדָבָר יוֹם בְּיוֹם 2 Chr. 8, 13, and בְּיוֹמוֹ יוֹם לְדָבָר v. 14, 31, 16. Often pleonast. like Gr. χρεῖμα, 1 Sam. 10, 2 אֲחֵרֵי-דְבָרֵי הָאֵלֶּה *thy father hath left the matter of the asses*, i. e. has done thinking of the asses. Ps. 65, 4 דְּבָרֵי עֲוֹנוֹת גָּבְרוּ מֵעַי *iniquities prevail over me*. Ps. 105, 27, 145, 5.—Hence

a) *cause*, in a forensic sense, *suit* at law. Ex. 18, 16 בְּיִיחָהּ לָהֶם דָּבָר *if they have a cause*, suit. v. 22, 22, 8. עַל-כֵּל-הַדָּבָר *in every suit of trespass, fraud*, etc. 24, 14 בַּעַל הַדָּבָרִים *one who has causes*. Fully דָּבָר הַשֵּׁפֶט 2 Chr. 19, 6.

b) *something, any thing*, Gen. 18, 14. בְּיָדֵי דָבָר, אֵין דָּבָר, אֵין דָּבָר *nothing*; 1 Sam. 20, 21 בְּיָדֵי דָבָר *there is nothing* sc. to fear. Judg. 18, 7, 28 וְדָבָר אֵין-לָהֶם עִשְׂאָם *and they had nothing to do with other men*. כָּל-דְּבָר *every thing* Num. 31, 23. Deut. 17, 1. דָּבָר טָמֵא *any unclean thing* Lev. 5, 2. דָּבָר טָמֵא *any thing filthy* Deut. 23, 15. 21, 1. דָּבָר רָע *evil thing, harm*, 2 K. 4, 41. Also Plur. דְּבָרִים טָמֵאִים 2 Chr. 12, 12.

3. *a cause, reason*, Josh. 5, 4. Hence עַל דָּבָר *because of, for the sake of*, Gen. 12, 17, 20, 11, 43, 18. Ps. 45, 5; עַל דְּבָרֵי id. Deut. 4, 21. Jer. 7, 22, 14, 1. עַל דָּבָר *before a verb, because that, because,*

Deut. 22, 24, 23, 5. 2 Sam. 13, 22. Comp. דְּבָרָה no. 3.

דְּבָר m. plur. דְּבָרִים Hos. 13, 14, pr. *destruction, death*, like Arab. دَبَرٌ, see r. דָּבָר no. 4. Hence *plague, pestilence*, comp. מִדָּה; often with the art. הַדְּבָר (Heb. Gr. § 107. n. 1) Lev. 26, 25. Deut. 28, 21. 2 Sam. 24, 13. 1 K. 8, 37; *murrain* among beasts Ex. 3, 9. Sept. mostly θάνατος, comp. Ecclus. 39, 29.

דָּבָר m. (r. דָּבָר no. 2) i. q. מְדָבָר, *a pasture*, whither flocks and herds are driven; Mic. 2, 12. Is. 5, 17.—Syr. دَبْرُ

and دَبْرُ, Arab. دَبْرٌ field, tilled field.

דְּבָרֹת plur. f. (r. דָּבָר no. 2) pr. *drifts*, i. e. *floats, rafts*, as driven by the sea, 1 K. 5, 23 [9]. Sept. σκεδῆλαι.

דְּבָרָה or דְּבָרָה a form assumed in Deut. 33, 3. But see r. דָּבָר Hithp. no. 1.

דְּבָרָה f. i. q. דָּבָר, but mostly in the later Hebrew.

1. *thing*, i. e. *manner, mode*, see in דָּבָר no. 1 fin. Ps. 110, 4 *thou art a priest forever על-דְּבָרֵי מֶלְכִּי-צֶדֶק after the manner of Melchizedek*; here the -י is paragogic, see Lehrg. § 127. 2.

2. i. q. דָּבָר no. 2. a, *cause, suit* at law, Job 5, 8.

3. i. q. דָּבָר no. 3, *cause, reason*; hence עַל דְּבָרָה *because of* Ecc. 3, 18, 8, 2. עַל-דְּבָרָה *for this cause that, to the end that*, Ecc. 7, 14.

דְּבָרָה Chald. f. *a cause, reason*. Dan. 2, 30 עַל דְּבָרָה-הִיא *for this cause that, to the end that*.

דְּבָרִי (perh. eloquent) Dibri, pr. n. m. Lev. 24, 11.

הַדְּבָרָה Josh. 21, 28; with art. הַדְּבָרָה 19, 12; *Daberath*, pr. n. of a town in Issachar; prob. now Debûrieh at the foot of Mount Tabor; see Bibl. Res. in Palest. III. p. 210.

* דָּבַשׁ a root not in use, prob. i. q. δέψω, Lat. depso, *to knead, to make soft* by kneading, working over, etc. Kindr. are דָּוַשׁ, לָוַשׁ, perh. טָפַשׁ *to be fat*.—Hence the two following.

דְּבֵשׁ m. c. suff. דְּבֵשִׁי, *honey*, so called as being glutinous, like a kneaded mass;

Arab. دُبْس, Syr. دُبْس, id. Maltese *dibsi* yellow, i. e. honey-coloured. There is now in the Semitic languages no verb from which this noun can be derived; in Greek however there is derived from this word the verb *τιθυβώσσω* to make honey, Od. 13. 106.—Spec.

1. *honey* of bees, Lev. 2, 11. 1 Sam. 14, 26. 27. 29. 43. Prov. 16, 24. 24, 13. al. Spoken of wild honey, i. e. from wild bees, Deut. 32, 13. Ps. 81, 17 *מִצֵּי־רֶבֶשׁ אֶשְׂבִּינָהּ* with honey from the rocks I will satisfy thee.

2. *honey* of grapes, *syrup*, i. e. the newly expressed juice of grapes, must, boiled down to the half or third part, Gr. *ξύμμα*, Lat. *sapa*, *defrutum*, Ital. *musto cotto*. At the present day this syrup is in common use in Palestine under the Arabic name دُبْس *dibs*, and is exported espec. from the district of Hebron into Egypt; see Russell's Nat. Hist. of Aleppo, I. p. 82. Bibl. Res. in Palest. II. pp. 442, 453.—Gen. 43, 11. Ez. 27, 17. Often joined with milk, as the spontaneous products of nature; and hence the frequent phrase: *a land flowing with milk and honey*, Ex. 3, 8. 17. 13, 5. 33, 3. Lev. 20, 24. Num. 13, 27. Honey and milk are put also for pleasant discourse, Cant. 4, 11.

דִּבְשָׁת f. 1. *the hump* of a camel, Is. 30, 6. This signif. is sufficiently certain from the context, and is expressed by the Chald. Syr. Vulg. but the etymology has long exercised the ingenuity of interpreters. Perhaps so called from the *softness* of the flesh or fat of which the kump is composed; it being a mere mass of fat, soft and yielding to the touch; comp. r. דִּבְשָׁת. See Burckh. Notes on the Bedouins II. p. 82 sq.

2. *Dabbasheth*, pr. n. of a place, Josh. 19, 11.

דָּג m. (r. דָּגָה) *a fish*, so called as multiplying abundantly (comp. דָּגָה), Jon. 2, 1. 11. Plur. דָּגִים, constr. דָּגֵי, Gen. 9, 2. Num. 11, 22. 1 K. 5, 13. Hence comes the denom. verb דָּגָה to fish. The form דָּגָה see in its order.

דָּגָה constr. דָּגָה, fem. of the preceding, *a fish*, Deut. 4, 18. Jon. 2, 2; mostly col-

lect. *fish*, (comp. דָּגָה,) Gen. 1, 26. 28. Ex. 7, 18. 21. Num. 11, 5. Ez. 29, 4. 5.

* *דָּגָה* pr. to cover, Arab. دَجَا; then to cover over by numbers, to multiply, to be increased; once Gen. 48, 16.

Deriv. דָּגָה, דָּגָה, דָּגָה.

דָּגָה (pr. little fish; then in endearment and worship, 'dear little fish;' comp. on this use of diminutives in sacred things, J. Grimm's Deutsche Gram. III. p. 665,) *Dagon*, pr. n. of an idol of the Philistines worshipped at Gaza and Ashdod, Judg. 16, 23 sq. 1 Sam. 5, 1; having a human head and arms, but the rest of the body like a fish; see 1 Sam. 5, 2 sq. espec. v. 4. Judg. 16, 23. 1 Chr. 10, 10; comp. 1 Macc. 10, 83. 11, 4.—Similar was the figure of *Derceto*, worshipped at Askalon under the like form of a fish; comp. Diod. Sic. 2. 4, *αὐτὴ δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶν ἰχθύος*. See on the worship of fishes in this region, Selden de Diis Syris II. 3. Creuzer Symbol. II. § 12. Movers Phœnizier I. p. 590.

* *דָּגָל* perh. i. q. Arab. دَجَل, to cover, to cover over; then also to act covertly, to deceive, comp. דָּגָל. Hence *דָּגָל* a flag, banner, standard, pr. a covering, like Germ. *Fahne* from *πῆρος*, *pannus*.—The signif. of *glittering, shining*, which I formerly ascribed to this root, with Nanninga Diss. Lugd. II. 916, and Muntinghe ad Ps. 20, 6, now seems to me hardly susceptible of proof.—From the noun *דָּגָל* is then again derived the denom. sense of *דָּגָל*, to set up a banner, to erect a standard; Ps. 20, 6 *בָּשָׁם אֱלֹהֵינוּ נִדְגָל* in honour of our God will we set up our banners; comp. the formulas *הִזְדַּבֵּר בָּשָׁם יי*, and *קָרָא בָשָׁם יי*. Sept. *μεγαλυνθῆσομεθα*, reading or conjecturing *נגדל*. Muntinghe (l. c.) from his etymological conjecture, *gloriabimur, exultabimus*. Part. pass. *דָּגָל* lifted up as a banner, i. e. conspicuous, distinguished, spoken of a noble youth, Cant. 5, 10.

NIPH. to be furnished with banners; Cant. 6. 4. 10 *אֶתְּרָה בְּדָגָלֹתַי* terrible as an army with banners; Symm. *ὡς τάγματα παρεμβολῶν*. The virgin is here represented as victorious and triumphant over hearts. Comp. the similar figure drawn

from an army in c. 2, 4; the same is very common in Arabian poets.

דָּגֵל m. (r. **דָּגַל**) c. suff. **דָּגְלוּ**, plur. **דָּגָלִים**, constr. **דָּגְלֵי**, a flag, banner, standard, i. e. of a larger kind, serving for three tribes together; the smaller flags being called **אֶזְרוֹת**. Num. 1, 52. 2, 2. 3. 10. 18. 25. 10, 14. 55. Cant. 2, 4 **וְדָגְלִי עָלַי אֶזְרוֹתָהּ** and his banner over me is love.

* **דָּגַן** obsol. root, to cover, i. q. **דָּגַהּ**; then, to multiply, to increase. Hence

דָּגָן m. constr. **דָּגָן**, corn, grain, pr. as covering the ground, increase; Gen. 27, 28. 37. Num. 18. 27. Deut. 28, 51. Metton. for bread Lam. 2, 12.—Samar. **דָּגָן**, **דָּגִין**, **אֲדָגִין**, id.

* **דָּגַר**, like Chald. **דָּגַר**, to brood, to sit upon, as a bird her eggs or young. Jer. 17, 11 **כִּי־רָגַר דָּגַר וְלֹא־יָלַד** the partridge sitteth on eggs she hath not laid, so is he that gathereth riches and not by right. Sept. **πέτραι συσπύγγουεν ἃ οὐκ ἔτεκεν**. In Is. 34, 15 spoken of a serpent brooding its young, not eggs. Vulg. in each passage well, *fovere*.—The rash assertions of J. D. Michælis in respect to this root, have been well refuted by Rosenmüller, ad Bocharti Hieroz. II. 632 sq.

* **דָּדָר** i. q. **דָּדָר**, q. v. *breast, pap*, found only in the Dual, constr. **דָּדָרִי**, c. suff. **דָּדָרִיהָ**, breasts, paps, Ez. 23, 3. 8. 21. Prov. 5, 19.

* **דָּדָהּ** to go slowly, softly. Talmud. **דָּדָהּ** to lead slowly, gently, e. g. a child.

Hithp. **דָּדָהּ** for **דָּדָהּ**, Is. 38, 15 **אֶדְדָּהּ כָּל־שְׁנוֹתַי** I will go softly all my years, i. e. submissively, comp. **אֶשְׁתַּחֲוֶה** 1 K. 21, 27; q. d. I will walk humbly and submissively all my life, I will never cease to mourn.—Hence spoken of a slow and solemn procession, Ps. 42, 5 **אֶדְדָּהּ בֵּית אֱלֹהִים** I went with them (in slow procession) to the house of God; here the suffix **־ם** is for **לָהֶם**, and this dative is to be referred to the circumstance, that the poet as leader of the choir prob. led the way for the procession.

דָּדָן *Dedan*, pr. n. 1. A people with a region of like name, descended from Raamah, Gen. 10, 7. Ez. 27, 15. Raamah, **רַעְמָה**, Sept. **Ράγμα**, is to be sought

on the shore of the Persian Gulf (see **רַעְמָה** no. 2), and so also Dedan; in which, with Bochart (Phal. IV. 6) and J. D. Michælis, we recognise **דָּאֲדָן** *Daden*, an island of the Persian Gulf, called by the Syrians **دَاجَن**; see Assemani Biblioth. Orient. III. ii. p. 560, 564, 744. Most of the islands of this gulf were anciently occupied by colonies of the Phenicians; see Heeren's Ideen I. 2. p. 227, 419.

2. A people of northern Arabia, descended from Keturah, Gen. 25, 3, adjacent to the Edomites Jer. 49, 8. 25, 23. Ez. 25, 13; and also following traffic, Is. 21, 13. According to Eusebius and Jerome, they dwelt not far from the city Phæno; prob. a colony of the former (no. 1), or vice versa.

דָּדָנִים m. plur. *Dodanim* Gen. 10, 4, pr. n. of a people descended from Javan, i. e. from the Greeks. It is usually referred to the inhabitants of *Dodona* in Epirus; but possibly **דָּדָנִים** may be for **דָּרְדָּנִים** i. e. *Dardani*, the Trojans. For **ד** thus softened into a vowel, see Monumm. Phœnic. p. 432. Still we must not overlook the reading **רָדָנִים** *Rodanim*, the Rhodians, which is expressed by the Samar. Sept. and by the Heb. text itself in 1 Chr. 1, 7. See in **רָדָנִים**.

דָּהָב Chald. m. emph. **דָּהָבָא**, gold, i. q. Heb. **זָהָב**. Dan. 2, 32. 3, 1. 5. 7.—Hence **מִדָּהָבָה**.

דָּהִיָּא Chald. or in Cheth. **דָּהִיָּא**, m. plur. *Dahi, Dehavites*, pr. n. of a people from which a colony was led out into Samaria, Ezra 4, 9. Most prob. the **Δάοι** Hdot. 1. 125, (i. e. perh. *pagani*, villagers, from Pers. **دِه** *deh, dih*, a village,) a Persian tribe near the Caspian Sea, sometimes enumerated with the Scythians, Strab. XI. p. 580. Plin. H. N. VI. 17.

* **דָּהֵם** in Kal not used, prob. to be dumb, to be struck dumb, like **בָּהֵם**, an idea which is also kindred to *stupor*, *astonishment*, as in **שִׁמְם**, Arab. **دَهَم** is to come upon suddenly, pr. to confound, to amaze, **دَهِيم** stupified, stupid, **دَهِيمٌ** sudden calamity, pr. astounding, stupifying.

NIPH. part. נִדְדָה *struck dumb, astonished*, by sudden calamity, Jer. 14, 9.

* דָּדַר i. q. דָּרַר, pr. *to move in a circle*, and espec. *swiftly*; comp. also דָּרַר. Hence

1. *to move swiftly, to press on rapidly, to course*, spoken of a horse and his rider, Nah. 3, 2; pr. *to run, course, prance in a circle*, as is usual with horses in breaking and exercise. See the noun דִּדְרָה.

2. *to revolve in a circle*; then *to endure, to last*. Hence דִּדְרָה; also

דִּדְרָה f. *rapid course* of a horse, Judg. 5, 22. See Bochart Hieroz. P. I. p. 97.

דָּב i. q. דָּב q. v. *a bear*.

* דָּהַב i. q. דָּהַב q. v. *to pine away, to languish*. Not used in Kal.

HIPH. causat. *to cause to pine away, to consume*, Lev. 26, 16.

Deriv. pr. n. דִּיבֹן.

* דָּהַג and דָּהַג a secondary root, denom. from דָּג, *to fish*. Jer. 16, 16 דִּיגִיגִים *and they shall fish them*.

Deriv. דָּהַג, דָּהַג and דָּהַג fisher.

דָּהַג m. *a fisher, a fisherman*, Ez. 47, 10 and Jer. 16, 16 Cheth.

דָּהַג f. (r. דָּהַג) *a fishing, fishery*; hence דָּהַג סִרְרוֹת *fishing-hooks, harpoons*. Am. 4, 2 *he will take you away with hooks*, וְאַחֲרֵיהֶן בְּסִרְרוֹת דָּהַג *and your posterity with fishing-hooks*, a figure taken from animals which are tamed by putting hooks and rings in their noses; comp. Is. 37, 29. Why *fishing-hooks* are here mentioned, may be understood from Ez. 29, 4. Job 40, 26; comp. Oedmann Verm. Samml. aus d. Naturkunde V 5. The larger fishes when taken were again let down into the water, suspended by a ring or hook in their nostrils.

* דָּדַר obsol. root. 1. i. q. דָּדַר, *to boil*, as water; hence דָּדַר a pot.

2. Trop. of the mind, *to be moved, agitated*, Syr. דָּדַר; espec. *to love*, i. q.

דָּדַר. Hence דָּדַר love, דָּדַר, דָּדַר, and pr. names דָּדַר, דָּדַר, דָּדַר.

דָּדַר m. c. suff. defect. דָּדַר, etc.

1. *love*, chiefly as between the sexes, only in Plur. דָּדַר, *loves, caresses, endearments*, Cant. 1, 2. 4. 4, 10. Ez. 16, 8, 23,

17 דָּדַר מִשְׁכַּב דָּדַר *bed of love*. Prov. 7, 18 דָּדַר לָנוּה דָּדַר *come, let us drink our fill of love*.

2. Concr. *object of love, one beloved*

comp. דָּדַר, דָּדַר, דָּדַר, love and one beloved, a lover, friend; דָּדַר acquaintance, also an acquaintance; Engl. *my love, my first love*, etc.—Cant. 1, 13. 14. 16. 2, 3. 8. 9. 10. 16. 17.

3. *a friend*, Is. 5, 1. Spec. *an uncle*, the father's brother, Syr. *ܕܕܪܐܝܢ* called *the friend* of the family, as also Chald. דָּדַר friend, then uncle; comp. דָּדַר mother-in-law, Germ. and Eng. *Freund, friend*, for a relative, Lat. *amita* aunt, qs. *amata*. Lev. 10, 4. 20, 20. 1 Sam. 10, 14. 15, 16. Esth. 2, 15. Jer. 32, 7. 8. 9; in v. 12 it seems to be put for דָּדַר uncle's son.

דָּדַר m. 1. *a boiler, pot*, see r. דָּדַר no. 1. Job 41, 11. 1 Sam. 2, 14. Plur. דָּדַר 2 Chr. 35, 13.—Syr. *ܕܕܪܐܝܢ* a large pot, *ܕܕܪܐܝܢ* kettle, Samar. דָּדַר pots.

2. *a basket*, Jer. 24, 2. Ps. 81, 7. Plur. דָּדַר 2 K. 10, 7.

דָּדַר, also דָּדַר in Chron. Ezra, Nehem. Zech. and rarely in the earlier books, Hos. 3, 5. Am. 6, 5. 9, 11, (beloved, verbal adj. from דָּדַר i. q. דָּדַר no. 2,) *David*, pr. n. of the son of Jesse, the second king of the Israelites, r. 1055-1015 B. C. renowned for his warlike achievements as well as for his sacred songs. The account of his life is chiefly contained in the books of Samuel, from 1 Sam. c. 16 to the end of the second book; also 1 Chr. c. 12-30.—By meton. *David* is put for דָּדַר spoken of the Messiah, *the son of David*, Ez. 34, 23. 24. 37, 24; elsewhere also i. q. דָּדַר, Hos. 3, 5. *בְּנֵי דָּדַר the city of David* i. e. Zion, 1 K. 3, 1. 8, 1. 9, 24. Is. 22, 9 *בְּנֵי דָּדַר the house of David*, i. e. the palace or citadel of his race, Is. 22, 22; elsewhere his family, posterity, Is. 7, 2. 13. Jer. 21, 12.

דָּדַר f. *aunt*, father's sister, Ex. 6, 20; also an uncle's wife, Lev. 18, 14. 20, 20.

דָּדַר (for דָּדַר amatory) *Dodo*, pr. n. m. a) 1 Chr. 11, 12. 2 Sam. 23, 9 Keri. b) Judg. 20, 1. c) 2 Sam. 23, 24. 1 Chr. 11, 26.

הִיָּדָוָה (for הִיָּדָוָה love of Jehovah)
Dodavah, pr. n. m. 2 Chr. 20, 37.

הִיָּדָוָה 2 Sam. 23, 9 Cheth. See הִיָּדָוָה a.

הִיָּדָוָה adj. with Chald. ending יָ i. q.
 הִיָּדָוָה, from r. הִיָּדָוָה In Sing. not used;
 Plur. הִיָּדָוָה.

1. Pr. boiling; hence *a boiler, pot*, i. q.
 הִיָּדָוָה no. 1; then *a basket*, Jer. 24, 1.

2. *loving, amatory*, from r. הִיָּדָוָה no. 2;
 plur. *love-apples*, Gen. 30, 14 sq. i. e. the
 apples of the mandragora, *Atropa man-*
dragora Linn. a plant similar to the
belladonna, with a root like a beet, white
 and reddish fragrant blossoms Cant. 7,
 14, and with yellow apples also fragrant,
 which ripen from May to July. To these
 apples the Orientals to this day ascribe
 the power of exciting to venery; comp.
 Gen. l. c. See Dioscorid. 4. 76, *Μανδρα-*
γόρας ... οἱ δὲ Κιρκαῖαν καλοῦσι, ἐπειδὴ
 δοκεῖ ἢ ὕμνου φίλων εἶναι ποιητική. . .
 καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὖσις (sor-
 bis) ἐμπερῆ, ὠχρεά, ἐνώδη, ἐν οἷς καὶ καρ-
 πός, ὥσπερ ἀπίου. Schulz Leitungen
 des Höchsten, V. p. 197. D'Herbelot
 Biblioth. Oriental. p. 17. Sept. *μῆλα μαν-*
δαγορῶν. Chald. יְדִיָּדָוָה which denotes
 the same; comp. Arab. *يَدِيح*, and see

Sprengel Hist. Rei herbariae I. p. 215,
 ed. 2. Tuch Comm. in Gen. l. c.

* הִיָּדָוָה i. q. הִיָּדָוָה q. v. *to be languid, faint,*
unwell, Arab. *كَوَى* and *كَاء* for *كَوَى*;
 spoken espec. of women in their monthly
 courses. Lev. 12, 2 *the uncleanness of*
her being sick, i. e. of her courses, comp.
 15. 33.

2. *to be sick at heart, sad*; see הִיָּדָוָה
 no. 2.

Deriv. הִיָּדָוָה, הִיָּדָוָה, הִיָּדָוָה.

הִיָּדָוָה f. הִיָּדָוָה, adj. 1. *languid, faint,*
sick. spec. of women in the menses, Lev.
 15, 33 הִיָּדָוָה. 20, 18. Hence הִיָּדָוָה
 Is. 30, 22 *a menstruous cloth*, i. e. polluted
 with menstrual blood.

2. *sick at heart, sad*, Lam. 5, 17; *af-*
flicted, unhappy, Lam. 1, 13. Syr. *ܐܝܢܐ*
to grieve, to be unhappy; Aph. *to af-*
flict, to make unhappy. *ܐܝܢܐ* afflicted,
wretched; *ܐܝܢܐ* affliction, misery.

* הִיָּדָוָה in Kal not used, i. q. הִיָּדָוָה, הִיָּדָוָה,

to thrust away, to cast off; Arab. *دَاخ*
 to render abject; also intrans. to be ab-
 ject. vile; VI, to project.

HIPH. הִיָּדָוָה 1. *to thrust away, to cast*
out, Jer. 51, 34.

2. *to wash away, to cleanse*, e. g. an
 altar, 2 Chr. 4, 6. Ez. 40, 38; blood-
 guiltiness Is. 4, 4.

הִיָּדָוָה m. (r. הִיָּדָוָה, after the form קָטַל)
 constr. הִיָּדָוָה.

1. *languor, sickness*, Ps. 41, 4.

2. Spoken of any thing *sicken*ing, i. e.
insipid, loathsome, exciting loathing,
 nausea. Job 6, 6 *can that which is un-*
seasoned be eaten without salt? or is
there flavour in the tasteless herb? (7)
 הִיָּדָוָה בְּדִיָּדָוָה לֶחֱמִי, *these are as the loathsomeness of my*
food; i. e. heavy calamity is described
 under the figure of insipid and loath-
 some food (comp. in הִיָּדָוָה), in accord-
 ance with the common Oriental figure
 by which one is said *to eat or taste of*
 any thing. i. q. *to experience it*; comp.
 הִיָּדָוָה בְּדִיָּדָוָה Job 21, 25, *γεύεσθαι θανάτου*,
 Syr. *ܝܚܡܐ ܡܠܐ*.

הִיָּדָוָה m. (after the form קָטַל) *faint, sick*
 at heart, Is. 1, 5. Jer. 8, 18. Lam. 1, 22-
 R. הִיָּדָוָה.

הִיָּדָוָה see הִיָּדָוָה.

* הִיָּדָוָה i. q. הִיָּדָוָה, *to pound, to beat* in
 a mortar, *to bray*, Num. 11, 8. Chald.

הִיָּדָוָה, Arab. *دَاخ*, id.

Deriv. הִיָּדָוָה a mortar.

הִיָּדָוָה f. Lev. 11, 19. Deut. 14, 18;
 a species of *unclean bird*, according
 to Sept. Vulg. Saad. *the hoopoe*, Lat.
upupa; according to the Targum
gallus montanus, mountain-cock, a spe-
 cies of large grouse, *Tetrao urogallus*.
 Perh. compounded from הִיָּדָוָה, *דִּיכ*, gal-
 lus, and הִיָּדָוָה, one כ being dropped.
 The ending הִיָּדָוָה is for הִיָּדָוָה, see Heb. Gr.
 § 77. h. 2.

* הִיָּדָוָה obsol. root, i. q. הִיָּדָוָה no. 1, *to be*
dumb, silent, still. Arab. *دَام* *to be still,*
quiet, to remain; II, *to quiet, to allay*.—
 Hence the three following nouns.

דומה f. 1. *silence, land of silence*, poet. for Sheol, the region of the dead, Ps. 94, 17. 115, 17.

2. *Dumah*, pr. n. of a tribe and district of Ishmaelites in Arabia, Gen. 25, 14. Is. 21, 11. Prob. the same called at this day **دومة الجندل** *Stony Dumah*, and **دومة الشامية** *Syrian Dumah*, situated on the confines of the Syrian desert and Arabia, with a fortified castle, marked on D'Anville's map under lat. 29°, 30', long. 58°; the *Δομμαία*, of Ptolemy. See Abulfeda ed. Paris, p. 82. Edrisi par Jaubert I. p. 355. Niebuhr Arabien p. 344.

דומיה f. 1. Adj. fem. (from an obsol. masc. **דומי**) *silent, mute*; Ps. 62, 2 **אֶל־דֹּמִי** *my soul is silent unto God*, i. e. trusts in him. R. **דום**

2. Subst. *silence*, and adv. *silently*, Ps. 39, 3; *quiet*, remission of pain, Ps. 22, 3; *trust, confidence* in God, Ps. 65, 2 **לָךְ דִּמְיָה תְהִלָּה** (belongeth) *confidence and praise*.

דומם (ר. **דום**) 1. Subst. *dumbness, silence*, Hab. 2, 19 **אֶבֶן דֹּמָם** *the dumb stone, silent, lifeless*. Or it could be taken here adverbially, comp. **הָנָם**.

2. Adv. *silently*, in silence, Is. 47, 5. Lam. 3, 26 it is *good that one wait דומם even in silence, quietly*.

דומשק pr. n. 2 K. 16, 10, a rare form in Hebrew, but usual in Syriac for **דַּמְשֵׁק** or **דַּמְשֵׁק**, *Damascus*.

* **דון** or **דון** prob. i. q. **דָּן** mid. Waw intrans. *to be low, depressed, humble*; whence perh. **דִּין** trans. *to subject to oneself, to rule, to judge*. Kindred is **אֲדֹן** q. v. whence **אֲדֹן** lord, master. Once Gen. 6, 3 **לֹא־יִדְּוֹן רִיחִי בָאָדָם לְעוֹלָם** *my spirit shall not be made low in man for ever*, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth; comp. v. 1. 2. Others here take **דון** as i. q. **דִּין**, thus: *my spirit shall not rule in man for ever*.—Most of the ancient versions give to **דִּין** the sense of *remaining and dwelling*; Sept. οὐ μὴ καταμνησθῇ τὸ πνεῦμά μου α. τ. λ. Vulg. non permanebit; Syr. Arab. *shall not dwell*. This is best adapted to the con-

text; whether they regarded the spirit as the *ruling* and therefore *indwelling* principle in man, or perhaps read **דִּין**; comp. **מִיָּד** *μῦθος* Judg. 19, 9.

דון Job 19, 29 Keri, i. q. **דִּין** Cheth. *judgment*.

דוּג Ps. 97, 5, and **דוּג** m. *wax*, Ps. 22, 15. 68, 3. Mich. 1, 4. R. **דִּג** q. v.

* **דוּג** *to leap, to skip, to dance*; Job 41, 14 [22] **וְלִפְנֵי תְרוּץ וְהָאֵבָה** *before him danceth terror*. So the trepidation of terror is compared to skipping, dancing, in Ps. 29, 6. Corresponding is Arab.

דוּס mid. Waw and Ye, see Schult. ad l. c. Syr. **دُوس** in N. T. for *δοξάζω*, Chald. **דוּס**, whence **דִּצָּא** caprea, Lacon. *δίζα*. Kindred roots are **דוּש**, **דוּש**.

* **דוּק** obsol. root, Chald. and Syr. *to look around, to keep a look-out*. Chald. **דִּק** Dan. 2, 35, see in r. **דִּק**.—Hence **דִּק**.

* **דור** 1. i. q. Arab. **دَوَّر** *to move round in a circle, to go round*; whence **دَوْر** and **دَائِرَة** circle, orb, **دَائِر** round. Kindr.

roots are **דוּר**, **דוּר**, **דוּר**, and the dental being changed to a sibilant **דוּר**, **דוּר**, **דוּר**, all which express the idea of going round, turning oneself, surrounding, variously modified. Hence **דוּר** no. 1, and **דור**

2. *to remain, to dwell*, like Chald. **דוּר**, Ps. 84, 11. This sense comes perhaps from the circumstance that the primitive dwellings were usually erected in a circle (Simonis); or better, the signif. of moving round, turning oneself, is transferred to the idea of moving about in a place, Lat. *versari*; comp. **דוּר**, **דוּר**.

דוּר Chald. *to dwell*, Dan. 4, 9. 18. Part. **דוּר**, Keri **דוּר** Dan. 2, 38. 3. 31. 6. 26. Deriv. **דוּר**, **דוּר**, **דוּר**.

דור m. 1. *a circle*, Arab. **دَوْر**. Is. 29, 3 **כְּדוּר** *as a circle*; i. e. round about. 2. *a ball*, Is. 22, 18.

3. *a round pile of wood or bones for burning*, Ez. 24, 5; comp. **דוּר** v. 9.

דור and **דִּר** m. 1. *an age, generation* of men, q. d. the revolving period or circle of the years of human life, from r.

דור no. 1. Comp. Arab. *قارة* time, from *قار* to go round; also other words signifying time, see under *אמן*. Corresponding to the letter is *דָּהֵר* time, age, middle Waw and He being interchanged, see lett. ה.—Ecc. 1, 4 *דור הולך ודור בא* *one generation goeth, and another generation cometh.* Deut. 23, 3. 4. 9 *דור שלישי, דור עשירי, דור שלישי* *the third, the tenth generation.* Job 42, 16. Judg. 2, 10 *דור אחר* *another generation.* Num. 32, 13 *עד דהם פליהדור* *until all the generation was consumed.* *דור דור* *generation and generation*, every generation, many generations, all ages, for ever, Ps. 61, 7. Joel 2, 2 *דור דור* *to the years of many generations*, all future time. Ps. 45, 18 *דור דור* *through all generations*, all coming ages. So *דור דור* *unto all generations*, all future ages, Ex. 3, 15. Joel 4, 20; *דור דור* Ps. 10, 6. 33, 11. 49, 12; simpl. *לדור* id. Ps. 22, 31. 71, 18. *דור דור* 100, 5. Is. 13, 20; *דור דור* Ex. 17, 16 Elsewhere also of *past* ages or generations. Deut. 32, 7. Is. 58, 12. 60, 15; *דור דור* Ps. 90, 1. Comp. Plur. below. With genit. or suff. *the generation of* any one, i. e. the men of his age, his contemporaries, Is. 53, 8. Gen. 6, 9 *דור נח* *Noah was upright among his generation.*—The Hebrews, as we do, seem commonly to have reckoned the duration of a generation at from thirty to forty years, comp. Job 42, 16; but in the times of the patriarchs it was reckoned at a hundred years, see Gen. 15, 16, comp. v. 13 and Ex. 12, 40. So among the Romans the word *seculum* originally signified *an age* or *generation* of men, and was later transferred to denote *a century*; see Censorin. de Die natali c. 17.—Dropping the notion of an age, *דור* signifies also *a race*, *class* of men, e. g. of the righteous Ps. 14, 5. 24, 6. 73, 15. 112, 2; of the wicked Deut. 32, 5 *דור דור* *a deceitful and perverse generation*, race. v. 20. Jer. 7, 29 *דור עברהו* *the generation of his wrath*, i. e. against which God is angry.

PLUR. with two forms in this sense, *דורים* and *דורות*, both masc. Job 42, 16. The former occurs thrice in the phrase *דור דור* *ages of ages, generations of*

generations, signifying perpetuity, eternity, everlasting, Ps. 72, 5. 102, 25. Is. 51, 8. The latter is very frequent for *future ages, generations to come, posterity*; Lev. 23, 43 *דורותיכם* 22, 3. Num. 9, 10 *לדורותיכם* *of you or your posterity.* 15, 14. Espec. in the legislative formula *לדורותיכם* *a perpetual law for your posterity*, Lev. 3, 17. 23, 14. 31, 41; comp. Gen. 17, 7. 9. 12. Ex. 12, 14. 17. 16, 32. 33.

2. *a dwelling, habitation*, Arab. *دار*. Is. 38, 12. Ps. 49, 20 *דור אבותיו* *the dwelling of his fathers*, i. e. their sepulchre.

3. *Dor*, pr. n. of the city of a Canaanitish king, Judg. 1, 27; written also *דאר* Josh. 17, 11; more fully *דור נפת* (height of Dor) Josh. 12, 23; 1 K. 4, 11; 1 K. 12, 2; Gr. *Δωρα, τὰ Δωρα, ἡ Δωρα*. It belonged to Manasseh; but lay in the territory of Issachar, on the coast, near Mount Carmel. Now *Tantûra*. See Reland Palæst. p. 738 sq. Prokesch Reise p. 27.

דורא Chald. pr. n. *Dura*, a town, it would seem, in Babylonia. Dan. 3, 1 *בקעת דורא* *the plain or valley of Dura*; comp. *בקעת מגדון*, *בקעת ירדן*. Interpreters usually compare *Dura* a city mentioned by Ammian. Marcell. 25, 6, situated on the Tigris; or another of like name in Polyb. 5, 48, on the Euphrates near the mouth of the Chaboras.

דורש, *דורש* Mic. 4, 13, and *דורש* Deut. 25, 4, softened from *דָּרַשׁ* q. v.

1. *to beat, to bruise in pieces*, espec. by treading; comp. Engl. *to dash*. Hence *to tread, to trample, to crush*, Job 39, 15. Hab. 3, 12; enemies, Mic. 4, 13. 2 K. 13, 7.

2. *to tread out grain, to thresh*, by driving cattle round upon the grain, Jer. 50, 11. Hos. 10, 11. Spoken also of persons who thus thresh with cattle; 1 Chr. 21, 20 *דורש דש* *and Ornan was threshing* (treading out) *wheat*. Trop. of a cruel punishment inflicted by the Hebrews upon captives, by crushing them with threshing-drays like grain on the threshing-floor, Am. 1, 3. Arab.

داس to trample the earth, to trample upon enemies, to tread out grain. Syr. *داس* id. Comp. *דָּרַשׁ*.

NIPH. נִרְוֶה, inf. constr. יִרְוֶה, pass. of
Kal no. 1. Is. 25, 10.

Норн. pass. of Kal no. 2. Is. 28, 27.

Deriv. מִדְּשָׁה, דִּישׁוֹן, דִּישׁ.

דַּרְשׁ Chald. i. q. Heb. no. 1, Dan. 7, 23.

* דָּחָה *to thrust, to push or knock down, to overthrow.* Arab. دحا id. also de coitu, like ضرب and other verbs of thrusting, pushing, see דִּחְיָה Syr. and Chald. דָּחַא, دَحَا, id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs of which the primary syllable is רח, as דוּחַ, דָּחַח, דָּחַק, דָּחַס, דָּחַץ, דָּחַב, דָּחַץ, דָּחַץ; comp. similar families of roots under דָּכַךְ and דָּחַק.—Ps. 35, 5. 118, 13 לִנְפֹל דָּחֵת דָּחֵת *thou hast thrust me that I should fall.* 140, 5. 62, 4 גָּדַר דָּחֲמָה *a wall thrust down, overthrown.*

NIPH. pass. of Kal, *to be thrust down*. Prov. 14, 32 *the wicked is thrust down in his wickedness*, i. e. rushes to destruction, perishes. Comp. נִדְּחָה from דָּחָה, Jer. 23, 12.—But Part. plur. constr. נִדְּחִי, as נִדְּחֵי יִשְׂרָאֵל, is more properly referred to r. נָדַח q. v.

PUAL præf. ^{וּפָל} ^{וּפָל}, *to be thrust down, made to fall*, Ps. 36, 13.

Deriv. מִדְּחָה, דָּחִי, and

בִּיתְרָה Chald. f. plur. בִּיתְרָה, *a concubine*,

from רָחַץ, Arab. **رَحَا** and **رَحَا** *sub-*
git feminam.—Dan. 6, 19 **וַיֵּבֶרְכּוּ**
and his concubines he did not
let come before him. Theodot. and Syr.
render it *food*, but arbitrarily. The
Rabbins, *instruments of music*, spec.
those which are struck.

* **רָחַח** i. q. **רָחַח**, *to thrust*; whence fut. Niph. **יִרְחַח** Jer. 23, 12. But by simply writing it **רָחַח**, it may be referred to **רָחַח**

יָרָה m. (r. יָרָה) in Pause יָרָה, *a thrust, push*, so as to fall; hence *a fall, falling*, Ps. 56, 14. 116, 8.

* **יָחַל** Chald. *to fear, to be afraid*, i. q. Heb. **יָחַל**, pr. *to creep along hesitatingly and timidly*. Corresponding is Syr. **ܝܚܠ** *to fear*, Arab. **دحل** *to flee, to get away*, pr. *to steal away, to withdraw covertly* — Constr. c. **מִן סֶרֶס** (comp. **יָרָא**

(מִפְּנֵי) Dan. 5, 19. Part. דָּחִיל *fearful*
terrible, Dan. 2, 31. 7, 7.

PA. **יָחַל** *to terrify*, Dan. 4, 2.

* דָּחַן not in use, Arab. دخان *to smoke*, and trop. of a smoky, tawny colour. Hence probably

מִלְּחָ m. Arab. **دُخْنٌ**, Ez. 4, 9, the *holcus dochna* of Linn. a species of *millet* of which several kinds are cultivated in Italy, Syria, and Egypt, and used partly as green fodder, and partly for the grain; which is of a dark *smoky* colour, and is employed for bread, potage, etc. The ancient versions render it *milium*, i. q. *Panicum Italicum* Linn. panic-grass; see Celsii Hierob. I. 453 sq.

* **יָרָה** *to thrust, to impel, to urge*, see under **ר. יָרָה**. Part. pass. *impelled, hastened*, Esth. 3, 15, 8, 14.

NIPH. נִדְּחָה *to urge oneself, to hasten,*
2 Chr. 26, 20. Esth. 6, 12.

Deriv. מִדְּחָפוֹת.

* **דחק** *to thrust, to push, to press upon*, as is done in a great crowd, Joel 2, 8. Arab. **دحق** *to repulse, to drive away*, **دحقيق** *rejected*. Aram. **ܕܚܩ**, **ܕܚܩܐ**, i. q. Heb. **דחק**. Comp. Gr. **διώχω**.—Part. **דחיק** *oppressor of a people*, Judg. 2, 18.

הַיָּם, הַיָּהָר, הַיָּבֵשׁ, c. suff. הַיָּה, constr. הַיָּה, constr. הַיָּה.

1. Subst. *sufficiency, quantum sufficit, enough*; and hence as Adv. *enough*. The form is as if from a verb יָצַח i. q.

דָּרָה (like דָּרִי, ^{חִי} from ^{חֵי}) which according to Simonis is equivalent to

Arab. ⁵أدى to be much. Or one might also conjecture that דַּי is put for דָּעַי; but this is quite uncertain.—Esth. 1, 18 יְבִירָה וְנִקְרָה בְּיָדוֹ and there will be enough of contempt and strife. Mal. 3, 10 I will pour you out a blessing כִּי בְּלִי יָד until there is not enough, i. e. until my abundance shall be exhausted; hence, as this can never be, the sense is: *perpetually, for ever*; comp. Ps. 72, 6.—The genitive or suffix which follows mostly designates the person or thing *to or for* whom any thing is sufficient. Prov. 25, 16 הֵיכָה *what is sufficient for thee*, pr. thy quantum sufficit. Ex. 36, 7 הָיָם *sufficient for them*. Obad 5 Jer 49, 9 I. ex. 5, 7

יֵנָה *enough for a lamb*, i. e. to buy a lamb; not as Simonis renders, *quot sufficiunt ad agnum comedendum*. 12, 8. 25, 26 בְּדֵי גְאֻלָּהּ *enough to redeem it*. Neh. 5, 8 בְּדֵי כִנּוּ *quantum in nobis erat*, after our ability. Rarely the genit. denotes that of which there is enough; Prov. 27, 27 יֵנָה חֶלֶב עֵזִים *enough of goat's milk*.

2. To the construct יֵנָה, the prepositions בְּ, מִן, אֶת, are often prefixed, with which it then forms new compound prepositions; in all of which, however, the notion of sufficiency and abundance is more or less preserved.

a) בְּדֵי *according to the abundance of*, i. q. *according to, as*. Judg. 6, 5 *they came up* לְרֵב אֲרֵבָה בְּדֵי *as the locust for multitude*. Deut. 25, 2 רִשְׁעָהּ בְּדֵי *according to his fault*.

b) בְּדֵי id. *according to the abundance or multitude of*, comp. מִן no. 2. g. Hence with inf. *as often as, whenever*; 1 Sam. 18, 30 וַיֵּרֶד בְּדֵי צֹאֲהֶם *and it came to pass, as often as they went out*, made an excursion; comp. 1, 7. 1 K. 14, 28 בּוֹא בְדֵי וַיֵּרֶד *and it was so, as often as the king went*, etc. Is. 28, 19. Jer. 31, 20. 2 K. 4, 8. Also before a finite verb, where suppl. אֲשֶׁר. Jer. 20, 8 מִדֵּי אֲדַבֵּר *as often as I speak*. In like manner before a noun, where there is an ellipsis, as מִדֵּי הָדַשׁ *as often as the new-moon cometh in its new-moon*, i. q. in its time, every month; and so שָׁנָה בְּשָׁנָה *from year to year, every year*, 1 Sam. 7, 16. Zech. 14, 16.

c) בְּדֵי a) *according to the abundance or multitude of*, i. q. בְּדֵי and מִדֵּי, comp. בְּ A. 6; hence *as often as*, Job 39, 25 בְּדֵי שִׁירָף *as often as the trumpet sc. is sounded*. β) *to sufficiency for any one*, (comp. בְּ B. 4.) i. e. until he have enough, i. q. for any one, usually where there is mention of food; Nah. 2, 13 בְּדֵי גִדְוָהוּ *for his whelps*, comp. in the other hemistich לְלִבְאֵי־יֵי Hab. 2, 13 *the nations labour* אֶת־בְּדֵי *for the fire* (i. e. they only become food for the fire), yea, *the nations labour* בְּדֵי רִיק *for nothing*, in vain. Jer. 51, 58, where the same words are read.

יֵנָה Chald. A) Pron. relat. *who, which, what, that; qui, quæ, quod*; i. q. Heb. אֲשֶׁר This form of the relative comes from the demonstr. זֶה, Arab. ذُو, ذِي, 19*

which latter is often rendered *lord, master, possessor*; e. g. ذُو الْقَرْنَيْنِ possessor of two horns, *bicornis*; but still it is nothing more than a pronoun, and in the Tayitic dialect is used for the relat. الذی. So plur. اولو and اولی commonly *lords, masters*, but pr. i. q. اولاً, *qui*; comp. יֵנָה. Hence in Syriac and Chald. the apocopated prefix יֵנָה On the use of the Chaldee relative the following is to be noted:

1. It is often put for *he who, that which*, Dan. 2, 23; more fully יֵנָה דִּי 2, 28. 43. Comp. אֲשֶׁר no. 1.

2. Often it is merely *a sign of relation*, comp. אֲשֶׁר no. 2. יֵנָה דִּי *where* Ez. 6, 1. בֵּיתֵהוּן דִּי *whose dwelling* Dan. 2, 11. דִּי אֵינִן Dan. 7, 17.

3. Also as *a sign of the Genitive*, comp. יֵנָה דִּי מַלְכָּא *the king's captain*, pr. who was of the king, Dan. 2, 15. The preceding subst. is thus put either in stat. emphat. as Dan. l. c. or in the constr. נָהַר דִּי נִיר Dan. 7, 10; or c. suff. pleon. שְׁמֵהּ דִּי אֱלֹהֵהּ *the name of God*, comp. Engl. 'God his name,' Dan. 2, 20; קִרְצִיָּהוּן דִּי יְהוּדָא trop. *accusations of the Jews* 3, 8. So with a genit. of material, Dan. 2, 32 זָבָב דִּי רֹהַב *his head was of fine gold*. Ezra 6, 4.

4. In the verbose manner of the Chaldee, it is sometimes redundant before the prepositions בְּ, מִן; e. g. בֵּיתֵהוּן דִּי בֵּירִישְׁלָם *the temple (which is) in Jerusalem* Dan. 5, 2. בֵּיתֵהוּן דִּי בְּמִדְיָה *the palace (which is) in Media* Ez. 6, 2. Dan. 6, 14; espec. Dan. 2, 34, comp. Esth. 1, 12 with v. 15.

B) It also passes over into a relat. *Conjunction*, like Heb. אֲשֶׁר lett. B, and then signifies:

1. *that*, Dan. 2, 23; *because that, since*, 4, 15. דִּי הֵן Dan. 2, 9, i. q. Heb. כִּי אִם, *but if*; Theodot. well εἰ καὶ ἢ.

2. *that, so that, ut*, Dan. 2, 16. 47.

3. Put before words directly quoted or spoken, like כִּי, וְיָא. Dan. 2, 25 *and said unto him*, דִּי הִשְׁבַּחְתָּ גִבּוֹר *I have found a man*, etc. v. 37. 5, 7. 6, 6. 14.

C) With Prefixes. 1. בְּאֲשֶׁר i. q. *as soon as, when*, comp. בְּאֲשֶׁר no. 3. Dan. 3, 7. 5, 20. 6, 11. 15.

2. מִן־דִּי *from what time, after*, Dan. 4, 23. Ez. 5, 12.

3) קַבְלֵי־דִי, see in קַבְלֵי no. 2.

דִּי זָהָב (of gold, i. e. a place rich in gold, comp. under Chald. דִּי no. 1) *Dizahab*, pr. n. of a place in the desert of Sinai, apparently so called from the presence of gold, Deut. 1, 1. Now called *Dahab*, on the western shore of the Elanitic gulf, abounding in palms; see Burckhardt's Travels in Syria, etc. p. 523. Bibl. Res. in Palest. I. p. 217 and Map. II. p. 600. n.—Sept. *Kutazgusau*, comp. Euseb. et Hieron. in Onom. h. v.

דִּיבּוֹן (a pining, wasting, r. דִּיבּ) pr. n. *Dibon*.

1. A city in the borders of Moab, on the northern bank of the Arnon, rebuilt by the Gadites Num. 32, 34; hence called *Dibon-Gad*, Num. 33, 45; afterwards assigned to Reuben, Josh. 13, 9, 17; and at last again occupied by the Moabites, Is. 15, 2. Jer. 48, 18, 22. At the present day it is called *Dhibān*; see Burckhardt's Travels in Syria, etc. p. 372.—Once by an interchange of the letters ב and פ it is written דִּימוֹן, for the sake of harmonizing with the word דָּם, Is. 15, 9.

2. A city in the tribe of Judah, Neh. 11, 25; also written דִּימוֹנָה Josh. 15, 22.

דִּיבּ to fish, see דִּיבּ.—Hence

דִּיבּ m. a fisher, fisherman, Is. 19, 8 and Jer. 16, 16 Keri.

* **דִּיבּ** a root not in use and doubtful:

I. Perh. i. q. Chald. דִּיבּ to be dark, dusky; hence דִּיבּ ink.

II. to be enough, sufficient, much; see דִּיבּ

דִּיבּ f. Deut. 14, 13. Is. 34, 15, a bird of prey, inhabiting ruins. Bochart understands the black vulture, comparing דִּיבּ. Better. the kite or falcon, so called from its swift flight; deriving דִּיבּ from r. דָּבָה, the א when doubled being changed into ב, as Syr. دابة, Pa. دابة. Vulg. *milvus*.

דִּיבּ m. (r. דָּבָה, after the form בָּלוּ) ink, Jer. 36, 18. Aram. דִּיבּ, דִּיבּ, ink-stand.

Arab. دابة ink-stand.

דִּימוֹנָה, see דִּימוֹן no. 1, 2.

* **דִּיבּ** fut. דִּיבּ, praet. דִּיבּ 1. to rule, to govern; pr. as it would seem, to subjugate, to subject to oneself, causat. of r. דָּבָה α. v. as if for דִּיבּ.—Constr. c. acc.

1 Sam. 2, 10. Zech. 3, 7 then shalt thou rule my house. Gen. 6, 3, see in r. דִּיבּ.

2. to judge, i. q. דָּשַׁפּ, but more frequent in poetic style. The ideas of ruling and judging are closely allied not only in Oriental practice and polity, but also in their languages; comp. דָּשַׁפּ, also

דָּן and **חָכַם**.—Gen. 49, 16 דָּן דָּן Dan shall judge his people. Often of God as judging the nations. Ps. 7, 9, 9, 9, 50, 4. 72, 2. 96, 10. Is. 3, 13.—Spec. to judge any one is i. q. a) to condemn, to punish the guilty, Gr. καταδικάζω, Gen. 15, 14. Job 36, 31; c. ב Ps. 110, 6. b) to protect the cause of any one, to defend his right, to see that he obtains justice; spoken of a just judge, espec. of God. Prov. 31, 9 דָּן דָּן defend the cause of the poor and needy. Gen. 30, 6 דָּן דָּן God hath judged me, hath protected my cause. Ps. 54, 3 דָּן דָּן and in thy might defend me, i. e. protect and avenge me. More fully Jer. 5, 28. 22, 16 דָּן דָּן he judgeth the cause of the poor and needy. 30, 13.

3. With עַם, to contend with any one, pr. before a judge, as in Niph. Ecc. 6, 10.

NIPH. דָּן recipr. to contend together, pr. before a judge, to strive together, 2 Sam. 19, 10. Comp. synonym. נִשְׁפָּט. Arab. حَكَم to judge; III, IV to strive together.

Deriv. דָּן, מְדוֹן, מְדוֹן, and pr. n. דָּן, מְדוֹן, דָּן; also those here following:

דָּן and **דָּן** Chald. id. part. Ezra 7, 25.

דָּן m. 1. judgment, Ps. 76, 9. **דָּן** judgment-seat, tribunal, Prov. 20, 8.—Spec. a) a judgment-seat, tribunal, Is. 10, 2. b) a cause, right, which is brought for judgment; Deut. 17, 8 **דָּן** between cause and cause, i. e. between the rights of the parties. Prov. 29, 7 **דָּן** עֲשֵׂה דָּן Ps. 140, 13, i. q. דָּן to judge or protect the cause of any one. c) wrong, guilt, as being judged; Job 36, 17 and fillest thou up the guilt of the wicked, guilt and punishment take hold on each other. d) sentence of a judge, Ps. 76, 9. e) right, justice; Esth. 1, 13 **דָּן** כל־יָדְעוּ דָּן דָּן all who knew law and justice

2. *controversy, strife*, Prov. 22, 10; see r. דין no. 3, and Niph.

דין Chald. m. 1. *judgment*, and meton. *tribunal*, i. e. *the judges*; comp. דינאן

Dirān, the highest tribunal. Dan. 7, 10 *הָיָה הַדִּינִים הַגְּדֹלִים* *the judges were seated*. v. 26.

2. *justice, right, righteousness*, Dan. 4, 34 *אֲרֻחָהּ דִּין* *his ways are righteousness*, i. e. just, upright. Dan. 7, 22 *וְדִינָא יְהִיב לְקַדְשֵׁי עֲלִיּוֹנִין* *and until justice was rendered to the saints of the Most High*.

3. *punishment*, Ezra 7, 26.

דין m. (r. דין) 1. *a judge*, 1 Sam. 24, 16.

2. *a defender, advocate*, Ps. 68, 6. Chald. Ezra 7, 25.

דינא (judged, acquitted) *Dinah*, pr. n. of the daughter of Jacob, Gen. 30, 21. 34. 1 sq.

דינא Chald. m. plur. *Dinaites*, pr. n. of an Assyrian people transferred to Samaria, Ezra 4, 9.

דיפת 1 Chr. 1, 6, a various reading for ריפת in the parallel passage Gen. 10, 3. But many Mss. have ריפת also in 1 Chr. l. c. and so Sept. and Vulg. *Riphat*. See ריפת.

דין m. (r. דין Chald. and Syr. q. v.) pr. *a watch-tower, specula*; then genr. *a tower*, erected by besiegers to overlook and harass a city; i. q. דינן and Syr. دین. Mostly collect. 2 K. 25, 1. Jer. 52, 4. Ez. 4, 2. 17, 17. 21, 27. 26, 8. Freq. דינן; once דינן Ez. 26, 8.—J. D. Michaelis understands *a wall or line of circumvallation*, Sept. in 2 K. περικύκλιος, and this I have formerly followed; but see Rosenm. ad Ez. 4, 2, and also Barhebr. p. 206, 'extruxit turrim دیوار ad speculandum.'

* דינ i. q. דינ q. v. *to tread out grain, to thresh*. Hence

דיש m. *threshing-time*, Lev. 26, 5.

דישון m. 1. A species of *antelope*, so called from its leaping, springing; from r. דיש pr. *to tread*, but prob. also i. q. דינן *to leap, to spring*, whence Aram. דישא, דישא caprea, pygarg; comp. Bochart Hieroz. II. p. 270, ibique Ro-

senm.—Deut. 14, 5. Sept. πύγαργος, Engl. Vers. *pygarg*, Syr. and Targ. דִּישֹׁן, Arabs (both) الاروي, all which words denote a species of antelope, gazelle, etc.

2. *Dishon*, pr. n. a) A son of Seir, also of a region of Idumea bearing his name, Gen. 36, 21. 30. 1 Chr. 1, 38. b) A grandson of Seir, Gen. 36, 25. 1 Chr. 1, 41.

דין m. adj. (r. דינן) *crushed, broken*; hence *dejected, afflicted, oppressed, unhappy*, Ps. 9, 10. 10, 18. 74, 21. Once apparently in an active signification, i. q. *crushing*, i. e. *chastising*; so with Luther and Geier I understand Prov. 26, 28 *לִשְׁוֹן שִׁקָּר דִּישֹׁן* *a lying tongue (person) hateth them that chastise it*. Verbal adjectives of the forms דינן, דינ, and also of the form דינן from which these are contracted, are indeed for the most part intransitive, and are derived from intransitive verbs, as דינ, דינ, דינ, and many others; yet there is nothing in the nature of the case, why a form of this sort derived from a transitive verb, such as is דינן, should not also have a transitive sense, דינן contr. דינן, דינן, i. q. דינן; and that in some instances this is the fact, is shown by the words דינן, דינן. Sept. well as to the sense, γλώσσα ψευδῆς μισεῖ ἀληθῆσαν. The other clause favours the same sense, *a flattering mouth worketh ruin*.—Those who prefer to take it intransitively, may render: *a lying tongue hateth those crushed by it*, q. d. its victims.

דין Chald. m. *this, hic*, Ezra 5, 16. 17. 6, 7. 8; and דינ fem. *this, hæc*, Ezra 4, 15. 16. 19. 5, 8. Corresponding is Arab.

ذَاكَ; and both have arisen from the simple demonstrative ذَا (זה), with the pleonastic suffix of the second person, זֶה pr. *hic tibi*, elsewhere ذَٰلِكَ; and where one speaks with several, ذَٰلِكُمْ *hic vobis*. In the Targums for Heb. זה are put דינן, דינן, דינן, דינן.

* דינ i. q. דינן, *to be broken in pieces, beaten small, crushed*, in Kal not used. Comp. דינן.

PIEL **דָּבַא** 1. *to break in pieces, to crush*. Ps. 72, 4 **וַיִּדְבֹּא עוֹשֶׁק** *he breaketh in pieces the oppressor*. 89, 11. 143, 3. Job 6, 9 **וַיִּדְבֹּא אֱלֹהֵי וַיִּדְבֹּא אֱלֹהֵי וַיִּדְבֹּא אֱלֹהֵי וַיִּדְבֹּא אֱלֹהֵי** *and would that God might crush me!* destroy me. 4, 19 *those dwelling in houses of clay they are crushed* (lit. *they crush them*) as by the moth, in the manner of the moth.—Infin. **דָּבַא** as noun, *a bruising, bruise, wound*, Is. 53, 10 **וַיְהִי חֲפֵץ דָּבָא** *it pleased Jehovah, he made sick his wound*, i. e. it pleased Jehovah to wound him severely, incurably; the construction is *ἀσθενέσας*. Others: *it pleased Jehovah that disease should crush him*; **דָּבַא** for **דָּבַל**; so Hitzig.—Metaph. Job 19, 2 **וַיִּדְבֹּא יַנְי בְּמַלְאִים** *and (how long) break me in pieces with words?*

2. *to crush under foot, to trample upon*, Lam. 3, 34. Hence *to oppress*, e. g. the needy, Is. 3, 15. Ps. 94, 5; espec. in the forum, in court, Prov. 22, 22.

NIPH. part. *broken in spirit, contrite, humble*, Is. 57, 15.

PUAL 1. *to be broken, crushed, bruised*; e. g. the arm, Job 22, 9; with plagues, calamities, Is. 53, 5.

2. *to be broken in spirit, afflicted, humbled*, Is. 19, 10; with penitence, *contrite*, Jer. 44, 10.

HITHP. fut. **וַיִּדְבֹּא**, pass. of Pi. no. 1, Job 5, 4. 34, 25.—Hence

דָּבָא adj. intensive from r. **דָּבַא**, after the form **קָשָׁל**.

1. *broken very small, beaten fine*; hence as Subst. poet. for *dust*. Ps. 90, 3 **וַיִּדְבֹּא אִנּוֹשׁ תֵּשֶׁב אִנּוֹשׁ** *thou turnest man to dust*.

2. *broken in spirit, contrite, humble*, Is. 57, 15. Ps. 34, 19.

* **דָּבַח** i. q. **דָּבַא**, *to be broken in pieces, crushed*; in Kal once, Ps. 10, 10 **וַיִּדְבֹּא וַיִּדְבֹּא** *and he is crushed, he sinks down*. Keri **וַיִּדְבֹּא** id.

PIEL *to break in pieces, to crush*; Ps. 44, 20. 51, 10 **וַיִּדְבֹּא הַצְּמוֹת דְּבִיחָה** *that the bones thou hast broken may rejoice*, i. e. broken with the consciousness of guilt.

NIPH. *to be broken, crushed*, Ps. 38, 9; trop. of the mind, heart, Ps. 51, 19 **וַיִּדְבֹּא לֵב נִשְׁבֵּר וְנִדְבָה** *a broken and contrite heart*.

Deriv. **דָּבִי**.

דָּבַח f. (r. **דָּבַח**) *a crushing*; Deut. 23, 2 **וַיִּדְבֹּא פְּצִיץ** *wounded or mutilated by crushing*, sc. the testicles. The allusion is to a peculiar kind of emasculation, still practised in the East, as we have learned from Greek physicians; it consists in softening the testicles of very young boys in warm water, and then rubbing and pressing them till they disappear. The Greeks call a eunuch of this kind *ἑλιδίας*, as Sept. h. l. Vulg. well, *eunuchus attritis testiculis*.

דָּבִי m. (r. **דָּבַח**) *a crushing, dashing, beating together of waves*; hence *a raging, roaring noise*. Ps. 93, 3 **וַיִּשָּׂא וַיִּשָּׂא נְהִיּוֹת דָּבִי** *the floods lift up their roaring*, parall. **קוֹלָם**.—Arab. **دَا** to beat, to thrust; VI to beat together, to collide; comp. **دَاك** VI to press upon each other in the tumult of battle, **دَاكَة** tumult, conflict.

* **דָּבַח** obsol. root, Arab. **دَاك**, *to beat small, to break in pieces, to crush*, i. q. **דָּבַא**, **דָּבַח**, **דָּבַח**, Chald. **דָּבַח**. Hence **דָּבַח** Comp. **דָּבַח** and the remarks under **דָּבַח**. In the western languages comp. Gr. *δάκω, δάκνω*.

דָּבַח Chald. *this, hic*, i. q. **דָּבַח**. Dan. 2 31. 7, 20.

* **דָּבַח** Chald. i. q. Heb. **דָּבַח**, *to remember*; whence **דָּבַח**, **דָּבַח**, and

דָּבַח Chald. plur. **דָּבַחִין**, *a ram*, Ezra 6, 9. 17. 7, 17. It signifies pr. *a male*, i. q. Heb. **דָּבַח**; but is put spec. for *a male sheep, ram*, like Gr. *ἀρσεν male, αρσεν, aries, a ram*.

דָּבַח Chald. m. (r. **דָּבַח**) *emph. דָּבַח, a record, register*, in which any thing is noted for remembrance, Ezra 6, 2.

דָּבַח Chald. m. id. Ezra 4, 15 **וַיִּדְבֹּא הַדָּבַחִין** *the book of the records*, i. e. the public records of the kingdom kept by the king's secretary or recorder, Heb. **מְדוּבָר**. Syr. **دَابَّاح** record, memoir, e. g. memoirs of the martyrs.

דָּל m. (for **דָּלָה**, r. **דָּלָה**) constr. **דָּל**, pr. something *hanging, swinging*; hence *valve of a door, a door*, as hanging suspended and moving to and fro. Once, metaph. *door of the lips* for the mouth

Ps. 141. 3; comp. Mic. 7, 5, and *πύλαι στόματο*; Eurip. Hippol. 882.—The fem. *דָּלָה* door is far more frequent, q. v.

דָּל m. (r. *דָּלַל*) in pause *דָּל*, plur. *דָּלִים*, weak, feeble, powerless. 2 Sam. 3, 1 *Darid waxed stronger and stronger*, *וַיִּבֶּיחַ וַשָּׂאוֹל הַלְכִים וְדָלִים* and the house of Saul waxed weaker and weaker, i. e. continually weaker.—Spec. a) *lean, thin*, 2 Sam. 13, 4 *מָדוּעַ אָתָּה כָּכָה דָּל* why art thou so lean? emaciated. Once plur. fem. *דָּלִיּוֹת* of kine, Gen. 41, 19. b) *weak, low, poor*, of low estate, Ex. 23, 3. Lev. 14. 21. 1 Sam. 2, 8. Ruth 3, 10. Ps. 41, 2. 72. 13. Prov. 10, 15. Is. 14, 30. al. sēp.

* *דָּלַג* to leap, to spring, in Kal once Zeph. 1, 9.

PIEL id. Is. 35, 6 *אֲזַי יִדְלַג פְּאִיל פִּסְחָה* then shall the lame man leap as the hart; with *עַל* Cant. 2, 8; acc. Ps. 18, 30 *בְּאַלְהֵי אֲדָלְגֵי-טִיֹּר* with my God have I leaped walls.

* *דָּלָה* 1. i. q. *דָּלַל*, to hang down, to be pendulous; comp. Arab. *دلى* Conj. V, spoken of pendulous boughs, and Eth. *ደለወ* to wave, to hang down. See *דָּלִי*.—For the form *דָּלִיּוֹ* Prov. 26, 7, see under *דָּלַל*.

2. to let hang down, i. e. to let down a bucket or pitcher into a well, to draw water, Ex. 2, 16. 19. Arab. *دلى* and *دلى*, Syr. *ܕܠܝ* id. Metaph. Prov. 20, 5 *counsel in the heart of man is deep water*, *בְּאִישׁ חֲבוּנָה יִדְלָנָה* but a man of understanding will draw it out.

PIEL to draw out, pr. from a well; metaph. to deliver, to set free. Ps. 30, 2 *אֲרוֹמְצֶנָּה כִּי דָּלִיתִי* I will extol thee, for thou hast delivered me.

Deriv. *דָּל*, *דָּלָה*, *דָּלִי*, *דָּלִיּוֹ*, *דָּלִיּוֹת*, and pr. n. *דָּלִיּוֹהַ*, *דָּלִיּוֹהַ*.

דָּלָה i. q. *דָּלִי* a door, see in *דָּל*. Is. 26, 20 Keri. Hence Dual *דָּלָהִים*, see under *דָּלִי*.

דָּלָה f. (r. *דָּלַל*) pr. something hanging down, pliant, slender. Spec.

1. *thread*. spoken of the threads or *thrums* which tied the web to the weaver's beam. Is. 38, 12 *מִדָּלָה יִבְצָעֵנִי* from the thrum he cutteth me off, an image of death drawn from the weaver, who when

his work is finished cuts it out of the loom. Chald. *דָּלִיל* filamentum.

2. *hair, locks*, hanging down, Cant 7, 6. Vulg. *coma capitis*.

3. *slenderness*, i. e. *weakness, lowness, poverty*; concr. *the poor*, 2 K. 24, 14. 25, 12. Plur. *דָּלָהִים* id. Jer. 52, 15, and *הָאָרֶץ* v. 16.

* *דָּלָה* to trouble water with the feet, to make turbid, Ez. 32, 2. 13. Syr. *ܕܠܝ* id.

דָּלִי m. (r. *דָּלָה*) a bucket, any vessel for drawing water, Is. 40, 15. Arab. *دلو*.

דָּלִי m. (r. *דָּלָה*) id. Num. 24, 7 *מִדְּלִיּוֹת* the waters stream from his buckets, i. e. his posterity will be numerous; a metaphor drawn from water as flowing from a bucket, and applied to the semen virile; comp. *سجل*, *سجل*, and Is. 48, 1. In the other hemistich *יָרְעוּ בְּמִים דָּלִיּוֹת* (döl-yāv) is from Dual *דָּלִיּוֹת* the two buckets (as was usual), Metheg being retained in the penultima.

דָּלִיּוֹהַ (whom Jehovah hath freed) *Delaiah*, pr. n. m. a) Neh. 6, 10. b) 1 Chr. 3, 24. c) Ezra 2, 60. Neh. 7, 62.—The Phenicians had the pr. n. *Δαλαιστιώτης*, as read in Jos. c. Ap. 1. 18, i. e. *דָּלִי עַשְׁתֵּרֶת* 'freed by Astarte.'

דָּלִיּוֹהַ (id.) *Delaiah*, pr. n. m. a) Jer. 36, 12. 25. b) 1 Chr. 24, 18.

דָּלִילָה f. (feeble, pining with desire) *Delilah*, pr. n. of a Philistine woman whom Samson loved, Judg. 16, 4–18.

דָּלִיּוֹת f. (r. *דָּלָה*) only plur. *דָּלִיּוֹת* (Kamets impure), *boughs; branches*, so called as hanging down, waving; Jer. 11, 16. Ez. 17, 6. 23. 31, 7. 9. 12. Syr. *ܕܠܝܐ* id.

* *דָּלַל*, præt. 3 plur. *דָּלְלוּ* Is. 19, 6, *דָּלְלוּ* Job 28, 4, and *דָּלְלוּ* Prov. 26, 7 (see in no. 1), 1 pers. *דָּלִיתִי* Ps. 116, 6.

1. to hang down, to be pendulous, to swing, to wave; e. g. as a bucket let down in a well, the slender and pendulous branches of the palm, willow, etc. which wave to and fro. Kindr. is *דָּלָה*, also *דָּלַל*, *דָּלַל* q. v. Comp. in the Indo-European tongues, Sanscr. *tilla* to

go, to be moved, Gr. *σαλεύω, σαλάσσω, σάλος*, to wave, to fluctuate, etc. To the same family may be also referred *הדרל*, *خطل*, *عطل*, in all which the primary notion is that of hanging down, laxness, languor.—In Job 28, 4 spoken of miners letting themselves down into the pits or shafts: *הָלְלוּ מֵאֲנוֹשׁ נָדוּ* *they hang down far from men, they swing to and fro*. Here too I would refer Prov. 26, 7 *הָלְיוּ שְׁקָרִים מִפִּי מְפֹסֶת וּמִשָּׁל בְּפִי בְּסִילִים* *the legs hang down from a lame man* (sc. as a useless weight), *and so is a sententious saying in the mouth of fools*. In this passage if we read *הָלְיוּ* (with Patah), it may be for *הָלִי*; so several Rabbins, and comp. *הָרוֹשׁ* Ezra 10, 16 for *פύλλον folium, ἄλλος alius*, and vice versa *filia, fille*. But it is easier with R. Judah, R. Jonah, and several Mss. to read *הָלְיוּ* i. q. *הָלִי*, from r. *הָלָה*.

2. *to be slack, languid, feeble, weak*. Spoken a) Of shallow and languid waters; Is. 19, 6 *הָלְלוּ וַיִּהְרָבוּ יְאֹרֵי מִצְרַיִם* *the streams of Egypt languish and are dried up*; comp. 'flumen languidum' Hor. Od. 2. 14, 17, 'aqua languida' Liv. 1. 4. b) Of persons, *to be brought low, to be afflicted, oppressed*, Ps. 79, 8. 116, 6. 142, 7. c) Of the eye, *to languish, to pine with desire*, Is. 38, 14 *הָלַח עֵינַי* *to pine with desire*, Is. 38, 14 *לְמִירוֹם*.

NIPH. pass. of no. 2, *to be enfeebled, to be brought low*, of a people, Judg. 6, 6. Is. 17, 4.

Deriv. *הָלַח*, *הָלָה*, and pr. n. *הָלִילָה*.

* *הָלַע* obsol. root, Arab. to thrust out the tongue; Chald. *הָלַעַת* a gourd, perh. oblong, tongue-shaped. Hence

הָלֶעַן (gourd-field) *Dilean*, pr. n. of a city in Judah, Josh. 15, 38.

* *הָלַח* fut. *יִהְלַח* 1. *to drop, to drip, to distil*; spoken of a house, Ecc. 10, 18 *יִהְלַח הַבַּיִת* *the house droppeth*, i. e. leaks, lets the rain drop through the roof.

2. *to shed tears, to weep*, as the eye, Job 16, 20 *אֶל־אֱלֹהֵי הָלַכָה עֵינַי* *my eye weepeth unto God*. Ps. 119, 28 *הָלַכָה נַפְשִׁי* *my soul weepeth*; comp. *נָפַשׁ* no. 3. Aram. id. Arab. *دلف* to go slowly, to creep along; VII, *to be poured out, to flow*; comp. *הָרַב*.—Hence

הָלַח m. *a dropping, dripping*, from a roof, Prov. 19, 13. 27, 15.

הָלַפּוֹן pr. n. of a son of Haman, *Dalphon*, Esth. 9, 7.

* *הָלַק* fut. *יִהְלַק* 1. *to burn, to flame*, Aram. *ܠܚܦ* id. Ps. 7, 14 *הִקְצִי לְדֹלֶקֶתִּים* *he maketh his arrows flaming*, i. e. shooteth burning arrows. With *בָּ* *to inflame, to kindle*, Obad. 18.

2. Trop. in various senses: a) Of love, ardent friendship, *to burn*. Prov. 26, 23 *שִׁפְתֵיהֶם הִלָּקִים* *burning lips*, i. e. discourse professing ardent affection, burning love. b) Of burning anxiety, *to burn with anguish*, often compared to heat, Ps. 10, 2 *בְּגִבּוֹר הָלַק עָנִי* *doth the poor man burn*, is troubled, anxious; comp. Is. 13, 8. Ps. 39, 4. c) Of burning persecution, whence *הָלַק אַחֲרַי* *to burn after any one, to pursue hotly*, Germ. *nachfeuern*. Gen. 31, 36 *בִּי הָלַקְתָּ אַחֲרַי* *that thou so hotly pursuest after me*. 1 Sam. 17, 53. With acc. id. Lam. 4, 19 *עָלִי־הָהָרִים הִלָּקֵנוּ* *they pursued us hotly upon the mountains*.

HIPH. *to make burn, to kindle*, Ez. 24, 10. Trop. *to inflame*, e. g. as wine, Is. 5, 11 *וַיִּהְיֶה כִּי יִשְׁתֶּה יַיִן יִהְלַקְם* *wine inflames them*.

Deriv. *הָלַקָה*.

הָלַק Chald. *to burn*, Dan. 7, 9.

הָלַקָה f. (r. *הָלַח*) *inflammation, fever*, Deut. 28, 22.

הָלַח f. (r. *הָלַח*) comp. the masc. *ἄλυσμα λεγόμεν*. *הָלַח*; pr. *valve* of a door, so called as hanging and swinging; then *a door*, as hanging and turning on hinges Prov. 26, 14; as shut and opened Gen. 19, 10. 2 K. 4, 4. 9, 3; as knocked at, beaten, Judg. 19, 22. Diff. from *הָלַח*, which denotes a door-way or opening for a door. Where a *double* or *folding door* is meant, the Dual (q. v.) is for the most part employed; but the Sing. also sometimes includes both valves; e. g. 1 K. 6, 34 *שְׁנֵי צִלְעֵי הַדָּלֶת הָאֶחָת גָּלְגְּלוּ* *the two leaves of the one door were folding, turning*. In Ez. 41, 24 *הָלַח* is laxly put both for the single valve and also for the whole door: *וְשָׁתִים הָלָחוֹת לְהָלָחוֹת שְׁתֵּיהֶם* *two leaves were to each other and were to turn*; *וְשָׁתִים מִסְבּוֹת הָלָחוֹת שְׁתֵּיהֶם לְהָלָחוֹת אֶחָת וְשָׁתִי* *two leaves were to each other and were to turn*; *וְשָׁתִים מִסְבּוֹת הָלָחוֹת שְׁתֵּיהֶם לְהָלָחוֹת אֶחָת וְשָׁתִי* *two leaves were to each other and were to turn*.

door and two to the other door. Spoken of the lid of a chest, 2 K. 12, 10.—Metaph. Cant. 8, 9 *if she be a door* sc. our sister, i. e. if she make herself easy of access to suitors.

DUAL הִלְחִי constr. הִלְחִי (pr. from a form הִלְחָה) *folding doors*, Lat. *fores*, espec. large, as of a city, *gates*, Deut. 3, 5. 1 Sam. 23, 7. Is. 45, 1. Jer. 49, 31. Metaph. *doors of heaven*, through which the rain flows down. (elsewhere אֲרָבוּר,) Ps. 78, 23. Job 3, 10 הִלְחִי בְּנִי the *doors of my (mother's) womb*. 41, 6 הִלְחִי פְּנֵי הִלְחִי *the doors of his face*, i. e. the jaws of the crocodile. 38, 8 *or shut up the sea with doors*, comp. v. 10.

PLUR. הִלְחִי constr. הִלְחִי f. but in Neh. 13, 19 masc.

1. *doors*, i. e. *leaves* of a folding door or gate, 1 K. 6, 31. Ez. 41, 24; see Sing. Hence

2. *a door, gate*, Judg. 3, 23–25, 19, 27. Ez. 26, 2 נִשְׁבְּרָה הַלְחִי הַנְּעִמָּה *broken is the gate of the nations*, i. e. Jerusalem.

3. *the columns* of a book or roll, so called as resembling a door in their form, as in Lat. from their likeness to a column, Jer. 36, 23. Others, *chapters* of a book, like Rabb. שֵׁנִי.

הִמָּךְ m. constr. הִמָּךְ, c. suff. הִמָּךְ Gen. 9, 5.

1. *blood*; prob. for אֲדָם, r. אֲדָם to be red; whence Talmud. אֲדָם, אֲדָם, אֲדָם, Punic *edom* according to Augustine on Ps. 136. Arab. دَمٌ, rarely دَمٌ, whence a new verb دَمَى to bleed, to

let blood; II, to wound.—So אָכַל עַל דָּם *to eat (flesh) with the blood*, 1 Sam. 14, 32, 55. Ez. 33, 25; this was contrary to the Mosaic law, Lev. 17, 11. Deut. 12, 23. דָּם נָקִי *innocent blood* 2 K. 21, 16. Ps. 106, 38; spoken likewise of an innocent person, Ps. 94, 21 וְדָם נָקִי יִרְשָׁעִי *and condemn innocent blood*; also דָּם נָקִי *blood of the innocent* Deut. 19, 10, 13, 27, 25. Jer. 19, 4, 22, 17.

2. Trop. *blood, for bloodshed, murder*, Lev. 19, 16. Also for the guilt of murder, *blood-guiltiness*, Gen. 37, 26. Lev. 17, 4. Deut. 17, 8 וְיִנְיָם לָדָם Num. 35, 27 דָּם אֵין לוֹ *he is not guilty of blood*, no blood-guiltiness is upon him.

3. *blood of grapes*, poet. for *wine*, which

in Palestine is red, Gen. 49, 11. Deut. 32, 14. Comp. αἷμα τῆς σταφυλῆς Eccclus. 39, 26.

PLUR. דְּמִים *bloods*, i. e. drops of blood, but put like the sing.

1. *blood*, espec. as shed. Gen. 4, 10. Is. 9, 4. Hos. 1, 4. Ps. 106, 38.

2. *bloodshed, blood-guiltiness*; אִישׁ דְּמִים *a man of blood*, bloody man, Ps. 5, 7, 26, 9, 55, 24. בֵּית דְּמִים, עִיר, *house or city of blood*, i. e. guilty of bloodshed, 2 Sam. 21, 1. Ez. 22, 2, 24, 6. הִמְיָרוּ בּוֹ דְּמֵיהֶם Lev. 20, 9. Ez. 18, 13, and הִמְיָרוּ בְּדָמָם Lev. 20, 11 sq. *his blood be upon him, their blood be upon them*, i. e. they are guilty of their own blood.

NOTE. To דָּם is once usually ascribed the signif. *likeness, similitude*, i. q. דְּמוּיָה, in Ez. 19, 10 כְּגֶזֶן בְּרִמְהָ אִמְךָ *thy mother is like a vine after thy likeness*, than which nothing can be more languid, especially as there follows: *planted by the waters*. Most prob. we ought to read with Calmet: כְּגֶזֶן בְּרִמְהָ *like a vine of thy vineyard*.

* I. דְּמִיָּה, Aram. דְּמִיָּה, to be or become like, similar, to resemble, c. הִ Ps. 102, 7, 144, 4. Cant. 2, 9, 7, 8; אֵל Ez. 31, 8. With dat. pleonast. Cant. 2, 17 הִמְיָרְךָ דְּדָרִי לְצִבְרִי *be thou, my beloved, like a roe*, 8, 14.

NIPH. to become like, to resemble, c. acc. Ez. 32, 2.

PIEL דָּמָה 1. to liken, to compare, c. אֵל Is. 40, 18, 25; הִ 46, 5. Cant. 1, 9. Lam. 2, 13 מָה אֶדְמֶה־לָּךְ *what shall I liken unto thee?*—Hence to use similitudes, *parables*, i. q. מִשָּׁל, מִשָּׁל. Hos. 12, 11 בְּדִר אֶדְמֶה *by the prophets... I have used similitudes*; so in accordance with the context. Others, *I have destroyed*, i. e. announced destruction.

2. to liken in one's mind, i. q. Engl. to deem, to think. Ps. 50, 21 הִמְיָרְךָ הַיּוֹדֵה *thou thoughtest me to be like thyself*. Esth. 4, 13. Is. 10, 7.

3. to think, i. e. to purpose, to meditate, sc. to do any thing; Num. 33, 56. Judg. 20, 5 אָחִי דָּמָה לְחַרְגִּי *they thought to have slain me*. Is. 14, 24, 2 Sam. 21, 5 הָאִישׁ אֲשֶׁר כָּלְנוּ וְאָשַׁר הָמָּה לָנוּ *the man who consumed us and who meditated against us* sc. destruction.

4. to think upon, to remember. Ps. 48,

10 זָמִינָה אֱלֹהִים חַסְדָּךְ *we remember, O God, thy loving-kindness.*

HITHPA. fut. 1 pers. אֶחְדָּמָה Is. 14, 14, *to make oneself like, to become like*, with ה'.

Deriv. הַמִּיּוֹן, הַמִּיּוֹר.

NOTE. This signif. of *likeness* seems to be the appropriate and primary one in this verb; but it has still another, borrowed from the kindred family לָמַד, לִמְדָה, as in the following article:

* II. דָּמָה 1. *to be dumb, silent, still; to rest, to cease.* Jer. 14, 17 *my eyes flow down with tears night and day, and do not rest.* Lam. 3. 49.

2. Causat. *to cause to cease, to make an end of*; hence *to destroy*, comp. הָרַב, הִכָּהוּ, הִשְׁבִּית, הִבְחִיר no. 3; espec. *to lay waste, to destroy a country*, Hos. 4, 5 אֶמָּה אֶהָרֵב *I will destroy thy mother*, i. e. *will lay waste thy country*. Jer. 6, 2 בְּתִצִּיּוֹן אֶהָרֵב *I will destroy the daughter of Zion*, i. e. *thee*.

NIPH. *to be destroyed, cut off, to perish*; of persons, Hos. 10, 15 בִּשְׂחָר נִדְמָה נִדְמָה *to-morrow the king of Israel shall be cut off*. Is. 6, 5 אֲנִי-לִי בִּי-נִדְמִיתִי *wo is me, for I perish!* So of brutes Ps. 49, 13, 21; of nations Zeph. 1, 11. Hos. 4, 6; of cities, lands, Is. 15, 1. Jer. 47, 5. Hos. 10, 7.—In all the examples here quoted, the Præter only is read. For the Fut. are used the forms יִדְמֶנּוּ, תִּדְמֶנּוּ, from the synon. דָּמָה

Deriv. **זָמַר**, **זָמַר**.

דָּמָה Chald. *to be like, similar*, Dan.
3, 25. 7, 5.

דָּמָה f. (r. דָּמָה) *desolation, destruction*; also for concr. *desolated, laid waste*. So commonly Ez. 27, 32 מִי כְצוֹר דָּמָה *who is like Tyre, like the destroyed*; but probably it is better with Hitzig to read מְרֻמָּה *the desolated*.

דְּמִיּוּת f. (r. דָּמָה I) 1. *a likeness, image*, i. q. Syr. ܕܡܝܬܐ. Gen. 1, 26 *let us make man* בְּדְמִיּוֹתֵינוּ *after our likeness*; comp. 5, 1. 3 *he begat a son* בְּדְמִיּוֹתָיו *in his own likeness, after his own image*. 2 Chr. 4, 3 בְּקִרְיִים דְּמִיּוֹת *images of oxen*, i. e. cast, molten. Is. 40, 18 לֹא מַה־דְּמִיּוֹת תַּעֲרֹכֵהוּ *what likeness, image, will ye compare unto him?*

2. *a model, pattern*, e. g. for an altar,
2 K. 16. 10.

3. *an appearance, form, shape.* Ez. 1, 16 **אֶחָד הָיְתָה צֶלֶם** *one shape was to the four.* With genit. *the appearance, likeness, shape of* any thing, i. e. something having that form; e. g. spoken of what is indistinctly seen in dreams or visions; Ez. 1, 5 **וַיִּרְאֵהוּ צֶלֶם הָיְתָה** *and in the midst of it the appearance, likeness, of four living creatures,* i. e. an appearance like four animals. v. 26 **וְהָיְתָה צֶלֶם הָיְתָה** *the appearance of a throne.* v. 28. 8, 2. 10, 1. 21. Dan. 10, 16. Comp. **מַרְאֵה**. Hence

4. Adv. *like, as*, Is. 13, 4; פְּרָמוֹת id. Ps. 58, 5.

דָּמַי m. (r. דָּמָה II) *stillness, rest, quiet*, i. q. דָּמָי. Is. 38, 10 בְּדָמָי דָּמַי *in the quiet of my days*. i. e. now when I might reign in quiet. Sept. ἐν ᾗ ὑψαι ὤων ἡμε-
ρῶν μου, either reading or conjecturing
בְּדָמַי. See more in Comment. on Is. l. c.

דָּמַר m. (ר. דָּמָה II) *stillness, quiet*;
Ps. 83, 2 אֱלֹהִים אַל-תְּדַמְּרֵנָּה O God, be
thou not quiet, i. e. look not in quiet in-
activity upon our persecutions, defer not
thy help; comp. תָּשָׁה, תָּרַשׁ. Is. 62, 6. 7.

הַמִּיָּה see הוּמִיָּה.

דְּמִיּוֹת m. (r. דְּמָה I) i. q. דְּמִיּוֹת, a likeness, Ps. 17, 12.

* **יָרַם** præt. **יָרַם**, imp. and inf. **יָרֵם**,
Josh. 10, 12. Ps. 37, 7; fut. **יָרֵם**, plur.
יָרְמוּ in the Chald. manner.

i. *to be dumb, silent, still*, Lev. 10, 3. Lam. 3, 28. Ez. 24, 17 **הֶאָנֵק דָּם** Vulg. *ingemisce tacens*. With **לֵּ** *to be silent to* any one, i. e. to listen to him in silence; hence Job 29, 21 **וְיָדָמָי לְמוֹ עֲצָתִי** *they kept silence at my counsel*. **דָּם לַיהוָה** *to be silent towards Jehovah*, i. e. to wait in silent patience and confidence for his help, Ps. 37, 7. 62, 6.—Jer. 8, 14 *why do we sit still? assemble yourselves and let us enter into the fenced cities* **וְנִמְחֶה-שָׁם** *and let us be silent there* (i. e. remain quiet), *for Jehovah hath put us to silence*, q. d. hath brought our affairs to such a strait that we cannot resist. Here **וְנִמְחֶה** is fut. Kal with He paragogic.

2. to be struck dumb, i. e. to be *astonished, amazed*, see note below; i. q. אָמַם. E. g. with admiration and terror, Ex. 15, 16. Is. 23, 2 חֲמוֹץ יִשְׁכַּר אֶרֶץ הַיָּם *be astonished. ye inhabitants of the coast*, sc. of

Tyre. Lam. 2, 10.—The idea of silence, stillness, is also transferred from speaking to acting, comp. *הָרַשׁ*, *הָשָׁה*; hence

3. *to rest, to cease, to leave off*, Ps. 4, 5. 1 Sam. 14. 9. Job 31, 34. Lam. 2, 18 *אַל-הָרָם בְּחַדְעֵינָהּ* *let not the apple of thine eye cease* sc. to weep. Job 30, 27 *מַצִּי רִחְוִי וְלֹא רָמָה* *my bowels boil, and rest not*. Also *to stand still*; Josh. 10, 12 *שָׁמַשׁ בְּגִבְעֹן הָיָה* *Sun, stand thou still on Gibeon!* v. 13 *וַיָּהִי הַשָּׁמֶשׁ וַיָּבֵר* *and the sun stood still*.

NOTE. This root is onomatopoeitic and widely spread in other families of languages, imitating, like the kindred *הָמָם*, *הָמָה*, and Gr. *μῦω*, the sound made with the lips closed, *hm, dm*. It is therefore pr. *to be dumb*, which is referred either to *silence and stillness, quiet*; or also to *stupor, astonishment*; or lastly in the causative and transitive conjugations to *desolation and destruction*, as implying subsequent silence.—Most nearly kindred to *הָמָם* are the roots *הָמָה* (the obscure sound made with the lips closed, comp. the Lat. and Teutonic words below) and *הָמָה*, which see; and the same primary force lies in the roots *הָמָם*, *הָמָה*, etc. not to mention those in which the idea of the mouth as closed is referred to the taste (*הָמָה*), to hunger (*הָמָה*), to inarticulate or unmeaning sounds (*הָמָה*, *הָמָה*), or lastly to the general sense of *closing, shutting*, see *הָמָה*, etc. In the Greek language a root of the same family is *μῦω*, which is spoken of the mouth, lips, eyes, as closed; and also of sounds made with the lips closed; see Passow's Lex. in *μῦ*, *μῦω*, and the citations there made; then also *θαῦμα*, *θαύματος*, i. q. Heb. *הָמָה*, Chald. *הָמָה*. In Lat. *mutus* from *μῦδος*, *μῦω*; and still more in the Teutonic languages. Germ. *dumm* stupid, Anglo-sax. and Engli. *dumb, mute*, which is nearer the primary idea; also with a sibilant, Germ. *stumm*, comp. Lat. *stupor, stupidus*, Germ. *stauen*, Engli. *to stun*, Fr. *étonner*.

PO. *הָמָה* *to silence, to quiet*, Ps. 131, 2.

HIPH. *הָמָה* *to make silent*, Jer. 8, 14; see in Kal no. 1.

NIPH. *הָמָה*, plur. *הָמָה* Jer. 25, 37; fut. *הָמָה*, also *הָמָה* Jer. 48, 2; pass. of Hiph. *to be destroyed, cut off, to perish*;

spoken of persons, 1 Sam. 2, 9 *הָשָׁה בְּחַשְׁךָ יִהְיֶה* *the wicked perish in darkness*. Jer. 49, 26. 50, 30. 51, 6. Of a region, *to be laid waste, destroyed*, Jer. 25, 37. 48, 2.

Deriv. *הָמָה*, *הָמָה*

הָמָה f. *silence, stillness*, e. g. of the winds, *a calm* Ps. 107, 29. *הָמָה* קוֹל *a voice of stillness*, i. e. still, gentle, 1 K. 19, 12. So poet. by Hendiadys, Job 4, 16 *הָמָה וְקוֹל אֶשְׁמַע* *I hear stillness and a voice* i. e. a still voice, light whisper. Sept. and Vulg. *lenis aura*, gentle breeze.

* *הָמָה* obsol. root, Arab. *دَمِنَ* *to dung*, *to manure*; perh. denom. from *دَمْنٌ*. Hence the deriv. *הָמָה*, *הָמָה*, and the two following.

הָמָה m. *dung, manure*, 2 K. 9, 37. Jer. 8, 2. 16, 4. 25, 33. Arab. *دَمْنٌ* and *دَمَانٌ*.

הָמָה *Dimnah*, pr. n. of a city in Zebulun, Josh. 21, 35. But prob. we ought here to read *הָמָה* *Rimmon*, see Josh. 19, 13. 1 Chr. 6, 62 [77]. Comp. Mover's Chronik, p. 72, 73.

* *הָמָה* *to weep, to shed tears*, Jer. 13, 17. Aram. and Arab. id.—Hence the two following.

הָמָה m. *a tear*, collect. *tears*; metaph. *tears* of olives and grapes, i. e. wine and oil. Ex. 22, 28 *הָמָה וְהָמָה*. Sept. *ἀπαρχὴς ὀλῶνος καὶ ληνού*.—Comp. Gr. *δάκρυον τῶν δένδρων* Theophr. *arborum lacrimæ* Plin. 11. 6.

הָמָה f. (r. *הָמָה*) *a tear*, but only collect. *tears*; Arab. *دَمْعٌ* *tears*, *دَمْعَةٌ* *a tear*; and so Gr. *δάκρυ* is often used collectively by the poets. Ps. 6, 7. 39, 13. 56, 9. Plur. *הָמָה* Ps. 80, 6. Lam. 2, 11. For the poetic phrase in Jeremiah: *הָמָה עֵינִי הָמָה* *my eye flows down with tears*, see in r. *הָמָה* no. 1 fin.

* *הָמָה* obsol. root, whence *הָמָה* q. v.

* *הָמָה* quadril. not used; Arab. *دَمَشَقٌ* *to be quick, hasty, active*;

דִּמְשִׁק, דִּמְשִׁק, quick, active, alert.

—Hence perh. pr. n.

דִּמְשִׁק, Arab. دِمَشْق and دِمَشْق

Dimeshk, (activity, alertness, perh. in reference to traffic,) sometimes דִּמְשִׁק, דִּמְשִׁק q. v.

2. *Damascus*, the metropolis of western Syria, situated on the river Chrysorrhoas, now *Bārada*, in a large and beautiful plain at the eastern foot of Anti-Lebanon, Gen. 14, 15. 15, 2. It was subdued by David, but in the reign of Solomon recovered its independence, 2 Sam. 8, 6. 1 K. 11, 24; and was governed by its own kings, until Tiglath-pileser king of Assyria annexed it to his empire, 2 K. 16, 9. Is. 7, 4. 8, 4. 10, 9. At the present day Damascus is one of the most opulent cities of hither Asia.

2. *Damascene*, Gen. 15, 2, i. q. דִּמְשִׁק, אִישׁ דִּמְשִׁק or אִישׁ דִּמְשִׁק a man of Damascus; as בְּנֵי דִמְשִׁק Hos. 12, 8 for בְּנֵי דִמְשִׁק. The writer doubtless chose this form, and not דִּמְשִׁק, for the sake of paronomasia with the preceding דִּמְשִׁק. See more under דִּמְשִׁק.

דִּמְשִׁק (in very many Mss. דִּמְשִׁק, דִּמְשִׁק, see De Rossi Schol. Crit.) a species of cloth, stuff, of silk artificially woven, silk stuff, manufactured at Damascus, and still bearing in the western languages the name of that city, Engl. and Dan. *damask*, Ital. *damasco*, Fr. *damas*, Germ. *Damast*. Amos 3, 12. The same word with the letters variously interchanged and transposed is found

also in Arabic, viz. دِمَشْق *silk*, according to the Camoos p. 760, espec. that made from cocoons from which the insects have broken forth, *flos-silk*; or according to others, white silk. Also دِمَشْق, دِمَشْق. At the present day there is still a great culture of the silk-worm around Mount Lebanon.

דָּן (judge) *Dan* pr. n. 1. The son of Jacob and the tribe descended from him, whose territories are described in Josh. 19, 40–48.

2. A city in the northern extremity of Palestine, formerly called לָיִשׁ, but named

Dan from a colony of Danites, Josh. 19, 47. Judg. 18, 29. It lay west of Paneas at the spot now called *Tell el-Kady*; see Bibl. Res. in Palest. III. pp. 351, 358. Biblioth. Sac. 1846, p. 196, 211. In the words דָּן דָּן 2 Sam. 24, 6, there seems to be an error in transcribing, for which דָּן should be restored. Vulg. *silvestria*. —For דָּן Ez. 27, 19, see in its order under דָּן.

דָּן Chald. st. emphat. דָּן, Pron. demonstr. i. q. Heb. דָּן, זֶה, comm. *this*, Lat. *hic, hæc, hoc*; Dan. 2, 18. 28. 30. 36. 43. 47. al. דָּן as *this, so, thus*; Ezra 5, 7 דָּן כְּכִיב *thus it was written*. Jer. 10, 11. Dan. 2, 10 דָּן מִלָּה a word like *this, such a word*. דָּן עַל דָּן on *this account, therefore*, Dan. 3, 16. Ezra 4, 14. 15. דָּן אַחֲרֵי דָּן after *this, afterwards*, Dan. 2, 29.—In the Targums mostly fully written דָּן, דָּן, דָּן, for Heb. דָּן; דָּן *thus*.

דָּן see in דָּן.

* דָּן obsol. root, prob. *to melt, to become liquid*, like דָּן, דָּן, דָּן. See under lett. Vav, Thesaur. p. 393.—Hence דָּן wax.

דָּן (דָּן) *Dannah*, pr. n. of a city in Judah, Josh. 15, 49.

דָּן (perh. for דָּן lord i. e. place of plundering, q. d. robber's den; comp. דָּן to rob, to plunder.) *Dinhah*, pr. n. of an Edomitish city, Gen. 36, 32. 1 Chr. 1, 43.

דָּן (judge of God, i. e. who judges in the name of God, דָּן) *Daniel*, pr. n. a) The celebrated Heb. prophet and sage attached to the court of Babylon, whose life and prophecies are contained in the book bearing his name. Mentioned also Ez. 14, 14. 20. 28, 3; where it is דָּן. b) A son of David, 1 Chr. 3, 1. c) Ezra 8, 2. Neh. 10, 7.

* דָּן obsol. root, Arab. دَن to whisper, to murmur. Hence דָּן.

דָּן m. pr. infin. of דָּן, as Subst. *what one knows, knowledge, opinion*. Job 32, 10 אֲחֵרָא אֲנִי דָּן אֲחֵרָא I also will show my opinion. v. 6. 17. 36, 3. Plur. דָּן perfect in knowledge or wisdom, Job 37, 16.

דָּעָה (fem. of preced.) *a knowing, knowledge*, Ps. 73, 11; c. acc. Is. 11, 9 **דָּעָה אֶת־יְהוָה** *knowledge of Jehovah*, pr. a knowing Jehovah. 28, 9.—Plur. **דְּעוֹת** 1 Sam. 2, 3. Job 36, 4.

דָּעָה Prov. 24, 14, see r. **יָדַע** init. and Index.

* **דָּעָה** obsol. root, i. q. Arab. **دعا** *to call*. A trace of this root is found in pr. n. **אֶלְדָּעָה**, and in

דְּעוּאָל (invocation of God) *Deuel*, pr. n. m. Num. 1, 14. 7, 42; for which in 2, 14 **דְּעוּאָל** q. v. lett. d.

* **דָּעָה** i. q. **דָּעָה** and Syr. **دعى**, *to go out, to be quenched, extinguished*, as a light, lamp. Prov. 13, 9 **נֵר רָשָׁעִים יִדָּעָה** *the lamp of the wicked shall be put out*, i. e. their good fortune shall perish; comp. the Arabic proverb **الدهر اطفأ سراجي** *ill fortune has put out my lamp*. Prov. 20, 20. 24, 20. Job 18, 5. 6. 21, 17. Trop. of the destruction of enemies, Is. 43, 17.—Also of water drying up, see Niph.

NIPH. *to become extinct*, e. g. water, *to dry up*, Job 6, 17.—Comp. *extinguere* aquam Liv. 5. 16, succum Curt. 6. 4, mammas Plin. 23. 2.

PUAL *to be quenched, destroyed*, e. g. enemies, Ps. 118, 12.

* **דָּעָל** obsol. root, in Samar. i. q. **דָּחַל** *to fear*. Hence pr. n. **הַדָּעָל**.

דָּעָה inf. fem. of r. **יָדַע**, as Subst. like **דָּעָה** and **דָּעָה**.

1. *a knowing, knowledge* sc. of any thing; which is thus put as the object, either in the acc. Gen. 2, 9 **עֵץ הַדָּעָה** *tree of the knowledge of God* Hos. 4, 1. 6; 6; once c. art. **הַדָּעָה** id. Hos. 4, 6. With genit. of the subject, Job 10, 7. Also **בְּבִלְי דָּעָה** *without knowing*, un-awares, (opp. on purpose, with intent.) Deut. 4, 42. 19, 4. Josh. 20, 3. 5. **בְּבִלְי דָּעָה** Is. 5, 13 either: *because of no knowledge* i. e. because of their lack of knowledge of God, religion, comp. Hos. 4, 6 where once **הַדָּעָה**; or: *unexpectedly, suddenly*, see r. **יָדַע** no. 1. a. Sept. **διὰ τὸ μὴ εἰδέναι αὐτοὺς τὸν Κύριον**.

2. *intelligence, understanding, insight,*

wisdom, i. q. **חָכְמָה**, **הָבוּיָה**, Prov. 1, 4. 7. 2, 6. 24, 5. al. **יָדַע דָּעָה** *to have wisdom* Prov. 17, 27. **בְּדָעָה** *wisely, discreetly* Prov. 13, 16; contra **בְּדָעָה** *unwisely, indiscreetly*, Job 34, 35; **בְּלִי דָּעָה** id. 38, 2. 42, 3; **בְּבִלְי דָּעָה** id. 35, 16.

* **דָּפָה** obsol. root, Arab. **دفا**, *to thrust, to push* sc. so as to make fall; comp. the similar roots **דָּפָה**, **דָּפָה**, **דָּפָה**. Hence

דָּפָה m. in pause **דָּפָה**, *a stumbling-block, cause of falling*, Ps. 50, 20; Sept. Vulg. **συνδουλόν**, *offendiculum*.—The Rabbins, by a conjecture drawn from the other hemistich, explain it by **דָּפָה** *evil report, slander*.

* **דָּפַק** 1. *to thrust, to beat, to knock* sc. at a door, Cant. 5, 2. Comp. Hithpa. 2. *to drive hard, to overdrive* a flock, Gen. 33, 13.—Arab. **دفع** *to go swiftly*, pr. to be thrust forward, propelled.

HITHP. Part. **מִדָּפְקִים** *knocking in rivalry* at a door, i. e. emulously, eagerly, Judg. 19, 22. This seems here to be the force of the conj. Hithp.—Hence

דָּפְקָה *Dophkah*, pr. n. of a station of the Israelites in the desert, Num. 33, 12. Comp. Bibl. Res. in Palest. I. p. 107.

דָּק adj. (r. **דָּקָה**) f. **דָּקָה** 1. *beaten small, fine, minute*, spoken of dust. Is. 29, 5 **אֶדָּק אֶדָּק** *small dust, fine*. Lev. 16, 12. Hence Subst. *any thing small, minute*, q. d. *small dust, atom*, Ex. 16, 14. Is. 40, 15.

2. *slender, thin, lank, withered*; e. g. hair Lev. 13, 30; of kine and ears of grain Gen. 41, 3 sq. So of a person, *tabid*, withered, dwarf, or having a withered member, Lev. 21, 20. Also *small, light, slight*, of a sound or whisper, 1 K. 19, 12.

דָּק m. pr. inf. of r. **דָּקָה**, *fineness*; hence *fine cloth*, a garment, curtain, etc. Is. 40, 22.

* **דָּקָל** obsol. root, Arab. **دقل**, Aram. **דָּקָל**, **דָּקָל**, palm-tree.—Hence

דָּקְלָה f. Gen. 10, 27, *Diklah*, pr. n. of a district of Joktanian Arabia, prob. abounding in palm-trees; of such there are several in Arabia. One famous place of palm-trees existed at the very en-

trance of Arabia Felix, called by the Greeks *Φουλιών* Ptol. 6. 7; but this was remote from the other territories of the Joktanidæ. With Bochart therefore (Phaleg II. 22) I would understand the district of the *Minæi*, which was also rich in palm-trees, Plin. 6. 28.

* **דָּקַק** præt. דָּק, fut. יִדְּקֶה, i. q. דָּבָהּ q. v. and Arab. **دَقَق**, onomatopoetic. Kindred are **דָּבָהּ**, **דָּבָא**, also **דָּחָה**, **דָּחָה**.

1. *to beat small, to break in pieces, to crush*, espec. by pounding, stamping, threshing. Is. 41, 15 *behold I will make thee as a new sharp threshing-sledge*. **וְהָדַשׁ הָהָרִים וְהָדַשׁ** *thou shalt thresh the mountains and crush them small*. There is a play upon a twofold usage in Is. 28, 28 **לָהֶם יִדְּקֶה כִּי לֹא לִנְצָח אֲדוֹשׁ יִדְּשֶׁנּוּ** *bread-corn is beaten out, but yet one does not thresh it always . . nor does he crush it*. Here the first **יִדְּקֶה** is i. q. **יִדְּשֶׁנּוּ** in v. 27 (perh. it should be so read) 'to beat or tread out with a dray or cattle,' opp. **יִדְּשֶׁנּוּ** v. 27; while **יִדְּשֶׁנּוּ** implies the *crushing* of the kernels, which the husbandman avoids.

2. Intrans. *to be beaten small, crushed, to be made fine*. Ex. 32, 20 **וַיִּדְּשֶׁנּוּ עַד וַיִּשְׁתַּח וַיִּשְׁתַּח** *and he brake it in pieces until it was made fine*, like powder. Deut. 9, 21.

HIPH. **הִדְּקֶה** i. q. Kal no. 1, *to beat or stamp small, to break in pieces*, e. g. altars, idols, 2 K. 23, 6. 15. 2 Chr. 15, 16. 34, 4. 7. Inf. **הִדְּקֶה** adv. *very small, fine*, like powder, Ex. 30, 36. Metaph. Mic. 4, 13 *and thou shalt beat in pieces many nations*. Inf. **הִדְּקֶה** 2 Chr. 34, 7. Fut. c. suff. **יִדְּקֶה** for **אֲדִקֶּה** 2 Sam. 22, 43.

HOPH. pass. Is. 28, 28, see Kal no. 1. Deriv. **דָּק**, **דָּק**.

דָּקַק Chald. id. *to be beaten small, broken in pieces*; in PEAL only **דָּקִי** for **דָּקַק**, Dan. 2, 35.

APH. **הִדְּקֶה** *to beat small, to break in pieces*, in 3 præt. fem. **הִדְּקֶה** Dan. 2, 34. 45; fut. **יִדְּשֶׁנּוּ**, **יִדְּשֶׁנּוּ**; part. **מִדְּשֶׁנּוּ**, f. **מִדְּשֶׁנּוּ** Dan. 7, 7. 19.

* **דָּקַר** fut. **יִדְּקֶר**, *to thrust through, to pierce, to stab*, as with a sword, spear, Aram. **דָּקַר**, id. Num. 25, 8. Judg. 9, 54. 1 Sam. 31, 4.—Metaph. *to curse*,

to contemn, Zech. 12, 10; comp. **דָּקַר**, **דָּקַר**.

NIPH. fut. **יִדְּקֶר**, *to be thrust through*, Is. 13, 15.

PUAL id. Jer. 37, 10. 51, 4. Lam. 4, 9 *happier those slain with the sword than those slain with hunger*, **שָׂהָם יוֹבֵי מִדְּקָרִים מִתְּהוֹבֹתֵי שָׂרִי** *for these pine away, being thrust through (perishing) for want of the fruits of the field*; here **מִדְּקָרִים** by the force of antithesis is put for those perishing of famine, as in the preceding member **יִדְּשֶׁנּוּ** is opp. **יִדְּשֶׁנּוּ**; comp. Is. 22, 2. Vulg. *contabuerunt consumti a sterilitate terræ*.

Deriv. **מִדְּקָרִים**, **בְּדָקָר**, and

דָּקַר (a thrusting through) *Dekar*, pr. n. m. 1 K. 4, 9.

דָּר m. Esth. 1, 6, commonly taken as i. q. Arab. **دَرَّة**, **دَرَّة**, a pearl, espec. a large pearl, from r. **דָּרַר** to glance, to glitter. Nor indeed would pavements inlaid with pearls be foreign from Asiatic luxury; see Bochart. Hieroz. II. 708 sq. Yet we may perhaps understand a *species of marble resembling pearl*; perhaps a kind of alabaster called *mother of pearl stone*; or possibly *mother of pearl* itself.

דָּר Chald. i. q. **דָּר**, *age, generation*, Dan. 3, 33. 4, 31.

דָּר see **דָּר**.

* **דָּרַק** obsol. root, Arab. **دَرَك** i. q. **دَرَك**, *to thrust away from oneself, to repulse*, espec. evil. Hence the two following:

דָּרַק m. constr. **דָּרַקוֹן**, *repulse*; hence *aversion, abhorrence*. Dan. 12, 2 *and these to shame לְדָרַקוֹן* *to everlasting abhorrence*. Sept. et Theod. *αἰσχύνῃ*. Syr. **دَرَكُون**.

דָּרַק m. Is. 66, 24, *an abhorrence, object of horror*. R. **דָּרַק**.

* **דָּרַב** obsol. root, i. q. Arab. **دَرَب** *to be sharp, pointed*.—Hence

דָּרְבָּן only in plur. **דָּרְבָּנוֹת** (*dōrbānōth*, comp. Lehg. p. 43) *goads, ox-goads*, **βοῦβαντα**, Ecc. 12, 11.

דָּרְבָּן m. (*dōrbān*), a goad, ox-goad, **βοῦβαντα**, 1 Sam. 13, 21. It differs from

מִלְמֶד, the latter being strictly the staff in which the goad is fixed.—As to the form, Dag. lene is not more necessary in דָּרְכָן than in אֲדָנָן Esth. 8, 6, or in מִלְכִּיָּה, מְלָכִיָּה.

* דָּרַג obsol. root, Arab. دَرَج to go on, to advance, espec. by steps, and so to ascend by steps, kindr. דָּרָה. Hence מִדְרָגָה.

דָּרְדָּר (pearl of wisdom, compounded from דָּר, דָּר, and דָּר i. q. דָּר, wisdom,) Darda, pr. n. of a wise man contemporary with Solomon or a little before him. 1 K. 4, 31 [5, 11]. In the parall. passage 1 Chr. 2, 6 by contraction or corruption דָּרַדָּר.

דָּרְדָּר m. (r. דָּרַר no. 3) a thorny plant, caltrop, thistle, tribulus terrestris Linn. growing in fields and among grain; collect. Gen. 3, 18. Hos. 10, 8. Syr. دَرْدَر for Gr. τριβόλοι Heb. 6, 8, and for ἄκανθαι Matt. 7, 16.

דָּרוֹם m. (for דָּרוֹם, r. דָּרַר no. 2,) pr. bright sunny region, hence the south, the southern quarter, Ez. 40, 24 sq. 42, 12 sq. Ecc. 1, 6. Poet. for the south wind, Job 37, 17.—Opp. צָפוֹן region covered with darkness, the north, comp. Hom. πρὸς Ἠῶ τ' Ἠέλιόν τε, and πρὸς ζῴφον.

דָּרוֹר m. but fem. Ps. 84, 4. R. דָּרַר.

1. Pr. swift flight, a wheeling, a gyration; hence concr. for a bird which flies in circles. wheels in gyrations, according to the Heb. intpp. the swallow; in the other member is צָפוֹר a sparrow. According to the ancient versions a turtle-dove, i. q. דָּוָר, which is less suited to the context. Ps. 84, 4. Prov. 26, 2.

2. spontaneous flow, a flowing freely and abundantly, comp. r. דָּרַר no. 3. Ex. 30, 23 מִרְדְּרוֹר myrrh flowing spontaneously, q. d. pure.—Hence

3. a letting go free. freedom, liberty. So לְקַדַּם דָּרוֹר to proclaim liberty to any one, Is. 61, 1. Jer. 34, 8, 15, 17; c. בְּ Lev. 25, 10. שְׁנַת הַדְּרוֹר the year of liberty i. e. of the manumission of slaves, i. q. year of jubilee, Ez. 46, 17.

דָּרְדָּר Darius, pr. n. of several Median and Persian kings.

1. Darius the Mede, Dan. 6, 1, 9, 1; of whom Josephus says, Ant. 10. 11. 4, עֶה אֲסִינָאגֹוס νίος, ἔτερον δὲ παρὰ τοῖς Ἑλ-

λησιν ἐκαλεῖτο ὄνομα. This was apparently Cyaxares II, the son and successor of Astyages, and uncle of Cyrus; who held the empire of Media between Astyages and Cyrus, yet so that Cyrus was his colleague and viceroy, on which account he alone is mentioned by Herodotus. See Xenoph. Cyrop. I. 5. IV 5, 8, 18, 27, 51, 53. V. 1. 5. See also Berthold's Daniel p. 842 sq. Against this view see v. Lengerke ad Dan. p. 219 sq. Hitzig Begriff der Kritik p. 141 sq.

2. Darius Hystaspes, king of Persia, Ezra 4, 5. 5, 5. Hagg. 1, 1. Zech. 1, 1.

3. Darius Nothus, king of Persia, Neh. 12, 22.

NOTE. The genuine form of this name appears in the cuneiform inscriptions of Persepolis, nom. DAR Ya WUS, accus. DAR Ya WUM; see Lassen über d. keilförmigen Inschriften p. 158. Zeitschr. für d. Morgenl. VI. p. 9, 169 sq. Beer in Allg. Lit. Zeit. 1838. no. 5. It is compounded according to Lassen (p. 39) from the root darh (dary), Zend. dere, Sanscr. dhri, to preserve, with the affirmative awu, and s as sign of the nominative; all which accords sufficiently with Herodotus (6. 98), who translates the name by ἐξέσις, perh. coercer, conservator.

דָּרְדָּר Ezra 10, 6, see דָּרַשׁ Piel.

* דָּרַךְ fut. דָּרְכָה. 1. to tread, to trample with the feet. Syr. and Chald. id.

Kindred are דָּרַג, دَرَج a way, Gr. τρεξω; and of the same family are also דָּרַס, دَرَس, pr. to rub, beat, pound; and from the occidental languages tero, δρεμω, trappen, treten, to track, to tread; in all which the initial letters or sounds tr imitate the sound of the foot planted firmly upon the ground, espec. as in stamping any thing in pieces, TReTen, zertreten, Engl. to TReaD.—Spec. a) דָּרַךְ דָּרַךְ Job 24, 11, or בָּרַךְ, Lam. 1, 15. Is. 63, 2, to tread the wine-press, etc. i. e. in order to crush the fruit and express the wine or oil. Also דָּרַךְ דָּרַךְ Is. 16, 10, דָּרַךְ דָּרַךְ Mic. 6, 15, and simpl. דָּרַךְ to tread sc. the grapes, etc. Judg. 9, 27. Jer. 25, 30. Metaph. of enemies trodden down as grapes Is. 63, 3;

and so also Judg. 5, 21 **וַיִּדְרֹךְ נִפְשִׁי עָלַי** *O my soul, thou didst tread down strength* i. e. the mighty. b) **דָּרַךְ קֶשֶׁת** *to tread a bow*, i. e. *to bend* a bow by placing the foot upon it, as is usually done when the bow is strong and stiff; comp. Arrian. Ind. 16. Diod. Sic. 3. 8. So Ps. 7, 13. 11, 2. 37, 14. 1 Chr. 5, 18. 8, 40. 2 Chr. 14, 7. Is. 5, 28. al. Trop. and without reference to the origin of the phrase, **דָּרַךְ חֲצִיצִים** *to bend the arrows* i. e. *to fit the arrows upon the bent bow*, Ps. 58, 8. 64, 4.

2. Spec. *to tread* a way or place, by going or walking upon it, entering into it; hence *to tread in* or *upon*, *to walk*, *to enter* a place, Mic. 5, 4; in a place, c. **בְּ** Deut. 11, 24. 25. Josh. 1, 3. 14, 9. Is. 59, 8; c. acc. Job 22, 15; **עַל** 1 Sam. 5, 5; c. **מִן** *to tread forth out of* a place, *to come forth*, Num. 24, 17. **דָּרַךְ עַל** is also *to tread upon*, *to walk* or *go upon* any thing, Job 9, 8. Ps. 91, 13.

HIPH. 1. Causat. of Kal no. 2, *to cause to tread*, *go*, *walk*. Is. 11, 15 **וַיַּדְרִיחַ בְּנַעֲלִים** *and he shall make them tread* (the channel of the Euphrates) *in shoes*, i. e. *pass over dry-shod*, scarcely wet. With **בְּ**, *to cause to tread in* a way, *to lead*, *to guide*; Ps. 107, 7 **וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה** *he caused them to go in a right way*, he led them forth in a right way. 119, 35. Is. 42, 16. 48, 17. Prov. 4, 11. Ps. 25, 5 **וַיַּדְרִיכֵנִי בְּאֵמֶתָהּ** *cause me to walk* (lead me) *in thy truth*. v. 9.

2. i. q. Kal no. 1, *to tread* a threshing-floor, i. e. *to tread out the grain*, Jer. 51, 33; also a bow, but metaph. Jer. 9, 2 **וַיִּדְרֹכוּ אֶת־לְשׁוֹנָם כְּשֶׁתָּם שֶׁקֶר** (*tread down*) *their tongues*, as *their bow*, *for lies*.—Also i. q. Kal no. 2, *to tread* a way, *to walk* in it, poet. c. acc. Job 28, 8.

3. i. q. Arab. **أَدْرَكَ** and Syr. Aph. *to tread upon*, i. e. *to overtake* in pursuing, c. acc. Judg. 20, 43.

Deriv. **מִדְרֶךְ** and the two following:

דֶּרֶךְ i. q. **דָּרַךְ**, *way*, only in the Dual **עָקַשׁ דְּרָכָיו** *perverse in his double way*, spoken of a double-tongued deceitful person. Prov. 28, 6. 18.

דֶּרֶךְ comm. gend. (m. 1 Sam. 21, 6. f. Ezra 8, 21.) c. suff. **דְּרָכָיו**, plur. **דְּרָכָיו** constr. **דְּרָכָיו**. R. **דֶּרֶךְ**.

1. Pr. the act of treading, walking, going; *a going way, journey*; e. g. **וַיַּדְרֹךְ**, **נוֹסִיסְמוֹ** **ḥōr**, *to make one's way* Judg. 17, 8, and **וַיֵּלֶךְ הָרֶגֶץ** *to go one's way* Prov. 7, 19, i. e. *to be on one's way, to journey*. 1 K. 18, 27 **וַיֵּלֶךְ הָרֶגֶץ** lit. *a way is to him*, i. e. *he is journeying*; or perh. *he is gone out*, is away from home. **דֶּרֶךְ יוֹם** *a day's journey* 1 K. 19, 4; see Rosenm. Bibl. Geogr. I. p. 161. **דֶּרֶךְ שְׁלֹשָׁת יָמִים** *three days' journey* Gen. 30, 36, comp. 31, 23. Ex. 5, 3.

2. *a way, path*, **ἡ ὁδός**, in which one treads, goes; very freq. So **עַל הַדֶּרֶךְ** *by the wayside* Gen. 38, 21. 1 Sam. 24, 3. Also **וַיֵּלֶךְ הָרֶגֶץ** *to go (by) a way*, comp. Engl. *the way he went*, Deut. 1, 31. Judg. 2, 17; and after other verbs of going, Num. 21, 34. Josh. 13, 18. a) With genit. of place, it is i. q. the *way* leading to that place; comp. on the Attic usage Valck. ad Hippolyt. 1197. E. g. **דֶּרֶךְ עֵץ** *the way to the tree* Gen. 3, 24; **דֶּרֶךְ יְצִיאָה** *Prov. 7, 27*; comp. Gen. 16, 7. 35, 19. 38, 14. Ex. 13, 17. Rarely another word is interposed, as Hos. 6, 9 **וַיִּרְצְחוּ בְּדֶרֶךְ שֶׁחֶמ** *they murder in the way to Shechem*. In the Accus. it approaches to the force of a preposition, *the way to*, i. q. *towards*; e. g. **דֶּרֶךְ הַיָּרֵךְ הַדָּרֹם** *towards the south*, **דֶּרֶךְ צָפוֹן** *towards the north*, Ez. 8, 5. 21, 2. 40, 20 sq. 41, 11. 12. Deut. 1, 19 *we passed through the desert... towards the mountain of the Amorites*. b) With genit. of pers. *the way of any one*, i. e. *the way by which he is wont to go* or *pass*, e. g. **דֶּרֶךְ הַמֶּלֶךְ** *the king's way*, i. e. *the public highway, military road*, Num. 20, 17. 21, 22; comp. **ἡ ὁδὸς βασιλική** Herod. 5. 53. **וַיֵּלֶךְ לְדֶרֶךְו** *to go on in one's way*, to proceed on one's journey by the usual road, Gen. 19. 2. 32, 2. Num. 24, 25. Josh. 2, 16. **דֶּרֶךְ כָּל־הָאָרֶץ** *the way of all the earth* i. e. of all mankind, the way to Sheol, 1 K. 2, 2. Josh. 23, 14.—Sometimes it includes a whole region or district in or through which a way passes; Is. 8, 23 **וְהָיָה הַדֶּרֶךְ הַיָּם** *the way* i. e. *region of the sea*, the coast of the sea of Galilee.

3. *a way*, i. e. *course, mode, manner*, in which one walks, lives, which one follows; like Gr. **ὁδός** Arab. **سَبِيلٌ** **سَبِيلٌ**.

Eth. ፳፻, ፳፻፲, ፲፱፻, Germ. *einen Gang nehmen*.—Gen. 19, 31 **בְּדֶרֶךְ כָּל־הָאָרֶץ** *after the manner of all the earth*, of all mankind. Spec. a) *way of living*, acting. one's *walk, conduct, life*. Prov. 12, 15 **הַדֶּרֶךְ אֲשֶׁר בָּרָא עֵינָיו** *the way of a fool is right in his own eyes*. Ps. 107, 17 **פְּרִי הַדֶּרֶךְ פָּשַׁע** *the fruit of their ways*, the good or evil resulting from their own conduct. 1 Sam. 18, 14 *and David acted wisely* **לְכָל־הַדְּרָכָיו**. Often the figure of a way is retained, comp. **הִלֵּךְ בְּדֶרֶךְ**, no. 2; **הִלֵּךְ בְּדֶרֶךְ פִּי**, *to walk in the way of any one*, to imitate his conduct, 1 K. 16, 26, 22, 43, 2 K. 22, 2, 2 Chr. 17, 3, 21, 12, 22, 3. Also **הַדֶּרֶךְ הַרְבִּי הַזֶּה**, spoken of men, a way or conduct which Jehovah approves, and in which men ought to walk, Ps. 5, 9, 27, 11, 25, 4; spoken of God, his mode of acting, agency, Ps. 18, 31, Deut. 32, 4; spec. of the creation, as the effect of the agency, operation of God, Prov. 8, 22 **הֵיחָדָה הָיָה יְהוָה בְּרֵאשִׁית הַדֶּרֶךְ** *Jehovah created me the beginning of his way*, i. e. as the firstling of his agency. work. Plur. *ways of God*, i. e. his *works*, Job 26, 14, 40, 19 [14]. b) *way of worshipping God, worship, religion*; comp. **سَبِيلَ اللَّهِ، مَنَهَجٌ**,

Pers. **گاز**, ὁδός Act. 19, 9, 23. So Amos 8, 14 **הַדֶּרֶךְ בְּאֶרֶץ־שֶׁבַע** *the way of Beer-sheba*, i. e. idol-worship. Ps. 139, 24 **הַדֶּרֶךְ יִצָּב** *idol-way, idolatry*; ibid. **הַדֶּרֶךְ עוֹלָם** *the way of old*, i. e. the fathers' way, the true and genuine worship; comp. **שִׁבְרֵי־לֵב** Jer. 18, 15. c) Sometimes passive. *way, manner of one's experience*, i. e. *lot, how it goes with any one*. **בְּדֶרֶךְ** *after the manner, lot, of Egypt*, Is. 10, 24, Ps. 37, 5 **גִּיד עַל־יָד הַדֶּרֶךְ** *commit thy way, lot, fate, unto Jehovah*. So, retaining the figure of a way, Job 3, 23, Amos 2, 7.

דַּרְחָמִיּוֹן m. Ezra 2, 69, Neh. 7, 70–72, *a daric, a Persian gold coin*, i. q. **אֲדַרְבַּיִן** q. v. from which however it differs perh. in its origin, being i. q. Pers. **داراکمان** *bow of Darius*, as bearing the image of an archer.

דַּרְמַשְׁקִי i. q. **דַּמַּשְׁקִי** *Damascus*, 1 Chr. 18, 5, 6. The Dagesh forte is by Syriasm resolved into **ד**.

* **דָּרַע** Chald. i. q. Heb. **זָרַע** *the arm*, Dan. 2, 32.—Hence **אֲדָרְעִי, אֲדָרְעִי**.

דָּרַע pr. n. see **הָרַע**.

* **דָּרַק** obsol. root, Chald. i. q. **זָרַק** *to strew, to scatter*; Arab. **دَرَقَ** *to hasten*.—Hence

דַּרְקוֹן pr. n. m. *Darkon*, Ezra 2, 56.

* **דָּרַר** an onomatopoetic root, not in use, imitating the sound of swift rotary motion, like Engl. *to drill, to twirl, to whirl*; comp. kindr. **דָּוַר** and the roots there quoted; also **τόγνος, τογνεύω**, Germ. *dorl, drillen, trillen, trillern*, Engl. *to trill*. In Arabic spoken of a spindle, **دَرَّازَةٌ** a spindle, **مُدِّرٌّ** a woman turning her spindle.—Hence in Hebrew:

1. *to fly in circles, to wheel in flight*; whence **דָּרִיר** the swallow, so called from its gyrations. Also to run swiftly in a circle, as a horse, comp. **דָּהַר**; whence

Arab. **دَرِيرٌ** a fleet horse.—From the idea of swift motion comes the sense

2. *to glance, to sparkle, to radiate*.

Hence **דֹּרֵי** radiant star, **דָּר**, **דֹּרָה** a pearl, (although this might also be so called from its roundness,) and **דְּרוֹם** for **הָרֹם** bright region.—Also

3. *to flow out like rays, to spout*, as milk, blood, rain; Arab. **دَرَّ** ap. Gol. no.

1–3, **דִּרְעָה** abundance of milk. Hence *to flow freely, spontaneously*, see **דָּרַר** no. 2, 3. Trop. *to grow luxuriantly, exuberantly*, as a plant; hence **דָּרַר**.

* **דָּרַשׁ** fut. **יִדְרֹשׁ**, pr. Lat. *terere*, *to rub with the hands*; *to stamp, to tread with the feet*, like Syr. **دَرَسَ** *to tread or beat a path*, Arab. **دَرَسَ** *to rub, to beat, to thresh*; trop. *terere libros*, i. e. *to use books, to study*. The kindred roots are collected under **דָּרַח**, all having the common idea of treading. The letter **ר** being softened into a vowel, there comes from this root the biliteral **דִּישׁ**; comp. Germ. *dreschen*, Engl. *to thresh*, Belg. *dörschen*, low Germ. *döschen*.—Hence in Hebrew:

1. *Pr. to tread a place, i. e. to go or come to it, to frequent*, c. acc. 2 Chr. 1. 5. Amos 5, 5; c. אל Deut. 12, 5. Part. pass. הרושה a city frequented, celebrated, Is. 62, 12.—The signif. of *going or coming to a place or person*, is also transferred to express the ideas of *seeking, inquiring, demanding*, and also *caring for*; hence the following:

2. *to seek, to search for*, Ez. 34, 6; c. acc. of thing, Lev. 10, 16; ל Job 10, 6; אחר to search after Job 39, 8.—Chiefly in the phrase דרש את־יהוה Engl. Vers. *to seek Jehovah*, pr. *to go to him, to have recourse to him for aid, by prayer, etc.* (Often coupled with synon. בקש q. v. no. 1.) 2 Chr. 16, 12 *yet in his disease לא־דרש את־יהוה פי כל־פארים he sought not the Lord* (implored not his aid) *but to the physicians*. Deut. 4, 29. Ps. 34, 5. 88, 34. Lam. 3, 25. al. sæp. Often of the pious who habitually invoke God, *to worship, to adore*, Ps. 14, 2. Is. 58, 2; דרשי יהוה seekers of God, his pious worshippers, Ps. 9, 11. 22, 7. 34, 11. al. Sometimes with בקל־לב Ps. 109, 2. 10. 2 Chr. 22, 8. Also in the later Hebrew with ל, as דרש ליהוה 1 Chr. 22, 19. 2 Chr. 15, 13. 17, 4. Ezra 4, 2. 6, 21. Once with אל Job 5, 8.—Spoken also rarely of false gods of whom their followers implore aid, 2 Chr. 25, 15. 20. Jer. 8, 2; with ל Deut. 12, 30.—Part. pass. Ps. 111, 2 *the works of the Lord are great, לכל־חפציהם sought out of all those delighting therein*, i. e. sought and obtained of God by their prayers.

3. *to seek from any one, i. e. to ask, to inquire*, Judg. 6, 29. Deut. 13, 15. 17, 4. 9. With acc. of pers. or thing about or into which one inquires; 2 Chr. 32, 31 *כל־לִבְבוֹת דִּרְשׁ יְיָ יְהוָה he inquired concerning the miracle*. 1 Chr. 28, 9 *דִּרְשׁ יְיָ יְהוָה he examined, searches them*; also with ל 2 Sam. 11, 3; על 2 Chr. 31, 9. Ecc. 1, 13. Spec. *to inquire of any one, to ask an oracle, to consult*, e. g. God, c. acc. Gen. 25, 22. Ex. 18, 15. 2 K. 22, 13; also idols, magicians, with ב, pr. *to inquire at or of any one*, 1 Sam. 28, 7. 2 K. 1, 2. 1 Chr. 10, 14; אל, pr. *to go with inquiry to any one*, Is. 8, 19. 19, 3. Deut. 18, 11; ל Ez. 14 70 *מִכָּל סֵפֶר יְיָ out of the book of*

Jehovah Is. 34, 16. The prophet *by or through* whom one inquires of God, is put with מִצֵּם 1 K. 14, 5, מִצֵּם 2 K. 3, 11. 8, 8, ב Ez. 14, 7; e. g. 1 K. 1. c. *the wife of Jeroboam cometh אל־לְדָרְשׁ דְּבַר מִצֵּם אֶל־בְּנֵיהָ to ask an oracle of thee concerning her son*.

4. *to ask for, to demand, to require*, with acc. of thing and מִן, מִצֵּם of pers. Deut. 22, 2. 23, 22. Mic. 6, 8. Absol. *to ask bread, to beg*; Ps. 109, 10 *הֲרֹשׁוּ מִיְּהוֹרְבוֹתֵיהֶם let them beg far from the desolations of their home*. Also *to require or demand back*, with מִיֵּד Ez. 34, 10; and hence by impl. *to avenge, to punish*, absol. Ps. 10, 4 *בִּלְיֹדֶשׁ God will not punish*. v. 13. Deut. 18, 19.—Spec. *to require blood from or at the hand of any one, i. e. to punish bloodshed, to avenge murder*, (comp. גָּאַל,) Gen. 9, 5. 42, 22. Ez. 33, 6. Ps. 9, 13.

5. *to seek, i. e. to apply oneself unto, to regard, to follow, to practise*; comp. טָרַס to apply oneself, to study, Eth. ṬṬṬ to compose a book with study.—E. g. *to seek or practise justice* Is. 1, 17. 16, 5; good Am. 5, 14; the divine law Ps. 119, 45. 1 Chr. 28, 8. *דִּרְשׁ שְׁלוֹם, to seek the good, the welfare of any one* Deut. 23, 7. Ezra 9, 12; *דִּרְשׁ רַעַת פֶּה, to seek evil of any one* Jer. 38, 4; *הִרְשָׁה צֹמֶר she applieth herself to wool*, etc.—Hence, *to care for, to take care of any thing*; comp. no. 1 and טָפַח. Deut. 11, 12 *אֶרֶץ אֲשֶׁר יְיָ דִּרְשׁ יְיָ אֶתָּה a land which Jehovah careth for*. Job 3, 4. Ps. 142, 5. Ez. 34, 8; c. ל Ps. 112, 5. Jer. 30, 14. 17; על 2 Chr. 24, 6.

NIPH. נִדְרַשׁ, inf. absol. *דרשׁ for אֶדְרַשׁ* Ez. 14, 3; 1 fut. אֶדְרַשׁ.

1. Pass. of Kal no. 1, *to let come to oneself, to grant access to any one, with ל*; hence of God, *to hear and answer any one, to listen to his prayer*. Ez. 14, 3 *הֲאֶדְרַשׁ אֶדְרַשׁ לָהֶם should I listen unto them?* i. e. to their prayer. 20, 3. 31. Is. 65, 1 *לֹא שָׁאֲלוּ נִדְרַשְׁתִּי I have listened unto those that asked not*. So with accus. of the thing granted, Ez. 36, 37; comp. בָּנָה c. acc. to bestow.

2. Pass. of Kal no. 2, *to be sought out, mustered* i. e. חָסַד 1 Chr. 26 31.

3. Pass. of Kal no. 4, *to be required*, e. g. blood. Gen. 42, 22.

PIEL inf. דריוש Ezra 10, 16, if the reading be genuine, for דרוש, comp. under r. דלל no. 1.

Deriv. מדרש.

* דשא *to sprout, to spring up*; hence *to be green*, Joel 2, 22.—Kindr. is Arab.

דס, whence דס sprouts from the earth.

HIPH. *to cause to sprout, to bring forth* herbage, e. g. the earth Gen. 1, 11; comp. דוצר v. 4.—Hence

ד m. *the first shoots* from the earth, *tender grass, young herbage*, Gr. *χλόν* (so Sept. five times), Is. 66, 14; as clothing the meadows Deut. 32, 2. 2 Sam. 23, 4; as the choice food of beasts Job 6, 5. ד greenness of the herbage, green herbage. Ps. 37, 2.—Diff. from ד ripe grass, ready for mowing, Prov. 27, 25. Ps. 104, 14; and also from ד an herb full grown and setting seed, Gen. 1, 11. 12. Chald. ד, Syr. transp. 𐤠𐤌, Zab. 𐤠𐤌

* ד *to be or become fat*, Deut. 31, 20. Arab. د id. د and 𐤌 being interchanged.

PIEL 1. *to make fat*, marrowy, e. g. the bones. Prov. 15, 30 ד טובה *good news maketh the bones fat*, q. d. fills them with marrow, gives strength.—Hence also *to anoint*, Ps. 23, 5.

2. *to pronounce or regard as fat*. Ps. 20, 4 ד and *pronounce fat thy burnt-offering*, i. e. regard it favourably, accept it. For ד parag. comp. 1 Sam. 28, 15.—Kimchi here takes it as denom. from ד, comp. no. 3, i. e. *to reduce to ashes* sc. by fire from heaven, comp. 1 K. 18, 21. 36.

3. Denom. from ד, *to cleanse from ashes, to take away ashes*, Ex. 27, 3. Num. 4, 13.

PUAL pass. of Pi. no. 1, *to be made fat*, spoken of the ground moistened with blood Is. 34, 7; of men Prov. 11, 25. 13, 4. 29, 25. where it is metaph. i. q. *to become rich*.—Trop. *to be satiated, abundantly satisfied*, Prov. 13, 4 נפש הרצים

ד the desire of the diligent shall be abundantly satisfied. 28, 5.

HOTH. ד for ד *to be smeared with fat*, e. g. a sword, Is. 34, 6.

The derivatives here follow.

ד adj. *fat*, comp. ד. 1. *rich, fertile*, of soil Is. 30, 23.

2. *full of sap, fresh*, of a tree Ps. 92, 15.

3. *rich, opulent*, Ps. 22, 30. Comp. ד.

ד m. c. suff. ד. 1. *fatness, fat*, Judg. 9, 9. Meton. of fat food, i. e. sumptuous, Job 36, 16. Is. 55, 2. Jer. 31, 14. Trop. *fertility, abundance*, Ps. 65, 12.

2. *ashes*, pr. *fat ashes*, from the victims consumed upon the altar, Lev. 1, 16. 4, 12. 6, 3. 4. 1 K. 13, 3; also from corpses burned, Jer. 31, 40. Diff. from ד q. v.—Ashes were also used by the ancients, as by us, for *fattening* i. e. manuring the soil; see Plin. 17. 9.

ד f. constr. ד, plur. constr. ד, a word of the later Hebrew; see note.

1. *a mandate* of a king, *an edict, decree*, Ezra 8, 36. Esth. 1, 8. 2, 8. 3, 14.

2. *a law, statute*, Esth. 1, 19. 2, 12. 3, 8. 4, 11. 15. Here too we may refer the difficult words, Deut. 33, 2 ד אש *at his* (Jehovah's) *right hand fire a law to them* sc. the Israelites, where we may understand perhaps the pillar of fire guiding their way in the desert. Others render: *a fire of law*, referring it to the law as given in fire. Vulg. *lex ignea*, Engl. Vers. *fiery law*.

NOTE. The origin of this word is doubtful. Many regard it as Persian, comparing ד *right, justice*, from the verb ד *to give, to publish, to command*, coll. ד. But it may be Semitic, for ד, from r. ד to throw, to cast, perhaps also *to point out, to teach*, like the synon. ד; hence pr. *a pointing out*, concr. *one who points out, a guide, leader*, as in Deut. 1. c. then i. q. ד *law, mandate*.

ד Chald. f. 1. *an edict, decree*, Dan. 2, 9. 13. 15.

2. *a law*, collect. *laws, law*, Dan. 6, 9. 13. 16. ד *the law of God*, Ezra 7, 12. 21.

3. *divine law*, i. q. *religion*, system of faith and worship. Dan. 6, 6 ד *in his religion*, comp. 7, 25.—So the

Rabbins call the Christian and Moham-
medan religions.

דחא Chald. st. emph. דחא, i. q. Heb.
דחא, *tender grass, young herbage*, Dan.
4, 12, 20.

דחב Chald. m. (pr. Pers.) only
plur. emph. דחבין Dan. 3, 2, 3, *skilled
in the law, judges*; compounded from
דח law, and the ending בר; דחב; comp.
in דחבין. In Pehlvi *datouber* is a judge,
Pers. *دادواران* lawyers.

דחין (two cisterns, dual of Talm. דח
a cistern, r. דחה) Gen. 37, 17, contracted
דחין 2 K. 6, 13, comp. Lehrs. p. 536;
Dothain, Dothan, pr. n. of a place in the
north of Samaria. Gr. *Δωθαῖν* Judith
4, 6, 7, 18; *Δωθαία* 3, 9.

דחין (perh. fontanus, from דח i. q. דח
a well, see in דחין) *Dathan*, pr. n. of
one of the conspirators with Korah,
Num. 16, 1, 26, 9. Deut. 11, 6. Ps. 106,
17.

ה

He, ה, the fifth letter of the Hebrew
alphabet, as a numeral denoting 5. Its
original figure represented perhaps a
lattice or *window*, and the same seems
to be expressed by the word ה *lo! see!*
Compare the German *Hahá*, a garden-
window opening upon a prospect. See
Heb. Gr. p. 291. edit. 13.

As a guttural, ה holds a middle place
between the softer א and the harsher
ח.—It is interchanged with א, see p. 1;
rarely with ח, as הָהָן, הָהָן, etc.
Not unfrequently also ה, as the mid-
dle letter of a root, is softened into Vav
quiescent; although in the present state
of the Semitic languages, the harder
form with ה is more frequent in the later
dialects. Comp. בוש, Aram. בשה, חם,
חם

to be ashamed; דח, דח age; מוח,
מוח to circumcise; נח, נח to shine;
רוח, רוח to run.

ה, ה, ה, 1. Pron. demonstrative,
this, Lat. *hic, hæc, hoc*; like ה, ה, ה in
Homer and often in Herodotus. So
in the forms היום, היום, *this day*, i. e.
to-day; הנה, הנה *this time* Ex. 9, 27; הלילה
this night Gen. 19, 34, comp. 35. היום
on a day, at a time, pr. at *this time*,
about *this time*.—Rarely: a) Prefixed
to the relative as in Engl. 2 K. 6, 22
האשר שבית בהרבקה ובקשתה *those whom
thou hast taken captive with thy sword
and with thy bow*. b) Or it stands itself
in the place of the relative, and is then

prefixed to the verb, but mostly only in
the later Hebrew. Josh. 10, 24 *the chiefs
of the warriors* ההלכו אחרו *who had
gone with him*. Ezra 8, 25 *the vessels*
והרימו המלך ויניצו *which the king
and his ministers had offered*. 10, 14, 17.
1 Chr. 26, 28, 29, 17. Dan. 8, 1.—In like

manner Arab. ال for الذي is put before
verbs and prepositions; see De Sacy
Gramm. Arabe I. § 793.—Hence

2. As the definite article, Engl. *the*,
like Gr. ὁ, ἡ, τό, in the insertion or omis-
sion of which the Hebrews and Greeks
and also the English and Germans fol-
low similar laws, for which see the
usual grammars, e. g. Lehrs. p. 652 sq.
Heb. Gramm. § 107 sq. One topic how-
ever, which has latterly been much
discussed, although superficially and
carelessly, as is usual where the deduc-
tions are made from a few examples, it
will be proper here to consider, and to
give the result of recent and careful
investigations. See Winer's Lex. p. 239.
Gramm. Excurs. p. 57. Ewald Heb.
Gramm. p. 568. The question is raised:
*Whether the definite article is used
indefinitely?* This is wholly denied by
some, and affirmed by others. The
true answer is, that the definite article
cannot indeed be rightly said to stand
indefinitely; but yet the Hebrew con-
ceives and expresses many things defi-
nitely, which in Greek, German, En-
glish, French, are expressed without
the article. Just as the modern lan-

guages differ much in this respect among themselves; and espec. the French language by a peculiar idiom inserts the article before very many words, which in English and German do not admit of it. Thus in French it is said correctly: nous aurons aujourd'hui *la* pluie, soyez *le* bien venu, il a *la* mémoire bonne, *l'esprit* inquiet; in all which phrases the idiom of the English and German does not tolerate the definite article. The Hebrew usage in this respect may be reduced to certain classes; which however for the most part all flow from the one principle, that the article is prefixed to things well known. Apollon. de Synt. 1. 6 τὸ ἀσθρον προϋφειστώσαν γνῶσιν δηλοῖ, et ibid. ἀσθρον, οὐ ἐξαιρετό; ἐστιν ἡ ἀναφορά, comp. 2. 3 ἰδιώμα ἀναφορῶς προαιτιολογμένου προσώπου δεύτερον γνῶσις. See the excellent remarks of Harris in his *Hermes*, B. II. c. 1.—Hence, in a manner differing from English usage, the article is put:

a) Before nouns which denote *objects* and *classes* or *species of things* which are *known to all*; such as הַצֶּבֶד, הַזֶּהָב, הַפֶּסֶס, הַיָּמִים. Gen. 13, 2 Abraham was very rich בַּכֶּסֶד וּבְזָהָב. Deut. 14, 26 and thou shalt lay out that money בַּבָּקָר וּבַצֶּאֱן וּבִנְיָן וּבַשֶּׂכֶר. Ex. 31, 4 לַעֲשֹׂת בַּזָּהָב וּבַכֶּסֶד to work in gold and silver. Lam. 4, 2 מִכֶּלְאִים בַּיָּיִן. Is. 1, 22 מְהוֹל בַּיָּיִן. Ex. 2, 3 and daubed it (the ark or skiff) בַּחֲמֵר וּבִזְפֹת with bitumen and pitch. 2 K. 9, 30 הִתְשָׂם בַּפִּיֶּה בְּיָנֶיהָ she put her eyes in paint, painted them. Comp. Is. 28, 7. 40, 19. 43, 24. Comp. Heb. Gramm. § 107. n. 1.

b) Before abstract nouns, like Gr. τὸ πολιτικόν, τὸ ἠπικόν, espec. before the names of virtues and vices; comp. Fr. 'la modestie convient à la jeunesse, la superstition engendre l'erreur,' where Engl. omits the article. So הַלֵּךְ בְּשִׂקָר Jer. 23, 14, comp. 51, 19. 16. 4. 5. Is. 29, 21. Prov. 25, 5 יִכּוֹן בַּצָּדֵק כְּסֹאֵה. Yet freq. in such cases the article is omitted. Also before words signifying evils and calamities; e. g. מָוֶת בַּצָּמָא to perish of thirst Is. 41, 17. 50, 2. Judg. 15, 18; הַסְנוּרִים blindness (which in Engl. is indefinite, though we too say the plague, the small-pox), Gen. 19, 11 he smote them בַּסְנוּרִים. Is. 45, 16 הָיָה הָלָכָה בְּקִלְפָה i. e. into dis-

grace, shame; comp. 32, 19 בְּשִׁפְלָה הִשְׁפַּל הַיָּרִיר into (the) lowness sinks the city. 46, 2 בָּשָׂם בְּשִׁבְרֵי הַלֵּכָה. 47, 5 בָּאִיר בַּחֲשֵׁהָ, comp. 60, 2.

c) The most frequent use of the article in this manner is after בְּ, the particle of comparison; since a thing can properly be compared only with what is presupposed to be well known. See Heb. Gram. § 107. n. 1. a. Comp. in Engl. 'quick as the bird in the air, as the fish in the water; white as the driven snow.' So בְּצֶאֱן Is. 53, 6. Ps. 49, 15; כְּשֶׁחַד Is. 53, 7; כְּבִבְקָר Is. 7, 65, 25. Job 40, 15; כְּצִמְרִי Is. 1, 18. 51, 8; כְּחֹלֶץ בְּשָׁנִים, Job 17, 8. 14, 2; כְּחֹלֶץ, as the coccus, as crimson, Is. 1, 18. How very widely this usage is extended, is apparent from the following examples taken from the single book of Isaiah: 5, 24 יִהְיֶה בְּמֶסַח יְהִיָּה. v. 25 כְּסִיחָה. v. 28 כְּצִיר and כְּסִיחָה, comp. 66, 15. Jer. 4, 13. Is. 10, 14 כְּפֶה. 13, 8 כְּיִלְדָה (and so always in this word, Ps. 48, 7. Is. 42, 14. Jer. 6, 24. 30, 6. 49, 24. Mic. 4, 9. 10). 14, 17 כְּמִדְבָּר (comp. 27, 10. Jer. 9, 11. Hos. 2, 5). 22, 18 כְּדֹרִי as the ball, comp. 29, 3. 24, 20 כְּשִׂכּוֹר like the drunkard, etc. see 30, 17. 29. 34, 4. 35, 6. 38, 14. 41, 15. 42, 13. 43, 17. 44, 22. Here it is to be noted, that the article is mostly omitted before the noun or object of comparison, whenever this is rendered definite by an adjective or in any other way; comp. כְּפֶה Is. 10, 14, but כְּפֶה מִשְׁפָּחָה 16, 2; כְּמִץ Ps. 1, 4. but כְּמִץ עֵבֶר Is. 29, 5; כְּנֹחַל שׁוֹטָה 30, 28; כְּנִמְלֵחַ Ex. 16, 31. Add כְּנִמְלֵחַ and כְּנִמְלֵחַ כְּנִמְלֵחַ Ps. 131, 3; also Is. 17, 13. 24, 13. 28, 4. 29, 4.

The following usages with the article are more commonly known:

d) Before Collectives, see Lehrs. p. 653. Heb. Gr. § 107. 1.

e) Sometimes the article is put before a noun which more accurately would be made definite by a suffix; comp. De Sacy Gramm. Arabe II. § 482. 1; as when a German woman calls her husband καὶ ἑξοχήν, the husband; or a servant his master, the master. So Is. 9, 6 לְמִרְבָּהּ מִשְׁתָּרָה, which the Engl. Vers. expresses; v. 2 הַשְׁמָחָה לְשִׂמְחָה. So too is prob. to be explained הַלֵּלָה Is. 7, 14, which, with the Hebrew intpp. and Grotius, I understand as for עֲלֵמָה.

After this exposition it is hardly ne-

cessary to repeat, that every noun which has the article, is, and ought to be taken as, definite and demonstrative. As to the examples which we have elsewhere cited in support of the contrary opinion, *Lehrg.* p. 655, they may be explained as follows: 1 Sam. 17, 34 **הַלֵּוֹי** *the lion*, as the known and perpetual enemy of flocks, comp. ὁ λύκος John 10, 12, Arab. **الذئب**. Ex. 2, 15 **הַבְּאֵר** *the well of that region*. Num. 11, 27 **הַנָּעַר** *the young man*, i. e. the servant, minister; and so Gen. 14, 13 **הַפְּלִיט** *the fugitive*, the only one who escaped. 1 Sam. 17, 8 *lo, I am the Philistine*, **הַפְּלִשְׁתִּי**, i. e. he who challenges you to single combat. So in Is. 66, 3 **שׂוֹחֵט הַשּׂוֹר זֶבַח הַשֶּׂה עֵרֶת פֶּלֶב**. Here it may be asked why the words **שׂוֹר**, **זֶבַח**, take the article, while **אֵשׁ** and **פֶּלֶב** omit it. The reason is, that the slaughterers of oxen and sheep really existed and could be pointed out by the writer as with the finger; but homicides and sacrificers of dogs are here only supposed, for the sake of comparison; *the ox-slaughterer is as a homicide*, etc. —The precept is also correctly given by Grammarians, that *the predicate of a sentence does not take the article*; comp. *χαλεπαὶ τὰ κυλά* and *τὰ χαλεπαὶ κυλά*. See Heb. Gr. § 108. 3.

NOTE 1. The vowels with which ה is to be written, may be specified as follows:

a) Commonly before letters not guttural, it takes Patah followed by Dagesh forte, **הַשָּׂמֶשׁ**.

b) The gutturals do not admit Dagesh forte, and before them ה therefore takes different vowels; e. g. α) Before א, which wholly rejects all duplication, the Patah is every where prolonged into Kamets, as **הָאָרֶץ**, **הָאָדָם**, **הָאָדָר**, **הָאָדָר**. So also before ר, as **הָרֹבֶל**, **הָרֹבֶל**; and often also before ע and ה, as **הָהָר**, **הָהָר**. β) On the other hand the harsher gutturals ה and ח admit a certain degree of duplication, although no Dagesh forte is marked in them by the Grammarians; (just as Germ. *sicher, verglichen*, are pronounced almost as if with double *ch*;) and the syllable being therefore more acute, the Patah is mostly retained, as **הַחֹרֶשׁ**, **הַחֹרֶשׁ**. But see nevertheless **חֹרֶשׁ** Gen. 6, 19. γ) But whenever the gut-

tural has Kamets, the Patah passes over into Segol, according to the general rule, Heb. Gram. § 27. n. 2. b. So espec. before ח, as **הַחֹרֶשׁ**, **הַחֹרֶשׁ**. Before ה and ע in monosyllables the vowel is Kamets, (see above in α,) as **הָהָר**, **הָהָר**; and Segol stands only in dissyllables or trisyllables, where the tone is thrown forward towards the end, as **הַחֹרֶשׁ** (although **הָהָר**), **הַחֹרֶשׁ**, **הַחֹרֶשׁ**.

NOTE 2. Corresponding to the Heb. article in the kindred languages are: a) Phenician א, more rarely ה, once אל; see Monumm. Phœn. p. 437. b) Arabic **أل**, rarely and in the vulgar tongue **هل**, kindr. with Heb. **אל**, **הל**. Many grammarians suppose therefore that ה

comes from **הל** i. q. **אל**; and this not without reason, compare **הַשָּׁמֶשׁ** the sun, Arab. **الشَّمْسُ** pron. *esh-Shems*. On the other hand, it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in Chald. **הַי**, **הַי**; Arab. **هذا**; and this syllable Hupfeld supposes to be the source of the Heb. article, so that Dagesh in **הַשָּׁמֶשׁ** arises in the same way as in **הַזֶּה** for **הַזֶּה**, **הַזֶּה** for **הַזֶּה**. See Zeitschr. f. d. Kunde des Morgenl. II. p. 449.

הַי, הַי, הַי, for the origin and use of which forms see the note below; Adv. of interrogation, like Arab. **أ**, a prefix put before the first word of a clause, and apocopated from the fuller **הַל** (Deut. 32, 6 in the reading of the Nehardeenses, see Kennic. and De Rossi), Arab. **هل**.

1. In simple and direct interrogation, i. q. Lat. *-ne*? Job 2, 3 **הֲשָׁמַעְתָּ לַבָּהּ אֶל־יְהוָה** *hast thou observed my servant Job?* Ex. 10, 7. 33, 16. etc. a) The interrogation is often so put as to require a negative answer; and then the question itself has the force of a negative, i. q. Lat. *num?* Gen. 4, 9 **אֲנֹכִי אֲחֵי אֲנֹכִי** *am I my brother's keeper?* i. e. I am *not* his keeper. Job 14, 14 **אִם יָמוּת אָדָם הֲיִחְיֶה** *if a man die, shall he live again?* i. e. he shall *not* revive. 8, 11. 21, 22. Comp. Job 23, 6. 36, 19, where the negative answer is given by the speaker. A strict

ing example is 2 Sam. 7, 5 **הַאֲתָהּ הַבִּנְיָה** **לִי בְרִיָּה**, which in 1 Chr. 17, 4 is expressed without interrogation in the negative, **לֹא אֲתָהּ ה' .** b) Sometimes the interrogation seems to have an affirmative force, equivalent to a negative question in Engl. Job 20, 4 **הֲוֹאֵה יָדְעָהּ** *knowest thou (not) this?* Ez. 20, 30. Elsewhere **הֲוֹלָא** is put in the same sense; comp. Gr. *ἢ γὰρ*; and *ἢ γὰρ οὐ*; for *is not?* and Lat. *-ne* for *nonne?* see also Heusinger ad Cic. Off. 3. 17. c) In disjunctive questions, where the latter clause is preceded by **אִם** and **וְאִם**, see above on p. 61; e. g. **אִם-הֲ** *utrum?*—*an?* more rarely **אִו-הֲ** Job 16. 3. But in the poetical books **אִם-הֲ** and **וְאִם-הֲ** are frequently employed, where two questions expressing the same or a like sense in different words, follow one another in poetic parallelism, i. q. *num—an? num—et?* (not *utrum—an?*) though even here there is a sort of disjunctive relation, which however lies more in the words than in the sense. Job 4, 17 **הֲאֶנּוֹשׁ מֵאֲלוֹהִים וְצִדִּיק מֵעֲשֵׂהוּ יִטְהַר גִּבֹּר**, comp. 6, 5. 6. 8, 3. 10, 4. 5. 11, 2. 7. 22, 3. Hence in such parallelism, the second member is often preceded merely by the simple copula, as **וְ-הֲ** Job 6, 26. 10, 3. 13, 7. 15, 7. 8. 11. 18. 4; comp. espec. 13, 7. 8; and even the copula is omitted 22, 4.

2. In indirect interrogation, *whether*, (comp. **אִם** B. 2.) after verbs of proving, trying, Ex. 16, 4. Judg. 2, 22. Deut. 8, 2. 13, 4; of seeing, Ex. 4, 18. Gen. 8, 8. In a disjunctive proposition, followed by **אִם** Gen. 18, 21; or **הֲ**, Num. 13, 18 *and see the land and the people, הֲרַפָּה הֲחֹזֶק הוּא הַחֵזֶק הֲחֹזֶק הוּא אִם-חֵזֶק whether they be strong or weak, whether few or many.* So too **הֲ-אוֹ** Ecc. 2, 19.

Prefixed to other particles, as **הֲאִם**, see **אִם**; **הֲכִי**, see **כִּי**; **הֲלֹא**, see **לֹא**.

NOTE. As to the vowels under **ה**, the following may be noted: a) Before letters not guttural, and which have not Sheva simple, the interrogative **ה** takes the Hhateph-Patah, as **הֲוֹלָה**, **הֲחֹזֶק**; the vividness of interrogation causing it to be made still shorter than in the demonstrative **הֲ**. b) Rarely it takes the same form as the Article, as **הֲיִיטֵב** Lev. 10, 19. Ecc. 3, 21; mostly before letters with Sheva simple, as **הֲלֹכֶן** Gen. 17, 17.

18, 21. 37, 32. c) So too it sometimes coincides with the Art. in form before gutturals, as **הֲאֵלֶךְ**. d) Also before gutturals with Kamets, as **הֲאֵנֶכִי**, **הֲחֹזֶק**.

הָא Chald. interj. *lo! behold!* Dan. 3,

25. Syr. **ܗܐ**, Arab. **هٰ** id.

הָא Heb. and Chald. id. Gen. 47, 23. Ez. 16, 43. Chald. pleon. Dan. 2, 43 **הָא הָא** *lo as, etc.* So Syr. **ܗܐ** often.

הָאָה interject. onomatopoe. of joy, rejoicing, *aha!* Lat. *aja!* Is. 44, 16. Espec. in exultation over a fallen enemy, Ps. 35, 21. 25. 40, 16. Ez. 25, 3.

הִב imperat. of the verb **יָהַב** q. v.

הִבְהָבִים m. plur. Hos. 8, 13, pr. *gifts, offerings*, here sacrificial, for **יְהִיבְהָבִים**. R. **יָהַב** to give.

* **הִבֵּל** fut. **יִהְיֶבֶל** 1. *to breathe, to breathe out, to exhale*; for the idea of *breathing* as connected with the syllable **הב**, see under **אָהַב**. Hence **הִבֵּל** breath, something vain, vanity; whence also

2. *to be or become vain, to act or speak vainly*, i. e. idly, foolishly. 2 K. 17, 15 **וַיִּלְכוּ אַחֲרֵי הַהִבֵּל וַיַּהֲבִלוּ** *they followed after vanity (i. e. idolatry) and acted vainly.* Jer. 2, 5. Job 27, 12 **לְמַדְהִיָּה הִבֵּל** *why then do ye thus act (or speak) so vainly?* Also *to cherish vain hopes*; Ps. 62, 11 **בְּגִל אֶל-הַהֲבִילוֹ** *place not vain hope in robbery.*

HIPH. *to make vain, to seduce to vanity*, i. e. to idolatry, Jer. 23, 16.

הִבֵּל c. suff. **הִבְלִי**; plur. **הִבְלִים**, constr. **הִבְלִי**.

1. *a breath, breathing*, e. g. of air, a gentle breeze, Is. 57, 13. Vulg. well, *aura*; Sept. less well *καταύλας*.—Often *breath* of the mouth, Kimchi **אִיר שִׁיצָא** מפה, Aqu. *ἀτμός*, Symm. *ἀτμός*, which word in Wisd. 7, 25 the Syr. Vers. translates **ܗܐܠܐ**. Prov. 21, 6. Ps. 144, 4. So very often for any thing evanescent, transient, frail; Job 7, 16 **כִּי הִבֵּל יָמַי** *for my days are a breath.* Prov. 13, 11 **חֵזֶן הִבֵּל** *wealth vanisheth more swiftly than a breath.* Ecc. 11, 10 *for childhood and youth are a breath.* 21, 6. 31, 30. Ps. 39, 6. Ecc. 1, 2. 14, 2. 11. 17. 23, 4, 4. 8. 5, 9. 6, 9. al.—Hence the signif. *vanity*,

i. e. something *vain, empty, fruitless*, Lam. 4, 17. Jer. 10, 3, 8; also as Adv. *in vain, vainly*, Job 9, 29, 21, 34, 35, 16. Is. 30, 7. Ps. 39, 7. Spec. of *idols* as things vain and worthless, and also of their worship, 2 K. 17, 15. Jer. 2, 5.—Plur. *הַבָּלִים* *vanities*, espec. *idols*, Jer. 10, 8. Ps. 31, 7. Jon. 2, 9.

2. *an exhalation, vapour, mist*, which one cannot see through; so of an abortion, Ecc. 6, 4 *for he cometh in mist and departeth in darkness*, seen by none. 11, 8 *כָּל-שְׁבַח הַבָּל* *all that cometh is mist*, i. e. shrouded in darkness. 8, 14.

3. *Abel*, pr. n. Sept. *Ἀβελ*, the second son of Adam, prob. so called from the shortness of his life. Gen. 4, 2 sq.

הַבָּל i. q. *הַבָּל* no. 1, *breath*, hence *vanity*, with Chald. form *הַבָּל הַבָּלִים* Ecc. 1, 2, 12, 8.

* *הַבֵּן* obsol. root, i. q. *אָבֵן*; hence

הַבֵּנִי m. (stony, qs. *אָבֵנִי* from *אָבֵן* i. q. *אָבֵן* a stone) plur. *הַבֵּנִים* Ez. 27, 15 Keri, in Cheth. *הוֹבְנִים*, *ebon-wood, ebony*, q. d. stone-wood, so called from its hardness. This etymology is so obvious, that we need not look for another, much less for a foreign one. The Semitic name is preserved in the Gr. and Lat. *ἔβενος*, *ebenum, ebony*, see Bochart Hieroz. II. p. 141; and from the Greek it has been transferred back with an epenthesis into the Arabic and Persian, where it is written *أبنوس, أبنوس*. The Hebrews use the plural, prob. because this wood was cut up into pieces or sticks for exportation, called by the Greeks *φύλαγγες*. Comp. *אֶבְנִים*, *אֶבְנִים*.

* *הַבֵּר* *to cut, to cut up, to divide out*, i. q. Arab. *هَبى*. Once Is. 47, 13 Keri *הַבְּרִי שְׁמַיִם* *sky-dividers*, i. e. astrologers, who divide up the heavens for augury, or to take a horoscope. Sept. *ἀστρολόγοι τοῦ οὐρανοῦ*, Vulg. *augures cæli*. Cheth. is *הַבְּרִי* (אֶבְרִי).—Others take *הַבֵּר* as i. q. *חָבִי* to know; and some again prefer to read *הַבְּרִי*, comparing *הַבְּרִי* v. 10.

הַגַּי Esth. 2, 3, and *הַגַּי* v. 8, 15, *Hege, Hegai*, Pers. pr. n. of a eunuch in the court of Ahasuerus. Benfey compares *Āja* eunuch; Monatsnamen p. 192.

* *הַנִּיב* obsol. root, Arab. *هَجى* IV *to set on fire, to kindle*, *هَكِيم* heat Hence *הַנִּיב*.—Others, *to moan*, as *הַנִּיב* l. 1 ult.

* I. *הַנִּיב* fut. *הַנִּיב* 1. *to murmur, to mutter, to growl*, pr. to utter a low rumbling sound, nearly i. q. *הַמָּה*. Spoken of the *growling* of the lion over his prey Is. 31, 4, Gr. *ὑποβρυχάουμαι* (to roar is *ὑψάει, βρυχάουμαι*); also of low thunder, see *הַנִּיב* Job 37, 2; of the *muttering* of enchanters, see Hiphil; of the low tones of a harp, see *הַנִּיב* Ps. 9, 17, 92, 4; of the *murmuring* or cooing of doves, Is. 38, 14, 59, 11; of the *moaning* and sighing of men, *αἰμώων*, Is. 16, 7. Jer. 48, 31.

2. Poet. i. q. *to speak*. a) Absol. pr. to utter a sound, Ps. 115, 7. b) With acc. of thing, Job 27, 4. Ps. 37, 30. Is. 59, 3. Prov. 8, 7. Hence *to speak of*, i. q. *to sing, to celebrate*, (comp. *אָמַר*), Ps. 35, 28 *לְשׁוֹנִי הַנִּיבָה צְדִיקָה* *my tongue shall speak of (sing) thy righteousness*. 71, 24.

3. *to meditate*, pr. to speak with oneself in a low murmuring voice, as is often done by a person in deep meditation; comp. no. 1, and *אָמַר בְּלִבּוֹ, אָמַר*. With *בָּ* *to meditate in or on any thing, to think upon it*; Josh. 1, 8 *וְלַיְלָה בּוֹ יוֹמָם וְלַיְלָה וְהָיִיתָ בּוֹ יוֹמָם וְלַיְלָה* *and thou shalt meditate thereon (the law) day and night*. Ps. 1, 2, 63, 7, 77, 13 *הִגִּיתִי בְּכָל-פְּעֻלָּה* *I meditate on all thy works*. 143, 5. (Synon. is *שִׁיחַ*.) Prov. 15, 28 *לִבְ צַדִּיק יִהְיֶה לְעֹנִית* *the heart of the righteous meditateth what to answer*. With acc. *to think upon, to remember*; Is. 33, 18 *יִהְיֶה אֵימָה לְבָבָהּ* *thine heart remembereth the time of terror*. Also in a bad sense, *to devise, to plot*; Ps. 2, 1 *לָמָּה יִהְיוּ רִיבִים* *why do the nations devise a vain thing?* i. e. attempt resistance in vain. Prov. 24, 2. Is. 59, 13.—Syr. *هَجى* to meditate, to read by syllables; Pa. to meditate, to contemplate; Ethpa. to read. Comp. Eth. *هَجى* to murmur, to utter inarticulate sounds, to speak, to meditate;

Conj. IV, to read. Arab. *هَجى* to mutter.

POEL inf. *הַנִּיב* i. q. Kal no. 2, Is. 59, 13.

HIPH. part. plur. *הַנִּיבִים*, *the mutters*, i. e. soothsayers muttering enchantments; or *the sighing, the whimpering*;

i. e. jugglers pretending to imitate the low thin voice of the shades, Is. 8, 19.

Deriv. הָגָה, הָגוּה, הָגִיז, הָגִיז.

* II. הָגָה i. q. יָגַה II, *to be separated, taken away*, comp. הָלַךְ and הָלָה. Transit. *to separate, to take away*; Prov. 25, 4 *הָגוּ סִיגִים מִכֶּסֶּס* *separate the dross from the silver*, where it is Inf. abs. for the imperat. Symm. *ἀφαιρεῖ*, Vulg. *aufer*. v. 5. Here too is apparently to be referred Is. 27, 8 *קָרַם בְּיוֹם קָרַם הָגָה* *he taketh them away with his strong wind in the time of the east-wind*. Kimchi well הִסִּיר.

NOTE. Maurer not unaptly explains the connection of this second signification with no. I. by supposing that הָגָה II is pr. *to cause to puff or pant for breath*, then *to drive* (comp. נָהַג, ἄγω), *to impel*, Is. 27, 8; and with מָן, *to drive off, to separate*, Prov. 25, 4. See Maurer ad Prov. I. c.

הָגָה m. (r. הָגָה I) 1. *a muttering, growling of thunder*, Job 37, 2.

2. *a sighing, moaning*, Ez. 2, 10.

3. *a meditation, thought*, Ps. 90, 9; i. q. הָגוּה.

הָגִיז f. (Kamets impure) *meditation, thought*, Ps. 49, 4. R. הָגָה I.

הָגִיז see in הָגָה.

הָגִיז m. (r. הָגָה I) *heat, fervour of mind*. Ps. 39, 4 *אֵשׁ בְּהִיגִי הַבֵּי־אֵשׁ* *in my fervour the fire burned*. Hence *fervent cry, prayer*, Ps. 5, 2.—Others, *moaning*.

הָגִיז m. (r. הָגָה I) constr. הָגִיז, c. suff. הָגִיזִי Ps. 19, 15. Lam. 3, 62.

1. *murmur, sound of the harp or cithara*; comp. הָמָה Is. 14, 11.—Ps. 92, 4 *הָמָה הָמָה* *with the murmur of the harp*, with its murmuring tones; Sept. *μετ' ὧδης ἐν αὐτῇ*. In Ps. 9, 17 *הָמָה* is a musical sign, Sept. *ὧδης δαυ-υάματος*, and so Symm. Aqu. Vulg. see in סָלָה.

2. *meditation*. Ps. 19, 15; *device, machination*, Lam. 3, 62; comp. Ps. 2, 1.

הָגִיז m. adj. (r. הָגָה I) *convenient, commodious, suitable*, i. q. Talmud. הָגִיז and הָגִיז. Ez. 42, 12.

* הָגִיז *to be convenient, commodious*; but not found in this signification in any of the kindred languages.

* הָגִיז obsol. root, Arab. هَجَرَ *to flee*; whence هَجْرَة *Hejrah*, flight of Mohammed; kindr. הָרַג.—Hence

הָגִיז (flight) pr. n. *Hagar*, the handmaid of Sarah, of Egyptian birth, the mother of Ishmael; so called as having fled from her mistress. Gen. 16, 1. 25, 12.—Also

הָגִיז (fugitive) *Hagri*, 1 Chr. 11, 38 27, 31; Plur. הָגִיזִים Ps. 83, 7, and הָגִיזִים 1 Chr. 5, 10. 19. 20, *Hagrim, Hagarenes*, pr. n. of an Arabian people, with which the tribes living beyond Jordan carried on war. It doubtless cor-

responds to the Arab. هَجَرَ, whence the gentile n. هاجري, a people and region adjacent to the Persian Gulf, called Ἀγροῖοι in Strabo XVI p. 767 Casaub. Ἀγροῖες Dionys. Perieget. 956, in the province now called *Bahrein*.

הָדָר m. i. q. הִידָר, *shout of joy, rejoicing*, Ez. 7, 7; comp. Is. 16, 9. 10. R. הָדָר.

הָדָרִים Chald. m. plur. *counsellors of state, ministers, viziers*, Dan. 3, 24. 4, 33. 6, 8; also הָדָרִי מַלְכָּא 3, 27 *the king's counsellors*.—It seems to be a compound word; and if Semitic, may be either Chald. הָדָרִי (r. הָדָר) *leaders, governors*, with the Heb. article prefixed, which then coalesced with the word itself, as elsewhere the Arabic article also with several Heb. words, see אֵל p. 49; or it may be compounded from הִידָר-הָדָרִי, comp. אִידָרִי; so Lee.

* הָדָר obsol. root, Arab. هَدَّ *to break*, kindr. הָדָה; in Heb. trop. *to break forth into joy, to shout for joy*, comp. הָדָה, הָדָה. Hence הִידָר, הָדָר.—The Arabic root is likewise transferred to sound,

comp. هَدَّ cry of the camel, a deep hoarse voice, هَادَّ the sound of waves dashing upon the shore, هَدَّ a crashing, fragor.

הָדָד *Hadad*, pr. n. 1. An idol of the Syrians, and perhaps of the Edomites; see הִידָדִי and הִידָדִי.

2. Of several Edomites and Ishmaelites. a) A king of Edom, Gen. 36, 35. 1 Chr. 1, 46 comp. 50. b) 1 Chr. 1, 30. c) 1 K. 11, 14; called in v. 17 **דָּדָר**.

דָּדָרִי pr. n. (Hadad i. e. Adod is his help, see in **בְּנֵי-דָדָר**) *Hadadezer* a king of Syria-Zobah, contemporary with David, 2 Sam. 8, 3 sq. Written **דָּדָרִי** 2 Sam. 10, 16. 19. 1 Chr. 19, 16. 19; though some Mss. every where retain the better and genuine form with **דָּ**.

דָּדָרִימוֹן *Hadad-rimmon*, pr. n. of a place in the plain near Megiddo, Zech. 12, 11; afterwards according to Jerome called *Maximianopolis*. Prob. so called from the worship of the idol Hadad-rimmon; see Hitzig ad Jes. 17, 9. Movers Phœnizier p. 297. See Biblioth. Sac. 1844, p. 220.

* **דָּדָרָה** i. q. **דָּדָה** (comp. **דָּגָה** and **רָגָה**) pr. to throw out the hand, i. e. to stretch or put out the hand; once Is. 11, 8.—

Arab. **هَدَى** to lead right, to show the way; Syr. **هَدْيَة**, **هَدْيَة**, way, custom, Gr. *óðós*.

דָּדָה (for **דָּדָה**) Syr. **هَدَس**, Arab.

هِنْد, *India*, Esth. 1, 1. 8, 9. The form *Hidhus*, is old Pers. for Sanscr. *Sindhus* (omitting *n*), the land of *Sind*; Lassen in Zeitschr. f. d. Morgenl. VI. p. 62.

דָּדָרָם *Hadoram*, pr. n. a) A tribe of the Joktanites in Arabia Felix, Gen. 10, 27. They would seem to be the *Adḡamūtai*, *Atramiṭæ*, Ptolem. VI. 7, and Plin. 28 or 32, on the southern coast of Arabia, between the Homeritæ (Himyarites) and the Sachalitæ. b) Masc. i. q. **דָּדָרָם**, **דָּדָרָם** q. v. 2 Chr. 10, 18.

דָּדָי *Hiddai*, pr. n. m. 2 Sam. 23, 30; for which in the parall. passage 1 Chr. 11, 32 is **דָּדָי**.

* **דָּדָה** to tread down to the ground, to trample under foot, once Job 40, 12. Kindr. roots are **דָּבָה**, **דָּבָה**. Arab. **هَدَى** to tear down sc. a house, to destroy.

* **דָּדָם** obsol. root, perh. to tread down, intrans. to be trodden down; whence

trop. to serve, to wait upon; Arab. **خَدِم**. Hence **דָּדָם** footstool.

דָּדָם Chald. i. q. Syr. **مَبرم** *membrum*, a member; comp. Pers. **اندام**, **هندام**, member. Dan. 2, 5 **דָּדָמִין** (Gr. *μέλη ποιῶν* 2 Macc. 1, 16) pr. to make into members, i. e. to cut or hew in pieces, a species of punishment common to many ancient nations. Comp. **בָּרְהֵב** Barhebr. p. 218.

דָּדָם m. (r. **דָּדָם**) a stool, footstool, every where with **דָּדָם**. Only trop. Is. 66, 1 the earth is thy footstool. Ps. 110, 1 until I make thine enemies thy footstool.—Spec. the ark of the covenant is called the footstool of God, because his presence was supposed to be always upon it, 1 Chr. 28, 2. Ps. 99, 5. 132, 7. Lam. 2, 1.

* **דָּדָס** obsol. root. Talmud. to leap, to spring, to hasten.—Hence

דָּדָס m. plur. **דָּדָסִים**, the myrtle, so called according to some because it leaps or springs up rapidly and grows quickly; like *salix à saliendo* according to Verrius, though *salix* is from *εἰλι*.—Neh. 8, 15. Is. 41, 19. 55, 13. Zech. 1, 8. 10, 11. See Celsius Hierob. P. II. p. 17 sq. Arab.

هَدَس id. in the dialect of Yemen; among the other Arabs this tree is called

آس

דָּדָסָה (myrtle) pr. n. *Hadassah*, the earlier Jewish name of Esther, Esth. 2, 7.

* **דָּדָה** fut. **דָּדָהָ** 1. to thrust, to push, to smite. Chald. **דָּדָה** id. Comp. **דָּפַח**, **דָּפַח**. Num. 35, 20. 22. Ez. 34, 21. With **בָּן**, to thrust away; Job 18, 18 **דָּדָהָו בָּן** they shall thrust him from the light into darkness. Is. 22, 19.—Hence to thrust down, to overthrow, Jer. 46, 15. 2. to thrust away, to repulse, 2 K. 4, 27. Prov. 10, 3.

3. to thrust out, to drive out, with **בָּן**, **בָּן**, Deut. 6, 19. 4. Josh. 23, 5.

* **דָּדָר** 1. to cause to swell, to make tumid, and intrans. to be swollen up, tumid. Arab. **أَعْدَرُ** tumid, **حَدَر** to become tumid.—Hence part. pass. **דָּדָר** swollen, tumid, raised. Is. 45, 2. **דָּדָרִים**

אִישׁוֹר *the swelling (raised) places will I make plain, level.* LXX. ὄψῃ, unless, perh. they read הוריים. So *tumidos montes* Ovid. Amor. 2. 16. 51. Comp. Engl. *a swell*, i. q. a low hill.

2. Trop. of ornament and splendour, in allusion to the wide and flowing robes of Oriental pomp; hence *to decorate, to adorn*, pr. of apparel, see **הָדָר**. Is. 63, 1 **הָדָר בְּלָבוֹשׁוֹ** *decked, glorious, in his apparel.* Also *to honour* a person, with **פָּנֵי פ** *to honour the face, person, of any one, to reverence*, Lev. 19, 32; also in a bad sense, *to favour his cause, to be partial* in judgment, like **נָשָׂא פָנִים**, Lev. 19, 15; c. acc. of pers. Ex. 23, 3.

NIPH. Præt. plur. in Pause **נִהְדָּרוּ**, *were honoured* Lam. 5, 12. Comp. Kal no. 2.

HITHP. *to show oneself proud, to carry oneself proudly*, Prov. 25, 6.

The derivatives follow.

הָדָר Chald. PA. **הַדַּר**, *to honour*, Dan. 4. 31. 34.

הָדָר m. (r. **הָדָר** no. 2) 1. *ornament, decoration, splendour, pomp*, Ps. 45, 4. 96, 6. Ez. 16, 14. **הָדָר קָדֵשׁ** *holy ornaments* Ps. 110, 3; see in **הִדְרָה**. Prov. 20, 29 **זָקֵנִים שִׁיבָה הָדָר** *the ornament of old men is the gray head.* Lev. 23, 40 **הָדָר גֵּן הָדָר** *ornamental trees.*—Spec. of the *splendour, majesty* of God. Ps. 104, 1 **הָדָר וְהָדָר הוּדָר** *thou art clothed with splendour and majesty.* Job 40, 10. Ps. 29, 4 **קוֹל הַהוּדָה בְּהָדָר** *the voice of Jehovah is in majesty, majestic.*

2. *honour*, Ps. 149, 9.

הָדָר Chald. i. q. Heb. **הָדָר**, c. suff. **הִדְרִי** Dan. 4, 27 [30].

הָדָר m. (r. **הָדָר**) *ornament, splendour*; once Dan. 11, 20 **מִצְבֵּיר נֹגֵשׁ הָדָר מְלָכוּת** *sending forth an exactor of tribute through the ornament of the kingdom*, Palestine, q. d. the best part of the kingdom, like **אֶרֶץ הַצִּבִּיר** v. 16, comp. Zech. 9, 8. For the historical allusion, see 2 Macc. 3. 1 sq.—Others understand *tribute, census*, by a Græcism, like **τὸν**. But see in *Gesch. d. Heb. Sprache* p. 64.

הִדְרָה f. (r. **הָדָר**) constr. **הִדְרָתָהּ**, i. q. **הָדָר**, *ornament, decoration*, Prov. 14, 28. **הִדְרָתָהּ קָדֵשׁ** *holy adornment*, i. e. apparel worn on solemn festival occasions, (not

sacerdotal as some suppose,) Ps. 29, 2. 96, 9. Comp. **הִדְרִי קָדֵשׁ** Ps. 110, 3.

הִדְרָתָהּ so written sometimes for **הִדְרָתָהּ** q. v.

הִיָּה interj. expressing grief, onomatopoeic, like **אָהָה**, *ah! wo!* Ez. 30, 2.

הוּ interj. expressing grief, onomatop. like **הוּי**, *O! wo! alas!* Am. 5, 16.

הוּא m. **הִיא** f. *he, she; is, ea, id*; personal pronoun of the third person. The same form dropping the **א** is found in the pr. n. **אֵלֶיהָ**. Corresponding forms are: Phen. **הַא**; Samar. **הוּא**, **הוּי**, and **הוּא**,

הוּי; Syr. **הוּא**, f. **הוּי**; Arab. **هُوَ**, f. **هِيَ**.

As to its origin, see Hupfeld on the Semitic demonstr. Particles in *Zeitschr. f. d. Kunde des Morgenl.* II. p. 127 sq. 147 sq. —In the Pentateuch **הוּא** includes also the feminine gender, and is put for **הִיא**, which latter (according to the Masora on Gen. 38, 25) is read only eleven times in the whole Pentateuch. The punctators, who prob. did not notice this idiom of the Pentateuch, wherever **הוּא** refers to a feminine object, seem to have regarded it as an error, and wrote it **הִיא**, signifying that **הִיא** ought to be read. Besides the Pentateuch, **הוּא** is found as fem. in 1 K. 17, 15. Job 31, 11. Is. 30, 33, where it is also written by the punctators **הִיא**.

Like the Lat. *is, ea, id*, so the pronouns **הוּא**, **הִיא**, point out a definite person or thing already mentioned or well known from the context. They thus differ from **זֶה**, **זֶהוּ**, which is i. q. *ὁὗτος, this*, pointing to a person or thing present and near; and correspond rather to the Greek *αὐτός*, especially in the oblique cases, as **לִי** i. q. *αὐτόν*, **אֵלָיו** i. q. *αὐτόν*. Hence **הוּא** and **הִיא** are put:

1. Without emphasis, *he, she*, like Lat. *is, ea*. Gen. 4, 20 and *Adah bare Jabal*, **הוּא הָיָה אָבִי יִשָּׁב אֹהֶל** *he was the father of such as dwell in tents.* v. 21. 10, 8. 9. 12. 19. 36. 37. 20, 16. That its proper place is where a person or thing is mentioned a second time, (see the remarks above on the article,) is obvious from passages where it refers to **זֶה** preceding; so Judg. 7, 4 **וְהָיָה אִמְרָה זֶה בְּלִפְנֵי ה' וְהָיָה אִמְרָה זֶה בְּלִפְנֵי ה' וְהָיָה אִמְרָה זֶה בְּלִפְנֵי ה' וְהָיָה אִמְרָה זֶה בְּלִפְנֵי ה'** *where Sept.*

well: καὶ ἔσται, ὃν ἐὰν εἴπω πρὸς σέ, οὗτος πορεύεται σὺν σοί, αὐτὸς πορεύεται σὺν σοί· καὶ πᾶς ὃν ἂν εἴπω πρὸς σέ, οὗτος οὐ πορεύεται μετὰ σοῦ, αὐτὸς οὐ πορεύεται μετὰ σοῦ. So too in the same relation, אֵלָּה and הִמָּה, Gr. οὗτοι and αὐτοί, Ps. 20, 8, 9.

2. With a degree of emphasis, as again taking up a preceding noun. Is. 33, 22 יהוה מלכנו הוא יושיענו *Jehovah our king, he will save us.* 38, 19. So in various ways and examples; as Gen. 13, 1 *Abraham* הוא ואשתו, Sept. αὐτὸς καὶ ἡ γυνὴ αὐτοῦ, *he and his wife.* 14, 15. Gen. 4, 4 הַבֵּל גַּם הוּא, Sept. Ἀβελ καὶ αὐτός, *Abel, even he.* Gen. 20, 5 הֲלֹא הוּא אָמַר לִי—Spec. a) Sometimes הוא i. q. αὐτός is referred to God, as HE who alone is to be adored, who alone created and governs the world. Ps. 33, 9 הוּא אָמַר וַיְהִי Job 5, 18. Deut. 32, 39. So in the pr. names אֱלִיהוּ אֲבִיהוּ, etc. b) Put also by way of contempt, 2 Chr. 28, 22; like Gr. οὗτος, Lat. iste. c) Like ὁ αὐτός, *the same, idem*, Ps. 102, 28 הוּא אַתָּה *thou art the same.* Is. 41, 4, 43, 13, 48, 12. d) Put after a noun it is often i. q. αὐτός, *ipse, self.* Is. 7, 14 הֵן יִתֵּן אֲדֹנָי הוּא לָכֵן אֹתָם *therefore the Lord himself* (Sept. Κύριος αὐτός) *will give you a sign, i. e. of himself, of his own accord.* Often and emphatic after the pronouns אֲנִכִּי (Is. 43, 25), אַתָּה, מִי; as Jer. 49, 12 אַתָּה וְנִקְהָה *and shalt thou go unpunished?* Is. 50, 9 מִי הוּא יִרְשָׁעֵנִי *who then shall condemn me?* Gen. 27, 33.

3. Put with the art. after a noun having the art. it expresses the remote demonstr. *that; ille, illa, illud;* and so הֵהֵם, הֵהֵן. Job 1, 1 הָאִישׁ הַהוּא *that man.* Gen. 28, 11 בַּמָּקוֹם הַהוּא *in that place.* Mic. 3, 4 הַהִיא בַּיּוֹם הַהוּא *at that time.* So very often בַּיּוֹם הַהוּא *in that day, at that time;* spoken both in the historical books of a day just before mentioned, Gen. 15, 18, 26, 32, 30, 35, 33, 16; and also in the prophetic writings of a day just before announced, Is. 2, 17, 20, 3, 7, 18, 4, 1, 2 (comp. 2, 12), 5, 30, 7, 18, 20. al. Sept. ἐν τῇ ἡμέρᾳ ἐκείνῃ.—In Syriac ܐܬܐ, ܐܬܐ, are used to correspond with Heb. הַהוּא, הַהִיא.

4. Like the other personal pronouns, so

הוּא, (also הֵם, הֵן,) involve the idea of the verb of existence or substantive verb, i. q. *he is, she is, it is.* Gen. 24, 65 *what man is this?* הוּא אֲדֹנָי *he is my master.* 20, 7 *for he is a prophet.* 2, 11 הוּא הַסּוֹבֵב אֶת-כָּל-אֶרֶץ הַחִוִּילָה *that is it which compasseth the whole land of Havilah.* More frequently put last; as Gen. 25, 21 הִיא עֲקָרָה *for she was barren.* Ps. 18, 31. Is. 41, 7. In both genders it is not seldom put by way of explanation, i. q. *that is, etc.* Gen. 14, 8 בֵּלַע הוּא צֹעַר *Bela, that is Zoar, now called Zoar.* v. 7, 23, 2, 19. Josh. 15, 8, 9.—Hence it comes that these pronouns frequently stand instead of the substantive verb itself; as Gen. 7, 2 *and of the beasts* הוּא טָהוֹרָה *that ARE not clean.* Ps. 50, 6 בְּיָמֵינוּ הוּא שֹׁפֵט *for God is judge.* Gen. 41, 26 שֶׁבַע שָׁנֹת הָיוּ הַטֹּבֹת שֶׁבַע שָׁנִים הָיוּ הָרָעָה וְשֶׁבַע שָׁנֹת הָיוּ הַטֹּבֹת הַטֹּבֹת שֶׁבַע שָׁנִים הָיוּ הַטֹּבֹת *the seven good kine ARE seven years, and the seven good ears ARE seven years;* comp. v. 27 fin. where instead of הָיוּ we have יָהִי. Gen. 25, 16 הֵם בְּנֵי יִשְׁמָעֵאל *these ARE the sons of Ishmael.* Zech. 1, 9 *I will show thee* הֵנָּה אֵלֶּה *what these ARE.* Espec. Zeph. 2, 12, where הֵנָּה even refers to a different (the second) person: גַּם אֲתָם כּוֹשִׁים הִלְכִי הָרָבִי הֵמָּה *also ye Ethiopians SHALL BE slain with my sword.* Comp. Ezra 5, 11; also Syr. Matt. 5, 13.

הִיא m. הִיא f. Chald. i. q. Heb. *he, she; is, ea, id;* Dan. 2, 22, 6, 11, 17. Often as implying the verb of existence or substantive verb, *he is, she is, etc.* Dan. 2, 9, 20, 28, 32, 47, 6, 5. Put also for the substantive verb, Dan. 4, 27.

הָיָה Chald. i. q. הָיָה q. v.

הוּד aphæresis for הוּדִיר (ר. הוּדִיר) Arab. *to swell*, e. g. the flesh, the female breast.

1. *a swelling* sc. in the exuberance of health and strength; hence *vigour, strength*, e. g. of the youthful body Prov. 5, 9; of a noble steed Zech. 10, 3. Dan. 10, 8 הוּדִיר נִהְפָּה עָלַי לְמַשְׁחִית *my strength was turned within me to destruction, i. e. was destroyed.* Hos. 14, 7 הוּדִיר הָיוּ *like the olive-tree his strength.*—Trop. of strength of voice, snorting, Job 39, 20 [23].

2. *splendour, majesty*, e. g. a) Of God, often with הָרָר, Ps. 21, 6. 96, 6. 104, 1. 111, 3. Job 40, 10. b) Of kings and princes, 1 Chr. 29, 25. Dan. 11, 21. Comp. Num. 27, 20.

3. *Hod*, pr. n. m. 1 Chr. 7, 37.

הוֹדִיָּה (perh. i. q. הוֹדִיָּה praise ye Jehovah) *Hodaviah*, pr. n. m. a) 1 Chr. 5, 24. b) 9, 7. c) Ezra 2, 40.

הוֹדִיָּה (id.) *Hodaviah*, pr. n. m. 1 Chr. 3, 24.

הוֹדִיָּה (splendour of Jehovah) *Hodaviah*, Neh. 7, 43, i. q. הוֹדִיָּה lett. b.

הוֹדִיָּה (id.) *Hodijah*, pr. n. of several Levites, Neh. 8, 7. 9, 5. 10, 11. 14. 19.

* הָיָה *to be, to exist*, i. q. הָיָה. In Aramæan this is the usual form for the substantive verb, Chald. הָיָה, Syr. ܗܝܬ; in Hebrew it rarely occurs, and only in the poets and later writers. That it is however the primitive form and earlier than הָיָה, is apparent, because the form has obviously an onomatopoeitic origin; and hence הָיָה comes from הָיָה, as הָיָה from הָיָה. The origin of הָיָה lies in the idea of *breathing*, comp. אָנָּה, Arab. هَوَى, and see in no. 2, 3. This idea is then transferred to the breathing of persons and animals; whence *to live* i. q. הָיָה, and so *to be*.—Part. הָיָה Neh. 6, 6. Ecc. 2, 22. Imp. הָיָה Gen. 27, 29. Is. 16, 4. Fut. apoc. הָיָה Ecc. 11, 3, for הָיָה from הָיָה.

2. *to breathe after, to desire*, i. q. אָבָה,

אָבָה I. 2. Arab. هَوَى to desire, to love, to will.—Hence הָיָה no. 1, desire.

3. Intens. *to strive eagerly, to rush headlong*; hence *to fall headlong, to fall*

from on high, i. q. هَوَى. Job 37, 6 הָיָה לְשֹׁלֵג יֹאמַר הָיָה אֶרֶץ for *to the snow he saith, Fall (rush down) upon the earth*; Vulg. *ut descendat in terram*, Sept. as in no. 1, ἵκναι ἐπὶ γῆς.—Hence הָיָה no. 2, הָיָה.

הָיָה and הָיָה Chald. *to be*, i. q. Heb. הָיָה. Often joined with the participle of another verb, e. g. הָיָה הָיָה *thou wert seeing*, i. e. thou sawest, Dan. 4, 7. 10. 7, 2. 4. al.

NOTE.—In the formation of the Fut.

of this verb, there occurs this singularity, that in the *third pers. sing. and plur.* is found the prefix הָ, where we should expect the preformative י; and this with the regular and usual signification of the future or subjunctive. Thus, הָיָה *will be* Dan. 2, 28. 29. 45. 4, 22. Ezra 7, 26; *be it, let it be*, Dan. 3, 18. 5, 29. Ezra 7, 23. 4, 12. 13. 5, 8; plur. הָיָה *may be* Dan. 6, 2. 3. 27. Ezra 7, 25; fem. הָיָה Dan. 5, 17; but in 3d fem. sing. הָיָה Dan. 2, 40–42. 4, 24; הָיָה 7, 23. Ezra 6, 8. Forms of the same kind are found in the Targums, as Hieros. Ex. 10, 28. Jonath. Ex. 22, 24; and more in the Talmud, as לשמעו for ישמעו, למרו for ימרו, לידעו for ידעו, see Fürst Chald. Lehrs. p. 114. From all this it appears, that these forms are not infinitives, as is sometimes supposed; but that in such examples either the ה is put for the Nun of the Syrians (so de Dieu, Beer Inscr. et Papyri I. 19, 20), or else these forms have arisen out of the Hebrew usage which began to put לְקַטֵּל instead of רָקַטֵּל, Heb. Gr. § 129. n. 1. Comp. Wiener Chald. Gr. p. 67. edit. 2.

הָיָה f. (r. הָיָה) verbal of Pi. 1. *desire, cupidity*, see the root no. 2. Prov. 10, 3 הָיָה רָשָׁעִים הָיָה הָיָה *he thrusteth away the desire of the wicked*; parall. נָפַשׁ צָדִיק.

Comp. אָבָה. Arab. هَوَى desire, will.

2. *fall, ruin*, Arab. هَوَى, see the root no. 3. Only in the plur. *calamities, destruction*; Ps. 57, 2 הָיָה הָיָה *until these calamities are overpast*. 91, 3 הָיָה הָיָה *fatal pestilence*. 94, 20. Prov. 19, 13. Job 6, 2. 30, 13. (In Job II. cc. Chethib הָיָה.)—Hence also, '*calamities which one prepares for another*,' *mischievousness, injury, wickedness*; Ps. 5, 10 הָיָה הָיָה *their inward part (or mind) is wickedness*. 38, 13 הָיָה הָיָה *they speak mischief, mischievous things*. 52, 4. 9. 55, 12. Prov. 11, 6. 17, 4 הָיָה הָיָה *giving ear to a wicked tongue*. Job 6, 30. Sing. id. Ps. 52, 9.

הָיָה i. q. הָיָה no. 2, *fall, ruin, calamity*, Is. 47, 11. Ez. 7, 26. R. הָיָה no. 3.

הָיָה (prob. for הָיָה, whom Jehovah impels, r. הָיָה,) *Hoham*, pr. n. of a king of Hebron, Josh. 10, 3.

אוי interj. onomatopoeic, like אוי.

1. Of threatening, *ho! wo! o'vat, o'z*, with nominat. for the vocative; comp. Sept. Is. 1, 4 חַטָּא גוי הוי *wo, sinful nation!* 5, 8. 11. 18. 20. 21. 10, 5. 28, 1. 29, 1. 15. 30, 1. 31, 1; with אַל Jer. 48, 1; 50, 27. Ez. 13, 3; לְ 13, 18.

2. Of grief, *O! wo! alas!* 1 K. 13, 30 הוי *alas, my brother!* Is. 17, 12.

3. Of exhortation, *ho! Zech. 2, 10* [6]. Is. 18, 1. 55, 1.

* הוּנָה Chald. *to go*, a softened form from הִלָּךְ; comp. הָרַשׁ and הָרַשׁ, אָלַץ and הָרַשׁ, עִנַּק and עִנַּק; and in modern languages Engl. *to talk*, to *walk* (in which the *l* is not sounded), Fr. *doux* from Lat. *dulcis, faux* from *falsus*. Fut. A (the only instance in verbs (כִּי) הִנָּה i. q. הִלָּךְ, Ezra 5, 5. 6, 5. 7. 13. Infin. מִהָנָה 7, 13. —The same forms are found in the Targums.

הוּלָלָה f. (ר. הִלָּל Po.) plur. הוּלָלוּת, *folly*, Ecc. 1, 17. 2, 12. Then, *improbability, wickedness*, Ecc. 9, 3.

הוּלָלוּת f. id. Ecc. 10, 13.

הוּלָם (Milél) m. Is. 41, 7; see in הָלַם.

* הוּם *to put in motion, throw into commotion, consternation, to agitate*; kindr. הָמָה, הָמָה. Deut. 7, 23 הָמָה גְּדוּלָה *he will bring upon them great consternation*.—Hence הוּם.

NIPH. see in הָמָה.

HIPH. *to make commotion, to make a noise*, (comp. הִשְׁקִיט *to keep quiet*.) of a noisy multitude Mic. 2, 12; of an unquiet mind, internal commotion, Ps. 55, 3.

Deriv. הוּם, הוּם.

הוּמָם (destruction, r. הָמָם) *Homam*, pr. n. m. 1 Chr. 1, 39; for which in Gen. 36, 22 הוּמָם.

* הוּן i. q. Arab. هَانَ, *to be light, easy*; comp. kindr. אוּן, אוּן.

HIPH. *to act lightly, with levity*; Deut. 1, 41 הוּן יְהוֹדִינוּ *ye acted lightly to go up, went up heedlessly*; comp. Num. 14, 44.

Deriv. הוּן, and

הוּן m. 1. *riches, wealth, substance*, Prov. 1, 13. 6, 31. 8, 18. Ps. 44, 13 בִּלְאָהוּן *for nought*, pr. for no wealth. Plur.

הוּן Ez. 27, 33.—Arab. هَوْنٌ *ease*,

comfort; comp. أَلَان mid. Waw, *to live in comfort and quiet*, أَوْن quiet, comfort, און wealth, substance.

2. Adv. *enough*, Prov. 30, 15. 16. So Sept. ἀγαθῶν, Chald. Syr. Arab. Vers.

הוּר and הוּר 1. An old and unusual word, i. q. הָר, *a mountain*, Gr. ὄρος. Gen. 49, 26 הוּרֵי עֵד (i. e. הוּרֵי עֵד) *eternal mountains*, parall. with עֲדָתָם *everlasting hills* in the other hemistich. —The Masorites direct it to be read הוּרֵי, and seem to follow the interpretation embraced by the Vulg. and Chald. i. e. taking הוּרֵי as particip. of the verb הָרָה, i. q. *my parents, progenitors*, and referring עֵד to the words following. But against this is the comparison of the similar passages in Deut. 33, 15. Hab. 3, 6; and also the parallelism of the members.

2. *Hor*, pr. n. of two mountains: a) One on the borders of Idumea, one and a half days' journey from the Dead Sea towards the south; at its eastern foot lay the city Petra. At the present day it takes its name from Aaron, who died on it, جبل نبي هارون *Jebel Neby Harûn*, Mount of the Prophet Aaron. See Comment. on Is. 16, 1. Bibl. Res. in Palest. II. p. 548, 651.—Num. 20, 22. 33, 32. b) The other was perhaps a spur of Lebanon at the northeastern extremity, Num. 34, 7. 8.

הוּשָׁמָה (for הוּשָׁמָה, whom Jehovah heareth,) *Hoshama*, pr. n. m. 1 Chr. 3, 18.

הוּשָׁה (deliverance, safety, see r. הוּשָׁה Hiph. and Niph.) pr. n.

a) *Oshea*, afterwards *Joshua*, the minister and successor of Moses, Num. 13, 8. 16. etc.

b) *Hoshea*, a king of Israel, 2 K. 15, 30. 17, 1 sq. 18, 1 sq.

c) *Hosea*, a prophet, Sept. Ὡσηέ, Hos. 1, 1. 2.

הוּשָׁיָה (whom Jehovah helpeth, r. הוּשָׁה) *Hoshaiah*, pr. n. of several men: a) Neh. 12, 32. 33. b) Jer. 42, 1. 43, 2.

* הוּתָה see הוּתָה.

* הוּתָה *to dream, to talk in one's*

dreams, Is. 56, 10. Kindr. is חֲזוֹן; and the primary idea seems to be that of nocturnal *vision*. Sept. ἐνυπνιαζόμενοι, Aqu. φανταζόμενοι, Symm. ὀραματισταί. —Arab. هذى and هذا to talk at random, espec. of one delirious; and nearly the same in the Talmud.

wailing, lamentation, wo, Ez. 2, 10.

היא pron. of 3 pers. sing. fem. *she*, Lat. *ea*, neut. *id*; see fully in **הוא**. Sometimes in the Masoretic text it is read **הוא**, where **היא** used in a neuter sense is referred to the masculine, and the Jewish critics expected **הוא**; e. g. Job 31, 11. Ecc. 5, 8. Ps. 73, 16.

היא Chald. i. q. Heb. *she*, Dan. 2, 9.
20. 21. 7, 7. Ezra 6, 15. See in הוּא.

הִירָר m. (ר. הִירָר) *shout of joy, joyful acclamation*, e. g. a) Of vintagers treading the grapes, *vintage-shout*, Jer. 25, 30. 48. 33. b) Of soldiers rushing to battle, *battle-shout*, Jer. 51, 14. Is. 16, 9. 10, where these two senses are put in antithesis.

הַיָּדוֹת Neh. 12, 8, a corrupted form, prob. of **הַיָּדוֹת** *choirs*, as 1 Chr. 25, 3. Comp. also Neh. 11, 17; where in a like context is **הַיָּדוֹת**.

* **הָיָה**, fut. **יִהְיֶה**, apoc. **יִהְיֶה**, with Vav convers. **וַיִּהְיֶה**; inf. absol. **הִיָּה** and **הִיָּה** Num. 30, 7; inf. constr. **הִיָּה**, once **הִיָּה** Ez. 21, 15, with pref. **לִהְיוֹת** and **בִּהְיוֹת** Ez. 21, 15, with pref. **לִהְיוֹת** and **בִּהְיוֹת** Ez. 21, 15; imp. **הִיָּה**; part. f. **הִיָּה** Ex. 9, 3; signifying i. q. **הָיָה**, Chald. **הוּוּה**, Syr. **ܗܘܐ**, **ܗܘܐ**.

1. *to come to pass, to happen, to be*; for the origin and etymology see the Note. Ex. 32, 1 *we know not* מָה הָיָה לוֹ *what has happened to him*. Ecc. 3, 22 *what shall be (happen)* מָה שִׁיחֵי אַחֲרָיו *after him*. Is. 14, 24 *as I have thought, so shall it come to pass*. 1 K. 13, 32. So מָה הָיָה שׁ' *how comes (is) it that?* Ecc. 7, 10, i. q. Gr. τί γέγονεν οὗτο; John 14, 22. Often in the phrase הָיָה דְּבַר יְיָ אֵל the word of *Jehovah happened (came)* to any one; see examples in דְּבַר no. 1. c, and comp. Lat. *fama accidit ad aures alic.* Liv.—Most frequent of all is the form הִיחַד, Gr. αὐτίκην, and *it came to pass*, in historical

narrative, with a notation of time. Gen. 22, 1 וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיִּהְיֶה נִסָּה *and it came to pass after these things, and God did try Abraham.* 23, 1. 26, 32 וַיְהִי בַיּוֹם הַהוּא וַיָּבֹאוּ *and it came to pass on the same day, and they came,* etc. Josh. 4, 1 וַיִּשְׁמְעוּ ... וַיִּהְיֶה כִּאֲשֶׁר חָמִי *and it came to pass when they heard ... then their heart melted.* The notation of time, as appears from these examples, is variously expressed; e. g. with בָּ and inf. Gen. 24, 30. Ex. 16, 10; בָּ and inf. Gen. 35, 17. 18. Num. 10, 35; כִּאֲשֶׁר with præt. Gen. 24, 22. 52. 1 Sam. 8, 1; בִּי with præt. Gen. 6, 1. 27, 1.—Corresponding to this is also the form וַיְהִי בַיּוֹם הַהוּא *and it shall come to pass*, referring always to a future event, and usually followed by a notation of time. Is. 7, 18 וַיְהִי בַיּוֹם הַהוּא וַיִּשְׁרֹק יְיָ *and it shall come to pass in that day, Jehovah shall hiss,* etc. Ex. 12, 25 וַיְהִי כִּי חָבֹאוּ אֶל־הָאָרֶץ .. וַיִּשְׁמְרֵתֶם *and it shall come to pass when ye shall come to the land ... then shall ye keep, etc.* So with כִּי Ex. 12, 26. Judg. 12, 5; אִם denoting time or a condition Ex. 4, 8. Deut. 8, 19; כִּי and בָּ with inf. Deut. 17, 18. 20, 2. 9. Judg. 2, 19.

2. *to begin to be*, i. e. *to become, to be made or done*. Spec. a) *To come into existence, to begin, to arise, to be*; Gen. 1, 3 אוֹר וַיְהִי אוֹר *let light be, and light was*. v. 6. Is. 66, 2 כָּל־אֲשֶׁה וַיְהִי *and all these things have arisen, have come into existence*. With מִן, *of or from any source*, Gen. 17, 16 מְלָכֵי עַמִּים *kings of nations shall be of her, spring from her*. Ecc. 3, 20. b) *to be done, established*, opp. to *fall, to be in vain*. Is. 7, 7 וְלֹא תִהְיֶה *it shall not stand, neither shall it be done*. With לְ auctoris, Is. 19, 15 לְמִצְרַיִם *neither shall any work be done by the Egyptians*.—It is construed as follows: α) With a subst. following, *to become or be made anything*. Gen. 19, 26 וַתֵּהְיֶה צִיָּב *and she became a pillar of salt*. 4, 20, 21. So Gen. 1, 5 וַיְהִי עֶרָב *and the evening was* and the morning was one day, i. e. evening and morning became one day. β) In the same sense, with לְ before the subst. Gen. 2, 7 וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה *and man became a living soul*. v. 24, 9.

15. Is. 1, 22. 31. 5, 9. γ) But הָיָה לְ , *to be or become to any one, as his possession, property, etc.* Is. 17, 2 עָרֵי עֲרֵירַר *the cities of Aroer shall be for the flocks*, i. e. be given up to them. 23, 18. Job 30, 31. So espec. of a woman, הָיָהָה לְאִישׁ , *she became to a man*, i. e. became his wife, (לְאִשָּׁה being often added, Num. 36, 3,) Num. 30, 7. 36, 3. Deut. 21, 15. 24, 2. δ) הָיָה כְּ *to be or become as or like any thing.* Gen. 3, 5 $\text{וְהָיִיתֶם כְּאֱלֹהִים}$ *and ye shall become as God.* v. 22. Ps. 1, 3. Cant. 1, 7. Then also, *to be or become like any one, is to have the like lot with him; comp. Fr. 'je ne sais pas ce qu'il est devenu.'* Is. 1, 9 $\text{וְהָיִינוּ כְּסֹדֹם}$ *we should have become like Sodom*, i. e. have experienced the fate of its inhabitants. Gen. 18, 25. Num. 17, 5. Is. 17, 3. 24, 2. 28, 4. 29, 7. 30, 13. Comp. Is. 10, 9. 20, 6; where הָיָה is omitted.

3. *to be*, i. e. the substantive verb, like Gr. $\epsilon\iota\mu\iota$, Lat. *sum*. a) As the copulative connecting the subject with the predicate; whether the latter be an adjective, noun, numeral, or adverb; or whether it stand alone, or in connection with a particle. So with an adjective, Gen. 3, 1 $\text{וְהָיָה הָרֶמֶשׂ הָרָע}$ *and the serpent was cunning.* 2, 25. With a substantive, Gen. 3, 20 $\text{כִּי הִיא הָיְתָה אֵם כָּל-חַיִּי}$ *for she was the mother of all living.* 5, 32. 16, 12. With a subst. and numeral, Gen. 5, 5 *and all the days of Adam . . . were nine hundred and thirty years.* v. 8. 11. Job 1, 3. With an adverb, Gen. 15, 5 $\text{כֵּן יִהְיֶה זֶרְעֲךָ}$ *so shall thy seed be.* With a subst. having the prefix כְּ , Ps. 22, 15 $\text{הָיָה לִּי כְּצֶרֶף}$ *my heart is like wax.* Is. 1, 18. 30, 9, 18. In very many examples of this kind the substantive verb may be omitted; and indeed is more frequently omitted than inserted; see Lehrs. p. 849. But the rules laid down as to its use by Ewald are too narrow; Krit. Gr. p. 632. Kl. Gr. § 571. 2. b) As expressing the *being* or *remaining* in any place or state; Gen. 4, 8 $\text{וַיְהִי בְהִיוֹתָם בַּשָּׂדֶה}$ *and it came to pass when they were in the field*, pr. in their being in the field. 13, 3. 17, 13. Is. 7, 23. Gen. 2, 18 $\text{לֹא טוֹב הָיִתָּה הָאָדָם לְבַדּוֹ}$ *it is not good for man to be alone.* Ecc. 7, 14. c) Emphatic, *to be in existence, to exist*, e. g. in some place, Gen. 2, 5

$\text{שִׁיתָ הַשָּׂדֶה טָרֶם יִהְיֶה בָאָרֶץ}$ *the plants of the field were not yet in the earth*, did not yet exist. 6, 4. Is. 11, 16. Absol. Gen. 13, 7 וַיְהִי רִיב *and there was strife.* 15, 17 עָלְמָה הָיָה *there was darkness.* Mech. 14, 6. Is. 15, 6. Ecc. 1, 9. 10.—Also, *to exist, to live*; so Gr. $\epsilon\iota\mu\iota$, e. g. $\epsilon\iota\mu\iota$ Hom. Od. 15. 432; $\sigma\upsilon\ \kappa\alpha\iota\ \epsilon\iota\mu\iota$ Il. 6. 131. Matt. 2, 18. So Job 3, 16 *as a hidden untimely birth* לֹא אָהָיָה *I had not been*, should not have existed, lived. Is. 23, 13. Dan. 1, 21. Ecc. 2, 7. 18. 4, 16. 6, 12.

The following constructions and phrases may also be noted: aa) הָיָה כְּשֶׁל , *he was slaying, for he slew*; comp. Syr. מַלְכָּא הָיָה . Gen. 4, 17 וַיְהִי בִנְיָה *and he was building.* 15, 17 $\text{וַיְהִי הַשָּׁמֶשׁ בָּאָה}$ *and the sun was going down.* Is. 10, 14. Often in the later writers, Job 1, 14. Neh. 1, 4. 2, 13. 15. bb) הָיָה לְ , *to be to any one, i. e. to belong to*, and with a personal subject, *to have.* Gen. 12, 16 $\text{וַיְהִי וַיִּבְרָךְ}$ *and he had sheep and oxen.* Ex. 20, 3 $\text{לֹא-יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים}$ *thou shalt have no other gods.* Gen. 13, 5. 2 Sam. 12, 2. Is. 5, 1; לְ omitted 2 Sam. 4, 2. Comp. וְשֵׁל לִי , Gr. $\epsilon\sigma\tau\iota\ \mu\omicron\iota$, Arab. كَانَ لِي *est mihi*, i. q. *habeo*, Cor. 10. 100. cc) Also הָיָה לְ , *to be for any thing, i. e. to serve as or for any thing*, to be any thing, Gr. $\epsilon\iota\mu\iota\ \epsilon\iota\varsigma\ \tau\iota$, $\gamma\epsilon\nu\epsilon\sigma\theta\alpha\iota\ \epsilon\iota\varsigma\ \tau\iota$. Gen. 1, 15 $\text{וַיְהִי לְמֵאוֹרוֹת}$ *and they shall be for lights.* v. 14. 29. Is. 1, 14 וַיְהִי עָלַי *they are to me for a burden.* With לְ c. inf. Is. 5, 5 וַיְהִי לְבָעֵר *and it shall be for consuming*, burning, pr. Eng. *it shall be to burn.* With a dat. of pers. Gen. 6, 21 $\text{וַיְהִי לָהֶם לְאֹכֶלָה}$ *and it shall be to thee and to them for food.* Ex. 4, 16 $\text{וַיְהִי לָהֶם לְפִהּ וְאָמַת תְּהִיָּה לּוֹ}$ *he shall be to thee for a mouth, and thou shalt be to him for God*, i. e. he shall speak in public whatever thou shalt suggest to him in private.—Sometimes הָיָה לְ is i. q. *to show oneself so and so, to acquit oneself as*; 1 Sam. 4, 9 $\text{וַיְהִי חֲתִיחֹקוֹ וַיְהִי לְאֶנְשִׁים}$ *be strong and quit yourselves like men.* So with לְ twice, 1 Sam. 18, 17 $\text{וַיְהִי-לִי לְבִן-חַיִּל}$ *be thou valiant for me*, pr. quit thyself for me as a man of valour. dd) The formula הָיָה לְעֲשׂוֹת has a double signif. α) *to be about to do, to begin to do*, as Gen. 15, 12 $\text{וַיְהִי הַשָּׁמֶשׁ בָּזָה}$ *and the*

sun was about to go down, was in going down. 2 Chr. 26, 5 וַיְהִי לָרֹדֶשׁ אֱלֹהִים and he began to seek God, applied himself to seeking God. β) *to be about to be done*, implying necessity, it must, it ought, etc. Josh. 2, 5 וַיְהִי הַשָּׂעֵר לִסְגֹּר and the gate was to be shut, it was time to shut the gate. Is. 6, 13 אֶתְנִיחַ חֲצִיתָא shall be to destroy, i. e. shall be destroyed. So with the passive, Ez. 30, 16 וְנָא תְהָרֵק לְהַבְקֵץ and No (Thebes) shall be to be rent asunder, i. e. shall be destroyed. ee) תִּהְיֶה עִם פ' *to be with* any one, in various senses: α) *to be on his side*, of his party, 1 K. 1, 8; see עִם no. 1. Comp. εἶναι μετὰ τινος Matt. 12, 30. β) תִּהְיֶה עִם אִשָּׁה *to be with a woman*, i. q. to lie with her, Gen. 39, 10. 2 Sam. 13, 20. Comp. Syr. ܬܝܗܝ ܥܡ [ܢܠ], Hist. of Susann. 14. Judith 12, 16. γ) *to be in one's mind, heart*, i. q. תִּהְיֶה עִם לבו 1 K. 11, 11; see עִם no. 2. c. ff) תִּהְיֶה עִם בְּעֵינֵי פ' *to be in the eyes of* any one, i. e. *to seem to him*, see עֵין no. 1. b. gg) תִּהְיֶה עִלְּךָ *to be over* any one, i. q. to protect him; pr. of a wall, 1 Sam. 25, 16. Metaph. Zech. 12, 2 יְהוָה יְהוּדָה וְגַם and also over Judah shall (God) be, i. e. he will protect Judah.

NIPH. נִיפָה only in Præter. and Part.
q. Kal. but less frequent.

1. *to come to pass, to happen, to be.*
Judg. 19, 30 **וְלֹא־נִתְּחַח וְלֹא־נִתְּחַח**
no such thing had come to pass nor was
Isa. 20, 3. 12. Deut. 4, 32. Jer. 5, 30.
Ez. 21, 12. Neh. 6, 8. Dan. 12, 1.

2. *to become, to be made or done, to be accomplished*. Part. fem. **נְהִיָּה** *it is done!* *it is over!* Mic. 2, 4. So **נְהִיָּה נְהִיָּה** *a desire accomplished, fulfilled*, Prov. 13, 9; comp. parall. **נְהִיָּה** v. 12. With **לְ** *to become any thing, lit. for any thing*, Deut. 27, 9. With **מֵאֵל** noting the author, 1 K. 12, 24. 1, 27. 2 Chr. 11, 4.

3. *to be*, as the subst. verb, Joel 2, 2. Twice emphat. implying the idea of something finished and past; as Lat. *fuimus* Troes.' Dan. 2, 1 וְשָׁנָה בְּהָרְחָקָה לְפָנֵינוּ *and his sleep for him had been*, i. e. sleep for him was over, existed no more; לוֹ, אֲלֵיכִי כָלִי. Theodot. well, ὁ ὕπνος αὐτοῦ ἀπεγένετο αὐτῷ αὐτοῦ, Vulg. *fugit ab illo*. Comp. 6, 19. Dan. 8, 27 *and I Daniel* בְּהִירְחֵי וְנִלְחֵי *had BEEN* (vulg.

Engl. *was done up*) and *was sick*. Vulg. *langui et ægrotavi*.

NOTE. As the notion of the substantive verb is too abstruse and metaphysical to be regarded as primitive, etymologists have with good reason sought after the origin of the Heb. verbs הָיָה and הוּדָה. With some I formerly embraced the conjectural opinion, that the primary idea was that of *falling*, comp. Arab. هوى ruit, decidit; and that the sense of *falling out, coming to pass*, was derived from this; in support of which one might appeal to Pers. افتادن to fall, to fall out, to happen. But I cannot now regard this signification as the primary one. The notion of *existence* would seem rather to come from that of *living*, applied metaph. even to inanimate things; so that then the verbs הָיָה, הָיָה, and הוּדָה, may all be referred to the same origin. Of these הָיָה and הוּדָה signify primarily *to breathe*, to blow, (comp. הָוָה, הָוָה, הָוָה, הָוָה,) which notion then passes over into the signif. partly of breathing after, desiring, rushing, and partly of living, existing. See more under הוּדָה. Some also regard the verbs הָיָה and הוּדָה as very closely related to the pronouns הוּא and הִיא.

הָפָה f. in Cheth. Job 6, 2. 30, 31, for
הָפָה *fall, ruin, calamity.*

𐤀 a form imitating the Chaldee, for
𐤁 how? 1 Chr. 13, 12. Dan. 10, 17.—
Freq. in Chaldee writers; Samar. 𐤁
id.

הִיָּבֵל comm. gend. once fem. Is. 44,
28. Plur. הִיָּבִים, once הִיָּב Hos. 8, 14.

1. *a large building, edifice, a palace*, Prov. 30, 28. Is. 39, 7. Dan. 1, 4.—It comes from רָבַל i. q. בָּהַל, to take, to hold; espec. to be capacious, spacious. Syr.

هَيْكَلٌ, Arab. هَيْكَلٌ, Ethiop. ሀይከል, id. also a temple. There is likewise a verb هَكَلَ.

2. הַיְכָל הַיְהוָה *the palace of Jehovah*,
i. e. *the temple* at Jerusalem, 2 K. 24, 13.
2 Chr. 3, 17. Jer. 50, 28. Hagg. 2, 15.
Zech. 6, 14. 15; elsewhere בֵּית הַיְהוָה
Spoken also of the sacred tabernacle in
use before the building of the temple,
comp. בֵּית no. 2; 1 Sam. 1, 9. 3, 3. Ps.

5, 8; not 2 Sam. 22, 7. Ps. 29, 9, where the heavens are to be understood. Poet. for the heavens, Ps. 11, 4, 18, 7 et 2 Sam. 22, 7. Ps. 29, 9. Mic. 1, 2. Sometimes the epithet *holy* is added.

3. Spec. for a part of the temple of Jerusalem, the outer sanctuary, or rather the temple itself, ὁ ναὸς κατ' ἐξοχὴν, as distinguished from the holy of holies (דְּבִיר); so 1 K. 6, 5 וְלִדְבִיר . v. 17, 7, 50.—But הַיִּבֵּל does not stand for the holy of holies itself.

הַיִּבֵּל Chald. m. emphatic. הַיִּבְלָא, c. suff. הַיִּבְלָה, as in Hebr.

1. palace of the king, Dan. 4, 1. 26. Ezra 4, 14.

2. the temple, Dan. 5, 2. 3. 5.

הַיִּלֵּל Is. 14, 12, according to Sept. Vulg. Targ. Rabbin. Luth. brilliant star, i. e. Lucifer, the morning star. Aptly, since it is followed by בֶּן־שָׁחַר son of the morning; and in Chaldee also this star is called נִיְהָה, Arab. نُجُومَة, i. e. splendid star. In this sense הַיִּלֵּל would be derived from ר. הָלַל to shine, as a participial noun from a conj. הָיִל, comp.

Arab. بَيَظَر, Syr. سَهَض, and the like; or rather it is for הָלַל verbal of Pi. light-giving, radiant.—The form הַיִּלֵּל is elsewhere Imperat. Hiph. of the verb הָלַל in the signif. wail, lament, Ez. 21, 17. Zech. 11, 2. This gives here a less apt sense; though adopted by Syr. Aqu. Jerome.

הַיִּמָּם see in הַיִּמָּם.

הַיִּמָּן (i. q. הַיִּמָּן Chald. and Syr. faithful) Heman, pr. n. a) A wise man of the tribe of Judah, who lived before the times of Solomon, 1 K. 5, 11. 1 Chr. 2, 6. b) A Levite, of the family of the Kohathites, one of David's chief singers, 1 Chr. 6, 18 [33]. 15, 17. 16, 41. 42. Ps. 88, 1.—Some have supposed these to be one and the same person; but see Thes. p. 117.

הִין a hin, a measure of liquids containing the seventh part of a bath, i. e. twelve Roman sextarii, according to Jos. Ant. 3. 8. 3. ib. 3. 9. 4; or nearly five quarts English.—Num. 15, 4 sq. 28, 5. 7. 14. Ezra 4, 11. Sept. εἰν, ἑν, ὑν.—This word corresponds to the Egyptian hn,

hno, which signifies pr. vessel, and then a small measure, sextarius, Gr. ἴσος. See Leemans Lettre à Salvolini p. 154. Böckh Metrol. Untersuch. pp. 244, 260. But it is not certain that these Heb. and Egypt. measures were of the same size.

הִי see בִּי.

* הִיבֵר once in fut. Kal (or perh. Hiph. Heb. Gr. § 52. n. 4) Job 19, 3 תִּבְוֶשֶׁ לִי הִיבֵר, Sept. οὐκ αἰσχυνόμενος με ἐπιταύισθαι μοι, Jerome: et non erubescitur opprimentes me. Usually compared with Arab. هَكَ to be stupified, stunned; Hiph. to stupify, to stun; whence in Job l. c. shameless ye stun me. Better perhaps i. q. Arab. خَك to injure, to litigate pertinaciously; whence in Job l. c. shameless ye injure me.—Several Mss. read הִיבֵר.

הִיבֵר f. (r. הִבֵּר, verbal of Hiph. after the form הִצֵּלָה, Heb. Gr. § 83. 28. § 84. 1.) a regarding; hence הִיבֵרָם פְּנֵיהֶם the regarding of their persons, i. e. respect of persons, partiality, in a judge, Is. 3, 9. Comp. the phrase הִבֵּיר פְּנֵים in Hiph. no. 1.

* הִלֵּ 1. The article, Arab. ال, in Hebr. הִ, the letter ל being assimilated to the next letter and inserted in it; see above on p. 240, note 2.

2. Particle of interrogation, Arab. هَل, whence comes הָ interrogative, q. v. The full form is found once Deut. 32, 6, according to the reading of the Nahardeenses; who separate הָל יְהוָה, which is elsewhere written as one word, הַלִּיהוָה. In that case, הָל is to be construed with the accusative, as is often done.

הִלָּא (Milél, pron. há-l'ah) adv. off, afar off, pr. to a distance, thither away. It is for הִלָּא from הִל that, as הִלָּא Is. 8, 1 for הִלָּא. Corresp. are Chald. הִלָּא, הִלָּא, Syr. ܗܠܐ, ܗܠܐ, id. whence the verb ܗܠܐ to prolong, to remove.

1. Of space, Gen. 19, 9 גִּשְׁתְּהִלָּא stand off, stand back, see in גִּשְׁתְּ; Sept. ἀποστήτω, Vulg. recede illuc; see Comment. on Is. 49, 20. (Others, come nearer, but inaptly.) 1 Sam. 10, 3 הִלָּא מִשָּׁם from

hence further. 20, 22 מִמֶּנָּה וְהִלָּאָה from thee further. i. e. beyond thee. v. 37. (Opp. מִמֶּנָּה וְהִנָּה this side of thee.) Num. 32, 19. Is. 18, 2. 7 נִרְאָה מִן־הָיָא וְהִלָּאָה a people terrible and further off than he, beyond; others here of time: from the first and onward; see Comm. on Is. l. c. So לִּי מִהִלָּאָה further off than, beyond, as Am. 5, 27 לְדַמָּשְׁקִי מִהִלָּאָה beyond Damascus.

2. Of time, further, forward, onward. 1 Sam. 18, 9 מִיְּהִיּוֹם הַזֶּה וְהִלָּאָה from that day forward. Lev. 22, 27. Is. 18, 2. 7, see in no. 1.

Hence as a denom. verb comes

NIPH. part. fem. הִזְלָאָה removed, remote; collect. the far remote, Mic. 4, 7.

הִלָּלִים m. plur. (הִלָּל) verbal of Piel. days of rejoicing, thanksgiving festivals, after the ingathering of the fruits and harvest, Judg. 9, 27. Lev. 19, 24.

הִלָּם see הִלָּם.

הִלָּזִי pron. demonstr. comm. gend. this, these. Masc. Judg. 6, 20. 1 Sam. 14, 1. 17. 26. 2 K. 23, 17. Zech. 2, 8. Dan. 8, 16. Fem. 2 K. 4, 25.—The fuller form is הִלָּזָה, which is apocopated also in Arabic, اَلَّذِی, اَلَّذِی.

הִלָּזָה m. this, Gen. 24, 65. 37, 19. It is compounded from זָה and the full form of the article הַל, comp. עִמָּהֶם for עִמָּהֶם; or according to Hupfeld from זָה and הִלָּזָה i. q. הִלָּזָה, which is also favoured by the Talmudic plur. הִלָּזִים for הִלָּזִים.

Corresponding is Arab. اَلَّذِی, which also takes the force of a relative.—Hence by apoc. הִלָּזִי, اَلَّذِی, by aphæresis لَذِی.

הִלָּזִי id. once Ez. 36, 35; joined with אָרָץ, and therefore fem.

הִלָּזִי or הִלָּזִי m. (r. הִלָּזִי) a going, step. Job 29, 6 הִלָּזִי my steps.

הִלָּכָה f. (הִלָּךְ) only in plur. הִלָּכָה.

1. goings, progress, Nah. 2, 6. Spec. pomp, processions, in honour of God, Ps. 68, 25.

2. ways, Hab. 3, 6 הִלָּכָה עוֹלָם לִי the ancient ways are to him, i. e. his ways are as of old, in ancient times.—Trop.

ways of life; Prov. 31, 27 הִלָּכָה בִּירוּחָהּ (she looketh well) to the ways of her household, i. e. to her domestic affairs.

3. companies of travellers, caravans, Job 6, 19.

* הִלָּךְ and הִלָּךְ (Heb. Gr. § 77) fut. הִלָּךְ, וְהִלָּךְ, from הִלָּךְ, once with Yod הִלָּךְ Mic. 1, 8; poet. הִלָּךְ from הִלָּךְ, twice הִלָּךְ Ex. 9, 23. Ps. 73, 9; Imp. הִלָּךְ, with He parag. לָכָה (see in no. 7), or He being dropped לָךְ fem. לָכָה, rarely הִלָּכָה Jer. 51, 50; Inf. abs. הִלָּכָה, constr. לָכָה, c. suff. לָכָה; part. הִלָּךְ.

1. to go, to walk, to go forth, also rarely to come, etc. Chald. and Syr. Pa. id. Arab. هَلَكَ to perish.—1 Sam. 17, 39. Gen. 3, 14. Is. 6, 8 מִי מֵלָךְ לָנוּ who will go for us? sc. as our messenger, prophet. Job 38, 35. Often before an infin. with לָ, as הִלָּךְ לָנוּ he went to shear Gen. 31, 19. הִלָּךְ לָקָרָא he went to call 1 K. 22, 13. Judg. 8, 1. In a different sense, Gen. 25, 32 הִנֵּה אֲנֹכִי הֹלֵךְ לָמוּת lo! I am going to die, am at the point of death.—With another finite verb הִלָּךְ is often apparently redundant, mostly in the language of common life; as Job 1, 4 הִלָּכָה וַעֲשׂוּ מִשְׁתָּהּ they went and made a feast. Gen. 35, 22. Ex. 2, 1. Josh. 9, 4. al.

The following constructions are to be noted: a) With אֶל of the person to whom one goes. Num. 22, 37 לָמָּה לָאָהָהּ wherefore wentest (camest) thou not unto me? 1 Sam. 17, 44. Sometimes in a hostile sense; see אֶל A. 3. 1 Sam. 17, 33. 2 Chr. 11, 4. Also of place to which, Gen. 22, 2. Jon. 1, 2. b) With לָ of place whither; as הִלָּךְ לְבֵיתוֹ he went to his house, went home, 1 Sam. 10, 26. הִלָּךְ לְאֹהֶלָו to his tent Judg. 19, 9. לְמִקְוָמוֹ Judg. 19, 28. c) With an accus. and He parag. in the same sense; Gen. 28, 2 אָרָם הִלָּךְ בְּהוּאֵל go to Padan-aram, to the house of Bethuel. 1 K. 17, 9. Without He, 2 Chr. 9, 21 הִלָּכָה הַלָּכוֹת הַרְשִׁישִׁים ships going to Tarshish. Judg. 19, 18.—But with a simple accus. the sense is also to go through, to pass through; Deut. 1, 19 הִלָּכָה אֶת כָּל־הַמִּדְבָּר we went through all the desert. 2, 7. So too הִלָּךְ הָרֶגֶל he went the way, see in הָרֶגֶל no. 2. d) With בְּרֶגֶל, Gen. 22, 5. Judg. 19, 18. al

e) Rarely with **על**, Jer. 3, 18. 2 Sam. 15, 20 **וַאֲנִי הֵלֵךְ עַל אֲשֶׁר אָנִי הֵלֵךְ** and *I go whither I go*. Jer. 3, 6. f) The phrase **בְּ הֵלֵךְ** has several senses: *α)* to go i. e. move about in a place; Josh. 5, 6 **וַיֵּלֶךְ בְּנֵי יִשְׂרָאֵל בְּמִדְבָּר** the children of Israel went (walked) in the desert. 14, 10. Judg. 11, 16, 18. *β)* to go into a place, to enter, see **בְּ** A. no. 7. Is. 38, 10 **אֶלְכָּה בְּשַׁעֲרֵי שְׁאוּל** I shall enter the gates of Sheol. **וְהֵלֵךְ בְּשַׁבְּרִי** and **הֵלֵךְ בְּגוֹלָה** to go into captivity, Is. 46, 2. Jer. 20, 6. Lam. 1, 18. *γ)* to go with a person or thing, i. q. to take along, Ex. 10, 9. Jer. 46, 22. Hos. 5, 6. *g)* **הֵלֵךְ עִם**, to go with any one, to accompany, Gen. 24, 58. Ex. 10, 24; particularly as an ally in war, Gen. 14, 24. Josh. 10, 24. Judg. 1, 17, 4, 8, 7, 4. More rarely to go in company with, to accompany with, Job 34, 8; metaph. 31, 5. *h)* **הֵלֵךְ לִפְנֵי** to go before any one, 2 Sam. 6, 4. So of God and his angel as leading his people, Ex. 13, 21. 23, 23. 32, 1. 21. 34. *i)* **הֵלֵךְ אַחֲרֵי** to go after a person or thing, to follow; comp. in N. T. *ἐξακολουθεῖν*. Gen. 24, 5 **אֲנִי לֹא הָאֵשָׁה הָאֵשָׁה לָלֶכֶת אַחֲרַי** perhaps the woman will not be willing to follow me. v. 8. 31, 17. Ruth 2, 9. Often in a bad sense; Hos. 2, 15 [13] **וַתֵּלֶךְ אַחֲרַי** and she went after her lovers. **וְהָאֲחֵרִים אֲלֵהֶם אַחֲרֵי** to go after other gods Deut. 8, 19. 11, 28. 13, 3. Judg. 2, 12. Jer. 35, 15. Metaph. **הָאֲחֵרִי לֵב** to follow stubbornness of heart Jer. 3, 17. 9, 13. 11, 8.

2. Metaph. to walk, i. q. to live, to pursue a way of life, see **דָּרָה** no. 3. Very often in the phrase **הֵלֵךְ בְּדֶרֶךְ**, **בְּדֶרֶכִי פ'** to walk in the way of any one, to imitate his life and conduct, see in **דָּרָה** no. 3. a. So **הָאֵלֹהִים בְּחֻקֵּי יְיָ** to walk in the statutes of Jehovah Ez. 5, 6, 7. 11, 12. 20. **בְּמִשְׁפָּטֵי יְיָ** Ez. 37, 24. Ps. 89, 31. **בְּדִרְאֵת יְיָ** Neh. 5, 9 etc. etc. Also **הֵלֵךְ בְּעֵצָה פ'** to walk in the counsel of any one, to live and act as he does, Ps. 1, 1, comp. Mic. 6, 16. Ps. 81, 13. 2 Chr. 22, 5. Poet. c. acc. (like **דָּרָה**, **הָאֵלֹהִים בְּדֶרֶךְ**, **הָאֵלֹהִים בְּדֶרֶךְ**, **הָאֵלֹהִים בְּדֶרֶךְ**) Is. 33, 15 **הֵלֵךְ צְדִיקוֹת** walking in righteousness, living a righteous life. Mic. 2, 11 **וַיֵּשֶׁב הֵלֵךְ רִיחַ וְשָׁקֶר** walking in wind and falsehood. So with an adjunct. subjoined, **הֵלֵךְ תָּמִיד** walking uprightly Ps. 15, 2. Prov. 28, 8.

3. Used often of inanimate objects;

thus ships are said to go Gen. 7, 8. 2 K. 22, 46; wheels Ez. 1, 19. 10, 16; the moon in the heavens Job 31, 26; rumour 2 Chr. 26, 8. Spec. of waters, streams, to flow, to run; Gen. 2, 14 **וְהָאֵלֶּה הָיוּ הַנְּחָלִים הַלְּכָנָה** which flows before Assyria. Josh. 4, 18. 1 K. 18, 35. Ecc. 1, 7. Is. 8, 6, 7. Comp. Virg. *Æn.* 8. 726 'Euphrates ibit jam mollior undis.'—Poet. of a land, to go or flow with any thing, i. e. to produce it in abundance, see Heb. Gr. § 135. l. n. 2; with accus. Joel 4, 18 **וְהַבְּנוֹת הַלְּכָנָה** the hills shall flow with milk, **וְכָל-וְהַבְּנוֹת יְהוּדָה יֵלְכוּ מֵיִם** and all the valleys of Judah shall flow with water sc. in abundance. So too Ez. 7, 17 et 21, 12 [7] **כָּל-בְּרָכִים הַלְּכָנָה מֵיִם**, Vulg. *omnia genua fluent aquis*, sc. for terror.

4.. Spec. to go away, to depart; in this sense opp. to **בֹּא** q. v. no. 2 init. 1 Sam. 15, 27 and Samuel turned **לָלֶכֶת** to go away. 10, 9. With **מִן** from any place or person 1 K. 2, 41; **מִצֵּד** 1 Sam. 10, 2, 14, 17; **מִמָּוֶה** Jer. 3, 1; **מִמָּוֶה** Ecc. 8, 3; **מִמָּוֶה** Judg. 6, 21. So by euphemism for death, Gen. 15, 2 **אֲנִי הֵלֵךְ עֲרִירִי** I depart (die) childless. Ps. 39, 14. 2 Chr. 21, 20.—Also to be gone, to perish, Arab. **هَلَكَ**, of men Job 19, 10. 14, 20; to vanish, of a cloud Job 7, 9. 27, 21; of the breath Ps. 78, 39.

NOTE. In the preceding senses and constructions, and espec. in no. 4, there is sometimes appended to **הֵלֵךְ** a pleonastic dative of the subject, **לוֹ הֵלֵךְ** i. q. Fr. *s'en aller*, Ital. *andarsene*; which seems to have belonged chiefly to the language of every-day life. Cant. 4, 6 **אֵלַי לִי אֶל-הַר הַמְּוִר** I will go (get me) to the mount of myrrh. Jer. 5, 5. Imperat. **לֵךְ-לָךְ** go for thyself. get thee away, Gen. 12, 1. 22, 2. **לֵךְ-לָךְ** Cant. 2, 10, 13.

5. A not unusual formula is the following: **הֵלֵךְ הֵלֵךְ וְדַבֵּר** he went on going and talking, i. e. talking as he went, 2 K. 2, 11. So 1 Sam. 6, 12 **וַיֵּשְׁבוּ הֵלֵךְ וְהָיוּ** they went on loving as they went. Is. 3, 16 **וַיֵּשְׁבוּ הֵלֵךְ טִפּוֹחַ** they walk mincing as they go. 2 Sam. 3, 16. Josh. 6, 9. In this sense the same idiom is found in other verbs of going, as **וַיֵּשְׁבוּ וַיֵּלְכוּ** 2 Sam. 15, 30; **וַיֵּשְׁבוּ וַיֵּלְכוּ** 16, 5; comp. 1 K. 20, 37. Jer. 12, 47.—But it is peculiar to **הֵלֵךְ** that *to go* is also used

trop. for *to go on* in any thing, *to increase*; and that in a threefold construction: a) With the infin. pleonast. **הָלַךְ** and a participle or verbal adj. of another verb; Gen. 26, 13 **וַיֵּלֶךְ הָלַךְ וַיִּגְדַּל** *he went on going and growing*, i. e. grew more and more. Judg. 2, 24 **וַיֵּלֶךְ יָד בְּיָד** *and the hand of the Israelites went on going and being hard*, i. e. grew harder and harder upon Jabin. 1 Sam. 14, 19. 2 Sam. 5, 10, 18, 25. b) Instead of the first **הָלַךְ**, is not seldom put the verb itself which expresses the action thus increased; as Gen. 8, 3 **וַיָּשָׁבוּ הַמַּיִם מִעַל הָאָרֶץ הָלֹךְ וָשָׁב** *and the waters returned (flowed) from off the earth, going and returning*, i. e. more and more. 12. 9. Rarely for the first **הָלַךְ** is put **הָיָה**, as Gen. 8, 5 *and the waters were going and decreasing*, i. e. decreased continually, more and more. c) With the part. **הָלֹךְ** and a participle of another verb; 1 Sam. 17, 41 **וַיֵּלֶךְ הַפְּלִשְׁתִּי וַיִּקְרַב הָלַךְ וַיִּקְרַב** *and the Philistine went on, going and drawing near*, i. e. drew nearer and nearer. 1 Sam. 2, 26 **וַיִּזְכֹּר שְׁמוּאֵל וַיֵּלֶךְ וַיִּגְדַּל** *and the child Samuel went on, going and growing*, i. e. grew more and more. 2 Sam. 3, 1. Esth. 9, 4. Jon. 1, 11. Prov. 4, 18. Comp. in Fr. 'la maladie va toujours en augmentant et en empirant.'—See on the above idioms, Heb. Gr. § 128. 3, and notes.

6. Intensive, *to go swiftly, to run, to rush*, also *to rage*; e. g. of lightning, Ex. 9. 23 **וַיֵּלֶךְ אֵשׁ אֲרָצָהּ** *and fire ran along the ground*. Ps. 73. 9 **בְּאָרֶץ לְשׁוֹנֵם תֵּהְלֶךְ** *their tongue rageth through the earth*. 91, 6 **הָיָה בְּאֶפֶס הַלַּיְלָה** *the pestilence that walketh (rageth) in darkness*. Comp. Piel no. 4.—In Kal this signif. is marked by the harder forms **הִלָּךְ**, **הִתְהַלָּךְ**.

7. Imperat. לֵךְ with He parag. is not only: *go, depart*, etc. Num. 10, 29. 1 Sam. 22, 5. al. sēp. out it also passes over into a participle of inciting, *go to! come! come now!* Lat. *age!* Gen. 31, 44. Num. 22, 6. Judg. 19, 11. It is even addressed to females, instead of לָכִי, Gen. 19, 32. So without He parag. בָּא לָךְ *go to! go*, 2 K. 5, 5.—Plur. לָכֶם id. Gen. 37, 20. 1 Sam. 9, 9. al. sēp.

NIPH. נִחְלָךְ pr. *to be made to go*; hence, *to be gone, to vanish away*, like a shadow, Ps. 109, 23. Comp. Kal no. 4.

PIEL הִלָּךְ i. q. Kal, but only poetic, except 1 K. 21, 17; in Chald. and Syr. the usual form.—Spec.

1. i. q. Kal no. 1, *to go about, to walk*, like Hithp. Ps. 115, 7. With an adjunct of manner, Job 30, 28. 38, 7. 1 K. 21, 27. Ps. 38, 7. With בְּ Ps. 131, 1.

2. i. q. Kal no. 2, trop. *to walk, to live*; as **בְּאֵמֶת יֵרֵךְ** Ps. 86, 11; **בְּחַקֹּת יֵרֵךְ** Ez. 18, 9; also Ps. 89, 11. Prov. 8, 20. Ecc. 11, 9.

3. i. q. Kal no. 3, *to go, to flow*, of inanimate things; as ships Ps. 104, 26; streams Ps. 104, 10.

4. Intens. i. q. Kal no. 6, *to go swiftly to speed, to fly*; spoken of arrows Hab. 3, 10; of God on the wings of the wind Ps. 104, 3. Also *to roam about, to ravage*; Lam. 5, 18 *the foxes ravage upon it*. Part. **מִתְהַלֵּךְ** *a rover, ravager, robber*, Prov. 6, 11; parall. אִישׁ מִנֵּן.

HITHP. הִתְהַלָּךְ (fr. הָלַךְ), rarely הִילָּךְ Ex. 2, 9; part. plur. **מִתְהַלְכִּים** Zech. 3, 7 from הָלַךְ, formed in the Chaldee manner.

1. Causat. of Kal no. 1, pr. *to cause to go*, hence *to lead*, Deut. 8, 2. 2 K. 24, 15. Is. 42, 16. al. Part. **מִתְהַלְכִּים** *leaders, companions*, Zech. 3, 7.—Of things, *to take away, to carry*, Zech. 5, 10. Ecc. 10, 20. Ex. 2, 9 **וְהִלַּכְתִּי אֶת-הַיֶּלֶד הַזֶּה** *take away this child*. 2 Sam. 13, 13 **וְהִלַּכְתִּי אֶת-חַרְפִּי** *whither shall I carry my shame? whither shall I go with it?*

2. Causat. of Kal no. 3, *to cause to flow*, e. g. a river, Ez. 32, 14; *to cause to flow off or out*, e. g. the sea or tide, Ex. 14, 21.

3. Causat. of Kal no. 4, *to cause to perish, to destroy*, Ps. 125, 5.

HITHPA. הִתְהַלָּךְ 1. Pr. *to go for oneself*, Fr. *se promener*, comp. Gr. πορεύομαι; hence *to walk up and down*, as for exercise or amusement, Gen. 3, 8. 2 Sam. 11, 2; *to go about, to walk about*, Ex. 21, 19. Job 1, 7. Zech. 1, 10. 11. 6, 7; *to go, to walk*, Ps. 35, 14. With acc. (like Kal) Job 22, 14 **וְהִתְהַלַּךְ הוֹגֵג שָׁמַיִם** *he walketh the vault of the heavens*.

2. Trop. like Kal no. 2. Piel no. 2, *to walk, to live*. **וְהִתְהַלַּכְתָּ בְּאֵמֶת** *to walk in truth, in uprightness*, i. e. so to live, Ps. 26, 3. 101, 2. Prov. 20, 7. 23, 31. *To walk before God* Gen. 17, 1. 24, 40. 48, 15, also *to walk with God* 5, 22. 24. 6

9, i. e. to live in a manner well pleasing unto God.

3. i. q. Kal no. 3, *to flow*, e. g. wine, Prov. 23, 31.

4. Part. מַהֲלֵךְ Prov. 24, 34, *a ravager, robber*. Comp. Pi. no. 4.

Deriv. besides those here following, are הִלִּיכָה, הִלִּיכָה, מַהֲלֵךְ, מַהֲלִיכָה.

הָלַךְ Chald. Pa. *to go, to walk*, Dan. 4, 26.

APH. id. Part. plur. מַהֲלִיכִין Dan. 3, 25, 4, 34.

הָלַךְ m. 1. *a way, journey*; then i. q. הָלַךְ אִישׁ *a wayfarer, traveller*, 2 Sam. 12, 4. Comp. Heb. Gram. § 104. 2. a.

2. *a flowing, a stream*. 1 Sam. 14, 26 שָׁשׁ הָלַךְ *a flowing of honey*, i. e. honey was flowing. Comp. הָלַךְ no. 3.

הָלַךְ Chald. m. *a way-tax, toll*, Ezra 4, 13, 20, 7, 24.

* הֵלֵל 1. *to give a clear sharp sound*, an onomatopoetic root. In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellellell-ellellell*; whence *to make ellell* is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112. Comp. Germ. *hallen, gellen*; Engl. *halloo, yell*; and with a sibilant, Germ. *schallen*, Heb. הִלֵּל.

2. Transferred to light, *to be clear, bright, to shine*, Arab. هَلَّ, Germ. *hell seyn*. Job 29, 3 בְּהִלּוֹ נִירוֹ when his candle shined; for the pleonastic suffix, comp. 33, 20. Ez. 10, 3. See Hiph. and n. הִירִיל.

3. Trop. of persons *to shine, to make a show*, i. e. in external things and in words, i. q. *to boast, to glory*, Ps. 75, 5. Part. הוֹלִלִים *boasters, the proud*, Ps. 5, 6, 73, 3, 75, 5.—Hence

4. *to be foolish*; see Poel. In the minds of the sacred writers the idea of boasting and pride is always connected with that of folly; as on the other hand modesty and humility are the attendants of wisdom and piety. Comp. הָנִי.

PIEL 1. *to praise, to celebrate*, mostly spoken of God, c. acc. הִלְלוּ יְהוָה *praise Jehovah, Hallehujah*, Ps. 104, 36, 117, 1, 145, 2. In the later books c. הָלַל, pr. *to sing unto Jehovah*, 1 Chr. 16, 36, 25, 3, 2 Chr. 20, 21, 30, 21. Ezra 3, 11; c. הָלַל Ps. 44, 9. Also of men, *to praise*, Prov. 27, 2, 28, 4;

with הָלַל, *to praise to any one, to commend*, Gen. 12, 15.

2. Intrans. *to glory*; Ps. 56, 5 בָּאֱלֹהִים אֶהְיֶה *in God will I glory*; c. הָלַל Ps. 10, 3.

PUAL *to be praised, celebrated, renowned*, Ez. 26, 17. Part. מְהֻלָּל one *to be praised, worthy of praise*, e. g. God, Ps. 18, 4, 96, 4, 145, 3.—Ps. 78, 63 וְכַוְנוֹתֵיהֶן לֹא הוֹלִלּוּ *as the vowels now stand: and their virgins were not praised*, sc. in nuptial songs; comp. Chald. הוֹלִילָא nuptial song. But this does not accord with the parallel sentiment in v. 64; and therefore it is better to read הוֹלִילּוּ *for הוֹלִילוּ, they made no lamentation*; see in הָלַל Pu.

POEL הוֹלִיל fut. הוֹלִיל, causat. of Kal no. 4, *to make foolish*, Ecc. 7, 7. Also *to show to be foolish, to put to shame*, Job 12, 17. Is. 44, 25 הוֹלִיל וְנִסְמִים *and showeth diviners to be fools*, puts them to shame.

POAL part. מְהוֹלָל pr. *made foolish*; hence *mad, raving*. Ps. 102, 9 מְהוֹלָלִי *those mad against me*, like קָמִי Ecc. 2, 2.

HIPH. 1. Causat. of Kal no. 2, *to cause to shine*, Is. 13, 10. Job 41, 10.

2. *to shine*, pr. *to cause light, to give forth light*, i. q. הִאֲרִיר no. 2, Job 31, 26.

HITHPA. 1. Pass. of Piel no. 1, *to be praised*, Prov. 31, 30.

2. *to boast oneself, to glory*, 1 K. 20, 11. Prov. 20, 14 אָזַל לוֹ אֶזְרוֹתָיו וְהִתְהַלָּל *he goeth away, and then he boasteth* sc. of his gain. With הָ of that in which one glories, Prov. 25, 14, 27, 1; espec. in God Ps. 34, 3, 64, 11, 105, 3. Once c. הָלַל Ps. 106, 5.

HITHPO. 1. *to be foolish*; hence *to be mad, to rage*, Jer. 25, 16, 51, 7. Nah. 2, 5 הִתְהוֹלְלוּ הָרֶכֶב *the chariots are mad*, i. e. rage, are driven furiously. Jer. 50, 38 הִתְהוֹלְלוּ בְּאֵלִים *they are mad in (after) idols*.

2. *to feign oneself mad*, 1 Sam. 21, 14.

Deriv. הוֹלִיל, הִילֵל, הוֹלִילָה, הוֹלִילִית, הוֹלִילָה, הוֹלִילִית; pr. names הוֹלִילָא, מְהוֹלִילָא, and

הִלֵּל Hillel, pr. n. m. Judg. 12, 13, 15.

* הָלַם fut. יִהְיֶה Ps. 74, 6. 1. *to beat, to strike, to smite*. Judg. 5, 26 הִקְטִיחַ סִיסְרָא *she smote Sisera*. Ps. 74, 6, 141, 5. Is. 41, 7 הוֹלִים פָּצֵם *who smote the anvil*, pr

הולך פנים; for this change of accent see Lehrs. p. 175. 308. Of a horse's hoof smiting the ground, Judg. 5, 22. Metaph. Is. 28, 1 הַלְוִי נִינָה *smitten of wine*, drunkards; comp. Gr. *οἰνοπλῆς*, Lat. *percussus tempora Baccho* Tibull. and for similar expressions in Arabic see Thesaur. Heb. p. 383.

2. to smite in pieces, to break, Is. 16, 8.

3. Intrans. to break up, e. g. an army, i. q. to disband, to scatter themselves. 1 Sam. 14, 16 וַיִּפְּצוּ וַיִּתְּצוּ *and they went on and were scattered*, i. e. dispersed themselves more and more.

Deriv. the three following, and הִתְּצָה, הִתְּפָצָה.

הֵלֵךְ pr. a stroke or tap of the foot, as if showing where to come; hence Adv. of place, *hither*.—Corresp. is Arab.

הֵלֵךְ come hither, declined as an imper.

whence fem. هَلَيْتِ. Ewald regards it as from הִלָּצָה with ה added, § 448; but ה seems to be radical.

1. *hither*, to this place, Ex. 5, 3. Judg. 18, 3. 1 Sam. 10, 22. צִירֵהֶלֶם *hitherto, thus far*. 2 Sam. 7, 18. 1 Chr. 17, 16.

2. *here*, in this place, Gen. 16, 13.

הֵלֵם (stroke) *Helem*, pr. n. m. 1 Chr. 7, 35.

הַלְמוֹת f. a hammer, mallet, Judg. 5, 26. R. הֵלֵם.

הָם or הֵם *Ham*, pr. n. of a region or district otherwise unknown, the residence of the *Zuzim*. prob. in or near the country of the Ammonites. Gen. 14, 5.

הֵם or הֵם m. (הֵמָּה) only in Plur. c. suff. הֵמָּה for הֵמֵיהֶם *their riches, wealth*. Ez. 7, 11 וְלֹא מִהֵמָּה וְלֹא מִהֵמָּה *(there shall remain) nothing of them, neither of their multitude, nor of their wealth*. The paronomasia of the words הֵמָּה, מִהֵמָּה, seems to have given occasion for this new or at least unusual form.

הֵם and הֵמָּה pers. Pron. 3 plur. masc. *they*. Lat. *ii*; sometimes connected with a fem. as if for Lat. *ea*, Zech. 5, 10. Ruth 1, 22.—The general use of this pron. is similar to that of הֵוא q. v. viz.

1. Without emphasis, *they*, Lat. *ii*, Gen. 37, 16 וְאֵיפֹה הֵם רֹעִים *tell*

me where they are feeding. 44, 4. Often with a particip. marking the present time. Ex. 5, 8, 6, 27, 14, 3.

2. With a certain emphasis, i. q. *αὐτοί*. Ps. 37, 9 וְהָיָה הָאָרֶץ לְרִשְׁתּוֹ אֲרָץ *those that wait upon Jehovah, they shall possess the land*. 23, 4, 43, 3. Gen. 14, 24.—Gen. 44, 3 *the men were sent away*, וְהָיָה וְהָאֲמָה וְהָאֲמָה *they and their asses*. 7, 14, 42, 35.

3. Subjoined to nouns, and with the article; e. g. in the formula הָיָה בְּיָמֵינוּ *in those days*, Sept. *ἐν ταῖς ἡμέραις ἐκείναις*, Gen. 6, 4. Ex. 2, 11. Deut. 17, 9. al. ssp. More rarely הָיָה בְּיָמֵינוּ Joel 3, 2, 4, 1. Zech. 8, 23. See in הֵוא no. 3.

4. As involving the idea of the substantive verb, *they are*, Gen. 3, 7 *and they knew* הָיָה בְּיָמֵינוּ *that they (were) naked*. 34, 23. Ex. 15, 23. Is. 37, 19. ssp.—Hence הָיָה, הָיָה, stand also instead of the substantive verb itself; Gen. 25, 16 וְשֵׁם הָאֶלֶף הָיָה בְּנֵי יִשְׁמָעֵאל *these are the sons of Ishmael*. 34, 21. Ps. 16, 3. Zech. 1, 9. So even with feminines, Cant. 6, 8 וְשֵׁם הָיָה מְלָכֹה *there are threescore queens*. Also for the second person, Zeph. 2, 12; see in הֵוא no. 4.

5. With prefixes: a) בְּהֵמָּה *by them* Hab. 1, 16, i. q. comm. בְּהֵם. b) בְּהֵם, בְּהֵמָּה, *as they*, i. q. such, like, 2 Sam. 24, 3. Jer. 36, 32; comp. 2 K. 17, 3. c) מִהֵמָּה i. q. לָהֶם, Jer. 14, 16. d) מִהֵמָּה *from them* Ecc. 12, 12. Jer. 10, 2. But מִהֵם Ez. 8, 6 is for הֵם; see מָה.

* הִיָּה fut. הִיָּה, onomatop. like Engl. *to hum*, Germ. *hummen*, of bees, whence *Hummel* humble-bee; comp. also Germ. *brummen*, *summen*, Arab.

هَمَزْم, and هِس; pr. spoken of any murmuring, confused noise or sound; similar to הִיָּה q. v.—Hence:

1. Of the sounds uttered by certain animals, e. g. *to growl* as a bear Is. 59, 11; *to growl or snarl* as a dog Ps. 59, 7, 15; *to coo* as a dove Ez. 7, 16. Trop. of the sighing, moaning of men Ps. 55, 18, 77, 4; which also is compared with the growling of bears Is. 59, 11, and the cooing of doves Ez. 7, 16.

2. Of various sounds and noises, *genr. to sound, to make a noise*; so of the humming sound of the harp, comp. Germ. *Hummel* as the name of a species of harp or guitar, Is. 16, 11, comp. 14, 11; also

of other musical instruments Jer. 48, 36; of rain 1 K. 18, 41; of waves, *to rage, to roar*, Ps. 46, 4. Is. 51, 15. Jer. 5, 22, 31, 35, 51, 55; also of a tumultuous crowd, *to be noisy, clamorous*, Ps. 46, 7, 59, 7, 83, 3. Is. 17, 12.—Part. fem. הוֹמִיָּה Is. 22, 2. Hence הוֹמִיָּה poet. *noisy places*, i. e. the public streets, Prov. 1, 21.—Prov. 20, 1 הוֹמֵה הַיֵּינָן שָׁכָר *wine is a mocker, strong drink is raging, noisy*. Comp. Zech. 9, 15.

3. Trop. of *internal emotion, tumult*, of a mind agitated and disquieted by cares, anxiety, pity, and the like, i. q. *to moan internally, to be disquieted*, Ps. 42, 6, 12. Jer. 4, 19, 31, 20; comp. Cant. 5, 4.—This internal moaning or commotion is sometimes compared by the poets to the sound of musical instruments, comp. no. 2; just as Forster relates of the natives of some of the islands in the Pacific, that they call pity 'the barking of the bowels.' Is. 16, 11 יִמְצִי לְמוֹאֵב כְּכִנּוֹר יִהְיֶה קוֹל הַמֶּלֶךְ *my bowels sound (moan) like a harp for Moab*. Jer. 48, 36 לְבִי לְמוֹאֵב בְּחִלְלִים יִהְיֶה קוֹל הַמֶּלֶךְ *my heart shall moan for Moab like pipes*.—Hence

4. Of a person roving about from inquietude, q. d. *to buzz about, to ramble*, e. g. an adulterous woman Prov. 7, 11, 9, 13.

Deriv. הָמָה or הָמָה, הָמָה, pr. n. הָמוּהָ.

הָמָה see הָמָה.

הָמוֹן and הָמוֹן Chald. pers. Pron. 3 pers. plur. m. *they*, i. q. Heb. הָם, Dan. 2, 34. Ezra 4, 10, 23.

הָמוֹן see הָמָה.

הָמוֹן m. (r. הָמָה) once fem. Job 31, 34. Comp. הָמוֹן.

1. *noise, sound*, e. g. of rain 1 K. 18, 41; of singers Ez. 26, 13. Am. 5, 23; espec. of a multitude 1 Sam. 4, 14, 14, 19. Job 39, 7.—Hence

2. Meton. *a multitude, crowd* of men. הָמוֹן קוֹל *the noise of a multitude*, Is. 13, 4. Dan. 10, 6; espec. a tumultuous crowd, *a tumult*, Is. 33, 3. 2 Sam. 18, 29. הָמוֹן גִּוִּים Gen. 17, 4, 5, עַמִּים Is. 17, 12, *a multitude of nations*. הָמוֹן נָשִׁים *a multitude of women, many wives*, 2 Chr. 11, 23. Espec. of troops, *a host, army*,

Judg. 4, 7. Dan. 11, 11, 12, 13. Also *a multitude of waters* Jer. 10, 13, 51, 16.

3. *multitude* of possessions, i. e. *abundance, riches, wealth*, Ps. 37, 16. Ecc. 5, 9. Is. 60, 4. Concr. *the rich* Is. 5, 13.

4. *commotion* of mind, *disquietude*. Is. 63, 15 מִצִּירָה הָמוֹן pr. *the sounding* (moaning) *of thy bowels*, i. e. thy compassion. Comp. r. הָמָה no. 3.

הָמוֹן see הָמוֹן.

הָמוֹנָה (multitude) *Hamonah*, prophetic name of a city in a valley where the slaughter of Magog is to take place, Ez. 39, 16. R. הָמָה.

הָמָה f. *sound* of a harp, Is. 14, 11. R. הָמָה.

* הָמָל obsol. root, Arab. هَمَلَ *to rain continually*, kindr. with הָמָר. The primary idea is prob. that of *noise, sound*; comp. הָמָה spoken of rain 1 K. 18, 41.—Hence

הָמָלָה and הָמוֹלָה f. *noise, sound*, i. q. הָמוֹן Jer. 11, 16. Ez. 1, 24 בְּלִבָּתָם קוֹל הָמוֹן הָמָלָה בְּקוֹל מִחָנָה (I heard) *as they went the sound of their noise as the sound of a host*. Comp. קוֹל הָמוֹן Is. 13, 4, 33, 3. 1 K. 20, 13, 28; espec. Dan. 10, 6.

* הָמָם fut. הָמָם, i. q. הָמָם, pr. *to put in motion*; hence

1. *to put in commotion, consternation; to disturb, to discomfit*, e. g. God his enemies, Ex. 14, 24, 23, 27. Josh. 10, 10. Ps. 144, 6 וְהִצִּירָה וְהִפְתָּחָם שְׁלָח הַחֲצִירָה וְהִפְתָּחָם *send forth thine arrows and discomfit them* sc. the enemies. Ps. 18, 15. 2 Chr. 15, 6 אֱלֹהִים הִפְתָּחָם אֶת־הָעָרָה בְּכָל־צָרָה *God did discomfit them with all affliction*.—Hence

2. *to destroy utterly, to make extinct*, Deut. 2, 15. Esth. 9, 24 joined with אָבָר; Jer. 51, 34 joined with אָבָל.

3. *to impel, to drive*. Is. 28, 28 חָמָם הָגִל עָלֵהוּ *he driveth the wheels of his car*, i. e. threshing-dray.

NIPH. fut. הָמָם, *to be moved, disturbed*, e. g. a city, land. Ruth 1, 19. 1 Sam. 4, 5. 1 K. 1, 45.—Simonis wrongly refers this form to הָמָם.

הָמוֹן i. q. הָמוֹן q. v. hence Ez. 5, 7 וְכִי תִהְיֶה מְרִיבָה מִן־הָעַמִּים *because of your tumult more than the nations*, i. e. because you have been more tumultuous than the nations round about; comp. r. הָמָה

10. 2. Here **הַמָּנִי** is for **הַמָּנִי** (from **הַמָּנִי**); or perh. this latter form is the true reading.

הַמָּנִי *Hamān* pr. n. of a Persian noble, celebrated for his plots against the Jews, Esth. 3. 1 sq.—Perh. Pers. **הַמָּנִי** *homām* magnificent, splendid; or Sanscr. *hēman*, the planet Mercury.

הַמָּנִי Chald. or according to Cheth. **הַמָּנִי**. Dan. 5, 7. 16. 29, a necklace, neck-chain. Lat. *monile*. Corresponding is Syr. **ܡܢܝܠܐ**, and Gr. **μνίλιον**, *mnílion*, *mánros*, also **μνίλιον**, *mnílion*, all which are diminutives from **μνός**, *mnós*, *mnós*, words chiefly Doric. whence also Lat. *monile*; see Polyb. 2. 31. Pollux 5. 16; also the LXX, in Biel and Schleusner. The **ה** in the Chald. and Syriac words is prosthetic. and **י** or **י** is a diminutive ending common also to the Persians and Greeks. Comp. also Sanscr. *mani*, a gem, pearl.

* **הַמָּנִי** obsol. root, i. q. **הַמָּנִי**, *hēmān*, which are spoken of any light noise, comp. **הַמָּנִי**, *hēmān*; e. g. as of persons moving or walking; or of small boughs or brushwood thrown together and breaking. i. e. the cracking or crackling of brushwood; comp. by transpos. **הַמָּנִי** to break any thing dry, as twigs, brushwood. **הַמָּנִי** brushwood.—Hence

הַמָּנִי m. plur. Is. 64, 1, brushwood, twigs. Saadias well retains **הַמָּנִי**.

* **הַמָּנִי** not in use in Hebrew; Arab. **הַמָּנִי** to flow rapidly, to stream, to pour; **هَمْرَة** rain, a heavy shower. The primary idea is doubtless that of noise. sound. (comp. **הַמָּנִי**, and see **הַמָּנִי** II, note.) as in **הַמָּנִי**, which indeed comes from this root, the **ר** being softened into **ל**. Hence prob. also the Greek **ὑμνος**, Lat. *imber*. Similar is **הַמָּנִי**.

Deriv. **הַמָּנִי**.

* **הַמָּנִי** pers. Pron. 3 pers. plur. fem. *they*. *ea*; found only with prefixes, as **הַמָּנִי** Gen. 19. 29. 30. 26. 37; **הַמָּנִי** Ez. 18, 14; **הַמָּנִי** Ez. 16, 47; **הַמָּנִי** therefore Ruth 1, 13. As a separate pronoun it always takes **הַמָּנִי** as **הַמָּנִי**, q. v.

* II. **הַמָּנִי**, with Makk. **הַמָּנִי** 1. Adv. or interj. demonstrative, *lo! behold!* Kindred particles are Arab. **هنا** *lo! here*, Gr. **ἐν**, *en*, Lat. *en*; also Chald. **הַמָּנִי**, *en*, pron. demonstr. *hic, hæc, hoc*. Indeed, demonstrative pronouns and adverbs are often expressed by the same or similar words;

comp. **הַמָּנִי** *lo!* and **הַמָּנִי** *this*; **הַמָּנִי** where, and **הַמָּנִי** *who?*—Gen. 3, 22. 4, 14. 11, 6. 15, 3. 19, 34. 27, 11. 29, 7. 30, 34. 39, 8. 47, 23. Job 8, 19, etc. More frequent is **הַמָּנִי** q. v.

2. It passes over into a particle of affirmation, *lo! i. q. yea, surely*, as in the Talmud. Gen. 30, 34 where Saadias well, **נעם**. Hence **הַמָּנִי** i. q. **הַמָּנִי**.

3. Also into a particle of interrogation, *num?* or at least of oblique interrogation, *whether?* Jer. 2, 10 **הַמָּנִי** *whether there be such a thing*. Comp. Chald. **הַמָּנִי** no. 2. This transition of demonstrative particles into interrogatives is easy; comp. Heb. **הַמָּנִי** lett. B; also Syr. **הַמָּנִי** *lo!* which is used interrogatively in some formulas, as **הַמָּנִי** is not? Lat. *ecquid?* for *en quid* or *ecce quid*.

4. As a conditional particle, *if*, i. q. **הַמָּנִי** lett. C; like Chald. **הַמָּנִי**, Syr. **ܐܝܢ**; but chiefly in the later books which verge towards Chaldaism. E. g. 2 Chr. 7, 13 where **הַמָּנִי** follows. Job 40, 23. Is. 54, 15. Jer. 3, 1. The manner in which this signification has arisen, is apparent from the following passages of the Pentateuch: Lev. 25, 20 *what shall we eat the seventh year?* **הַמָּנִי** *for lo!* *we shall not sow*, etc. i. q. *unless we sow, if we do not sow*. Ex. 8, 22.

הַמָּנִי Chald. 1. *lo! surely*, Dan. 3, 17.

2. *whether*, Ezra 5, 17.

3. *if*, Dan. 2. 5. 6. 3, 15. 18. Repeated, *if—or, whether—or*, Ezra 7, 26.

הַמָּנִי (Milél) I. As pers. Pron. 3 pers. plur. fem. *they*, *ea*, Gen. 41, 19; also *themselves, ipsæ, aural*, Gen. 33. 6; with art. *these* 1 Sam. 17, 28.—Often as including the substantive verb, Gen. 6, 2

הנה or put directly for it, Gen. 41. 26. שבע פרות הטבות שבע שנים הנה v. 27.—With prefixes, e. g. בהנה Lev. 5, 22. Num. 13, 19; מהנה Lev. 4, 2. Is. 34, 16; להנה Ez. 1, 5. 23; as they, such, Gen. 41, 19. Job 23, 14; כהנה וכהנה such and such things 2 Sam. 12, 8.—See הנה, הנה.

II. Adv. of place: a) *hither, to this place*, compounded from הן II, lo, here, and ה parag. local; Gen. 45, 8. Josh. 3, 9. al. הנה והנה *hither and thither*. this way and that way, Josh. 8, 20. 1 Sam. 20, 21 במה הנה *from thee hither*, i. e. on this side of thee, opp. במה והלאה, see הלאה.—So עד-הנה *hitherto* in place, *thus far*, Num. 14, 19. 1 Sam. 7, 12; *hither* 2 Sam. 20, 16. 2 K. 8, 7; spoken of time, *hitherto*, as yet, Gen. 15, 16. 1 Sam. 1, 16, etc. Contracted into עדנה, q. v. b) *here, in this place*, Arab. ههنا, where ה is merely demonstrative, Gen. 21, 29. Repeated, *here .. there* Dan. 12, 5; הנה והנה *here and there* 1 K. 20, 40.

הנה, with Makk. הנה-הנה Gen. 19, 2, i. q. הן with ה parag. having a demonstrative power, (like אנה, אנה) a demonstrative particle, interj. *lo! behold!* For the etymology, or rather analogy, see in הן II. It serves to point out both persons and things, places and actions; Gen. 12, 19 הנה אשתך *behold, thy wife*. 16, 6. 18, 9 הנה באהל *behold, in the tent*. 20, 15. 16. 1, 29 הנה נהתי לכם וגו' *lo, I give unto you every herb*, etc. Espec. in descriptions and in lively narration, animated discourse; Gen. 40, 9 והנה באלמי ונהנה *in my dream, and lo, a vine was before me*. v. 16. 41, 2. 3. Is. 29, 8; comp. Dan. 2. 31. 7, 5. 6. Sometimes it serves for incitement, exhortation; Ps. 134, 1 הנה הנה ברכו את יי *behold, bless ye Jehovah*.

When the thing to be pointed out is expressed by a personal pronoun, this is appended to הנה as a suffix; as in Plautus *eccum* for *ecce eum*. The forms are: הני *behold me*, the pron. being in the accus. since the particle contains a verbal idea, see Heb. Gr. § 98, 5; in Pause הני Gen. 22, 1. 11. 27, 1, and הני 22, 7. 27, 18. הנה *behold thee* Gen. 20, 3, once הנה 2 K. 7, 2; fem. הנה Gen. 16, 11. הנה *behold him, eccum*, Num. 23, 17.

הני *behold us* Josh. 9, 25; in Pause הני Job 38, 35, הני Gen. 44, 16. 50, 18. הני Deut. 1, 10. הני Gen. 47, 1.—The forms הני *behold me!* הני *behold us!* are used by way of answer when persons are called, and imply that they are present and ready, Gen. 22, 1. 7. 11. 27, 1. 8. Num. 14, 40. 1 Sam. 3, 8. Job 38, 35. Is. 52, 6. 58, 9. 65, 1.—Further, הנה c. suff. is very often in animated discourse put before a participle standing for a finite verb, and espec. for the future; Gen. 6, 17 'הני מביא אף ה' pr. *behold me about to bring a deluge*, i. e. *behold, I will bring*, etc. 20, 3 הנה מית הנה *behold thee about to die*, i. e. *behold thou art a dead man*. Is. 3, 1. 7, 14. 17, 1. Jer. 8, 17. 30, 10. Also for the præter, Gen. 37, 7. 1 Chr. 11, 25; and the present, Gen. 16, 14. Ex. 34, 11. Rarely a finite verb follows, the person being changed; as Is. 28, 16 הני רסר *behold me, who layeth*, etc.

הנה f. (verbal of Hiph. r. נהה) *permission of rest, rest, quiet*, Esth. 2, 18. Sept. and Chald. understand a remission of tribute.

הנם *Hinnom*, see in נהה lett. a.

הנה *Hena*, pr. n. of a city of Mesopotamia, otherwise unknown, 2 K. 18, 34. 19, 13. Is. 37, 13.

* הנה an interject. onomatopoeic like *hist! hush!* implying *silence!* comp. Gr. σιῶ. Hab. 2, 20. Zeph. 1, 7. Zech. 2, 17. Judg. 3, 19. Amos 6, 10. Adv. *silently* Am. 8, 3, Sept. σιωπῶν. It was declined like Imp. Piel; so plur. נהי Neh. 8, 11.—Hence the verb

נהה denom. only in Hiph. fut. נהה, *to hush, to still*, e. g. a people, Num. 13, 30.

נהה f. *intermission, pause*, Lam. 3, 49. R. פוג.

* נהה fut. נהה, 1 pers. נהה Zeph. 3, 9. Aram. נהה, Arab. أَفَلَ.

1. *to turn, to turn about or over*, e. g. a cake Hos. 7, 8; a dish 2 K. 21, 13; a bed, i. q. *to make*, Ps. 41, 4. נהה ידה *turn thy hand* sc. in driving a chariot, so as to cause the horses to turn round, i. e. turn about, return, 1 K. 22, 34. 2 Chr. 18, 33; comp. 2 K. 9, 23. נהה ערה *to turn the back (neck) to any*

one, Josh. 7, 8.—Intrans. like Engl. *to turn*, also *στρέφειν* in Hom. *to turn oneself, to turn about*, 2 K. 5, 26; hence *to turn back, to flee*, Judg. 20, 39, 41. Ps. 78, 9.

2. *to overturn, to overthrow, to destroy cities*. Gen. 19, 21, 25. Deut. 29, 22; c.

3. Am. 4, 11.—Arab. *الْمُتَفَكِّكَاتُ* the overturned, destroyed, *καὶ ἐξοχόν* of Sodom and Gomorrah.

3. *to turn, to convert, to change*, Ps. 105, 25. With *ל* *to turn into* any thing, Ps. 66, 6. 105, 29. Jer. 31, 13; without *ל* Ps. 114, 8.—Intrans. as in no. 1, *to turn, to be turned, changed*, c. acc. *into* any thing; Lev. 13, 3 *בְּנִיגַת הַפֶּה לָכֵן הָיָה הַשָּׂרָף בְּנִיגַת הַפֶּה לָכֵן הָיָה הַשָּׂרָף* the hair in the plague (spot) is turned white. v. 4, 10, 13, 20.

4. *to turn away, to pervert*, e. g. the words of any one, Jer. 23, 36. Comp. *הִפְּךָ*.

NIPH. *יִהְיֶה*, inf. absol. *יִהְיֶה*, part. f. in pause *יִהְיֶה* Jon. 3, 40.

1. *to turn oneself about, to turn back*, Ez. 4, 8. Lam. 1, 20. Prov. 17, 20 *יִהְיֶה לְשׁוֹנוֹ* who turns about, is versatile, with his tongue. With *ב* *to turn against* any one Job 19, 19; *עַל* to any one Is. 60, 5; *אֵל* Josh. 8, 20; *ל* Lam. 5, 2.—1 Sam. 4, 19 *וַתִּפְּקֹד עָלֶיהָ צָרָתָהּ* her pains turned themselves within her, i. e. began to cause writhings within her; see in *עַל* no. 3. e.

2. *to be overturned, overthrown, destroyed*, Jon. 3, 4.

3. *to be turned*, i. e. *to be changed*, with *ל* Ex. 7, 15. Lev. 13, 16, 17; acc. Lev. 13, 25. Spec. *to be changed for the worse* Dan. 10, 8, see in *הוֹר* no. 1; *to be changed, dried up*, as moisture, Ps. 32, 4.

HOPH. *יִפְּקֶה* c. *עַל* *to be turned or to turn against* any one, *to assail*, Job 30, 15.

HITHPA. 1. *to turn oneself*, Gen. 3, 24 *וַתִּפְּקֹד הַחֶבֶד בְּהִפְּכָהּ* a sword continually turning itself. i. e. brandished, glittering. Of a cloud turning itself, i. e. moving about on the sky, Job 37, 12.

2. *to be turned, changed*, Job 38, 14.

3. i. q. *to roll oneself, to tumble*, Judg. 7, 13.

Deriv. those here following, and also *הִפְּכָה*, *הִפְּכָה*, *הִפְּכָה*.

הִפְּךָ or *הִפְּכָה* m. *the reverse, the contrary*, Ez. 16, 34.

הִפְּכָה m. trop. *perverseness*. Is. 29, 16 *הִפְּכָה O your perverseness!*

הִפְּכָה f. *overthrow, destruction*, Gen. 19, 29. R. *הִפְּכָה* no. 2.

הִפְּכָה adj. *turning, winding, crooked*, Prov. 21, 8. Opp. *רָשָׁה*. R. *הִפְּכָה*.

הִפְּכָה f. (verbal of Hiph. r. *נָצַל*) *a snatching away, deliverance*, Esth. 4, 14.

* *חֲצֵן* obsol. root, prob. i. q. *חֲצֵן* and *חֲצֵן*, the letters ה and ח being interchanged, *to be firm, strengthened, fortified*; whence *חֲצֵן* defence. weapons, Ethiop. *ጸጸ* iron, plur. iron implements, weapons.—Hence

הִפְּכָה Ez. 23, 24, *weapons, arms*, as the Targums and Kimchi well. Many copies read *הִפְּכָה*.

הִר m. (r. *הִר* q. v.) with He loc. *הִרָה* Gen. 14, 10; with art. *הִרָה*, and He local *הִרָה* Gen. 12, 8, 19, 17, 19. al. Plur. *הִרִים*, constr. *הִרָה*, with art. *הִרִים*.

1. *a mountain, mount*, Germ. *Berg*; corresponding is Gr. *ὄρος*, Slav. *gora*. Is. 30, 25, 40, 9, 57, 7. al. sæp. Often with a pr. n. as *הִר סִינַי* Mount Sinai, *הִר תְּבוֹר* Mount Tabor; and with the art. *הִר הַלְבָּנוֹן* Mount Lebanon.—Further, *הִר הָאֱלֹהִים* the mountain of God, i. e. a) Sinai, as the place where the law was given, Ex. 3, 1, 4, 27, 18, 5. b) Zion Ps. 24, 2. Is. 2, 3; which also is often called *God's holy mountain*, mostly *הִר קֹדֶשׁ*, where the suff. refers to God, Is. 11, 9, 56, 7, 57, 13. Ps. 2, 6, 15, 1, 43, 3. Obad. 16. Ez. 20, 40. More fully Zion is called *הִר בֵּית יְיָ* Is. 2, 2. c) In plur. the Holy Land, Palestine, as being mountainous, *the mountains of God*, Is. 14, 25, 49, 11, 65, 9.—On the superstition of the ancient nations and partic. of the Hebrews, by which they regarded mountains as sacred and the seats of the Deity, see Comment. on Is. Vol. II. p. 316 sq. Gramberg die Religionsideen des A. T. Pref. p. XV sq.—*הִר הַמִּשְׁחִיתָה* the mount i. e. citadel, castle, of the destroyer, spoken of Babylon, Jer. 51, 25.

2. Collect. *mountains, mountainous region*, Germ. *Gebirge*, Josh. 14, 12; e. g. הר שֵׁעִיר *the mountains of Seir*; הר יהודה *the mountains of Judah*, Josh. 15, 48. הר בָּשָׁן *the mountains of Bashan*, Ps. 68, 16. With the art. הָהָר *the mountains*, *har* שֹׁזֵר, viz. a) The high mountainous tract extending nearly through Palestine between the plain on the sea-coast and the valley of the Jordan, Gen. 12, 8. Josh. 9, 1. b) The mountains of Judah, i. e. the same tract south of Jerusalem, (ἡ ὄρεῖς Luke 1, 39,) Num. 13, 29. Deut. 1, 2. c) The mountainous region east of the Dead Sea, afterwards the country of Moab, Gen. 14, 10, 19, 17. 19. 30.

3. In proper names: a) הַר הָרֵס (mount of the sun) *Mount Heres*, a city of the Samaritans, Judg. 1, 35. b) הַר הַעֲרִים, see יַעֲרִים.

הָרִי see הָרִי.

הָרָא (mountainous land) *Hara*, pr. n. of a region of Assyria, 1 Chr. 5, 26. Prob. *Media Magna*, now called عِراق عجمי *Irāk 'Ajamy*, also الجبال *el-Jebal* the mountains. See Bochart Phaleg III. c. 14.

הָרָאֵל (mount of God) put for *the altar of burnt-offering*, Ez. 43, 15; called also there and in v. 16 אֲרִיאֵל q. v. no. II.

* הָרַג fut. יִהָרֵג, *to kill, to slay*, viz. a) Men, spoken not only of homicide between private persons (for which also רָצַח) Gen. 4, 8 sq. Ex. 2, 14; but also of the slaughter of enemies in war, Is. 10, 4, 14, 20. Josh. 10, 11. 13, 23; and of any killing, 1 K. 19, 10 sq. 2 K. 11, 18. Esth. 9, 6; whether done with the sword Ex. 22, 23. 2 Sam. 12, 9. Am. 4, 10, or by a stone thrown Judg. 9, 54. Hence ascribed also to the pestilence Jer. 18, 21; to a viper Job 20, 16; and poet. even to grief, vexation, Job 5, 2. b) Beasts, Is. 27, 1; hence *to slaughter* for eating, Is. 22, 13. c) Plants. like Engl. *to kill*. Ps. 78, 47 הָרַג בְּקֶרֶן הַיָּדִיג *he killed their vines with hail*; comp. מִיֵּד Job 14, 8, and see in מִיֵּד. Virg. Georg. 4. 330 *felices interfice messes*.—Construed mostly c. acc. rarely c. ל, 2 Sam. 3, 30. Job 5, 2; also c. ב, q. d. *to slay among* them, 2 Chr. 28, 9. Ps. 78, 31. Comp. א. 2.

NIPH. pass. *to be killed, slain*, Ez. 26, 6. 15.

PUAL id. Is. 27, 7. Ps. 44, 23.

Deriv. the two following:

הָרַג m. *a killing, slaughter*, Is. 27, 7. 30, 25. Ez. 26, 15. Esth. 9, 5. Prov. 24, 11.

הָרָה f. id. צֹאן הַהָרָה *sheep for the slaughter* Zech. 11, 4. 7; comp. the verb Is. 22, 13. הַחֲרָה *the valley of slaughter* Jer. 19, 6. R. הָרַג.

* הָרָה fut. conv. וְהָרָה; inf. הָרִי, הָרִי.

1. *to become pregnant, to conceive*, spoken of a female; the etymology seems to lie in the idea of *swelling*, kindred with הָרַר, הָרָה.—Gen. 4, 1. 17. 16, 4. 21, 2. 25, 21. 29, 32; with ל of the man *to or by whom* one conceives, Gen. 38, 18. Part. הוֹרָה *she that conceives*, hence poet. for a mother, Cant. 3, 4. Hos. 2, 7.—The Heb. interpreters also affirm that plur. הוֹרִים is put as if by Zeugma for both *parents* Gen. 49, 26; comp.

Arab. أَبَان the two fathers, i. e. the parents. But see under הוֹר.

2. Metaph. *to conceive* in mind; hence *to meditate, to purpose* any thing. Ps. 7, 15 הָרָה עָמַל וְנִלְדַּ שָׁקֶר *he conceived mischief and brought forth disappointment*. Job 15, 35. Is. 33, 11. 59, 4.

NOTE. Some ascribe also to this verb the sense *to bring forth, to bear*, appealing to 1-Chr. 4, 17 וְהָרָה אֶת־מִרְיָם. But here the writer only omits to mention the birth.

PUAL הָרָה pass. *to be conceived*. Job 3, 3 and. (perish) *the night which said הָרָה a man-child is conceived*. Schultens well: "Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis."

Po. inf. absol. הוֹרִי Is. 59, 13, i. q. Kal no. 2.

Deriv. הָרִיז, הָרִי, הָרִיז, and

הָרָה adj. only fem. הָרָה *pregnant, with child*, Gen. 16, 11. 38, 24. 25. Ex. 21, 22. al. With ל of pers. *to or by whom*, Gen. 38, 25. הָרָה לָלֵת *with child near to be delivered* 1 Sam. 4, 19. הָרָה ever *pregnant* Jer. 20, 17.—Plur. הָרִיז Jer. ibid. With suff. הָרִיזָה (forms with Dag. f. impl. as if from Pi.) 2 K. 8, 12. 15, 16.

הרהר Chald. *conception, thought*, from **הרהר** to conceive in mind, to think, see Chald. r. **הרר**. Plur. Dan. 4, 2, spoken of visions in dreams, like the synon. **רְעִיּוֹן** 2. 29. 30. 4. 16. Syr. **הַרְסָלָן** fancy, imagination.

הָרִין m. (r. **הָרָה**) *conception, pregnancy*, Gen. 3, 16. T'sere impure.

הָרִי i. q. **הָרָה**, fem. **הָרִיחָה**, whence **הָרִיחָהּ** Hos. 14. 1. R. **הָרָה**.

הָרִין m. (r. **הָרָה**) *conception*, Ruth 4, 13. Hos. 9, 11.

הָרִיקָה f. (r. **הָרָס**) something *torn down, a ruin*, e. g. a house demolished, Am. 9, 11.

הָרִיסוֹת f. (r. **הָרָס**) *a tearing down, destruction*, Is. 49, 19.

* **הָרִם** obsol. root, i. q. **רָם**, **אַרָם**, to be high. Arab. **هَرَم** to make great, to lift up; whence **هَرَم** a pyramid, lofty building.—Hence **הָרִמִּין** and

הָרִם (height, after the form **עוֹלָם**; or mountaineer, from **הָר** with the ending **הָרָה**.) *Horam*, pr. n. of a Canaanitish king. Josh. 10, 33.

הָרִם (exalted) *Harum*, pr. n. m. 1 Chr. 4. 8.

הָרִמִּין i. q. **אַרְמִיּוֹן**, *a fortress, castle*, sc. of an enemy, Am. 4, 3. R. **הָרִם**.

הָרָן (mountaineer, from **הָר**) *Haran*, pr. n. m. a) The brother of Abraham, Gen. 11. 26. 27. b) 1 Chr. 23, 9.—For **הָרָן** see p. 129. n.

* **הָרָס** fut. **יָהָרֵס** Job 12, 14. Is. 22, 19, and **יָהָרֵס** Ex. 15, 7. 2 K. 3, 25.

1. to pull or tear down, to destroy. The primary signif. lies in the syllable **רָס**, which like **רָץ**, Gr. **ῥῆσσω**, **ῥῆσσω**, Germ. *reißen*, is onomatopoeic, with the notion of rending, tearing, pulling in pieces, etc. Comp. **רָצָה**, **רָצָה**, also **הָרָץ**, **הָרָץ**, **פָּרָץ**, etc. Arab. **هَرَس**, to tear in pieces, to lacerate.—Pr. and mostly to tear down houses, cities, walls. (opp. **בָּנָה** Ps. 28, 5.) 1 K. 18, 30. 19, 10. Is. 14, 18. Jer. 1, 10. 45, 4. Lam. 2. 2. Ez. 13, 14. 16, 39. Mic. 5, 10. al. Elsewhere also to tear out teeth, i. e. to

break out, Ps. 58, 7; to pull down from a station Is. 22, 19; to pull or tear down a people, to destroy, Ex. 15, 7; and hence of a kingdom, Prov. 29, 4 *a king by justice establisheth the land*, **וְאִישׁ הַדְּמוּמָה** **וְהָרָסָהּ** but he that loveth bribes pulleth it down, i. e. an unjust king destroys it.

2. Intrans. to tear through, to break in; Ex. 19, 21 **פָּן-וְהָרָסוּ אֶל-יְיָ** lest they break through unto Jehovah. v. 24.

NIPH. to be torn down, overthrown, destroyed, Ps. 11, 3. Joel 1, 17. **עֵז**. 30, 4. al. Also of mountains, Ez. 38, 20.

PIEL i. q. Kal no. 1. Ex. 23, 24. Is. 49, 17.

Deriv. **הָרִיסָה**, **הָרִיסוֹת**, and

הָרָס **ἡραξ** **λεγόμεν**. and of doubtful authority, *destruction*, Is. 19, 18; where most Mss. and editions, as also Aqu. Theod. Syr. read: **עִיר הַהָרָס יֵאָמָר לְאַחַת**: *one (of these five cities) shall be called, The city of destruction*, i. e. in the idiom of Isaiah, *one of these cities shall be destroyed*; comp. **הָרָא** Niph. no. 2. γ. The Jews of Palestine, who approved this reading, referred it to Leontopolis in Egypt and its temple, which they abhorred, and the destruction of which they supposed to be here predicted.—But the more probable reading is **הָרָס** q. v. no. 2. See more in Comment. on Is. l. c.

* **הָרַר** a root not in use, prob. to swell; kindr. with **הָרָה** to become pregnant, pr. to swell, to become tumid; Chald. **הָרָהָר** to become pregnant.—Hence **הָר**, **הָר**, **הָרָר**, mountain, **הָרָרִי**.

הָרָר Chald. in Peal not used, kindr. with Heb. **הָרָה** to conceive; PALP. **הָרָהָר** to conceive in mind, to think. Hence **הָרָהָר**.

הָרָר, once c. suff. **הָרָרִי** Jer. 17, 3, and **הָרָר** only c. suff. **הָרָרִי** Ps. 30, 8; Plur. constr. **הָרָרִי**, c. suff. **הָרָרִיָּה** Deut. 8, 9, i. q. **הָר**, a mountain, but mostly poetic. Jer. 17, 3 **לָבוֹז אֶתֶּן**—**בְּשָׂדָה**—**הָרָרִי** *my mountain (Zion) with the field will I give as spoil*; in the parallel clause is **בְּמִצְחָהּ** *thy high places with their sin* i. e. with their idols. R. **הָרָר**.

הָרָרִי 2 Sam. 23, 33, and **הָרָרִי** v. 11, a mountaineer, inhabiting the mountainous tract of Ephraim or Judah. R. **הָרָר**.

הַשֵּׁם (perh. i. q. הַשֵּׁם fat) *Hashem*, pr. n. m. 1 Chr. 11, 34; in the parall. passage 2 Sam. 23, 32 is הַשֵּׁן.

הַשְׁמָעוּת verbal of Hiph. (ר. הַשְׁמָע) i. q. inf. *a causing to hear*. Ez. 24, 26 לְהַשְׁמָעוּת אֲזִנָּה *to cause the ears to hear*.

הַתָּוָה verb. Hiph. (ר. הַתָּוָה) *a melting*, Ez. 22, 22.

הַתָּחַץ *Hatach*, pr. n. of a eunuch in the court of Xerxes, Esth. 4, 5. Bohlen compares هَدَّ verity.

* הַחֵל a secondary root not used in Kal, formed from Hiph. of the verb הָלַל. Most of the forms exhibit manifestly an origin from הָלַל; while in others the letter ה acquires the nature of a radical. The former is the case in Præter. הָחֵל Gen. 31, 7; inf. הָחֵל Ex. 8, 25; fut. הִחָלֵל Job 13, 9; pass. הִחָלֵל Is. 44, 20; all which are real forms of Hiph. and Hoph. from הָלַל. The latter has place in הִחָלֵל 1 K. 18, 27; Jer. 9, 4; and the derivatives הִחָלֵל, מִחָלֵל; in all which ה is retained as if radical. These forms signify:

1. *to deceive*, c. בָּ Gen. 31, 7. Judg. 16, 10. 13. 15. Job 13, 9. Jer. 9, 4.

2. *to mock, to deride*, 1 K. 18, 27. See the derivatives above.

NOTE. In the kindred languages the root הלל is both primary and secondary, and the guttural preformative (ה) assumes also the power of a radical letter.

Thus Arab. هَلَّل is *to cause to fall, to*

prostrate; whence Hiph. הָחֵל *to deceive*, like רָמָה, σφύλλω, *fallo*; which trop.

sense also belongs to the kindr. طَلَّ to defraud. Then from הָחֵל, the letter ה being changed for a harsher guttural,

comes خَتَلَ to deceive, to defraud, خَتَلَ fraud, cunning; comp. Ewald, Heb. Gramm. p. 487, where he errs only in denying that ה is at all radical. Other secondary roots of this kind, in which one or another servile letter becomes radical, are נָחַת, שָׁחַת, הָאָב, q. v. Also from the kindred languages we may add: קָשַׁת bow from r. קוּשׁ, and thence مَقَب; הָמִיר from מִיר, thence Rabb. הָמִיר; هَمَصَ before, from مَص, thence كَحَفَ.

Deriv. מִחָלָה, and

הַחֲלִים m. plur. *mockings, derisions*, poet. for *mockers*, Job 17, 2.

* הַחֲתָ in Kal not used, prob. i. q.

הָחַת, هَدَّ, *to break*; whence *to break in upon, to set upon, to assail* any one. Hence as ἀναξ λεγόμεν.

POEL Ps. 62, 4 אֵיךְ עַל אִישׁ עַד אֵיךְ עַל אִישׁ *how long will ye break in upon a man?* i. e. set upon him. Sept. ἐπιθίσει, Vulg. irruitis.—Less well Abulwalid assigns to this root the sense of talking, prating. Others assume a root חָת, comp. Arab. هَات to acclaim, to applaud. Simonis compares Arab. هَات to harm, to injure.

Vav, the sixth letter of the Hebrew alphabet; as a numeral denoting 6. The name Vav, וי, sometimes written וי, denotes a *peg, nail, hook*, see in its order; to which its form in many ancient alphabets bears a resemblance.

For the twofold power and office of this letter, as movable and quiescent, see the Grammars. As a consonant, it is rarely found at the beginning of a root, Yod (י) being mostly substituted for it,

as וָלַד for יָלַד; in the middle of a root it is sometimes movable, and is there interchanged with ב q. v. but oftener it is quiescent, see Lehrs. p. 406; at the end of a root or word it is quiescent, except in a few examples, as שָׁלוֹם, שָׁלוֹם. See Thesaur. p. 393.

וּ, or ו before Sheva movable and the letters במה, also ו before monosyllables and barytones espec. when marked with

a distinctive accent (see Heb. Gr. § 102. 2), the Conjunction copulative, *and*, *et*, *xuī*, Arab. *Waw* and *و*. Syr. *و*, Ethiop. *ወ*. The use of this particle is of wide extent; since the Hebrews, in many cases where sentences are to be connected, did not accurately distinguish the exact manner of connection; but in the simplicity of an early language rested satisfied with this one copula, where more cultivated tongues employ various particles, adversative, causal, final, etc. To its very frequent use is to be ascribed especially an appearance of loose simplicity, which is characteristic of the Hebrew.—Hence

1. Primarily and most frequently Vav is merely a *Copula*, serving both to connect *words*, as *וְהָשִׁמְרָם וְהָאָרֶץ* Gen. 1, 1; *וְהָאָרֶץ וְהָאֱלֹהִים* 1, 2; and also *sentences*, espec. as *continuitive* of discourse, e. g. Gen. 1, 2 *וְהָאָרֶץ וְהָאֱלֹהִים וְהָאֱלֹהִים וְהָאֱלֹהִים*.—Special uses as connecting *words*, are the following:

a) Where three, four, or more nouns or verbs are connected, the copula is inserted, either before each one after the first. Gen. 6, 21. Ex. 25, 4. Deut. 14, 26; or only before the latter ones, as the third, if there are three, Gen. 13, 2. Ex. 28, 19; the third and fourth, if four, Deut. 18, 10; the third, fourth, and fifth, if five; 2 K. 23, 5. Or, what is more remote from our usage, it is inserted between the first and second, and not before the subsequent ones; as Ps. 45, 9 *וְהָאֱלֹהִים וְהָאֱלֹהִים וְהָאֱלֹהִים* *myrrh and aloes and cassia*. v. 5. Deut. 29, 22. Job 42, 9. Is. 1, 13.—For the omission of the copula, *constructio asyndeta*, see Lehrs. p. 842. Ewald Heb. Gr. § 354. 5.

b) Sometimes two nouns are connected by Vav, of which the first denotes a genus and the other a species, or at least the latter is included in the former; here Vav is i. q. *and especially, and particularly, and namely*. So *יְהוּדָה וְיִירוּשָׁלַם* *Judah and especially Jerusalem*, Is. 1, 1, 2, 1. In like manner, Is. 9, 7 *Ephraim, and among them the inhabitants of Samaria*. Ps. 18, 1.—More rarely is the special word put first, 2 K. 23, 2 *Jerusalem and the rest of Judah*. Is. 24, 23 *Zion and Jerusalem*. Jer. 21, 7. So

Lat. *Pœni et Hannibal* Just. 29. 3; *Hannibal et Pœni* Liv. 21. 40.

c) The copula is occasionally inserted between words strictly in apposition, Engl. *even, and that too*. 1 Sam. 28, 3 *בְּרָמָה וּבְעִירוֹ in Ramah, even in his own city*. Chald. Dan. 4, 10 *גִּיר וְקֹדֶשׁ a watcher (angel), even a holy one*.—Sometimes the copula thus adds emphasis to the word to which it is prefixed; 2 Sam. 13, 20 *וְהַתֵּשֶׁבֶת הָמָר וְשִׁמְמָה and Tamar abode, and that desolate*. Lam. 3, 26. Is. 57, 11 *הֲיֵעֻלָּם אֲנִי לֹא אֶעֱלֶה אֶתְּעֹלָם even from of old?* Am. 3, 11.

d) The copula sometimes connects two words, whether nouns or verbs, in such a way that they coalesce and form one idea. α) In nouns this constitutes the figure *Hendiadys* (*ἐν δύο δυνάμει*); in which the latter noun depends upon and serves to define the former, as elsewhere the genitive. Gen. 1, 14 *וְהָאֱלֹהִים וְהָאֱלֹהִים* *for signs and for seasons*, i. e. for signs of seasons. Gen. 3, 16 *וְהָאֱלֹהִים וְהָאֱלֹהִים* *I will multiply thy sorrow and thy pregnancy*, i. e. the sorrow of thy pregnancy. So *וְהָאֱלֹהִים וְהָאֱלֹהִים* *favour and fidelity*, i. e. constant favour, see in *אֱמֶת* no. 2. But the defining noun may also stand first; as 2 Chr. 16, 14 *וְהָאֱלֹהִים וְהָאֱלֹהִים* *odours and kinds*, i. e. divers kinds of odours. Job 10, 17. β) Of two verbs: so connected by the copula, the latter is dependent on the former, and elsewhere is oftener put in the infin. or in a finite form without the copula; see Heb. Gr. § 139. Esth. 8, 6 *וְהָאֱלֹהִים וְהָאֱלֹהִים* *how can I endure and see?* i. e. endure to see. Cant. 2, 3. Very often we may best render the first verb in Engl. by an adverb; as *וְהָאֱלֹהִים וְהָאֱלֹהִים* *he added and took*, i. q. *he again took*, Gen. 25, 1, 26, 18; *וְהָאֱלֹהִים וְהָאֱלֹהִים* *he returned and dug*, i. e. *he again dug*. Dan. 9, 25.

c) The copula is also used where to the primary person there is subjoined a person or thing less important; which is expressed in Engl. more definitely by *with*, and likewise in Heb. often by the particles *עִם*, *בְּ*. Esth. 4, 16 *אֲנִי וְנַעֲרָתַי* *I and my maidens will fast*, i. q. *אֲנִי עִם נַעֲרָתַי* *I with my maidens*. Jer. 22, 7. Gen. 3, 24 *וְהָאֱלֹהִים וְהָאֱלֹהִים* *Cherubim and the blade of a glittering sword*, i. e. *with a glittering sword*. 1 K. 20, 20. Judg. 7, 10. In a

similar way the ancient interpp. understood the difficult passage: 1 Sam. 14, 18 *the ark of God was at that time* יְהוָה בְּיָמֵינוּ Engl. Vers. *with the children of Israel*; Vulg. *cum*, Syr. Chald. חֲמִי, עִב. Better to read יְהוָה בְּיָמֵינוּ as Sept. or בְּיָמֵינוּ יְהוָה.

f) In the following idiom peculiar to the Pentateuch and Joshua, Vav is put like Lat. *etiam, simul*, i. q. *also as, even for, at the same time*. Num. 34, 6 וְגִבּוֹל הַיָּם וְהַיָּרֵךְ לָכֶם הַיָּם הַגָּדוֹל וְהַגָּבֹל *and as for the western border, there shall be to you the great sea even for a border*; i. q. in Greek ἕως ἡμεῶν... καὶ ἕως,

Arab. مَعًا. Deut. 3, 16 עַד נַחַל אַרְנוֹן הַיָּרֵךְ *even unto the brook Arnon, to the middle of the brook, which is even for the border*. v. 17. Josh. 13, 23 וְהַיָּרֵךְ הַגָּבֹל בְּיַד רְאוּבֵן הַיַּרְדֵּן וְהַגָּבֹל *and the border of the children of Reuben was Jordan, even for a border*. v. 27. 15, 12. 47. See Thesaur. p. 394 sq.

g) When a noun is repeated, the insertion of the copula denotes: α) Pr. a doubling, something two-fold; Ps. 12, 3 וּבִלְבָבִי בִלְבָבִי *with a double heart* i. e. with duplicity of mind. comp. 1 Chr. 12, 38. Deut. 25, 13 אֶבֶן וְאֶבֶן *double weights*, one full and the other light. Heb. Gr. § 106. 4. β) Single things of a kind, distributively, *each, every*. Ezra 10, 14 וְזִקְנֵי כָּל עִיר *the elders of every city*. 2 Chr. 11, 12 בְּכָל-עִיר *in every several city*. 28, 28. Jer. 48, 8. Esth. 1, 8. וְזִקְנֵי כָּל דּוֹר *every generation*, see in דּוֹר no. 1. Esth. 3, 4 יוֹם יוֹם *and 2, 11 בְּכָל-יוֹם יוֹם every day, daily*.

h) Repeated וְ—וְ, i. q. Lat. *et—et*, Engl. *both—and*. Ps. 76, 7 נִרְדָּם וְנִרְדָּם *both the chariot and horses are stunned*. Dan. 8, 13 וְנִרְדָּם וְנִרְדָּם *both the sanctuary and the host*. Num. 9, 14. Josh. 7, 24. Is. 16, 5.—Here too belong the examples where it may be rendered, *whether—or*; e. g. Ex. 21, 16 *and he that stealeth a man בְּרִדּוֹ whether he sell him or he be found in his hand, he shall surely be put to death*; pr. and if he sell him, and if he be found in his hand. Lev. 5, 3. Deut. 24, 7.

i) That Vav is put as a *disjunctive* between words, i. q. *or*, is hardly supported by a single probable example;

those usually referred hither not requiring such a signification. Thus in Ex. 21, 15. 17 *he that curseth his father AND his mother shall surely be put to death*; here the verb refers not to one or the other, but to both: *he that curseth his father AND he that curseth his mother* etc. Ex. 12, 5. For 1 Sam. 17, 34, see in אֶת I. no. 1. [But in 1 K. 18, 27, it is difficult to avoid the disjunctive sense of Vav; and so the author himself elsewhere admits, see in כִּי no. 2. a. γ, ἕν. Thesaur. p. 679.—R.]

k) It sometimes connects two imperatives, and then the latter expresses a promise or threat. Gen. 42, 18 *do this and live*, i. e. and thou shalt live; comp. John 7, 52, also Lat. *divide et impera*. See Heb. Gr. § 127. 2.

As to the use of Vav as a copula in connecting sentences and giving continuity to discourse, for which also Vav conversive serves, the following may be noted:

aa) Sometimes, though rarely and for various causes, the copula stands at the beginning of discourse, e. g. α) At the beginning of some books, Ex. 1, 1. 1 K. 1, 1. Ezra 1, 1. In these cases the history is continued from a former book. β) Twice, 2 K. 5, 6. 10, 2, וְעַתָּה stands at the beginning of an epistle; the salutation and exordium being prob. omitted. Comp. Arab. *أما بعد*; also Lat. *et* at the beginning of epistles, Cic. ad Fam. 10. 1. ib. 13. 62; see Handii Tursell. II. p. 494. γ) Ex. 2, 20 *and he (Jethro) said unto his daughters, And where is he?* So Lat. *et* often; Handii Tursell. I. c. p. 493. no. 14.—See more in no. 4 below.

bb) It serves to introduce the apodosis, espec. where this is to be distinctly marked; Engl. *then*, Germ. *da*; comp. Arab. *ف*. So when preceded by אִם, Gen. 13, 9 וְאִם תִּקַּח יְמִינִי *if thou take the left hand, then I will go to the right*; and if the right hand, then I will go to the left. Ps. 78, 34 וְאִם הִרְגָּם וְרָשָׁוּהוּ *when he slew them, then they sought him*. Ruth 3, 13. Job 10, 14. Preceded by וְעַתָּה 1 Sam. 15, 23; עַתָּה Deut. 7, 12; כִּי Gen. 29, 15. Is. 28, 18; בְּ c. infin. Gen. 3, 5. Ez. 33, 18 בְּשָׁעָה

וְצִדִּיק... Comp. in N. T. ὁ δὲ... Luke 7, 12. Acts 10, 17.—Very often it is put with a certain emphasis after words and clauses which stand absolutely, espec. those which mark time. Ex. 16, 6 עֶרֶב וַיֵּדְעוּם *at evening, then shall ye know*. Prov. 24, 27 אַחֲרֵי וְבָנִיתָ *afterwards, then build thy house*. Gen. 40, 9, 48, 7. Jer. 7, 25.—Here too belong examples where the copula is inserted in a clause between the subject and predicate, so as to take up a sentence not yet completed; e. g. α) Where the subject precedes and the copula is put before the predicate; Prov. 23, 24 יוֹלֵד חָכֵם וְיִשְׂמְחָה בּוֹ *he that begetteth a wise son, and (then) he shall have joy in him*; here the copula is emphatic. 31, 28 בְּצִלָּהּ וַיְהַלְלָהּ *her husband, and he praiseth her*, i. e. he too praiseth her. 1 Sam. 25, 27. Gen. 22, 14. Job 36, 26. β) When the predicate stands first; 2 Sam. 15, 34 עָבַד אֲבִיךָ *thy father's servant, and I was so hitherto*. Job 4, 6 וְהָם דְּרָכֶיךָ *thy hope, and it is the uprightness of thy ways*, i. e. in the integrity of thy life lies thy hope. γ) Where the object stands first; 2 Sam. 22, 41 מְשֹנְאֵי וּמְצַמִּימֵם *them that hate me, and (then) I will destroy them*. Num. 23, 3.

cc) It has an *intensive* or *cumulative* force, like Gr. καί, i. q. *even, yea, yea even*, e. g. α) It augments; as Job 5, 19 *in six troubles he shall deliver thee, yea in seven there shall no evil touch thee*. Ps. 74, 11. Prov. 6, 16, 30, 15, 18 sq. 21 sq. Am. 1, 3, 6, 9, 11. β) It diminishes; as Job 21, 6 זָכַרְתִּי וַיִּבְהַלְתִּי *I remember, I am afraid*, i. q. if I only remember, if I barely think thereon. So וְלֹא *not even*, Deut. 28, 39.

dd) It is put between clauses which are to be *compared* together, and marks espec. an equality or likeness of lot, i. q. *as, so*. (So גם q. v. no. 1. e, f, g.) This is called by Grammarians וְהַשְׁוָא *Var adaequationis*. Job 5, 7 *man is born to trouble, and the sons of lightning soar on high*, i. e. *as* swift birds of prey soar on high. 14, 19 *the waters wear away the stones, their flood washeth away the dust of the earth, and (so) thou destroyest the hope of man*. 12, 11, 34, 3. Prov. 26, 9.

ee) It is put before clauses inserted

by way of *parenthesis*, where also the relative often stands. Gen. 49, 25 מֵאֵל אֲבִיךָ וּמִיְיָוֶה וְאֵת שְׁמֵי יִרְבָּרְכֶךָ *from the God of thy father (and he hath helped thee), and from the Almighty (and he hath blessed thee)*, shall come the blessings of heaven above. Job 29, 12 לִי יִרְהוֹם וְלֹא עֵז־לִי *and the orphan, and there was none to help him*, i. q. *to whom* there was no helper. Is. 13, 14. Ps. 55, 20.—On the intimate connection between the copula and the relative, see Harris' *Hermes*, B. I. c. 5 penult.

2. Vav is also put before *adversative* clauses, *and yet, but, since*. But here the antithesis lies in the thought or in the collocation of the words, rather than in the particle Vav; and when it is to be more strongly expressed, the regular adversative particles are used, as אֲבָל, אָכֵן, אָכֵן. Cant. 1, 5 וְנִחֲוָה אֲנִי וְנִחֲוָה *I am black, and yet comely*. Gen. 2, 16, 17 *of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it*. 17, 21, 42, 10. Judg. 16, 15 *how canst thou say, I love thee, and yet (since) thine heart is not with me?* Ruth 1, 21. Job 6, 26.—Where the subject of a clause in this construction is a personal pronoun, it is put first. Gen. 15, 2 לִי מִהֲיִתְהֵן *what wilt thou give me, and yet (since) I depart childless?* So וְאֲנִכִּי 18, 13, 27; וְאֲנִי Is. 49, 21; וְאֲנִי Neh. 2, 2; וְהוּא Is. 10, 7, 42, 22; וְאֲנִי Gen. 26, 27; וְהוּא Is. 1, 2.—Sometimes also it may be rendered *though, although*; but here וְ is in itself only *and*, the conditional particle being omitted. Job 15, 5 *for thy mouth teacheth thine iniquity, and yet thou chooseth the tongue of the crafty*. Mal. 2, 14. Is. 32, 7.

3. Before *causal* clauses, i. e. those assigning a cause or reason, i. q. *for, because of*. Gen. 20, 3 *behold! thou art a dead man because of the woman thou hast taken, for she is a man's wife*. 6, 17. Ps. 7, 10, 60, 13 *give us help from the enemy, for (וְ) vain is the help of man*. Is. 3, 7, 39, 1.

4. Before *inferential* clauses, *therefore, wherefore; then, so then*. Ez. 18, 32 *I*

desire not the death of the sinner, וְהִשְׁבִּיבוּ וְחַיֵּי wherefore turn ye and live. Zech. 2, 10. Ps. 81, 13.—Here belong most of the examples in which Vav stands at the beginning of discourse (see others in no. 1. aa); since there is usually here some reason implied in the preceding circumstances, from which the proposition to which Vav is prefixed is a conclusion; i. q. *then, so then*. 3 K. 4, 41 וַיֹּאמֶר וְקָהוּ קָמַחַ and he said, *Then bring meal*, sc. since these things are so. Is. 3, 14 וְאָתָם בְּעֵרְתָּם הַבְּרָרִים so then ye have eaten up the vineyard. Ps. 4, 4 וְיָדְעוּ know then. 2, 10. וְעַתָּה מְלָכִים now therefore, O ye kings, comp. v. 6. 2 Sam. 24, 3. Is. 47, 9. 58, 2.

5. Before *final* and *consecutive* clauses, marking end or aim and result, *that, in order that, so that*; followed by the future, often apocopated or paragogic. So where a sentence precedes including a command, Gen. 27, 4. 42, 34. 1 Sam. 15, 16; or an entreaty, Job 10, 20. Judg. 16, 28; or an interrogation, 1 K. 22, 7. Is. 41, 26; or a hope, Jer. 20, 10. Thus Gen. 42, 34 and bring your youngest brother unto me, וְיָדַעְתִּי that I may know. Judg. 16, 28 strengthen me only this once, וְאַנְקָמָה that I may be avenged. 1 K. 22, 7 is there not here a prophet of the Lord besides, וְנִדְרָשָׁה מֵאֹהִיו that we might inquire of him?

6. Before clauses dependent on verbs of *perceiving* and *uttering*, where common usage admits the relat. conjunction כִּי *that*. So after a verb of knowing Gen. 47, 6; of swearing Josh. 2, 12; of augury Gen. 30, 27. Also without a verb, Is. 43, 12 ye are my witnesses וְאֲנִי כִּי אֲנִי הוּא comp. v. 10 הוּא כִּי אֲנִי that I am God; comp. v. 10 הוּא כִּי אֲנִי in the same connection. Lam. 3, 26 טוֹב כִּי וְיִחַיֵּל good that one wait even in silence. comp. v. 27 טוֹב כִּי Num. 14, 21.

7. *Vav conversive of the Præter*, (so called as *converting* the præter into a future,) is merely the Copula; and affects the Præter simply by connecting it back to a preceding future. Yet it also has the effect, that in most verbal forms having the tone on the penultimate, the same is moved forward by it upon the final syllable; e. g. וָהֵלַכְתִּי I went, וְהֵלַכְתִּי and I will go, Judg. 1, 3. See Heb. Gr. § 48 b. 1, 3.

וְ, and before a gutt. וְ, a particle prefixed to the Future, and imparting to it (when a præter precedes) the sense of the Imperfect; hence called *Vav conversive of the Future*; e. g. וְהָשַׁל he will slay, וְהָשַׁל (with preced. præter.) and he slew. It appears to be nothing more than *Vav copulative* with a peculiar punctuation; and affects the Future simply by connecting it back to a preceding præter. When a shortened form of the Fut. exists, this is preferred; and very often the tone is drawn back from the last syllable to the penultimate; e. g. fut. וְיָמִיר, apoc. וְיָמַר. with Vav convers. וְיָמַר. But in the first pers. especially in the later books, the fut. paragog. is sometimes employed; e. g. וְאָמַרְתָּ Ezra 9, 3. See Heb. Gr. § 48 b. 1, 2.

NOTE. In former editions the preference was given to another view of this *Vav*; according to which it was regarded as a contraction or fragment of the verb הָיָה *to be*, put before the Future so as to form by periphrasis the narrative tense, viz. וְהָיָה וְהָיָה it came to pass (that) he slew; then dropping הָיָה as in Syriac וְהָיָה, and contracted וְהָיָה, like מֵהָיָה.

וְהָיָה, comp. וְהָיָה קָנִי he was (that) he will slay, for he slew.—But on the other hand it is evident that the *Copula* lies in this *Vav*, for the following reasons: a) The *Fut. conversive* as connected with what precedes always stands before the noun, as וְיֹאמֶר אֲלֵהֶם; and where the noun is put first, the *Vav* is separated from the verb, e. g. Is. 6, 4 וְיִנְדְּבוּ וְהִבִּיטוּ יְמֵלָא עֲשֵׂן and trembled the foundations of the thresholds. and the house was filled with smoke. 3, 16. b) It never stands after the Relative or Conjunctions, which exclude the copula. c) In parallel passages there often stands for it a simple וְ, see Is. 59, 16; comp. 63, 3. 5. 6; also in the same connection a simple וְ Is. 43, 28. d) When whole sections or books begin with *Vav conversive*, as is often the case, this denotes that they are connected with an earlier narrative, Ex. 1, 1. Ezra 1, 1; or at least are regarded as having such connection, Ruth 1, 1. Esth. 1, 1. In 1 K. 1, 1 the book begins with a simple וְ. See in no. 1. aa. Heb. Gr. l. c.

וֶדֶן *Vedan*, pr. n. of an Arabian city, whence cloths, wrought iron, cassia, and other spices were brought to Tyre, Ez. 27, 19. Very prob. the prophet here speaks of the city and mart עדן, 'Aden, in connection with which Edrisi enumerates these very wares, T. I. p. 51. ed. Jaubert: "La ville d'Aden est petite, mais renommée à cause de son port de mer, d'où partent des navires destinés pour le Sind, l'Inde, et la Chine. On y apporte de ce dernier pays des marchandises telles que le fer, les lames de sabre damasquinées, . . . le cardamome, la cannelles. . . les myrobalans, . . . diverses étoffes tissées d'herbes, et d'autres riches et reloutées. etc."—The text ought therefore prob. to read וֶדֶן or וֶדֶן; unless perhaps וֶדֶן is here for וֶדֶן.

וֶדֶן a doubtful word, found only in Num. 21, 14 אֶדֶן-בְּרֶחַב, pr. n. of a place, *Vaheb*. in the territory of Moab on the Arnon; according to Le Clerc i. q. בְּרֶחַב v. 18, comp. וְהָב to give, i. q. וְהָב.—Kimchi found it in some Mss. written in one word אֶדֶן-בְּרֶחַב, which would be Aram. Ethpa. of the verb וְהָב i. q. וְהָב, *Jehovah dedit se in turbine*. But the whole passage is abrupt and fragmentary, and therefore very obscure.

וֶדֶן m. plur. וְדִים (Kamets impure) a peg, nail, hook, spoken only of the pins or hooks from which the curtains of the tabernacle were suspended, Ex. 26, 32. 37. 27, 10. 11. 17. 36, 36. 38. 38, 10 sq. The etymology is unknown; see Thes. p. 399.

Zayin, וֶדֶן, the seventh letter of the Hebrew alphabet; as a numeral denoting 7. The name is i. q. Syr. זַיִן a weapon; which the figure of this letter resembles in all the ancient alphabets.—In Arabic there are two corresponding letters, differently pronounced, viz. ذ dh (d, z), and ز z, as זָבַח to slaughter; زَرْع seed. For the for-

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* וֶדֶן Arab. وَزَّرَ to bear, to carry, portare; whence وَزِير *Vizier*, pr. porter of public business; comp. *bajulus* used by writers of the middle ages for an envoy, *chargé d'affaires*, whence Engl. *bailliff*, Ital. *bailo*. Also in Pass. to be laden with guilt, borne down with punishment; since sin and guilt in the Semitic idiom are a burden laid upon the wicked, Ps. 38, 4. Is. 53, 11. Comp. נָשָׂא, αἶψα, to take off or away, i. q. to pardon.—Hence

וֶדֶן m. laden with guilt, guilty, Prov. 21, 8.

וֶדֶן (Pers. وَبِذَه pure, pr. white, see (בוֹז) *Vajezatha*, Pers. pr. n. of the youngest son of Haman, Esth. 9, 9.

* וֶדֶן i. q. וֶדֶן, to bear, to bring forth; Arab. وَلَد.—Hence the two following:

וֶדֶן m. a child, offspring, Gen. 11, 30.

וֶדֶן m. id. 2 Sam. 6, 23.—Keri וֶדֶן, and so the occidental Mss.

וֶדֶן pr. n. m. *Vaniah*, Ezra 10, 36.

וֶדֶן (perh. i. q. וֶדֶן *additamentum meum*) pr. n. m. *Vophsi*, Num. 13, 14.

וֶדֶן pr. n. m. *Vashni*, 1 Chr. 6, 13 [28]. Prob. a corrupted form for וֶדֶן, comp. 1 Sam. 8, 2. The passage should read: וְהָבָה וֶדֶן וֶדֶן; see *Movers Chron.* p. 54.

וֶדֶן (Pers. وَشْتِي a beauty, *la belle*,) *Vashti*, the former queen of Xerxes, Esth. 1, 9.

mer the Aramæan has ז; for the latter it sometimes also has ז; hence זָבַח, זָרַע, זָרַע, for זָבַח to slaughter; זָרַע, for זָרַע to sow, etc. Comp. in lett. ז. ז.

But ז and ז are also interchanged; e. g. זָרַע and זָרַע to help; זָרַע and זָרַע to cut off.

Further, ז is interchanged: a) With

י. in זָעַק and צָעַק to cry out; עָלוּ and עָלָה to exult, to shout; זָהָב gold, comp. זָהָב yellow, tawny. b) With ש. ט, as זָהָב and סָהָב to go away; עָלוּ and עָלָם to exult; בָּזָה, Syr. عَسَا to despise; אָסֵן harm, from אָסָה to harm. c) With ר, as בָּרַק and בָּרַח, etc.

* זָהָב obsol. root, prob. i. q. זָהָב, זָהָב, to be yellow, tawny.—Hence

זָהָב m. (Tsere impure) 1. a wolf, so called from its tawny colour; like Lat. *vulpes* from *fulvus*, Goth. *wulfs*, whence wolf. Arab. ذَيْبٌ, Syr. زَاأ. —Gen.

49, 27. Is. 11, 6. 65, 25. Jer. 5, 6. זָהָב evening wolves, prowling at night, Hab. 1, 8. Zeph. 3, 3; comp. λύκοι *vulpes* Oppian. Cyneget. 3. 266, *vulpes* ibid. 1. 440.

2. Zeeb, pr. n. of a Midianitish prince, Judg. 7, 25. 8, 3. Ps. 83, 12.

זָהָה this, hæc, fem. of the pron. זֶה q. v.

* זָהָה obsol. root, onomatopoeet. prob. i. q. זָהָה to murmur, to hum, to buzz. Germ. *summen*; whence זָהָה a fly, from its buzzing, like Lat. *musca* fr. *μύσσω*, *musso* (mussito). Bochart compares זָהָה to move up and down in the air; but this is secondary.

* זָהָה once Gen. 30, 20, to give, to present with any thing, to endow, Lat. *donare*; Sept. well *δεδωσται*, Vulg. *dota-rit*. Comp. Chald. Saad. Abulw. Arab. زهد id. Syr. زَهْدٌ spec. dowry; see The-saur. p. 401.—That this root was in frequent use in Hebrew, is shown by the many pr. names derived from it; e. g. those which here follow, six in number, and also זָהָה, זָהָה, זָהָה, זָהָה.

זָהָה m. a gift, dowry, Gen. 30, 20.

זָהָה (whom God gave, as זָהָה for זָהָה) Zabad, pr. n. m. a) 1 Chr. 2, 36. b) 1 Chr. 7, 21. c) 1 Chr. 11, 41. d) 2 Chr. 24, 26. In the parall. passage 2 K. 12, 22 is יוֹזָהָה.

זָהָה (for זָהָה gift of Jehovah) Zabdi, pr. n. m. a) Josh. 7, 1; in the parallel passage 1 Chr. 2, 6 זָהָה. b) 1 Chr. 8, 19. c) 1 Chr. 27, 27. d) Neh. 11, 17.

זָהָה (gift of God) Zabdiel, pr. n. m. Neh. 11, 14. Comp. Σαβδιήλ 1 Macc. 11, 17.

זָהָה (Jehovah gave) Zebadiah, Zebedee, Gr. Ζεβεδαῖος, pr. n. of several men: a) 1 Chr. 8, 15. b) ib. v. 17. c) ib. 12, 7. 27, 7. d) Ezra 8, 8. e) 10, 20.

זָהָה (id.) Zebadiah, pr. n. m. a) 1 Chr. 26, 2. b) 2 Chr. 17, 8. c) 19, 11.

זָהָה m. (r. זָהָה q. v.) a fly, Is. 7, 18. Ecc. 10, 1 זָהָה dead flies. For the pr. n. זָהָה Beelzebub, see in זָהָה no. 5. b.—Arab. ذَبَابٌ, Chald. ܕܒܒܐ, id.

זָהָה (donatus) Zabud, pr. n. m. 1 K. 4, 5. R. זָהָה

זָהָה (id.) Zabbud, Ezra 8, 14 Cheth.

זָהָה (donata) Zebudah, pr. n. f. 2 K. 23, 36 Keri; but Cheth. is זָהָה.

זָהָה and זָהָה m. (r. זָהָה) 1. a dwelling, habitation, Ps. 49, 15. Hab. 3, 11 זָהָה שָׁמַשׁ וְיָרֵחַ עֲמִיד זָהָה sun and moon stand still in their habitation, i. e. they hide themselves, do not shine.—Of the habitation of God, Is. 63, 15; so זָהָה id. 1 K. 8, 13.

2. Zebul, pr. n. m. Judg. 9, 28.

זָהָה, זָהָה, זָהָה, (habitation, see Gen. 30, 20.) Zebulun, pr. n. of the tenth son of Jacob, born of Leah; also of the tribe descended from him, the territory of which is described in Josh. 19, 10 sq.—The gentile n. is זָהָה Zebulonite, from a form זָהָה, Num. 26, 27.

* זָהָה kindr. with זָהָה, Arab. ذَبَحَ, Syr. ذَبَحَ, Zab. ذَبَحَ and ذَبَحَ, Eth. ዘብሐ. Perhaps from the same stock is Gr. σφάσσω, σφάζω, i. e. σφαγ.

1. to slaughter, to kill animals, sc. for eating, Deut. 12, 15. 1 Sam. 28, 24. 1 K. 19, 21. Ex. 39, 17.

2. Spec. to kill for sacrifice, to sacrifice, to immolate victims, 1 Sam. 1, 4; with ל of the deity to whom sacrifice is offered 1 K. 8, 63, also לָהֶם 1 K. 8, 62. 2 Chr. 7, 4. Lev. 9, 4.—This verb is not used of the priests as slaughtering victims in sacrifice; but of private persons offering sacrifices at their own cost; Num. 22, 40. Deut. 12, 21. 27, 6.

PIEL זָבַח, fut. יִזְבֹּחַ, *to sacrifice*, i. q. Kal no. 2. 1 K. 12, 32. 2 K. 12, 4. Spoken also of a multitude of sacrifices, 1 K. 8, 5; of repeated or customary sacrifice, 1 K. 3, 2. 3. 11, 8. Hos. 4, 14. al. So Arab. ذَبَحَ *to sacrifice much*, often.

Deriv. מִזְבֵּחַ, and

זָבַח m. c. suff. זָבָחִי; plur. זָבָחִים, constr. זָבָחִי. once זָבָחוֹת Hos. 4, 19.

1. Pr. *a slaughtering*, e. g. a) Of men, *slaughter* Is. 34, 6. Zeph. 1, 7. Ez. 39, 17. b) Of beasts, meton. *the flesh* of slaughtered animals, i. q. *a repast*, Gen. 31, 54. Prov. 17, 1 זָבָחֵי-רִיב *banquets of strife*, quarrelsome feasts.

2. *a sacrifice*, i. e. the act of sacrificing, Lev. 19, 6. Also the thing sacrificed, *victim*. Is. 1, 11. Ps. 51, 18; opp. both to מִנְחָה a bloodless offering 1 Sam. 2, 29. Ps. 40, 7. and to עֹלָה a burnt-offering; so that זָבַח denoted a sacrifice which was only in part consumed by fire, such as were the sin and trespass-offerings, the thank-offerings, etc. Ex. 10, 25. Lev. 17, 8. Num. 15, 5. זָבַח שְׁלָמִים *a victim of thank-offering* Lev. 3, 1. 4, 10. al.—Spoken also genr. of any great and solemn sacrifice and of sacrificial feasts, as זָבַח הַיָּמִים *the yearly sacrifice* 1 Sam. 1, 21. 20, 6. זָבַח מִשְׁפָּחָה *a family sacrifice* 20, 29, comp. 9, 12. 13. 16, 3.

3. *Zebah*, pr. n. of a Midianitish prince, Judg. 8, 5. Ps. 83, 12.

זָבִי pr. n. m. *Zabbai*, Ezra 10, 28. Neh. 3, 20 Cheth. Prob. a corrupt reading for זָבִי, as is read in Ezra 2, 9. Neh. 7, 14.

זָבִידָה see זָבִידָה

זָבִינָה (bought, r. זָבַן) *Zebina*, pr. n. m. Ezra 10, 43.

* זָבַל 1. pr. prob. i. q. זָבַל *to be round, to make round*, comp. זָבַל; whence Talm. זָבַל, זָבַל, dung in balls, round dung, as of goats, camels. Syr. and Arab. زَبَلَة, زَبَلَة.

2. *to dwell*, see in דָּוַר no. 2. Gen. 30, 20 זָבַלְתִּי *he will dwell with me*, sc. my husband, with the accessory idea of conjugal intercourse, as in Engl. *to cohabit*. Other verbs of dwelling also take the

accus. in the sense 'to dwell with;' see זָבַח, זָבַח.

Deriv. זָבִיל, זָבִיל.

זָבַל see זָבִיל

זָבִיל see זָבִיל

* זָבַן Chald. *to get for oneself, to buy, to gain*, as in Syr. and Samar. Dan. 2, 8 זָבַנְתִּי אֶתְּמִינִי זָבַנְתִּי דָּר that ye would gain the time, i. e. make delay.

Deriv. pr. n. זָבִנָּה

זָג m. Num. 6, 4, *the skin* of a grape husk, as being transparent. R. זָג.

* זָגַג *to be clear, transparent*; comp. Samar. זָגַג i. q. זָכַךְ *to be pure*. Arab. زَجَّاج glass, i. q. זָכִיכִי; Chald. זָגַג *to be clear, transparent*.—Hence זָג.

זָד m. verbal adj. (ר. זָדָר) *proud, arrogant*, pr. boiling, swelling, *inflated*; with the accessory notion of wickedness and impiety, comp. in זָלַל no. 3, 4.—Is. 13, 11. Jer. 43, 2. Ps. 19, 14. 119, 21. 51. 69. 78. 85. 122.

זָדוֹן m. (ר. זָדָר) constr. זָדוֹן as if from a root זָדָה, c. suff. זָדוֹנָה 1 Sam. 17, 28. Jer. 49, 16; *pride, arrogance, haughtiness*, combined with insolence, Prov. 11, 2. 13, 10. 21, 24. זָדוֹן לִבָּהּ *the pride of thy heart*, proud insolence, Jer. 49, 16. Obad. 3. Deut. 17, 12. Concr. spoken of haughty Babylon, Jer. 50, 31. 32.

זָה m. rarely put with a subst. fem. Josh. 2, 17; with pref. בָּזָה, לָזָה; Fem. זָהָה, more rarely זָהָה Ecc. 2, 2. 5, 15. 18, 7, 23. 9, 13; so in the formula בָּזָה זָהָה Judg. 18, 4. 2 Sam. 11, 25. 1 K. 14, 5; also זָה Hos. 7, 16. Ps. 132, 12 (here relat.) once זָהָה Jer. 26, 6 Cheth. Plur. זָהָה q. v.

1. Pron. demonstr. *this*, Lat. *hic, hæc, hoc*. Arab. هَذَا, هِذَا *hic*, Syr. هَذَا, هِذَا *hæc*, Eth. H, fem. H, H. Hence the Aram. הָ, הָ, and Eth. H, which have passed over into relatives. Corresp. are Sanscr. *sa-s, sâ, tat*; Goth. *sa, so, that*; *hic, hæc, hoc*.—It stands:

a) Absol. i. e. by itself, *this, this one*; Gr. οὗτος, αὐτή, τοῦτο. Job 1, 17 זָה עוֹד מְדַבֵּר *this one was yet speaking*. Ecc. 6, 9 זָה הָבַל גַּם *this also is vanity*. 9, 13

Ex. 2, 6. 2 Sam. 23, 17. So in the genit. 1 K. 21, 2 **בְּסֶכֶת מְחִיר זֶה** *money, the price of it* Dat. **לְזֶה** *to this one*, to him, 1 Sam. 21, 12 [11]; **לְזֹאת** *to this woman* Gen. 2, 23. Sometimes in contempt, like Gr. *ούτος*, Lat. *iste*; 1 Sam. 10, 27 **מִהְיִשְׁעֵנִי זֶה** *how shall this (fellow) save us?* Ex. 10, 7.

b) With a subst. and so that like an adj. it is often put after the subst. and both take the article; as **הַדָּבָר הַזֶּה** *this word*, **הַאִשָּׁה הַזֹּאת** *this woman*, **בַּיּוֹם הַזֶּה** *on this day*. Rarely without the art. where the noun has it; comp. **הַדָּוִד זֶה** Ps. 12, 8. Poet. also **זֶה הַצֵּץ** *this vine* Ps. 80, 15.—But **זֶה** without the art. is also put *before* a noun made definite, e. g.

α) When the pronoun marks the subject or predicate of the sentence, the substantive verb being implied. Ex. 35, 4 **זֶה הַדָּבָר** *this is the word*. Judg. 4, 14 **זֶה הַיּוֹם** *this is the day*. 2 K. 6, 13. Ps. 118, 20. Is. 14, 16. β) More rarely also **זֶה הַבַּיִת** *is i. q. הַבַּיִת הַזֶּה*; yet so that the former has a stronger demonstrative force. So too in Aramæan and Arabic; comp. Chald. **זֶה הַלֵּמָּא** *this dream* Dan.

4, 15; Syr. **זֶה הַלְּמָא** *this time*; **הַזֶּה** *this book*; also in Greek *οὗτος* *ὁ οἶκος*.—Ezra 3, 12 **זֶה הַבַּיִת** *this house*, this temple, Sept. *τοῦτον τὸν οἶκον*, opp. *הַבַּיִת הַרְאִשׁוֹן*. 1 K. 14, 14 **זֶה הַיּוֹם** *this day*, Sept. *ταύτην τὴν ἡμέραν*, Vulg. *in hac die*. Ps. 49, 14. Josh. 9, 12 **זֶה לֶחֶמֶנִּי** *this our bread*. Ps. 73, 12 **זֶה אֱלֹהֵי הַרְשָׁעִים** *lo! these ungodly*.

c) The difference between **זֶה**, **זֹאת**, and **הֵיא**, **הִיא**, has been pointed out in art. *הוא* init. The former, **זֶה**, **זֹאת**, refer to a person or thing present, which one can as it were point at with the finger; and also to the present time. Gen. 38, 28 **זֶה הָרִאשׁוֹן** *this came out first*, was first born. Is. 29, 11 **קְרָא נָא-זֶה** *read this, I pray thee*. Very often in the phrase **בַּיּוֹם הַזֶּה** *on this day*, i. e. this day, to-day, Lev. 8, 34. Josh. 7, 25. **עַד הַיּוֹם הַזֶּה** *unto this day*, sc. this very day when I am speaking or writing, Sept. *ἕως τῆς ἡμέρας ταύτης*, Gen. 32, 33. 47, 26. 48, 15. Deut. 2, 22. 3, 14. 10, 8. 11, 4. —In historical narrative also the following are regarded as present: α) That

which has just been mentioned; Gen. 7, 11 *on the seventeenth day of the month*, **בַּיּוֹם הַזֶּה** *on this very day*, were all the fountains, etc. v. 13. Ex. 19, 1. β) That which is immediately to follow, and which is as it were pointed at; Gen. 5, 1 **סֵפֶר הַדִּלּוּת אָדָם זֶה** *this is the book of the generations of Adam*. 6, 15 **אֲשֶׁר זֶה תַּעֲשֶׂה אִתָּהּ** *this is how thou shalt make it*, i. e. so shalt thou make it; Sept. *οὕτω ποιήσεις*, comp. Ex. 29, 38. Gen. 45, 19. Ps. 7, 4.

d) These idioms are also to be noted: α) Repeated, **זֶה — זֶה** i. q. *this—that, one—another*, Job 1, 16. 1 K. 22, 20. Ps. 75, 18; **זֹאת — זֹאת** id. 1 K. 3, 16; **זֶה — זֶה** *one to another* Ex. 14, 20. Is. 6, 3. β) Vividly demonstrative is it, when **זֶה** is added to interrogatives to increase their strength; Is. 63, 1 **מִי זֶה בָּא** *who is this that cometh?* Job 38, 2. 42, 2. The same is **הֵיא**, see in *הוא* no. 2. d. —A similar usage with **זֶה** as adv. see below in no. 3. c.

2. Rarely and only in poetic style it is put for the relative, like Engl. *that*, which is both demonstr. and relative; see *זו* no. 1. Comp. the relatives as derived mostly from demonstratives, under **אֲשֶׁר** A, p. 97, *הֵ* no. 1.—Ps. 104, 8 **אֶל-מְקוֹם זֶה יִסְדֹּתָ לָהֶם** *unto the place which thou hast founded for them*, i. e. destined. Prov. 23, 22. Job 15, 17. Ps. 78, 54. In this signif. it seems, like **אֲשֶׁר**, to be indeclinable, and is put also for the plur. Job 19, 19.—Also as a mere sign of relation, like **אֲשֶׁר** no. 2. Ps. 74, 2 **זֶה צִיּוֹן הָרַ צִיּוֹן** *mount Zion, wherein thou dwellest*. Is. 25, 9.

3. It passes over into a demonstr. Adv. a) Of place, *here*, for **בְּזֶה** *in this place*, Gen. 28, 17. Num. 13, 17. al. **מִזֶּה** *from here*, hence, Gen. 37, 17. Ex. 11, 1. **מִזֶּה וּמִזֶּה** *hence and hence*, i. e. on this side and on that side, Num. 22, 24. Josh. 8, 33. It often corresponds to Engl. *here*, *there*, Germ. *da*, *δαιτυνῶς*. Judg. 5, 5 **זֶה סִינַי** *this Sinai*, Sinai itself. Dan. 10, 17 **זֶה אֱדֹנִי** *my lord here*. So **הֵנָּה** *lo here! see here!* Cant. 2, 8. 1 K. 19, 5. b) Of time, pr. *at this time*, *now*. Mic. 5, 4 **וְהָיָה זֶה שְׁלוֹמִים** *and now there shall be peace*. **זֶה עַתָּה** *just now, even now*, this moment, Ruth 2, 7. 1 K. 17, 24 **עַתָּה זֶה יָדַעְתִּי** *now I know*. In this

signif. it is often put before numerals, as Gen. 27. 36 **זָה** **פַּעַמַּיִם** **זָה** *now twice*. 31, 38 **זָה** **עֶשְׂרִים** **שָׁנָה** *this twenty years*, now for twenty years. v. 41. 43, 10. 45, 6. Num. 14. 22. Judg. 16, 15. Zech. 7, 3 **זָה** **כָּתוּב** *this (now) so many years*. c) Of manner, *thus, so*, Gen. 6, 15. Ps. 49, 14. It is often added to interrogatives to augment their force; as **זָה** **מַה־זָּה** *how so, how then*, Gen. 27, 20; **זָה** **לָמָּה** *pr. why so that, wherefore*, Gen. 18, 13.

4. With prefixes: a) **בְּזָה** *in this* sc. place, *here*, comp. no. 3. Gen. 38, 21. Ex. 24, 14. Trop. of time, *then*, Esth. 2, 13. b) **כְּזָה** *such*, see in **כָּ** B. 1. a. c) **לְזָה** *on this account, therefore*; whence **אֵי לְזָה** *wherefore?* Jer. 5, 7. Comp. **הִלְזוּ** **הַלְזוּ**.

* **זָהַב** obsol. root, i. q. **צָהַב**, *to shine, to glitter, to be yellow, as gold*; comp. **זָאב**.

זָהָב m. constr. **זָהָב**, once **זָהָב** Gen. 2, 12.

1. *gold*. Arab. **ذَهَبٌ**, Syr. Chald. **זָהָב** id. Gen. 24, 22. 53. 36, 39. Ex. 3, 22. al. Where numerals precede, the weight **שֶׁקֶל** *shekel* is to be supplied, e. g. Gen. 24, 22 **עֶשְׂרֵה זָהָב** *ten (shekels) of gold*.

2. Metaph. of the *golden brightness* of the sky, perhaps for the sun itself, Job 37, 22. Also for *golden oil*, i. e. pure and bright as gold, Zech. 4, 12.

* **זָהָה** obsol. root, Arab. **زَهَا** *to shine, to be bright and beautiful*; also to be proud; **زَهْوٌ** *brightness, beauty, espec. of flowers*, and hence a flower; comp. **زَهْرٌ** *flower*, from **زَهَرَ** *to shine*. Syr. **זָהָה** *to be proud*, Ethpa. *to be made bright, splendid*.

Deriv. **זָהָה**, **זָהָה**, and **זָהָה**.

* **זָהַם** in Kal not used, Arab. **زَهَمَ** *to stink, to be rancid*, spoken of fat; Chald. *to be dirty, filthy*. In the Zabian dialect this verb is used of stinking water. Kindr. are **זָהַם**, **זָהַם**, **זָהַם**.

PIEL, *to regard as filthy*; hence *to loathe*. Job 33, 20 **זָהַם** **לְבָבָהּ** *he loatheth it, the bread*. The suffix is pleonastic; see Lehrs. § 195. 2.—Hence

זָהַם (loathing) *Zaham*, pr. n. m. 2 Chr. 11, 19.

* **זָהַר** in Kal not used, i. q. **זָהַר**, *to be bright, to shine*, comp. **צָהַר**. Hence **זָהַר**.

HIPH. **הִזְהִיר** 1. *to cause to shine, to make light*, i. e. metaph. a) *to enlighten, to teach*, with two acc. of pers. and thing, Ex. 18, 20; acc. of pers. 2 Chr. 19, 10. b) *to admonish, to warn*, sc. to beware of any thing 2 K. 6, 10; to desist from any thing Ez. 3, 19, 20, with **בִּן** *to warn from any thing*, Lev. 15, 31 **הִזְהִירָהֶם**, others **הִזְהִירָהֶם**. Ez. 3, 18 **הִזְהִירָהֶם** **לְהִנְהִירָהֶם** *to warn the wicked from his evil way*, to admonish him to turn from it. But Ez. 3, 17 et 33, 7 **הִזְהִירָהֶם** **מִמִּנִּי** *warn thou them from me*, i. e. in my name, by my authority. Syr. Pa. et Aph. Chald. Aph. id.

2. Intrans. *to give light, to shine*, Dan. 12, 3. Chald. **אִזְהִיר** id.

NIPH. *to be taught, admonished*, Ps. 19, 12. Also *to receive instruction, admonition, to take warning*, Ecc. 4, 13. Ez. 33, 4. 5. 6; *to beware* Ecc. 12, 12, where **בִּן** belongs to **יִזְהַר**.

זָהַר Chald. id. Part. pass. **זָהִיר** *admonished, cautious*, Ezra 4, 22. Syr. Ethpe. *to take heed, to be watchful over any thing*.

זָהָר m. *brightness, splendour*, of the heavens, Ez. 8, 2. Dan. 12, 3. R. **זָהָר**.

זָהָר m. i. q. **זָהָר** which is read in many Mss. (pr. for **זָהָר**, r. **זָהָה**), *brightness, beauty, espec. of flowers*; hence as the name of the second Hebrew month, *Ziv*, from the new-moon of May to that of June, or according to the Rabbins from the new-moon of April to that of May; q. d. *flower-month*. 1 K. 6, 1. 37. Chald. **רִיחַ זָהָר** *the month of the brightness of flowers*. The same month is called in Chald. Syr. Arab. **أَيَّار**, **أَيَّار**, also from brightness, splendour.

זָהָר see **זָהָר**.

זָהָר comm. gen. i. q. **זָהָר** and **זָהָר**

1. Pron. demonstr. Ps. 12, 8. Hab. 1, 11 **זָהָר** **כֹּחַ** *this his strength is his god*.

2. Oftener as relat. comp. **זָהָר** no. 2.

Ex. 15, 13. Ps. 9, 16, 10, 2, 142, 4. Also as a sign of relation, Is. 42, 24 זר־הַטָּאֵנוּ לֹא *against whom we have sinned*.

NOTE. In the Talmud זר is not unfreq. put for זר, and also in compounds. Among the Tayitic Arabs, ذو is often used for الذی; see Schult. ad Har. II. p. 75.

* זרב 1. *to flow*, pr. of water, Ps. 78, 20, 105, 41. Is. 48, 21. Often also of the monthly courses in women, Lev. 15, 25; of the seminal flux or gonorrhœa in men, Lev. 15, 2.—*To flow with* any thing: is also by an idiom of language said of a person or thing *in* or *from* which any thing flows; so of a woman having the menstrual flow Lev. 15, 19; of a man having gonorrhœa Lev. 15, 4 sq. 22, 4. Num. 5, 2. 2 Sam. 3, 29. Espec. also of *affluence*, abundance, with acc. of that *with* which any thing flows or overflows; Ex. 3, 8 חֵלֶב וְדִבְשׁ אֶרֶץ נְבִתָהּ חֹלֵב וְדִבְשׁ *a land flowing (with) milk and honey*. v. 17, 13, 5, 33, 3. Lev. 20, 24. Num. 13, 27, 14, 8, 16, 14. Absol. Jer. 49, 4 תְּבַמְקֶה זָב *thy valley flows*, sc. with blood.—Aram. זַב, *to flow*, *to flow down*, *to melt*.

2. *Trop. to flow away*, i.e. *to pine away*, *to die*, Lam. 4, 9.—Arab. دَابَّ *to pine away*, sc. with hunger, disease. See under r. דַּבַּב.

זרב m. (r. זרב) *a flowing, flux*, as of the semen in men, gonorrhœa benigna, Lev. 15, 1–15; of the monthly courses in women, Lev. 15, 16 sq.

* זרר or זרר 1. i. q. kindr. זרר, *to boil*, *to boil over*, as water; onomatopoeitic, like Engl. *to seethe*, Germ. *sieden*, Gr. ζέω, whence ζῆθος (Germ. *Sud*, Ab-*sud*, Engl. *suds*); comp. the similar σῖζω. See Niph. and Hiph. no. 1.

2. *Trop. of the mind, to boil, to be fer-vid*, like Gr. ζέω and Lat. *ferveo*; (comp. פָּחַז and Arab. بَغَا, Schultens Opp. min. p. 80;) also of *pride*, *insolence*, *wickedness*.—Hence, *to act proudly, wickedly towards* or *against* any one, c. על Ex. 18, 11, אֵל Jer. 50, 29. In this signif. it is kindred with צָדָה.

NOTE. Both the Arabic roots زار mid. Waw, and زار mid. Ye. have significations derived from the idea of boil-

ing; but only secondary. The former, for زور, signifies, *to prepare provisions for a journey*, زَاو provision for a journey, from the idea of cooking, boiling. The latter, for زيد, is, *to increase*, *to exceed*, from the idea of boiling over.

NIPH. part. נִזְרִי (from the form זיר, see Lehrs. p. 411, nor is it necessary to assume a root נִזֵּר), something *seethed, sodden, pottage*, Gen. 25, 29. 2 K. 4, 38–40. Hag. 2, 12.

HIPH. 1. *to seethe, to cook*, see Kal no. 1; *to prepare by boiling, seething*. Gen. 25, 29 נִזְרִי וְנִזְרִי וְנִזְרִי and Jacob *sod pottage*. Sept. ἡψησεν δὲ Ἰακώβ ξυψημα.

2. *to act insolently, presumptuously, wickedly*, spoken mostly of those who knowingly and purposely violate the precepts of God and commit sin, Deut. 1, 43, 17, 13. Neh. 9, 16, 29; with inf. et. Deut. 18, 20; על of pers. Ex. 21, 14 בִּי זֶרַע אִישׁ עַל-רֵעֵהוּ לְהָרְגוֹ בְּחָרָמָה *if a man act wickedly against his neighbour in slaying him with guile*. Neh. 9, 10.

Deriv. זיר, זירון, זירן.

זרר Chald. id. APH. Inf. הִזְרָה i. q. Heb. Hiph. no. 2, *to act proudly, wickedly*, Dan. 5, 20.

* זרה obsol. root, Arab. زوى *to hide, to conceal*, by putting away, comp. סָתָה; VII *to hide oneself, to get in a corner*; in Heb. also prob. *to lay up, to hoard*.

Deriv. זורר, זורר.

* זרז obsol. root. 1. i. q. ציץ *to glitter, to sparkle, to throw out rays*; hence of milk, *to flow out like rays, to spout*; see זרז no. 1. Comp. דָּרַר.

2. *to move, to move about*, from the idea of sparkling, glancing; Talmud. id. Hence זרז no. 2, מְזוּזָה.

זרז Gen. 14, 5 *Zuzim*, pr. n. of a people on the borders of Palestine. Sept. ἑθνη ἡμερῶν, and so Syr. Onk. So called perh. from the *fertility* of their country; see זרז no. 1, and r. זרז no. 1.

זרה Zoheth pr. n. m. 1 Chr. 4, 20. A root זרה is not found, either in Hebrew or the kindred languages.

זריר f. (Kamets impure) only in plur. זריר, *corners*, from r. זרה Syr. زَوَايَا, Arab. زَاوِيَة. Spoken of the corners of

an altar, Zech. 9, 15. Meton. of the corner-columns of a palace; Ps. 144, 12 בְּנוֹתֵינוּ כְּזוֹלָה מְהֻסְבֵּית lit. *that our daughters may be as corner-columns finely sculptured*, in allusion prob. to the Caryatides, or columns representing female figures, so common in Egyptian architecture; Aquil. ὡς ἐπιγόνια, Vulg. quasi anguli. The point of comparison lies in the slenderness and tallness combined with elegance; comp. Cant. 5, 15. 7, 8.

* זָלַל 1. i. q. זָלַל, comp. זָזַל, to shake out, to pour out; once. Is. 46, 6 הַזֹּלִים זָזָה they pour out gold from the bag, lavish it. Arab. ذَالَ IV, to make light of.

2. Pr. to shake off, i. q. to remove, to put away or aside; comp. Arab. ذَالَ mid. Waw and Ye, to remove, to put away; intrans. i. q. to go away, to desist, to fail.—Hence

זוּלָה f. pr. remoral, a putting aside; only in constr. זוּלָה, et c. suff. זוּלָה, with the force of a Prep. besides, aside from, except. E. g. זוּלָהי besides me, aside from me, pr. by my removal, I being removed, Is. 45, 5. 21; constr. 2 K. 24, 14. Sometimes with Yod paragog. זוּלָה for זוּלָה Deut. 1, 36. 4, 12; comp. בְּלָהָה.—Once as a Conj. for זוּלָה except that, save that, 1 K. 3, 18.

* זוּן in Kal not used; Chald. Syr. and Sam. to nourish, to feed, to pasture.

Horn. Jer. 5, 8 סוֹסִים מְזוּנִים Cheth. fed horses, i. e. well fed, fat.—Keri has מְזוּנִים, which, according to Schultens, is derived from זָזַן, to weigh, in the sense: ponderibus instructi, bene vasati; pondera i. q. testes, see Catull. 62, 5. Stat. Silv. 3, 4, 77. Comp. Engl. stone-horses. Sept. ἵπποι θηλυμαρῆς.

Deriv. מְזוּן.

זָזַן Chald. id. ITHPE. fut. יִזְזִין pass. Dan. 4, 9.

Deriv. מְזוּן.

זוּלָה f. a harlot, prostitute, part. fem. of זָזָה, where see more.

* זָזַע, very frequent in Syr. Chald. Zab. i. q. Gr. σειώ, σεύω, (comp. נִיבַע seúω,) pr. to shake, to agitate, see Pil.

and זָזָה In Kal intrans. to be shaken, agitated; hence

1. to move oneself, Esth. 5, 9.

2. to quake, to tremble, Ecc. 12, 3.

PIL. part. מְזוּזָע, to agitate, to disquiet, to maltreat, Hab. 2, 7. Aram. and Arab. id.

Deriv. pr. n. זָזַע, and the two here following.

זָזַע Chald. to tremble, to fear, c. מִן. Part. זָזָעִין, or as in Keri זָזָעִין, Dan. 5, 19. 6, 27.

זָזָה f. (ר. זָזַע) with Vav movable.

1. agitation, i. e. disquiet, ill treatment. Jer. 15, 4 כָּל מַמְלָכָה לְזָזָה לְפָנַי I will give them over for ill treatment to all the kingdoms of the earth. 24, 9. 29, 18. 34, 17. 2 Chr. 29, 8.—Keri in all these examples has the form זָזָה q. v. as being more easily pronounced.

2. a quaking, terror, Is. 28, 19.

* זָזָה obsol. root, prob. i. q. זָזַע to flow to become liquid; comp. וָזַף, וָזַף, to flow, to liquefy.—Hence זָזָה pitch, and pr. n. זָזָה

* I. זָזַר fut. conv. יִזְזֹר 1. to press together, to press out. Syr. وَزَّ, وَزَّ, to press

in the hand, to grasp, Arab. وَزَّ to compress, to pinch, spec. the lip of a horse. The primary idea is to straiten, to bring into a narrow compass; comp. the kindr. roots צָרַר, צָרַר.—Fut. Judg. 6, 38 יִזְזֹר and he pressed out the fleece, wrung it out. Job 39, 15 כָּרְסָה בִּרְגְלָהּ וְנָשְׂכָה בָּהֶן (the ostrich) forgetteth that the foot may press them, i. e. may crush her eggs.—Intrans. Præt. זָזַר (for which intrans. form see Lehrs. p. 401) Is. 1, 6 לֹא זָזָה they have not been pressed out, sc. the wounds, i. e. not cleansed from blood.—Part. pass. Is. 59, 5 of an egg: נִשְׁכָּה וְנִזְזָה and being crushed it breaketh out a viper, i. e. when broken a viper comes forth.

Deriv. מְזוּר I.

* II. זָזַר kindr. with סָזַר and גָּזַר; 3 plur. præter. זָזָה, also זָזָה Ps. 58, 4, Lehrs. p. 401.

1. to go off, to turn aside or away, to depart, like Arab. وَزَّ mid. Waw Conj. VI, VIII; with מִן from one Job 19,

13. Ps. 78, 30; espec. from God Ps. 58, 4. So from the way of truth and right, whence מזור II, falsehood, ^sזר, a falsehood, lie, זר Conj. I, to speak falsehood. Comp. גזר and Arab. جار.

2. to turn aside to a place or person, sc. in order to lodge, to take lodging; Arab. زار to visit any one. Hence to be strange, to be a stranger, Arab. زائر a visitor, stranger; only in

PART. זר strange, a stranger, foreigner. Spec. a) one of another nation, not an Israelite. Ex. 30, 33. With this is often connected the accessory idea of an enemy, a barbarian; just as Lat. hostis was primarily a stranger, Cic. de Off. 1. 12. and Gr. ξένος also denoted an enemy, Hdot. 9. 11; and vice versa Samar. זר pr. a hater, then a stranger. So Is. 1, 7. 25, 2. 29, 5. Ps. 54, 5. Ez. 11, 9. 28, 10. 30, 12. Hos. 7, 9. 8, 7. Obad. 11. זר אל a strange god, i. e. the domestic god of another people, foreign to the Hebrews, Ps. 44, 21. 81, 10; ellipt. זר id. Is. 43, 12. Plur. זרים Deut. 32, 16. Jer. 3, 13. 5, 19.

b) one of another family, Deut. 25, 5; then for another, any other, Prov. 11, 15. 14, 10. 20, 16. 27, 13. Fem. זרה a strange woman, the wife of another, (i. q. זרה אשה Prov. 6, 29), spoken espec. in respect to unlawful intercourse with her, an adulteress, prostitute, Prov. 2, 16. 5, 3. 20, 7. 5. 22, 14. 23, 33. (Syr. and Sam. זרה, זרה, is to commit adultery, pr. to lodge with.) So זרים strangers, i. q. adulterers, debauchees, Jer. 2, 25. Ez. 16, 32. זרים בנים strange children, i. e. spurious, bastard children, Hos. 5, 7.

c) Opp. to true, right, lawful, strange, i. q. unlawful; so זרה אש strange fire i. e. unlawful, profane, opp. to the sacred fire, Lev. 10, 1. Num. 3, 4. 26, 61. קטרת זרה strange incense, Ex. 30, 9.

d) Trop. strange, i. e. new, unheard of, Is. 28, 21.

3. i. q. Arab. ذار mid. Ye, to loathe; intrans. to be loathsome. Job 19, 17 ריחתי זרה לאשתי my spirit (as agitated, querulous) is loathsome to my wife.—Hence זרה loathsomeness, for זרה.

NIPH. i. q. Kal no. 1. Is. 1, 4.

HOPH. part. מזור made strange, estranged, Ps. 69, 9.

Deriv. זרה, מזור II.

* זרח in Kal not used, i. q. Arab. زح and زحج to move, to shove, to displace.

Aram. זרח, זרח.—Hence

NIPH. to be moved, shoved, displaced, Ex. 28, 28. 39, 21.

* זחל 1. to creep, to crawl. Part. זחל-פר pr. crawlers of the dust, serpents, Deut. 32, 24. Mic. 7, 17.—Hence

2. to fear, to be afraid; pr. to creep timidly along, see זחל. Job 32, 6 על-כן זחלתי ואירא therefore I was afraid and feared.

זחלת (serpent) Zoheleth, pr. n. זחל i. q. the stone of Zoheleth, near Jerusalem, 1 K. 1, 9. R. זחל

זחל see זרה no. 2. c.

זידון adj. m. (זור) boiling, swelling, raging, e. g. waters, Ps. 124, 5.

זיר Chald. m. brightness, splendour, (contr. from זרה, i. q. Heb. זר, r. זרה q. v.) Dan. 2, 31. 4. 33. Plur. of a bright and cheerful countenance, bright looks, Dan. 5, 6. 9 זירי שנין his bright looks were changed, i. e. his cheerful countenance grew pale. v. 10. 7, 28. Comp. the Heb. in c. 10. 8. Syr. زير splendour, Arab. زى and زى ornament.

זיר m. (זור) 1. a full breast; so, retaining the image, Is. 66, 11 למען תמצו זיריכם that ye may suck and delight yourselves (i. e. suck with delight) from her abundant breast, as overflowing with milk. Parall. תנחמיה.

2. any moving thing, whatever lives and moves; so poet. זירי שדה what moves on the field, i. q. beasts of the field, Ps. 50, 11. 80, 14. Comp. Gr. αἰώδων beast, for αἰώδων, also αἰώπειον; αἰώψ, from αἰέω; πρῶτον from προβαίνω.

זירא (full breast, abundance, i. q. זיר) Ziza, pr. n. m. a) 1 Chr. 4, 37. b) 2 Chr. 11, 20.

זירה (id.) Zizah, pr. n. m. 1 Chr. 23, 11; for which in v. 10 זינא.

זיע (motion) *Zia*, pr. n. m. 1 Chr. 5, 13. R. זיע.

זִיפָּה (a flowing, r. זִיפָּה) *Ziph*, pr. n. a) A city in the tribe of Judah, Josh. 15, 55. 2 Chr. 11, 8; also a desert of like name in its vicinity, 1 Sam. 23, 14. 15. Now *Zif*, a place of ruins between Hebron and Carmel; Bibl. Res. in Palest. II. p. 191. Gentile n. זִיפָּי *Ziphite*, 1 Sam. 23, 19, 26, 1. b) A man, 1 Chr. 4, 16.

זִיפּוֹת plur. f. (for זִיפּוֹת, זִיפּוֹת, r. זִיפּוֹת) *burning arrows, fiery darts*, Is. 50, 11; i. q. זִיפּוֹת Prov. 26, 18, where many Mss. read זִיפּוֹת. Syr. زَيْفٌ a weapon, thunderbolt.—On the form, comp. the examples collected in Lehrs. p. 145, and add זִיפּוֹת for זִיפּוֹת, זִיפּוֹת for זִיפּוֹת.

זִיפָּה m. (r. זִיפָּה) constr. זִיפָּה, plur. זִיפָּה.

1. *an olive, olive-tree*, Judg. 9, 9; more fully זִיפּוֹת זִיפָּה *oil-olive* Deut. 8, 8. זִיפּוֹת *olive-oil*, Ex. 27, 20. 30, 24. Lev. 24, 2. זִיפּוֹת הַהַר הַזֶּה *the Mount of Olives*, near Jerusalem. Zech. 14, 4. 2 Sam. 15, 30; used as a high-place for sacrifice, 1 K. 11, 7.

2. *an olive, the fruit*; זִיפּוֹת הַזֵּיתוֹן *the olive-tree* Hagg. 2, 19. זִיפּוֹת הַזֵּיתוֹן *to tread olives*, in order to express the oil, Mic. 6, 15.

3. *an olive-branch*, Zech. 4, 11, comp. v. 12.

NOTE. This word is current in all the kindred dialects; Syr. زَيْفٌ olive-tree,

Arab. زَيْت olive-oil, زَيْتُون olive, Eth. **HPṬ** olive and oil; hence it passed

into the Coptic **Ⲡⲱⲩⲧ**, Theb. **Ⲡⲱⲩⲧ**, olive, and Span. *azeite* oil. The etymology is to be sought in the root

זִיפָּה *to shine* q. v. Arab. زَيْي (for زَيْي) *to adorn*, pr. to cause to shine; V, to be clothed (adorned); زَيْ ornament, pr. splendour; see Castell p. 1040, and the examples there cited; Heb. זִי, Chald. זִי. Hence זִיפָּה would be pr. fem. of

a form זִי, זִי, and denote *brightness, shining*. This might be referred either to the freshness and beauty of the *olive-tree*, comp. אֲזִיזוֹת; or, better, to the

shining of the oil, comp. זִיפָּה oil, from זִיפָּה to shine, also זִיפָּה spoken of shining and transparent oil, Zech. 4, 12. After the true etymology had become neglected or forgotten, the ז came to be regarded as a radical letter; and hence it is that זִיפָּה is of the masc. gender, and the Arabs have thence formed a new verb, زَات to preserve in oil; II, to procure oil.

זִיפָּה (olive-tree, Arab. زَيْتُون) *Zethan*, pr. n. m. 1 Chr. 7, 10.

זִיפָּה and זִיפָּה, fem. זִיפָּה, adj. *clean, pure*, e. g. oil Ex. 27, 20, frankincense 30, 34. Trop. in a moral sense of the heart and life, Job 8, 6. 11, 4. 33, 9. Prov. 16, 2. 20, 11. 21, 8. R. זִיפָּה.

* זִיפָּה i. q. זִיפָּה, *to be clean, pure*, every where in a moral sense, Job 15, 14. 25, 4. Ps. 51, 6. Mic. 6, 11.—Arab. زَكَا, Syr. زَكَا and زَكَا id.

PIEL *to cleanse, to make clean, pure*, e. g. one's way, heart, Ps. 73, 13. Prov. 20, 9. Ps. 119, 9 בְּכִיפָּה יִשְׁכַּח אֶת-אַרְצוֹ *how shall a young man cleanse his way?* i. e. keep himself pure.

HITHPA. הִתְכַּיֵּפָה *for הִתְכַּיֵּפָה, to cleanse oneself, to make oneself clean, pure*; Is. 1, 16 הִתְכַּיֵּפּוּ *make yourselves clean*. Others regard this form as Niph. of the verb זִיפָּה, which however is against the accent; for הִתְכַּיֵּפּוּ (Milra) implies a verb לִיזֵּה, while Niph. of זִיפָּה would be יִתְכַּיֵּפּוּ (Milél).

זִיפָּה Chald. f. *purity, innocence*, Dar 6, 23. R. זִיפָּה.

זִיפָּה f. (r. זִיפָּה) once Job 28, 17, *glass or crystal*. Arab. زَجَاج, Syr. زَجَاج id. Comp. זִיפָּה.

זִיפָּה m. i. q. זִיפָּה, *a male*, spoken both of men and of animals, Ex. 23, 17. 34, 23. Deut. 16, 16. 20, 13. R. זִיפָּה.

זִיפָּה (mindful) *Zaccur*, pr. n. of several men, Num. 13, 4. 1 Chr. 4, 26. 25, 2 (in 9, 15 זִיפָּה). Neh. 3, 2. 10, 13. 13, 13. R. זִיפָּה.

זִיפָּה (pure, innocent): *Zaccai*, pr. n. m. Ezra 2, 9. Neh. 3; 20 Keri. 7, 14. Prob. also Ezra 10, 38; see in זִיפָּה. R. זִיפָּה.

* זָכַר i. q. זָהָה q. v. *to be clean, pure*, physically of things Lam. 4, 7; in a moral sense Job 15, 15. 25, 5. Comp. kindr. זָנַח Hiph. *to cleanse, to wash*, Job 9, 30.

Deriv. זָקַח or זָקַח, and pr. n. זָכַר

* זָכַר fut. זָכֹר, *to remember, to recollect, to call to mind*; Lat. *meminisse, recordari, reminisci*, for the difference of which words see Cic. pro Ligar. 12. 35; Doederlein Lat. Synonymie und Etymologien I. 166. Arab. ذَكَر, Syr. زَكَر, Chald. זָכַר, id.—The origin seems to lie in the idea of *pricking, piercing*, comp. kindr. זָדַר; whence זָדַר membrum virile, which like the corresponding fem. זָהָה seems to be derived from the shape. The idea of memory then may come from that of *penetrating, infixing*; comp. Ecc. 12, 11. A different etymology was proposed by me in Monumm. Phen. p. 114, viz. that as in Athen. 1. 1, סָכַר is written for זָכַר *memory*, perhaps זָכַר is primarily i. q. סָכַר *to shut up*, and then *to keep, to preserve*; comp. זָמַר no. 2. But the other view is favoured by the noun זָכָר.—Hence

1. *to remember, to call to mind*, as above; with an accus. Gen. 8, 1. 19, 29. al. sæp. more rarely with לָ Ex. 32, 13. Deut. 9, 27. Ps. 25, 7. 136, 23; בָּ Jer. 3, 16; Job 7, 7. 10, 9. Deut. 5, 15. Part. pass. זָכֹר *remembering, mindful*, Ps. 103, 14.—Spec. a) *to call to mind, to recollect*, Gr. ἀναμνησκειν, opp. to forget. Gen. 40, 23 הַמְשָׁכִים זָכַר וְלֹא זָכַר הָיָה הַמְשָׁכִים וַיִּשְׁכַּח וַיִּשְׁכַּח. v. 14. 42, 9. Num. 11, 5. Ecc. 9, 15. Job 21, 6. Jer. 44, 21 synon. with זָכַר הַמְשָׁכִים. Often with the accessory idea of care, kindness, *to renew one's care* for any one, i. q. זָכַר, Gen. 8, 1. 19, 29. 30, 22. b) *to remember*, i. e. *to bear in mind, to be mindful of*, Ps. 9, 13. 98, 3. 105, 5. 42. 2 Chr. 24, 22. Ex. 13, 3 הַיּוֹם הַזֶּה זָכַר *remember this day*, be mindful of it. 20, 8. זָכַר אֶת־הַבְרִית *to remember a covenant*, to bear it in mind, Gen. 9, 15. Lev. 26, 43. Am. 1, 9. c) *to bear in mind, to consider, to reflect*. Deut. 5, 15 *remember that thou wast a servant in Egypt*. 15, 15. 16, 12. 24, 18. Job 7, 7 חַיִּי בְּרִיחִי זָכַר *O consider, that my life is a breath*! Ps. 103, 14. d) *to recall to mind* and con-

template, Lat. *recordari*. Ps. 119, 55 זָכַרְתִּי בַלַּיְלָה שְׁמֶךָ יְיָ *I call thy name to mind in the night, O Lord!* i. e. I meditate upon it. v. 52. 143, 5. 63, 7. e) With dat. of pers. and acc. of thing, *to remember a thing to or for any one*, i. e. *to bear it in mind either to his advantage or disadvantage*; e. g. for good, Neh. 5, 19 זָכַרְתָּ לִּי אֱלֹהֵי לִטְיָה כָּל אֲשֶׁר עָשִׂיתִי *remember to me for good, O my God, all that I have done*, i. e. so that I may at last obtain from thee reward. 13, 22; for evil Neh. 6, 14. 13, 29. f) Referred also to things future, i. q. *to think upon, to consider*, comp. Lat. *memento mori*. Lam. 1, 9 *she remembereth not her latter end*. Is. 47, 7. Hence also i. q. *to think of, to meditate, to attempt*, Job 40, 32 זָכַר מִלְחָמָה *think of the battle*, i. e. prepare to attack.

2. *to mention, to make mention of*, Gr. ἐπιμνησκειν, Jer. 20, 9.

Niph. 1. *to be remembered, recollected*, Job 24, 20. Jer. 23, 16. With dat. of pers. לָ, *to be remembered to or against any one, to his detriment*, Ez. 18, 22. 33, 16. נִזְכַּר אֶל־יְהוָה Ps. 109, 14 and נִזְכַּר לְפָנֵי יְיָ Num. 10, 9, *to be remembered with or before Jehovah*, to be borne in mind of him.

2. *to be mentioned*, Jer. 11, 19. Job 28, 18.

3. Denom. from זָכַר, *to be born a male*, Ex. 34, 19. Arab. ذَكَر IV, to bear a male.

Hiph. הִזְכִּיר, inf. c. suff. הִזְכִּירָם Ez. 21, 24.

1. *to cause to remember, to bring to remembrance, to keep in remembrance*. Construed: α) With an acc. of thing 2 Sam. 18, 18. So freq. הִזְכִּיר עֲוֹן *to bring to remembrance iniquity*, 1 K. 17, 18. Ez. 21, 24. 28, 29, 16. Num. 5, 15 מִזְבֶּחַת עֲוֹן מִנְחַת זָכָר *an offering of memorial, bringing iniquity to remembrance* sc. with God. β) With an acc. of object and אֶל of pers. Gen. 40, 14 הִזְכִּירְתִּי אֶל־פַּרְעֹה *bring me to remembrance to Pharaoh*. γ) With an acc. of pers. Is. 43, 26 הִזְכִּירְתִּי *put me in remembrance* sc. of thy virtues and merits. δ) Absol. לְהִזְכִּיר *to bring to remembrance* sc. oneself with God, in the inser. Ps. 38, 1. 70, 1; comp. 38, 23. 70, 2. 6.—Spec. a) *memoriae prodere*, i. e. to

record, to register; Part. מְזַכֵּיר as subst. *a recorder, register*, i. q. historiographer, the king's annalist, whose duty it was to record the deeds of the king and the events of his reign, 2 Sam. 8, 16. 20, 24. 1 K. 4, 3. 2 K. 18, 18. 37. 1 Chr. 18, 15. 2 Chr. 34, 8. Is. 36, 3. 22. The same office is mentioned as existing in the Persian court, both ancient and modern, where it is called *Waku' Nuwish*; Hdot. 6. 100. ib. 7. 90. ib. 8. 100. Chardin *Voyage en Perse* T. III. p. 327; T. V p. 258. ed. Langlès. So too in the time of the Roman emperors Arcadius and Honorius, under the name of *magister memorie*. b) In the ritual language, *to offer as a memorial sacrifice*, אֶזְכְּרָה q. v. Is. 66, 3 לְבָנִי מִזְבִּיךְ *he that burneth incense* sc. as a memorial sacrifice.

2. i. q. Kal no. 2, *to mention, to make mention of*; with acc. of thing, 1 Sam. 4, 18. Ex. 23, 13. Is. 49, 1. With אֶל of pers. added, Is. 19, 17; אֶל of pers. Ps. 87, 4 וְכָבֵל לִיְדֵי הָאֱזִכְרִי *I will make mention of Egypt and Babylon to them that know me*; and without an accus. of thing, Jer. 4, 16 הַזִּכְרִי לְגוֹיִם *make ye mention to the nations* sc. of this, announce this to the nations. Spec. *to mention with praise, to praise, to celebrate*; with an acc. 1 Chr. 16, 4. Ps. 71, 16. Is. 63, 7. יִהְיֶה שֵׁם ה' הַזִּכְרִי Ex. 20, 24. Is. 26, 13. ה' בְּשֵׁם יְיָ Josh. 23, 7. Ps. 20, 8. 45, 18. Is. 48, 1. 63, 7. לְיִהְיֶה 1 Chr. 28, 4; with כִּי Is. 12, 4.—Once, *to cause to praise, to let be praised*, Ex. 20, 21 [24].

3. i. q. Kal no. 1, *to remember, to call to mind* sc. with oneself, Gen. 41, 9.

Deriv. the five here following, and זָכַר, זָכָר, זָכָר, זָכָר, זָכָר

זָכָר m. *a male*; spoken of men, Gen. 1, 26. 5, 2. 17, 10 sq. 34, 15 sq. Also of animals. Gen. 7, 3. 9. 16. Ex. 12, 8. Plur. זָכָרִים Ezra 8, 4 sq. Compr. זָכָר Niph.

no. 3. also זָכָר. Arab. ذَكَرَ, Syr. ܙܚܪܐ, id. The Arabic word also denotes pr. the membrum virile. For the etymology, see r. זָכָר init.

זָכָר m. and זָכָר Ex. 17, 14. Is. 26, 14. Prov. 10, 7; (where however other Mss. have Tseret. comp. J. H. Michaelis Nott. crit.) c. suff. זָכָרִי R. זָכָר.

1. *remembrance, memory*, Arab. ذِكْرٌ.

Ex. 17, 14 *I will utterly put out the remembrance of Amalek*. Deut. 25, 19. 32, 26. Ps. 9, 7. 34, 17. 109, 15. al.

2. *memorial*, i. e. *name*, by which one is brought to remembrance, mentioned, i. q. שֵׁם. Ex. 3, 15 וְהָיָה לְעוֹלָם וְהָיָה לְדוֹר וָדוֹר *this is my name for ever, and this my memorial (name) to all generations*. Ps. 30, 5 הוֹדוּ לַיהוָה שֵׁם קָדְשׁוֹ *praise his holy name*. 135, 13. Hos. 12, 6.

3. *praise, laud*, Ps. 6, 6. 102, 13. Arab.

ذِكْرٌ laud.

4. *Zecher* pr. n. of a man 1 Chr. 8, 31; called also זָכָרִי 9, 37.

זָכָרִי m. (r. זָכָר) constr. זָכָרִי, plur. זָכָרִים and זָכָרִי

1. *remembrance, memorial*, Ecc. 1, 11. 2, 16. הָיָה לְזָכָרִי לְהָיִתָּה לְזָכָרִי *to be for a memorial to any one, so that his memory shall not perish*, Ex. 12, 14. Josh. 4, 7. So אֲבָנֵי זָכָרִי *stones of remembrance, memorial stones*, i. e. the two engraved stones upon the shoulder-braces of the high-priest's ephod, Ex. 28, 12. 39, 7. מִנְחַת זָכָרִי *a memorial sacrifice* Num. 5, 15. זָכָרִי *to set up a memorial*, sc. of oneself by procreating children, Is. 57, 8.

2. *a memento, record*, Gr. ἀπόμνημα, Fr. *mémoire*. Ex. 17, 14 זָכָרִי זָכָרִי *write this as a memento in the book*. סֵפֶר זָכָרִי Mal. 3, 16, and Plur. סֵפֶר הַזָּכָרִים Esth. 6, 1, *book of records, annals, register or journal*, comp. דִּבְרָן. Also of a memorial sign, Ex. 13, 9.

3. i. q. מִשְׁלַל, *a memorable saying*, ἀπόφθεγμα, Job 13, 12.

4. *a day of memorial*, a celebration, festival, Lev. 23, 24. Comp. the verb in Esth. 9, 28. Ex. 20, 8.

זָכָרִי (remembered, renowned, comp.

זִכְרִי renown) *Zichri*, pr. n. of several persons, Ex. 6, 21. 1 Chr. 8, 19. 23, 9, 15 (in 25, 2. 10 זָכָרִי). 2 Chr. 23, 1. Neh. 11, 9. al.

זָכָרִי and זָכָרִי (whom Jehovah remembers, r. זָכָר) pr. n. *Zechariah*, Gr. Ζαχαρίας.

a) A king of Israel, son of Jeroboam II. put to death by Shallum after a reign of six months, B. C. 773. 2 K. 14, 29. 15, 8–11.

b) A prophet who flourished after the exile, whose writings are preserved in the sacred canon, son of Berechiah and grandson of the prophet Iddo, see in בן no. 2. Zech. 1, 1. 7. Ezra 5, 1. 6, 14.

c) A son of Jeberechiah, contemporary with Isaiah, prob. also a prophet, Is. 8, 2; comp. v. 16.

d) A prophet, son of Jehoida the priest, slain in the court of the temple during the reign of Joash, 2 Chr. 24, 20 sq.

e) A prophet at Jerusalem in the reign of Uzziah, 2 Chr. 26, 5.—Also of several other persons; see in זָכַר no. 4.

* זָלָה obsol. root, perh. i. q. זָלַה, מָלַךְ, to draw sc. water. Hence pr. n. זְלוּיָהָ.

* זָלַה obsol. root, prob. i. q. Arab. ذَلَجَ to draw up, kindr. זָלַה. Hence מִזְלָה, מִזְלָה, fork.

זָלוּת f. ἀπαξ λεγόμεν. pr. a shaking, trembling, earthquake, see r. זָלַל Niph. Hence a storm, tempest; Ps. 12, 9 the wicked walk on every side, זָלוּת לְבָנֵי בָרָם like the rising of a tempest upon the sons of men.—[Others better, abjectness, vileness, see r. זָלַל no. 3.—R.]

זָלוּל m. (r. זָלַל Niph.) only in plur. זָלוּלִים, shoots, twigs of a vine, so called from their waving and tremulous motion, Is. 18, 5. Comp. סִסְמָלוֹת, סִסְמָלִים, מִלְחָמָה.

* זָלַל to shake, kindr. with זָלַל and the roots there compared.

1. to shake, to make tremble or quake, see Niph.

2. to shake out, to pour out, trop. to squander. spoken of property, reputation, etc. Part. זָלוּל a squanderer, prodigal, Prov. 23, 21. 28, 7. Deut. 21, 20. Prov. 23, 20 זָלוּלֵי בָשָׂר squanderers of their own body, voluptuaries, debauchees. Comp. זָלוּל.—And as one shakes out and casts away only worthless things, hence

3. Intrans. to be abject, vile, despised, Jer. 15, 19. Lam. 1, 11. Arab. ذَلَّ id. זָלַל vileness, abjectness of mind. Syr. ܙܠܐ to be vile. Comp. Hiph.

NIPH. זָלוּ, to be shaken, to tremble, to quake. Is. 64, 2 בְּפָנֵיהֶם הָרִים נָזְלוּ at thy presence the mountains quaked. So also

Judg. 5, 5 הָרִים נָזְלוּ the mountains quaked. the form נָזְלוּ being for נָזְלוּ, Lehrs. § 103. n. 15. Sept. well ἐσαλεύθησαν, (the root נָזַל corresponding in etymology also with σάω, σαλεύω,) and the same is expressed by Chald. and Arabs Polygl.

Arab. زَلَزَلَ to shake the earth, زَلَزَلَة earthquake. See זָלוּלִים

HIPH. הִזְלִיל, with Chaldee flexion, causat. of Kal no. 3, to lightly esteem, to despise, Lam. 1, 8.

* זָלַה quadrilit. not used, i. q. זָהָה to be hot, to glow, the letter ז being inserted, comp. Lehrs. p. 864.—Hence

זָלַעַה and זָלַעַה plur. זָלַעַה—Ps. 11, 6. Lam. 5, 10, violent heat, glow, espec. of a wind Ps. 11, 6, prob. the wind called es-Simûm, i. e. the poisonous.—Also of a famine, Lam. 5, 10; comp. Ez. 5, 2 and v. 12. 16. 17; also λιμός αἰσῶψ Hes. Op. 361, ignea fames Quintil. Declam. 12. Arab. نار الجوع fire of famine, Hariri Consess.—Of anger, Ps. 119, 53.

* זָלַה obsol. root, Chald. Pa. to drop, to trickle, i. q. זָלַה.—Hence

זָלַפָּה (a dropping) Zilpah, pr. n. of Leah's maid, Gen. 29, 24. 30, 9.

זָמָה f. (r. זָמַם) 1. purpose, counsel, plan, sc. for evil, Prov. 21, 27. 24, 8; rarely for good, Job 17, 11.

2. mischief, wickedness, crime, Ps. 26, 10. 119, 150. Spec. of crimes arising from unchastity, as rape, incest; Lev. 18, 17 זָמָה הִיא this is wickedness. Job 31, 11. Ez. 16, 27. 22, 9. 11.

3. Zimmah, pr. n. m. 1 Chr. 6, 5. 27. 2 Chr. 29, 12.

זָמָה f. (r. זָמַם) purpose, thought, i. q. זָמָה, מִזְמָה; Plur. c. suff. זָמָהִי for זָמָהִי Heb. Gr. § 89. 3. n. Ps. 17, 3 זָמָהִי בְלִי my mouth doth not pass over (go beyond) my thoughts, i. e. my language and thoughts are the same. Or: my thoughts transgress not my command. i. e. do not swerve from the laws of God and of virtue which I have imposed on myself; see Thesaur. p. 1087 fin. [Others take זָמָהִי as infin. of זָמַם c. suff. my thinking, thought, which gives the same general sense.—R]

זְמִירָה f. (ר. זָמַר I) Plur. זִמְרִים Nah. 2, 3.

1. *a rine-shoot, twig*, so called from being *pruned*, Num. 13, 23. Is. 17, 10.

2. Genr. *a twig, shoot, branch*; Ez. 15, 2. S. 17 and lo. *they put the branch to their nose*; in allusion to the custom of the Persians (Parsees), who adore the rising sun holding in their left hand a bundle of twigs called *Barsom*; see Strabo XV p. 733 Causab. τὸ δ' ἐπὶ τοῖς ποιοῦνται πολλὰν χορὸν ὅτι δὲ μὴ κίτων λέπτων δέσμεν κατέχοιτες. Comp. Hyde de Rel. vett. Persarum p. 350. Zendavesta ed. Anquetil du Perron, II. 532.

* זְמִירָה quadril. obsol. i. q. 'Arab.

זִמְמִי onomatop. like Germ. *summen*, i. e. *to hum, to murmur, to make a noise*;

whence זִמְמָה noisy multitude.—Hence

זְמִירִים m. plur. (noisy people) *Zam-zummin*, pr. n. of a race of giants dwelling anciently in the territory of the Ammonites but extinct before the time of Moses. Deut. 2, 20. Comp. זִמְרִים

זְמִיר m. (ר. זָמַר I. after the form זְבִיר. Lehrs. § 120, no. 5.) *pruning-time* sc. for vines. Cant. 2, 12; Sept. well *zeitos*; τὴς τομῆς, Symm. z. τὴς ἀλαδευσεως, Vulg. *tempus putationis*. Others. *time of the singing of birds*, but contrary to the usage of the verb זָמַר and to the analogy of nouns of the form זְמִירָה.

זְמִירָה m. Is. 25, 5. (ר. זָמַר II) plur. זְמִירִים, *a song*. Ps. 119, 54. 2 Sam. 23, 1. Spec. *song of praise, hymn*. Is. 24, 16. Job 35, 10 *who giveth songs in the night*, i. e. joy, rejoicing in misfortune. Also *song of triumph*, Is. 25, 5.

זְמִירָה (song, fem. of preced.) *Zemirah*, pr. n. of a man, 1 Chr. 7, 8.

זָמַר praet. זָמַרְתָּ and זָמַרְתָּ; fut. זָמַר plur. זָמְרוּ for זָמְרוּ see Heb. Gram. § 63, n. 11. Lehrs. p. 372; *to meditate, to have in mind, to purpose*; Arab. زَمَّ id. It seems to come from the idea of *murmuring* or *muttering*, i. e. the low voice of persons talking to themselves or meditating; comp. זָמַרְתָּ to murmur, also זָמַר, זָמַרְתָּ, זָמַרְתָּ no. 1, 2, 3.—With

accus. Prov. 31, 16 וְהִקְדְּחָהּ בְּשֵׂדָה she meditateth upon a field (purposes to buy it) and acquireth it. With inf. c. זָמַר Gen. 11, 6; absol. Jer. 51, 12. Lam. 2, 17. For זָמַר Ps. 17, 3, see art. זָמַר.—Spec. in a bad sense. *to meditate evil* Prov. 30, 32; c. inf. et זָמַר Ps. 31, 14. With זָמַר of pers. *to plot against* Ps. 37, 12.

Deriv. זָמַרְתָּ, זָמַרְתָּ, and

זָמַר m. *a purpose, plan, device*, sc. for evil, Ps. 140, 9.

* זָמַר not used in Kal, *to determine, to fix, to appoint*; kindr. with זָמַר Chald. and Syr. Pa. id.

Pual plur. part. מְזַמְּרִים Ezra 10, 14. Neh. 10, 35. and מְזַמְּרִים Neh. 13, 31. *appointed times, stated times*.

Deriv. זָמַרְתָּ

זָמַר Chald. Pa. *to determine, to appoint, to prepare*.

HITHPA. הִתְזַמְּרִין *convenire inter se, to agree together*, pr. to appoint time and place with each other. Dan. 2, 9 Keri; comp. Am. 3, 3 Targ. The Chethibh is to be read הִתְזַמְּרִין, and is Aphel; which is used also in Chaldee and Samaritan.

זָמַן m. (ר. זָמַן) plur. זְמָנִים, *time, spec. an appointed time, season*; Arab. زَمَنٌ, زَمَانٌ. time. Syr. زَمَانٌ id. Ecc. 3, 1 זָמַן לְכֹל לְכָל זְמָן *to every thing a stated time*, i. e. every thing remains but for a time, all things are frail and fleeting. Neh. 2, 6. Esth. 9, 27, 31.—A word of the later age, instead of the earlier זָמַר.

זָמַן and זָמַן Chald. m. st. emphat. זָמַן, plur. זְמָנִים

1. *time, an appointed time, season*, Dan. 2, 16. בְּהַזְמָנָא *at that time* Dan. 3, 7, 8, 4, 33. עַד זְמַן וְזָמַן *even to a season and time*. 7, 12. Spoken of sacred seasons, festivals, Dan. 7, 25. Comp. זָמַן no. 3.

2. Plur. *times*, Lat. *vices*, Dan. 6, 11 וְשָׁלֹשׁ זְמָנִים *three times*. So Syr. زَمَانٌ, and Arab. وَقْتُ, time, plur. times, Lat. *vices*.

* I. זָמַר *to prune a vine*, Lev. 25, 3, 4. Arab. زَبَر id.

NIPH. pass. Is. 5, 6.

Deriv. זָמַרְתָּ, זָמַרְתָּ, זָמַרְתָּ, זָמַרְתָּ.

* II. זָמַר in Kal not used; but frequent in

PIEL to touch or strike the chords of an instrument, to play, Gr. ψάλλειν; and hence to sing, to chant, as accompanying an instrument. Chald. Syr. id. Eth. ማሪ to sing, c. ለ to strike an instrument. Arab. زمر I. II. to sing to the pipe.—With dat. of pers. to or in honour of whom, i. q. to celebrate, Judg. 5, 3. Ps. 9, 12. 30. 5. 47, 7. 66, 4. al. With אֶל Ps. 59, 18; accus. 30, 13. 57, 10. 66, 2. 68, 5. Sometimes with בָּ of instrum. Ps. 33, 2. 98, 5. 145, 3.

Deriv. זָמַר, מְזַמֵּר, and the seven here following.

NOTE. The origin of this root, no. II, seems to lie in the hum. murmur, clang of chords, of the harp, etc. which is elsewhere expressed by the verb הָמָה, and also by various kindred verbs, as referred to the humming or buzzing of bees and flies, to the murmur of water, the noise of a multitude, and other like sounds; of which the following comprises a large family: a) זָמַם and זָמַזַם to hum, to murmur, Germ. *summen*, *sumsen*, whence also the first means to meditate; זָבַב id. spoken of the buzzing of flies, whence זָבַב a fly; also with an aspirate in place

of the sibilant, הָמַם in Arab. هَمَمَ to hum, Germ. *hummeln* (whence *Hummel* humble-bee), הָמָה to clang as a harp, to clamour as a multitude. b) זָמַר to clang as a harp; Chald. זְמַרָה, Arab.

زَمَزَمَ, Heb. זְמַרָה, a bee, so called from its humming, buzzing; דָּבַר to speak (comp. הָמָה no. 1, 2, also נָאָם comp. נָהַם, הָמָה); סָבַר and שָׁבַר to meditate (comp. in זָמַם); דָּמַר and דָּמַר i. q. דָּמַר to give forth a tremulous vibrating sound, as a rod or branch; and with an aspirate in place of the sibilant or dental, הָמַר.

הָמַר, to murmur as water; and also without much doubt, זָמַר to speak, which then is of like origin with דָּבַר. c) With mid. radical *n* for *m*, זָנַר to make a noise as the rushing of falling water, comp. Germ. *schnarren*, *schnurren*; שָׁנַר to clang, to clatter, as arms; קָנַר to give a quavering sound, Germ. *knarren*, whence קָנַר harp. See Hupfeld in

Zeitschr. f. d. Kunde des Morgenl. III. p. 394 sq. Thesaur. App. h. v.

זָמַר Chald. m. *music* of instruments, Dan. 3, 5. 7. 10. 15.

זָמַר Chald. m. *a singer*, Ezra 7, 24.

זָמַר m. once Deut. 14, 5, an animal of the deer or gazelle species, so called from its leaping and springing; as דִּישׁוֹן from דִּישׁוֹן i. q. דִּישׁוֹן. Arab. زمر *saliit caprea*. The idea of leaping (i. e. dancing) is connected with that of singing; comp. זָמַר II.

זָמַרָה f. (r. זָמַר II) *song, music*, e. g. of the voice Ps. 81, 3. 98, 5; of instruments, Am. 5, 23. 2 Sam. 23, 1.—Meton. זָמַרָה הָאֶרֶץ *the song of the land*, i. e. its best and most celebrated fruits, Gen. 43, 11. Comp. Gr. αἰδιδμος sung, celebrated in song, i. e. renowned.

זָמַר m. (sung, celebrated in song, αἰδιδμος) *Zimri*, pr. n. a) A king of Israel who slew and succeeded Elah. B. C. 930. 1 K. 16, 9. 10. 2 K. 9, 31. Gr. Ζαμβρι. b) A phylarch or chief of the tribe of Simeon, Num. 25, 14. c) 1 Chr. 2, 6; in Josh. 7, 1 זָמַרִי d) 1 Chr. 8, 36. 9, 42. e) Apparently also as patronym. from זָמַרִי for זָמַרִי *Zimranite*, Jer. 25, 25.

זָמַרָן (id.) *Zimran*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him; Gen. 25, 2. 1 Chr. 1, 32. We may compare perhaps *Zabram*, a city with a king, according to Ptolemy, situated between Mecca and Medina. See also זָמַרִי lett. e.

זָמַרָה f. (r. זָמַר II) i. q. זָמַרָה, *song*, meton. for the object of song or of praise. Ex. 15, 2 עֲזֵי יְהוָה זָמַרָה *Jehovah is my glory and song*. Ps. 118, 14. Is. 12, 2.

זָמַר m. plur. זָמַרִים, *form, sort, kind, manner*; for the etymology see under r. זָמַר. Ps. 144, 13 מִן אֶל־זָמַרִים *from sort to sort*, of every sort. 2 Chr. 16, 14. Chald. Syr. id.

זָמַר Chald. id. Dan. 3, 5. 7. 10. 15.

* זָמַר subst. m. plur. זָמַרִים, constr.

זָמַרִים, *tail* of an animal, Arab. ذَنَبٌ, ذَنْبَةٌ, Syr. ذَنْبٌ id. The verb ذَنْב to follow after, is secondary.—Ex. 4, 4. Judg. 15, 4. Job 40, 17. Metaph. end stump; שְׁנֵי זָמַרִים *these two tails*,

stumps, of firebrands, Is. 7, 4.—Put also for *something small, mean, contemptible*, mostly in opp. to ראש. Deut. 28, 13 *Jehovah will make thee the head, and not the tail*. v. 44. Is. 9, 13, 19, 15. In the same sense the Arabs put in antithesis **ذنب** nose and tail; see Comment. on Is. 9, 13.—Hence the denom. verb

PIEL **זָנַב** pr. *to hurt or cut off the tail*; hence trop. *to smite the rear of an army, to cut of the rear-guard* (Arab. **ذنب**, comp. Gr. *ὀψά, ὀψαγία*), Deut. 25, 18. Josh. 10, 19.—Denominative verbs derived from nouns signifying members of the body, often have in the Semitic tongues this sense of injuring or cutting off those members; see Lehrs. p. 257. Ewald's Heb. Gram. p. 200.

* **זָנָה** fut. **זִנְיָה**, apoc. **זִנְיָן** 1. *to commit fornication, to play the whore or harlot*. Arab. **زنى** coivit, scortatus est, Syr. **זָנָה** id. Eth. **ዘጸፀ**, although Nun is retained in **ዘጸፀ** semen coitus.—Pr. and chiefly spoken of a female, whether married (where it may be rendered to *commit adultery*) or unmarried, Gen. 38, 24. Lev. 19, 29. Hos. 3, 3. Constr. with acc. of the male paramour, Jer. 3, 1. Ez. 16, 28. Is. 23, 17 unless here **זָנָה** is *with*; also **בָּ** *with* Ez. 16, 17; **אֶל** Ex. 16, 26, 28; very often *with* **אַחֲרֵי**, pr. *to go a whoring after any one, to run after a paramour*, Ez. 16, 34. Lev. 17, 7, 20, 5, 6. Deut. 31, 16. al. On the other hand, the husband *from* whom a woman departs in playing the whore, *against* whom she commits this crime, is put with **בֵּן** Ps. 73, 27, **בְּאַחֲרַי** Hos. 1, 2, **בְּמִתְחַתִּי** 4, 12 and **בְּחַתְּךָ** Ez. 23, 5 (comp. Num. 5, 19, 29), **בְּזַלְךָ** Hos. 9, 1 and **עַל** Judg. 19, 2 where however the reading is doubtful. Ez. 16, 15 **עַל** i. e. *with a husband, having a husband, in spite of him*.—PART. fem. **זֹנָה** a whore, harlot, Gen. 38, 15. Deut. 23, 19. al. more fully **זֹנָה וְנָכְרִית** Lev. 24, 7. Josh. 2, 1. Judg. 11, 1. Plur. **זֹנִיּוֹת** Hos. 4, 14. 1 K. 3, 16; also 1 K. 22, 38 where Sept. αἱ πόρναι. Nor is there any ground to render **זֹנָה** in Josh. 1. c. *hostess*, one who keeps a public house, as if from **זָנָה** to nourish.—Rarely this verb is applied to men, e. g. with **אֶל** Num.

25, 1; comp. Arab. **زانی** for **زانی** whore-monger.

2. Trop. and often spoken: a) Of idolatry, *to go a whoring*, i. q. *to commit idolatry*; the relation existing between God and the Israelitish people being every where shadowed forth by the prophets under the emblem of the conjugal union, see Hos. c. 1. 2. Ez. c. 16, 23; so that the people in worshipping other gods are compared to a harlot and adulteress. For the prepositions with which it is construed, see above in no. 1. A very frequent formula is **זָנָה אַחֲרֵי אֱלֹהִים אֲחֵרִים** *to go a whoring after other gods* Lev. 17, 7, 20, 5, 6. Deut. 31, 16. Judg. 2, 17; also **זָנָה מִמִּתְחַת אֱלֹהֵיהֶם** *to go a whoring from their god*, see in no. 1. Further, **זָנָה אַחֲרֵי הַגּוֹיִם** *to go a whoring after i. e. in the manner of the heathen* Ez. 23, 30. b) Of superstitions connected with idolatry, **זָנָה אַחֲרֵי הַכּוֹהֵנִים** *to go a whoring after wizards, necromancers* Lev. 20, 6. c) Of the intercourse and commerce of heathen nations among themselves, e. g. of Tyre, Is. 23, 17 and *commits fornication with all the kingdoms of the world*. Comp. Nah. 3, 4, and **אַחֲרֵיהֶן**.

PUAL **זִנְיָה** pass. Ez. 16, 34.

HIPH. **זִנְיָה**, fut. apoc. **זִנְיָן** 2 Chr. 21, 11.

1. *to seduce, to fornication, to whoredom*, Ex. 34, 16; *to cause to commit fornication, to let be a whore*, Lev. 19, 29.

2. Intrans. i. q. Kal *to commit fornication*, Hos. 4, 10, 18, 5, 3.

Deriv. **זִנְיָנִים**, **זִנְיָה**, **זִנְיָה**.

זִנְיָה (perh. marsh, bog, comp. r. **זִנְיָה** Hipht.) *Zanoah*, pr. n. of two places in the tribe of Judah, Josh. 15, 34, 56. Neh. 3, 13, 11, 30. 1 Chr. 4, 18.

זִנְיָנִים m. plur. abstr. from r. **זָנָה**, with formative Nun added, as **קָצִין** from **קָצָה**, **זִנְיָנִים** from **זָנָה**, Lehrs. p. 508.

1. *whoredoms, fornication*, Gen. 38, 24. Hos. 1, 2 **זִנְיָנִים וְנָכְרִים** *a wife of whoredoms and children of whoredoms*, i. e. a wife who is a whore and bastard children. 2, 6, 4, 12, 5, 4, 2, 4 **וְהָסֵר וְנִינְיָהּ מִפְּנֵיהָ** *and let her put away her whoredoms from her countenance*, i. e. lay off her wanton countenance, 'vultum protervum' Hor. Carm. 1. 19, 7, 8. Comp. Ez. 6, 9.

2. Trop. spoken: a) Of idolatry, 2 K.

9, 22. b) Of the intercourse and commerce of heathen nations, Nah. 3, 4; comp. the verb in Is. 23, 17.

זָנָה f. (r. זָנָה) plur. זָנוֹתִים, *whoredom, fornication*, only trop. a) Of idolatry, Jer. 3, 2. 9. Ez. 23, 27. 43, 7. 9. Hos. 4, 11. b) Of any breach of fidelity towards God, e. g. of a murmuring and seditious people, Num. 14, 33.

* **זָנַח** 1. *to be foul, rancid, to stink*, see Hiph. Arab. **زَنَخَ**. Kindr.

are **צָהָן**, **זָהָם**, **זָנִי** foul water, turbid; Gr. *τάγγος* and *ταγγή* rancidity, *ταγγός* rancid, Engl. *tang*; also *σιχρός* loathsome, *σιχαίνω*.—Metaph. *to be loathsome, abominable*. Hos. 8, 5 **זָנַח בְּגִלָּהּ** *thy calf, O Samaria, is an abomination*. Hence

2. Trans. *to loathe, to spit out*, i. e. *to reject, to cast off*, comp. **זָהָם**; Hos. 8, 3 **זָנַח יִשְׂרָאֵל טוֹב** *Israel hath rejected good*. Often of Jehovah as rejecting a people, Ps. 43, 2 **לָמָּה זָנַחְתָּנִי** *why dost thou cast me off?* 44, 10. 24. 60, 3. 12. 74, 1. 77, 8. 89, 39. With **מֵן** *to thrust away, to repulse from any thing*, Lam. 3, 17 **וְזָנַח מִשְׁפָּרִי** *thou hast thrust me far away from prosperity*, hast destroyed my welfare.

HIPH. 1. i. q. Kal no. 1, pr. *to emit a stench, to stink*, Is. 19, 6 **הַנְּחִירִים בְּהָרֹת** *the rivers stink*, i. e. fail, become shallow and foul. Sept. Vulg. *deficient flumina*.—The form **הַנְּחִירִים** is scarcely Hebrew, and seems to be made up of two readings, **הַנְּחִירִים** and **הַנְּחִירִים**, the latter of which imitates the Chaldee.

2. i. q. Kal no. 2, *to reject, to cast off*, 1 Chr. 28, 9; c. **מֵן** 2 Chr. 11, 14. Causat. *to cause to cast away*, i. q. *to profane*, 2 Chr. 29, 19.

Deriv. **זָנִי** pr. n.

* **זָנַן** obsol. root, prob. i. q. Arab. **سَنَّ** (kindr. with Heb. **זָנַן**) *to form, to shape*; whence **سُنَّة** form, appearance, **سُنَن** rule, mode. Hence Heb. **זָנַן** form, sort, species, (the origin of which has escaped etymologists,) although afterwards, the etymology being overlooked, it was inflected after the analogy of nouns from verbs **לָהּ**.

* **זָנַק** in Kal not used. Syr. **زَنَفَ** *to throw, to shoot an arrow*, spec. *to a great distance*. Talmud. *to spring, to leap forth*; and so by transpos. Arab.

زَنَقَ. The primary idea seems to be that of *binding*; comp. Arab. **زَنَقَ** *to bind underneath*, Syr. **زَنَقَ** a cord with which a load is bound. Spoken espec. of animals, which draw their feet together before a leap (comp. **קָפַץ**, **קָפַץ**) pr. *to contract the feet for a leap, to throw oneself forward*; and so of an arrow. Comp. **זָקַם**.

PIEL *to leap or spring forth with violence*, of the lion Deut. 33, 22. Sept. *ἐκπύδισται*, and in other Mss. *ἐκπύδισται*. Kimchi **דָּלַק**.

Deriv. **זָקַם** for **זָקַם**, **זָקַם** for **זָקַם**, **זָקַם**.

זָעָה f. for **זָעָה** (r. **זָעָה**, as **זָעָה** from **זָעָה**) *sweat*, Gen. 3, 19; i. q. **זָעָה**.—Talmud. **זָעָה** sweat, **זָעָה** to sweat; Syr. **زَعَا** sweat, whence a new verb **زَعَا** to sweat.

זָעָה f. by transpos. for **זָעָה** (as **זָעָה** for **זָעָה**) pr. *a shaking, agitation*, i. e. *oppression, ill treatment*, in Cheth. Deut. 28, 25. Ez. 23, 46; in Keri Jer. 15, 4. 24, 9. 29, 18. 34, 17.

זָעָה (unquiet, comp. **זָעָה**) *Zaavan*, pr. n. m. Gen. 36, 27. 1 Chr. 1, 42.

זָעִיר m. (r. **זָעִיר**) *a little*, Job 36, 2; like *μικρόν*. The form imitates the Chaldee.

זָעִיר Chald. *little, small*, i. q. Heb. **זָעִיר**, Dan. 7, 8. R. **זָעִיר**.

* **זָעַךְ** i. q. **זָעַךְ**, *to be extinguished, extinct*, once in

NIPH. id. Job 17, 1; where three Mss. read **נִדְכָּה**, as if from **זָעַךְ**.

* **זָעַם** fut. **יִזְעַם** Num. 23, 8, and **יִזְעַם** Prov. 24, 24, i. q. Arab. **زَعَمَ** Conj. V, *to foam at the mouth*, spoken of a camel; also, *to speak in anger*. Of the same family is Germ. *Schaum, schäumen*, Engl. *to scum, to skim*, Fr. *écume*; comp. **זָעַם**. Hence

1. *to be very angry, to be indignant towards any one*; often with the idea of punishment, *to pour out one's anger upon any one, to punish with indigna-*

tion, c. acc. Mal. 1, 4. Zech. 1, 12 **זָרַי** יְהוּדָה אֲשֶׁר יָצְתָהּ *the cities of Judah upon which thou hast poured out thy indignation*, etc. Is. 66, 14; **זָל** Dan. 11, 30. Part. **זָרִים יְהוּדָה** Prov. 22, 14.

2. *to curse*, c. acc. Num. 23, 7. 8. Prov. 24, 24. Mic. 6, 10.

NIPH. as if pass. of **Hiph.** *to be provoked to anger, to be angry*. Prov. 25, 23 **פָּנִים נֹזְמִים** *an angry countenance*, i. e. morose, ill-natured; Vulg. *facies tristis*. Comp. **זָרָה** no. 2.—Hence

זֶם m. *foam*, as one angry foams at the mouth, Is. 30, 27. Lam. 2, 6; then trop. *wrath, anger*, Hos. 7, 16. Spoken espec. of the indignation of God, as manifested in punishment; so Is. 1. c. Ez. 22, 24 **זֶם בַּיּוֹם** *in the day of God's indignation*. Absol. **הַזֶּם** Dan. 8, 19; without art. Dan. 11, 36 **זֶם עַד כְּלָה** *until the indignation (punishment) be accomplished*. Is. 10, 25.

* **זָרָה** fut. **יִזְרָה**. 1. *to be angry*, c. **עַל** Prov. 19, 3; **זָם** 2 Chr. 26, 19. The primary idea lies either in *breathing, blowing*, Sam. **זָרָה** id. comp. Chald. **זָרָה** a strong wind; or else in *burning*, comp. Syr. **זָרָה** Ethpe. *to be burned*, and quadril. **זָרָה**; or possibly in *foaming*, so that **זָרָה** is i. q. **זָם**, comp. **זָפָה** Lam. 2, 6 and **זָרָה** Is. 30, 30.

2. *to be morose, gloomy, sad*; the connection of the significations lying in the pain of mind; comp. in r. **זָפָה** Part. **זָפָה** *gloomy, sad*, Gen. 40, 6, i. q. **זָפָה** in v. 7. Dan. 1, 10 of the countenance as fallen away from long fasting, and also sullen and sad. Theod. aptly *στυγερός*, comp. Matth. 6, 16.

Deriv. the two following:

זָרָה m. adj. *angry*, 1 K. 20, 43. 21, 4.

זָרָה m. c. suff. **זָרָה**, *anger, rage*, 2 Chr. 16, 10. 28, 9. Trop. of the raging sea Jon. 1, 15.

* **זָרָה** fut. **יִזְרָה**, imp. **זָרָה**, inf. **זָרָה**, i. q. **זָרָה**. *to cry out, to exclaim*, espec. in pain, by way of complaint and for help. The form **זָרָה** belongs more to the earlier books of the O. T. while **זָרָה**, **זָרָה** is the common form in Aramaean; the Arabic like the Heb. having both

forms, **זָרָה** and **זָרָה**, also **זָרָה** — The person to whom one cries, whom one implores, is put with **זָל** Ps. 22, 6. 142, 6. Hos. 7, 14; **זָל** 1 Chr. 5, 20; in acc. Judg. 12, 2. Neh. 9, 28. The thing or cause of complaint is put after **עַל** Jer. 30, 15; **זָל** Is. 15, 5. Jer. 48, 31; **זָל** 1 Sam. 8, 18; also in acc. as Hab. 1, 2, where both constructions are joined: **זָל** **זָל** (how long) *shall I cry out unto thee because of violence?* comp. Job 19, 7.

NIPH. pass. of **Hiph.** no. 3, *to be called together, convoked*, Judg. 18, 22. 23. Hence *to come together, to assemble*, 1 Sam. 14, 20. Judg. 6, 34. 35.

HIPH. 1. i. q. **Kal** *to cry out*, pr. to make an outcry, Job 35, 9; *to proclaim*, to make proclamation, absol. Jon. 3, 7.

2. *to cry unto any one, to call upon, to invoke*, c. acc. Zech. 6, 8.—Hence, as referring to many,

3. *to call together, to convoke*, 2 Sam. 20, 4. 5. Judg. 4, 10. 13.

Deriv. **זָרָה**, **זָרָה**

זָרָה Chald. *to cry out*, Dan. 6, 21.

זָרָה m. *outcry, cry*, Is. 30, 19. More frequent is

זָרָה f. *outcry, cry*, espec. from pain and sorrow, or as imploring help, Is. 15, 10. 65, 19. Neh. 5, 6. 9, 9. Jer. 18, 22. 20, 16. 50, 46. R. **זָרָה**.

* **זָרָה** obsol. root, Aram. **זָרָה**, **זָרָה**, *to be small*, i. q. Heb. **זָרָה**. Comp. in **זָרָה**.—Hence **זָרָה**, **זָרָה**.

* **זָרָה** obsol. root, Arab. **ذَفَرَ** *to emit sweet odours, to be fragrant*, e. g. a garden.—Hence

זָרָה (sweet odour) *Ziphron*, pr. n. of a city in the north of Palestine, once Num. 34, 9.

זָרָה f. (r. **זָרָה**) *pitch*, Ex. 2, 3. Is. 34, 9.

Arab. **زَفَت**, Aram. **زَفَت**, but also **זָרָה**

זָרָה m. plur. for **זָרָה**, from a lost sing. **זָרָה** for **זָרָה**, r. **זָרָה**

1. *bonds, fetters, chains*, with which captives are bound; see the root in its primary sense. Ps. 149, 8. Is. 45, 14. Nah. 3, 10. Job 36, 8. Chald. **זָרָה** id. Comp. **זָרָה**.

2. *burning arrows, fiery darts*, fitted with combustibles; Prov. 26, 18. Comp.

זִקְוֹה Arab. زَنْقُ the sharp point of an arrow.

* זָקֵן subst. comm. gend. Is. 15, 2. 2 Sam. 10, 5, *the bearded chin* Lev. 13, 29. 30. Meton. *the beard* Lev. 19, 27.

2 Sam. 20, 9.—Arab. دَقْنُ the chin; بَصَانُ beard, chin.—Hence the verb

זָקַן denom. fut. יִזְקֶן *to be or become old, to grow old, to be aged*; pr. to have the chin hanging down, from זָקֵן, like זִנְזִן an old man with a hanging chin, decrepit; whence perhaps may come the Lat. *senex, senectus*, which some absurdly suppose to be for *semineux*. But זָקֵן is spoken not only of decrepit, but also of vigorous old age, Gen. 18, 12. 13. 19, 31. 24, 1. 27, 1. 1 Sam. 2, 22. al. For the difference between this word and the synon. זָקֵן, זָקֵן, זָקֵן, see those articles.

HIPH. intrans. *to grow old, to be old*, Prov. 22, 6; qs. to contract old age, comp. הִזְקִיחַ in Heb. Gram. § 52. 2. n. Also of plants, Job 14, 8; as Pliny, 'senescunt arbores.'

זָקֵן m. (r. זָקֵן) constr. זָקֵן Gen. 24, 2, plur. זָקֵנִים, זָקֵנִי, *old, aged, an old man*; as adj. joined with a subst. הָאִישׁ הַזָּקֵן Judg. 19, 17; זָקֵן אֶבֶן Gen. 44, 20; and also separately as subst. Gen. 19, 4. Is. 20, 4. al. sep. With בֶּן *older than* some one, Job 32, 4 זָקֵנִים הָיְתָה מִמֶּנּוּ לְזָמִיר *for they were elder than he*.—זָקֵנֵי יִשְׂרָאֵל, זָקֵנֵי מִצְרָיִם, זָקֵנֵי הָעִיר, *elders of Israel, of Egypt, of the city*, i. e. *proceres, senators*, the chief men, magistrates, the notion of age being neglected, Ex. 3, 16. 4, 29. Deut. 19, 12. 21, 3. 4. 6. 22, 15. 17. 18.

Ps. 105, 22. In like manner Arab. شَيْخ *Sheikh*, an old man, and then, 'chief of a tribe'; also Ital. *Signor*, Fr. *Seigneur*, Span. *Señor*, Engl. *Sir*, all which come from the Lat. *Senior* elder; also Germ. *Graf*, Count, is pr. i. q. *graw, krawo*, gray-headed.—Metaph. of an old and decrepit people, Is. 47, 6. Plur. fem. זָקֵנוֹת *old women* Zech. 8, 4.

זָקֵן m. (r. זָקֵן) *old age*, Gen. 48, 10.

זָקֵנָה f. (r. זָקֵן) *old age*, Gen. 24, 36. Ps. 71, 9. 18. Metaph. of a people Is. 46, 4, comp. 47, 6.

זָקֵנִים m. plur. (r. זָקֵן) *old age*, Gen. 21, 2. 7. 44, 20. בֶּן-זָקֵנִים *son of old age*, i. e. *born in one's old age*, Gen. 37, 3. On this form of denominatives, see Lehrs. § 122. 13.

* זָקַה *to raise up*, e. g. those bowed down, trop. *to comfort*, Ps. 145, 14. 146, 8. Syr. اَصَف id.

זָקַח Chald. *to raise up, to hang up*, e. g. a criminal upon a stake or cross, Ezra 6, 11. Syr. اَصَف *to crucify*.

* זָקַק 1. i. q. זָקַק, *to strain, to filter, to fine*, e. g. wine, see Pual; comp.

Arab. زَقِي wine newly strained. Trop. of metals, *to refine*, Job 28, 1.—In this signif. corresponding words are Gr. σακκος, σάκος sackcloth, strainer, σακκίσω, σακκίζω, Lat. *saccus, saccare*, Heb. זָקַק; and of the same family are Germ. *seihen, seigen, seigern*, a form appropriate to metals; stronger *sickern*. 2. *to make flow*, i. e. *to pour, to pour out*, genr. as Fr. *couler* from Lat. *colare*, Job 36, 27.

PIEL זָקַק, *to refine, to purify* metals, Mal. 3, 3.

PUAL, *to be strained, fined*, e. g. wine Is. 25, 6; *to be refined*, as metals 1 Chr. 28, 18. 29, 4. Ps. 12, 7.

זָרֵר a stranger, enemy, see r. זָרֵר II. 2.

זָרַר m. (r. זָרַר I) a border, wreath, crown, around a table, the ark of the covenant, etc. Ex. 25, 11. 24. 25. 37, 2. 11. 26. Syr. زَرْزُ necklace, collar.

זָרָה f. for זָרָה (r. זָרַר II. 3) *loathsomeness*, once Num. 11, 20; Vulg. *nausea*.

* זָרַב in Kal not used; Chald. Ithpe. *to pour out, to flow off or away*; whence זָרְבִּיב gutter, and by transpos. זָרְבִּיב Arab. مَرْزَب, channel.—Once in

PUAL, spoken of streams, torrents, full in winter, but drying up and failing in summer; Job 6, 17 זָרְבִּיבֵי נַעֲמָה *what time they flow off, they fail*, 1. o.

when the waters flow off the streams dry up. See more in Thesaur. p. 423.

זֶרְבָּבֶל (prob. for **זְרוּעַ בָּבֶל** sown i. e. begotten in Babylon) pr. n. *Zerubbabel*, Sept. *Ζοροββελ*, one of the descendants of David, who led out the first colony of Jews into their own country after the exile, Ezra 2, 2. 3, 2. Hag. 1, 1.

* **זָרַר** obsol. root, Aram. **זָרַר** to *prune* trees, to remove the superfluous boughs and foliage; **זָרַר** exuberant growth of trees. Hence

זֶרֶד *Zered*, pr. n. of a valley Num. 21, 12, and of the stream flowing through it Deut. 2, 13. 14, in the territory of Moab on the east of the Dead Sea. Targ. of Jonath. *brook of willows, willow-brook*; comp. **נָחַל הַזְּבֵדִים** Is. 15, 7. Prob. the modern Wady el-Ahsy; see Bibl. Res. in Palest. II. p. 555.

* **זָרָה** 1. *to scatter, to cast loosely* about. Ex. 32, 20. Num. 17, 2 [16, 37]. Is. 30, 22.—Arab. **زَرَى** to scatter, as the wind dust; II, to winnow. Syr. and Chald. **זָרָה**. The following are kindred roots, all having the primary idea of *scattering*, e. g. **זָרַע**, **זָרַק**, **זָרַר** II, also **זָרַח**, Arab. **زَرَعَ** to sow. In the Indo-European tongues correspond Sanscr. *sri* to scatter, Lat. *sēro*; and with *p* or *t* added to the sibilant, Sanscr. *strī*, Gr. *σπρώω*, Lat. *sterno*, Germ. *streuen*, Engl. *to strew*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Spreu*, chaff. —Espec.

2. *to winnow*, by casting up and scattering in the wind, Is. 30, 24. Jer. 4, 11. Ruth 3, 2 **הִנָּחֵהוּא זָרָה אֶת־זֶרֶן הַשִּׁעָרִים** *lo, he winnoweth the threshing-floor of barley*.—Trop. of enemies as routed and scattered, Jer. 15, 7. Is. 41, 16. Ez. 5, 2.

3. Genr. *to spread out*; whence **זָרַח** a span.

NIPH. *to be scattered*, Ez. 6, 8. 36, 19.

PIEL **זָרָה** 1. *to scatter, to strew*, Prov. 15, 7; *to scatter, to disperse*, e. g. nations Lev. 26 33. Ez. 5, 10. 6, 5. 12, 15. 30, 26. Prov. 20, 8 *the king . . . scattereth all evil with his look*.

2. *to winnow*, i. q. Kal no. 2, Prov. 20, 26. Hence trop. i. q. *to winnow out, to sift*, i. e. *to search out, to prove*; Ps. 139, 3 **אֶרְבֵּי**

זָרָה *my walking and my lying down thou searchest out*; Jerome *eventi-lasti*, Sept. *ἐξερύττω*. In Arab. trop. **زَرَى** to know.

PUAL, *to be scattered, strewed*, Job 18, 15; *to be bestrewed, besprinkled*, Prov. 1, 17.—The form **זָרָה** Is. 30, 24, which some refer hither, is part. Kal impers. The form **זָרַה** in Ps. 58, 4, is from *r*. **זָרַר** II.

Deriv. **זָרָה**, **מְזָרָה**, **מְזָרִים**.

זְרוּעַ fem. rarely masc. Is. 17, 5. 51, 5. Dan. 11, 15. 22, chiefly in signif. no. 2. Comp. Lehrgeb. p. 470. Plur. **זְרוּעִים** and **זְרוּעוֹת** R. **זָרַע** no. 1.

1. *the arm*, Is. 17, 5. 40, 11. al. Spec. *the lower arm*, below the elbow, in Lat. also called *brachium* **זְרוּעַ** *ἐξοχῆ*, diff. from **קַנְיָה** the upper arm, Job 31, 22. In animals *the fore leg, shoulder*, *βραχίον*,

Num. 6, 19. Deut. 18, 3. Arab. **ذِرَاع**,

Aram. **זְרוּעָא**, arm, also a cubit.—Hence **זְרוּעַ נְטוּיָה** *a stretched-out arm*, ascribed to God and signifying his power and promptness to protect or punish, Ex. 6, 6. Deut. 4, 34. Ez. 20, 33. 34; in like manner **זְרוּעַ רַמָּה** Job 38, 15.

2. Trop. a) *strength, might, power*, 2 Chr. 32, 8 **זְרוּעַ בָּשָׂר** *an arm of flesh* i. e. human might. Ps. 44, 4. Job 40, 9. **זְרוּעֵי יָדָיו** *the powers (might) of his hands*, Gen. 49, 24. Hence *military force, an army*, Dan. 11, 15. 22. 31. b) *violence* Job 35, 9. **אִישׁ זְרוּעַ** *the violent man* Job 22, 8. Here belongs the phrase, *to break the arm* of any one, i. e. to destroy his power, to put an end to his violence, 1 Sam. 2, 31. Job 22, 9. 38, 15. Ps. 10, 15. 37, 17. Comp. Arab. **فَت عَضْدَة**. c) *strength* as imparted to any one, hence *help, aid*, Ps. 83, 9. Is. 33, 2. So Arab.

عَضْد, Pers. **بازو** arm, also help, Syr. **זְרוּעָא** son of the arm, i. e. helper; see more in Comment. on Is. l. c. Meton. *a helper, ally*, Is. 9, 19; comp. Jer. 19, 9 where it is **רֶעַ**. Sept. cod. Alex. *ἀδελφός*.

Hence denom. **זָרוּעַ**, with Aleph prosthetic.

זָרוּעַ m. verbal of Pi. (*זָרַע*, after the form **חֲבוּק**), *sown, to be sown*, Lev. 11, 37. Plur. **זָרוּעִים** *things sown, garden herbs*, Is. 61, 11.

זָרְזִיף m. quadril. *a pouring rain, violent shower*, Ps. 72, 6. Syr. **زَرْزَف** shower, Talmud. **זְרוּפִי דְמִיָּא** adspersiones aquæ, guttæ.—It comes from **זָרַח** to flow, by repeating the first radical between the second and third; comp. **זָרַיִר** from r. **זָרַר**; also Zab. **زَرْزَف** and **زَرْزَف** accendit.

זָרְזִיר m. *bound together, girded*, verbal Pilp. from r. **זָרַר** I, q. v. Once Prov. 30, 31, where, among those comely in going, is mentioned **זָרְזִיר מְהִינִים** *one girded about the loins*, by this some understand *a war-horse*, as ornamented with girths and buckles about the loins; others *a greyhound*, as having the loins contracted and slender; and others again *a wrestler*, see Talm. Hieros. Taanith, fol. 57. Maurer ad h. l.

* **זָרַח** fut. **יִזְרַח** 1. *to rise*, as the sun Gen. 32, 31. Ez. 22, 2. 2 Sam. 23, 4. Ps. 104, 22. al. So of the light Is. 58, 10; the splendour or glory of God Is. 60, 1. 2. Deut. 33, 2.—Pr. *to scatter* rays, comp. kindr. **זָרַח**, **זָרַר** II. In the kindred dialects this root has undergone various changes; in Arabic and Ethiop. there have come from it **شرق**, **WSΦ**; in Aram. **ܕܢܚܐ**, **ܕܢܚܐ**.

2. Trop. spoken: a) Of leprosy rising in the skin, 2 Chr. 26, 19.—Further, in the derivatives: b) Of a foetus breaking forth from the womb, see **זָרַח** and Gen. 38, 30. c) Of a plant springing up, germinating, i. q. **פָּרַח**; see **אֶזְרַח**.

Deriv. **יִזְרַחֲהוּ**, **יִזְרַחֲהוּ**, pr. n. **יִזְרַחֲהוּ**, and the three here following.

זָרַח m. 1. *a rising*, of light Is. 60, 3. 2. *Zerah, Zarah*, pr. n. Gr. *Zarú*. a) A son of Judah by Tamar, Gen. 38, 30. Num. 26, 20. b) A son of Reuel, Gen. 36, 13. 17. c) Num. 26, 13, for which in Gen. 46, 10 **צִרְחִי**. d) 1 Chron. 6, 6. 26. e) A king or leader of the Ethiopians, who invaded Judea in the reign of Asa, 2 Chr. 14, 8 [9]. See the conjecture of Champollion, Précis p. 257; et contra, Rosellini in Monum. Storici II. 87–91.

זָרְחִי patronym. *a Zarhite*, from **זָרַח** no. 2. a. Num. 26, 13. 20. See **אֶזְרַחֲהוּ**.

זָרְחִיָּה (whom Jehovah caused to be born, r. **זָרַח** no. 2. b) *Zerahiah*, pr. n. m.

a) 1 Chr. 5, 32. 6, 36. Ezra 7, 4; for which **יִזְרַחֲהוּ** 1 Chr. 7, 3. b) Ezra 8, 4.

זָרַם m. (r. **זָרַם**) i. q. **זָרַם**, *a violent shower, inundation, bursting of a cloud*; Is. 1, 7 **כְּמַהֲפַח זָרַם** *as the destruction of an inundation* or overwhelming rain. So Saadiah, Aben Ezra, Michaelis, etc. Better, **זָרַם** is here plur. *strangers*; and **זָרַם** is the *Caph veritatis* so called, see in **ק** B. 4.

* **זָרַם** *to flow, to pour*, i. q. **זָרַח** q. v. With acc. *to pour upon, to overwhelm*, to wash away, Ps. 90, 5.

Po. *to pour out*, c. acc. *with* any thing, Ps. 77, 18.—Hence **זָרַמָּה**, perh. **זָרַם**, also

זָרַם m. *a pouring rain, violent shower, storm*, Is. 4, 6. 25, 4. 28, 2 **בְּרַם זָרַם** *a hail-storm*. Is. 25, 4 **זָרַם קִיר** *a wall-storm*, i. e. which prostrates walls. Hab. 3, 10 **זָרַם מַיִם** *gush or flood of waters*.

זָרַמָּה f. (r. **זָרַם**) *a flowing, emission of seed*, spoken of seed-horses, Ez. 23, 20.

* **זָרַע** fut. **יִזְרַע** 1. *to scatter, to disperse*, Zech. 10, 9. See the kindred roots beginning with **זר** under art. **זָרַח**. From the kindred sense of *spreading out, expanding*, comes **זָרַע** arm; as **זָרַע** span, from **זָרַח**. But a secondary form, and derived from **זָרַע**, **זָרַע**, is the Arabic verb **زَرَعَ** to attack violently, to seize, IV to take in the arms.—Spec.

2. *to scatter seed, to sow*, Arab. **زَرَعَ**.

Syr. **ܕܠܥ**, Ethiop. **HCU**, id. Construed:

a) Absol. Job 31, 8. Is. 37, 30. b) With accus. of the seed sown, e. g. **זָרַע חֲטָיִים** *to sow wheat* Jer. 12, 13. Hagg. 1, 6. Lev. 26, 16. Ecc. 12, 6. c) With acc. of the field sown, Gen. 47, 23. Ex. 23, 10. Lev. 25, 3. Jer. 2, 2 **זָרַע לֹא זָרַע** *a land not sown*. d) With two acc. of the seed and field; Lev. 19, 19 **לֹא תִזְרַע בְּלִזְזִים** *thou shalt not sow thy field with mixed seed*. Deut. 22, 9. Is. 30, 23. Judg. 9, 45. *To scatter its seed* is said of a seed-bearing plant or tree, Gen. 1, 29; comp. v. 12. Metaph. *to sow* righteousness Prov. 11, 18; also *to sow* iniquity 22, 8, mischief Job 4, 8, the wind Hos. 8, 7; i. e. genr. *to prepare for oneself the rewards or pun-*

ishments of good or evil actions, which in the same connection are also said to be reaped, harvested ; comp. Gal. 6, 7, 8. In another construction, Hos. 10, 12 זָרַעוּ לָהֶם לְצִדְקָה קָצְרוּ לָהֶם חֶסֶד *sow for yourselves in righteousness, and reap according to your piety*, comp. in פֶּה no. 6. b. Trop. Ps. 97, 11 אֹרֶץ צִדְקָה לְצִדְקָה *light is sown for the righteous*, i. e. happiness is prepared for him.—*To sow a people*, to increase, to spread, to multiply, Hos. 2, 25. Jer. 31, 27.

3. i. q. *to plant*, with two acc. Is. 17,
10.

NIPH. 1. *to be sown*, as a field, trop.
Ez. 36. 9.

2. *to be sown, scattered*, as seed Lev. 11. 37. Trop. Nah. 1, 14 *that no more of thy name be sown*, i. e. thy name shall no longer be propagated.

3. Trop. *to be sown*, spoken of a woman, i. e. to be made fruitful, *to conceive*. Num. 5. 28.

PUAL pass. of Kal no. 2. Is. 40, 24.

HIPH. 1. *to bear seed*, as a plant; Gen. 1, 11 גִּשָּׁשׁ מִזְרִיעַ, comp. v. 29 where in the same connection it is זָרַע זֶרַע

2. *to conceive seed*, spoken of a woman, *to be fruitful*, Lev. 12, 2; comp. Niph. no. 3.

Deriv. the three following, and זָרוּעַ
(זָרוּעַ), זָרוּעַ, זָרוּעַ, זָרוּעַ.

זָרַע, constr. id. once **זָרַע** Num. 11, 7,
c. suff. **זָרַעִי**; plur. c. suff. **זָרַעֵיכֶם** 1 Sam.
8, 15.

1. Pr. *a sowing*, then *seed-time*, time of sowing. i. e. late in autumn in Palestine, Gen. 8, 22. Lev. 26, 5.

2. *seed*, which is scattered, sown, whether of plants, trees, or grain, Gen. 1, 11. 12. 29. 47, 23. Lev. 26, 16. Deut. 22, 9. Ecc. 11, 1. Meton. of what springs from seed sown, *field of grain, harvest*, 1 Sam. 8. 15; *crop, produce* of the fields, Job 39, 12 [15]. Is. 23, 3.

3. *semen virile*, Lev. 15, 16 sq. 18, 21. 19, 20; comp. r. זָרַע Niph. no. 3. Hiph. no. 2.—Hence a) i. q. *children, offspring, posterity*, Gen. 3, 15. 13, 16. 15, 5. 13. 17, 7. 10. 21, 13. al. Spoken also of *one child*, when an only one, (whence Gen. 3, 15 does not belong here,) Gen. 4, 25. 1 Sam. 1, 11 אֶנְשִׁים זָרַע *a male child*. זָרַע וְזֵינָה *seed of thy seed*, i. e.

children's children, grandchildren, Is. 59, 21. b) i. q. *a race, stock, family*; זֶרַע יִשְׂרָאֵל Ps. 22, 24. זֶרַע הַמֶּלֶךְ, the seed royal, royal line, 2 K. 11, 1. 14. c) *a race or class of men*, as זֶרַע קָדֶשׁ Is. 6 13, זֶרַע בְּרוּיָרִי רִי 65, 23; in a bad sense, i. q. *breed, brood*, זֶרַע מְרִצִּים Is. 1, 4, זֶרַע לְשָׂקֵר 57, 4. Comp. Heb. פְּרִיָּה, Gr. *γέννημα* Matth. 3, 7, Germ. *Brut* brood, Fr. *race*.

4. *a planting*, what is planted, Is. 17, 11. Also *a sprout, shoot*, Ez. 17, 5. See the root in Kal no. 3.

זֶרַע Chald. id. Dan. 2, 43.

זֶרַעִים and **זֶרְעָלִים** m. plur. (**זֶרַע**)
pr. *seed-herbs, greens, vegetables*, i. e.
vegetable food, such as was eaten in a
half fast, opp. to meats and the more
delicate kinds of food, Dan. 1, 12. 16. So
Chald. and Talmud. Syr. **زَرْعَانِ** id.

* זָרַף *obsol.* root, Arab. ذَرَف, *to flow, to pour, of water; to flow as tears.* Comp. זָרַם. Hence the quadril. זָרַף.

* **זָרַק** *to scatter, to sprinkle*, kindr. **זָרָה**, **זָרִיעַ**. a) Things dry, as dust, Job. 2, 12. 2 Chr. 34, 4; cinders, soot, Ex. 9, 8-10; coals, Ex. 10, 2. b) Often of things liquid, as water, Num. 19, 13; blood, Ex. 24, 6. 29, 16. 20. Lev. 1, 5. 11. 3, 2. al. *sæpe*. With **עַל** *to sprinkle upon* Ex. l. c. —Intrans. Hos. 7, 9 **בֹּו שִׁירָה זָרָקָה בּוֹ** *yea gray hairs are sprinkled upon him*. Comp. Lat. *spargere* in the same sense Prop. 3. 4. 24; and Arab. **زَرَقَ** *to sprinkle*; mid. E. *to be gray* on the front part of the head, pr. *to be sprinkled with gray hairs*, *to begin to be gray*.

PUAL pass. Num. 19, 13. 30.

Deriv. מִזְרֵק.

* **זָרַר** *absol. root, i. q. Arab. **زَرَّ** to bind or fasten together, as with buckles, clasps, to buckle together, kindr. with **זָרַר** I, and also with **צָרַר**, **צָרַר**. Hence the nouns **זָרִיר**, **זָרִיר**. Chald. **זָרַר** to bind around, to gird, comes from the quadril. **זָרַר**.*

* II. זָרַר *pr. to scatter*, like Arab. ذَرَّ, kindr. with זָרַע, זָרַק. Hence

Po. **זורר**, to sneeze, which scatters the mucus from the nostrils, 2 K. 4, 35.

Comp. Chald. זריר a sneezing. see Schult. ad Job. 41, 40.

זרש (gold, from Pers. زر gold, with the ending ש) Zeresch, pr. n. of the wife of Haman, Esth. 6, 13.

זר f. a span, Ex. 28, 16. 39, 9. 1 Sam. 17, 4. Aram. זר, זר, id. R. זרה to spread out, to expand; whence זר for זרה, f. זרה, as קרה from קרה, פסה from פסה.—According to the Rabbins זר is also the little finger (אֶצְבַּע), for זרָה; and hence they derive the mean-

ing span, as being terminated by the little finger.

* זרס obsol. root, perh. i. q. Aram. זרס i. q. זרס to sprout; hence

זרס pr. n. m. Zattu, Ezra 2, 8. 10, 27. Neh. 7, 13. 10, 15.

זרס (perh. i. q. זרס, olive) pr. n. m. Zetham, 1 Chr. 23, 8. 26, 22.

זרס (perh. i. q. זרס star) Zethar, pr. n. of one of the eunuchs of Xerxes. Esth. 1, 10.

ח

Hheth or *Cheth*, חיה, the eighth letter of the Hebrew alphabet, as a numeral denoting 8. The figure of this letter on Phenician monuments and on Hebrew coins, is **ח** **ח**, whence the Greek *II*; and the name חיה prob. signifies an enclosure, fence, from ח, סב, to surround, to enclose, ח and ט being interchanged. The name corresponds to that of the Ethiopic letter **ח** *Haut*. Comp. Monumm. Phœn. p. 28.

As to pronunciation, this letter, the harshest of the gutturals, seems anciently to have been uttered sometimes in a softer manner, like a strong *h* or *hh*, and sometimes more forcibly and harshly, like the letters *kh*; which double pronunciation was afterwards marked in Arabic and Ethiopic by different letters or characters, viz. *hh* by **ح**, **ح** (*Haut*), and *kh* by **خ**, **خ** (*Harm*); although at a still later period this distinction was neglected in Ethiopic, and both letters softened down into the simple *h*. Hence the same Hebrew root is often written in Arabic in two ways, as **رَضَح** to kill, Arab. **رَضَح** and **رَضَح** to break or dash in pieces. Still more frequently, however, the various significations of one Hebrew root are distinguished in Arabic by this double manner of pronouncing;

as **חָלַק** a) to be smooth, Arab. **حَلَق** trans. to make smooth or bare, to shear; b) to smooth, to form, Arab. **حَلَق** to form, to create; also **חָלַל** a) to pierce, to perforate, Arab. **حَلَّل** Conj. I, V; b) to open, to loose, Arab. **حَلَّل**. Comp. the roots **חָבַר**, **חָטַב**, **חָרַם**, **חָרַשׁ**.

It is interchanged chiefly with ח q. v. Besides the gutturals, it passes over also on account of the similar sound into the palatals, espec. **ג**, comp. the roots **חָגַל** and **חָגַל**; **חָבַל** and **חָבַל**; **חָרַר** and **חָרַר**; also **כ**, as **חָחַח**, **חָחַח**, **חָחַח**; **חָבַל**, **חָבַל**, **חָבַל**; **חָחַח** too with **ק**, as **חָחַח** to rise, as the sun, **חָחַח** to seek, **חָחַח** to be short.

Sometimes also, like **ס** and **ה**, it is prefixed to triliteral roots, and thus forms quadrilaterals, as **חָחַחַח**, see *Lehrg.* p. 863.

חָבַר m. (r. **חָבַר** q. v.) c. suff. **חָבַר**, the *bosom*, *lap*, so called from cherishing, Job 31, 33. Chald. **חָבַר**, **חָבַר**, id. Samar. **חָבַר**.

* **חָבַא** in Kal not used, i. q. **חָבַא**, to hide, to conceal; comp. the kindr. roots **חָפַא**, **חָפַא**. Arab. **خَبَأ**, Eth. **ḫafā**, to hide; also **خَبَأ** for **خَبَر** to put out fire, pr. to hide or cover it, Conj. X to hide oneself.

NIPH. *to hide oneself, to lie hid*, Gen. 3, 10. Judg. 9, 5. Job 29, 8 *the young men saw me and hid themselves*, i. e. gave place to me from reverence and modesty. v. 10 *the voice of the nobles lay hid*, i. e. they held their peace. With **ב** Josh. 10, 16. 2 Sam. 17, 9; **אֵל** 1 Sam. 10, 22. With infin. it may be rendered by an adverb (like *λανθάνειν* with part.) Gen. 31, 27 **לָמָּה נִחַבְתָּ לְבָרְיָךְ** *wherefore hast thou secretly fled away?*

PUAL id. pr. *to be made to hide oneself*, Job 21, 4.

HIPH. *to hide, to conceal*, Josh. 6, 17. 25. 1 K. 18, 13. 2 K. 6, 29.

HOPH. pass. Is. 42, 22.

HITHP. i. q. Niph. Gen. 3, 8. 1 Sam. 13, 6. 14, 11. al.

Deriv. **בְּחִבָּא**, **בְּחִבּוֹא**.

* **חָבַב** *to love*, once Deut. 33, 3.

Arab. **حَبَّ** I, III, X. Syr. **ܡܒ** Pe. and Pa. id. The primary idea lies in breathing upon, warming, cherishing; whence **חֵב** lap, bosom, in which we cherish; comp. further under the root **אָהַב**. A manifest trace of this origin is found in Syr. **ܡܒ** to burn, as fire, **ܡܡܒܐ** a burning, heat, espec. from blowing.

Deriv. **חֵב** and

חֹבֵב (beloved) *Hobab*, pr. n. of the father-in-law of Moses, Num. 10, 29. Judg. 4, 11. Comp. **יָהִר**, **יָהִר**.

* **חָבַה** i. q. **חָבַא**, *to hide, to hide oneself*, in Kal once Imper. **חָבִי** Is. 26, 20.

NIPH. inf. **חֹבֵהָ** id. 1 K. 22, 25. 2 K. 7, 12.

Deriv. **חֹבֵהָ**, and pr. n. **חֹבֵהָ**, **חֹבֵהָ**, **נִחֵהָ**.

חֲבִילָה Chald. f. (r. **חָבַל**) *evil deed, crime*, Dan. 6, 23; comp. Heb. **חָבַל** no. 3, and Neh. 1, 7.

חָבִיר (joining together, r. **חָבַר**) pr. n. *Habor. Chaboras*, a river of Mesopotamia which rises in Mount Masius near *Rās el-'Ain* and flows into the Euphrates near *Circesium*. 2 K. 17, 6, 18, 11. 1 Chr. 5, 26. Arab. **خابر** *Khābūr*. Gr. **Ἀβόρος** Strabo XVI. p. 748 Casaub. **Χαβώρας** Ptolem. Ritter's *Erdk.* Th. XI. p. 253 sq. See more under **פָּקַר**.

חֲבִירָה and **חֲבִירָה** Is. 53, 5, f. *a stripe, weal, bruise*, i. e. the mark or print of blows in the skin, Gen. 4, 23. Is. 1, 6. 53, 5. Ps. 38, 6. R. **חָבִיר** no. 3. q. v.

* **חָבַט** fut. **יַחַבֵּט**, *to beat off or out with a stick or club*, Arab. **خبط** to beat off leaves with a stick.—Hence

1. *to beat off apples or olives from a tree*, Deut. 24, 20. Is. 27, 12.

2. *to beat out grain with a stick or flail, to thresh*, Judg. 6, 11. Ruth 2, 17. See *Bibl. Res. in Palest.* II. p. 385.

NIPH. pass. of no. 2. Is. 28, 27.

חָבִיָּה (whom Jehovah hides, protects, r. **חָבַה**) *Habaiah*, pr. n. m. Ezra 2, 61; for which **חָבִיָּה** Neh. 7, 63.

חָבִיוֹן m. *a hiding, covering, veil*, Hab. 3, 4. R. **חָבִיָּה**.

* **חָבַל** 1. *to tighten a cord, to twist; and so to bind, to bind fast*. Corresponding is Arab. **حبل**, for which see Camoos p. 1219. Kindr. are the roots **קָבַל**, **קָבַל**, also **חָבַר**, **חָבַל**. Hence **חָבַל** a cord, rope.—PART. **חָבִיל** pr. binding, a binder, bond, poet. for *a cord*. So is prob. to be understood the parabolic name of the staff or crook, plur. **חָבִילִים** *bands*, Zech. 11, 7. 14, i. e. *a crook of cords, bands*, which being broken the fraternal league between Judah and Israel is dissolved, v. 14.

Comp. Arab. **حَبْل** league, covenant.

2. *to bind by a pledge, to take a pledge of any one, with acc. of pers.* Job 22, 6. Prov. 20, 16. 27, 13. Also with acc. of thing. *to take as a pledge or in pledge*, spoken of one who compels a debtor to give pledges, Deut. 24, 6, 17. Ex. 22, 25. Job 24, 3. Ibid. v. 9 **עַל עֲנִי וְעַל עֲנִי** *for what is on the poor man (his garment) they take as a pledge*, comp. **עַל**. Part. pass. **חָבִיל** *taken in pledge* Am. 2, 8.

Comp. Arab. **حَبْل** debt, usury, Camoos p. 1434; Syr. **ܡܡܒܐ**, Chald. **ܡܡܒܐ** id.

3. Metaph. *to twist, to pervert; intrans. to be perverse, corrupt; to act perversely, corruptly*. Job 34, 31 **לֹא אֶחָבֵל** *I will no more do corruptly*. With **ל** Neh. 1, 7. Syr. and Chald. Pa. to act corruptly.

NIPH. pass. of Piel no. 2, *to be destroyed*, Prov. 13, 13.

PIEL 1. i. q. Kal no. 1, *to twist*; hence *to writh*, *to be in pain*; and so of a female, *to travail*, *to bring forth*, Cant. 8, 5. Ps. 7, 15.

2. *to turn upside down*, i. e. *to destroy*, Ecc. 5, 5; spoken of persons Is. 32, 7. Mic. 2, 10; of countries, i. q. *to lay waste*, Is. 13, 5, 54, 16.

PUAL pass. Job 17, 1 הָרַחֵם *my spirit is destroyed*, i. e. *my vital powers are spent*. Is. 10, 27 הָרַחֵם עַל הַיּוֹקֵם *and the yoke (of Israel) is destroyed (broken off) for fatness*, where Israel is thus compared to a fat and wanton bullock which shakes off the yoke; comp. Deut. 32, 14. Hos. 4, 16.

Deriv. הָרַחֵם—הָרַחֵם, and הָרַחֵם—הָרַחֵם.

הָרַחֵם Chald. Pa. 1. *to overthrow, to destroy*, Dan. 4, 20. Ezra 6, 12.

2. *to hurt, to harm*, Dan. 6, 23.

ITHPA. *to be overthrown, destroyed*, e. g. a kingdom Dan. 2, 44, 6, 27, 7, 14.

הָרַחֵם m. (r. הָרַחֵם) Is. 66, 7. mostly in plur. הָרַחֵם, constr. הָרַחֵם, *writhings, pains, pangs*, espec. of a woman in travail, throes. (see the root in Pi.) Gr. ὠδίνες, Syr. هَلْ id. Is. 13, 8. Jer. 13, 21, 22, 23 הָרַחֵם הָרַחֵם *when pangs come upon thee*. Is. 66, 7. Hos. 13, 13. Job 39, 3 הָרַחֵם הָרַחֵם *pr. they cast forth their pangs*, i. e. they bring forth their young with throes; and since the pangs cease with the birth, the mother may strictly be said to cast forth her pains with her young. In like manner the Greeks put ὠδίς, ὠδίνες, for a fetus brought forth with pain, Eurip. Ion. 45. Æschyl. Agam. 1427.—Once of other pains. Job 21, 17.

הָרַחֵם m. once f. Zeph. 2, 6. c. suff. הָרַחֵם; plur. הָרַחֵם, constr. הָרַחֵם Ps. 18, 5, 116, 3, and הָרַחֵם Josh. 17, 5. R. הָרַחֵם.

1. *a cord, rope*. Arab. حَبْل. Syr. هَلْ, Eth. ሐብል. Corresponding is Gr. ῥάμιλος, Fr. and Engl. *cable*; nor is there any good reason why philologists should regard this Greek word as spurious, see Passow Greek Lex. art. ῥάμιλος.—Josh. 2, 15. Ecc. 12, 6 הָרַחֵם הָרַחֵם *the silver cord*, i. e. made of silver threads. Spec. a) *a measuring-line*, Am. 7, 17. 2 Sam. 8, 2. Hence, *a por-*

tion measured out, as of land, and assigned to any one by lot, Josh. 17, 14, 19, 9; and so genr. *an hereditary portion of land, possession, inheritance*. Ps. 16, 6 הָרַחֵם הָרַחֵם *my portion has fallen to me in pleasant places*. Deut. 32, 9 הָרַחֵם הָרַחֵם *Jacob is his portion of inheritance*. Ps. 78, 55. Also genr. *a tract, district, region*, Deut. 3, 4, 13, 14. הָרַחֵם הָרַחֵם *the region of the sea, sea-coast*, Zeph. 2, 5, 6. b) *a snare, gin, toil*, Ps. 140, 6. Job 18, 10. הָרַחֵם הָרַחֵם *toils of Sheol, of death*, Ps. 18, 5, 6, 116, 3. c) *A cord or thong used as a bit, bridle*, Job 40, 25 [41, 1].

2. As in Engl. *a band of men, a company*, 1 Sam. 10, 5, 10.

3. *destruction, desolation*, Mic. 2, 10. So Syr. Vulg. See the root in Pi. no. 2.

הָרַחֵם m. *a pledge*, Ez. 18, 12, 16, 33, 15. Comp. r. הָרַחֵם no. 2.

הָרַחֵם Chald. m. *hurt, harm*, Dan. 3, 25.

הָרַחֵם Chald. m. *hurt, damage*, Ezra 4, 22.

הָרַחֵם m. (r. הָרַחֵם) *mast of a ship*; so called from the ropes and stays by which it is fastened. Once, Prov. 23, 34 *thou shalt be as one lying* הָרַחֵם הָרַחֵם *at the top of a mast*, at mast-head; the other hemistich has, *one lying in the heart of the sea*. Vulg. freely: *sicut sepilus gubernator omisso clavo*.

הָרַחֵם m. (denom. from הָרַחֵם a ship's rope.) *a shipman, sailor*, Jon. 1, 6. Ez. 27, 8, 27–29.

הָרַחֵם f. (r. הָרַחֵם) i. q. הָרַחֵם, *a pledge*, Ez. 18, 7.

הָרַחֵם f. Cant. 2, 1. Is. 35, 1, *a flower growing in meadows and pastures, which the ancient versions render sometimes the lily, and sometimes the narcissus*. More accurate, however, is the Syriac translator, who uses the same word, هَلْ, which according to the Syriac lexicographers (cited in full in Comment. on Is. 35, 1) signifies the *colchicum autumnale* Linn. or *meadow saffron*, an autumnal flower similar to saffron, springing from poisonous bulbous roots, and of a white and violet colour. This is favoured by the etymo-

logy; the word being compounded from **חָמֵץ** acid, acrid, and **בֹּצֵל** bulb.

חִבְצִינִיָּה pr. n. m. *Habaziniah* Jer. 35, 3.—Appellative, perh. light or lamp of Jehov^{ah}, from Chald. **בּוּצִינָא** lamp, and **יָהוּ** Jehovah, the **ח** being prefixed; see in **ח** fin. p. 290.

* **חִבֵּץ** in Kal thrice. 1. *to fold the hands*, spoken of a sluggard, Ecc. 4, 5.

2. *to fold in one's arms, to embrace*; c. acc. 2 K. 4, 16; absol. Ecc. 3, 5.

PIEL **חִבֵּץ**, fut. **יִחַבֵּץ**. part. **חִבֵּץ**. *to embrace*, c. acc. Gen. 33, 4. Prov. 4, 8, 5, 20; c. dat. Gen. 29, 13, 48, 10. *To embrace the rock, the dunghill*, i. e. to make a bed of them. Job 24, 8. Lam. 4, 5.

Deriv. the two following.

חִבֵּץ m. *a folding of the hands*, as characteristic of the sluggard, Prov. 6, 10, 24, 33.

חִבְצִינִיָּה (embrace, after the form **חִבְצִינִיָּה**) *Habakkuk*, pr. n. of a prophet, Hab. 1, 1, 3, 1. Sept. *Ἀμβακόνιμ*, after the form **חִבְצִינִיָּה**. and with **ח** corrupted into **μ** at the end. R. **חִבֵּץ**.

* **חִבֵּץ** pr. *to bind, to bind together*, kindr. with **חִבֵּץ**; see Piel. Hence

1. *to join together*, but almost always intrans. *to be joined together, to adhere*; Aram. **ܫܒܥ**, Eth. **ረብረብ**, id. Ex. 26, 3, 28, 7, 39, 4. Ez. 1, 9, 11. Spoken of nations, *to be confederate, allied*, Gen. 14, 3 **כָּל־אֵלֶּיהֶם הָבִיאוּ אֱלֹהֵיהֶם** *all these came together as allies in the valley of Siddim*. Part. pass. Hos. 4, 17 **חִבְּרוּ אֱלֹהֵיהֶם** *allied with idols*.

2. *to bind with spells, to fascinate, to charm*, spoken of a species of magic which was practised by binding magic knots. Gr. *katadēu, katadēquos*, comp. Germ. *bannen*, i. q. *binden*, and other words of binding, which are transferred to magic incantation, as Eth. **አሠረ**. Spoken of the charming of serpents, Deut. 18, 11. Ps. 58, 6.

3. *to be bound around with stripes*, i. e. *to be marked with lines or stripes, to be striped*, Arab. **حَبَر**, whence **حَبْرَة** a striped garment, Pass. **حَبِرَ** the skin is striped, i. e. covered with stripes and

marks of blows, see Camoos p. 491.—Hence **חִבְצִינִיָּה** a stripe, weal, and **חִבְצִינִיָּה** the stripes and spots of a leopard. Comp. Schult. ad Har. Cons. V. p. 156, 157.

PIEL **חִבֵּץ** 1. *to join together, to connect*, Ex. 26, 6 sq.

2. *to join in a league, to confederate*. 2 Chr. 20, 36 **וַיַּחְבְּדוּ עִמּוֹ** *and he made alliance with him*.

PCAL **חִבֵּץ**, once **חִבֵּץ** Ps. 94, 20.

1. *to be joined together*, Ex. 28, 7, 39, 4. Ecc. 9, 4 Keri. Ps. 122, 3 of Jerusalem as restored, **כְּצִיר יִחְבְּרָה לָהּ הָהָרִים** *as a city that is joined together*, compacted, i. e. whose stones and ruins, so long thrown down and scattered, are now again brought together.

2. *to be confederated, allied*. Ps. 94, 20 **וְהַיְהוָה יִחְבְּדָה כִּסֵּא דָוִד** *shall the throne of iniquity be confederate with thee?*

HITHP. *to join together* words, espec. empty and false. (Comp. **חִבֵּר שִׁקְרָא** על Targ. Ps. 119, 69.) Job 16, 4 **אֶחְבְּרָה אֶת־דִּבְרֵי** *I would join together (with) words against you*, i. e. I might heap up vain and lying words against you, imitating your example. For this use of **ח** see Heb. Gr. § 135, n. 3.

HITHP. **יִחְבְּדָה** and by Syriasm **אֶחְבְּרָה**, *to join oneself with any one, to make a league with, to be confederate*, c. **עִמּוֹ**, 2 Chr. 20, 35, 37. Dan. 11, 6. Infin. in the Syriac manner is **יִחְבְּדוּ** Dan. 11, 23.

Deriv. see in Kal no. 3, also **חִבְּרָה**, **חִבְּרָה**, pr. n. **חִבְּרָה**, and those here following. **חִבְּרָה**—**חִבְּרָה**.

חִבֵּר m. *an associate, companion*, i. q. **חִבֵּר**. Job 40, 30; where fishermen are to be understood, who follow their vocation in partnership; see in **כָּרָה** I.

חִבֵּר m. *an associate, companion*, Cant. 1, 7, 8, 13. Judg. 20, 11 **אֶחָד חִבְּרִים** *associated as one man, joined or knit together*. Ps. 119, 63. Ps. 45, 8 **מִחִבְּרֶיהָ** *above thy companions, fellows*, i. e. other kings; comp. Barhebr. p. 328.

חִבֵּר Chald. m. id. Dan. 2, 13, 17, 18.

חִבֵּר m. 1. *society, company, community*, Hos. 6, 9. Prov. 21, 9 **בֵּית חִבֵּר** *a common house*. 25, 24.

2. *spell, enchantment*, Deut. 18, 11. Plur. **חִבְּרִים** Is. 47, 9, 12.

3. *Heber*, pr. n. a) Gen. 46, 17, for which *הֶבֶר* Num. 26, 45. b) Judg. 4, 11, 17. c) 1 Chr. 8, 17. d) 4, 18.

חֲבֵרֹת f. plur. *variegated spots* of the panther; or rather, *stripes, streaks*, of the tiger, Jer. 13, 23. See r. *הֶבֶר* no. 3.

חֲבֵרָה Chald. fem. *an associate, companion*. and then *fellow, other*, i. q. *רֵעִית*, Dan. 7, 20.

חֲבֵרָה f. (r. *הֶבֶר*) *society, company*, Job 34, 8.

חֲבֵרוֹן (conjunction, alliance, r. *הֶבֶר*) *Hebron*, pr. n.

1. An ancient city in the tribe of Judah, first called *חֲבֵרֹת-אֲרָבָה* Gen. 13, 18, 23, 2, comp. Judg. 1, 10; and which for a time, before the capture of Jerusalem, was the royal residence of David. 2 Sam. 2, 1. 5. 5. It is now called *الخليل* *el-Khülil*, fully *خليل الرحمان* i. e. [city of] the friend of the Most Merciful sc. God, i. e. Abraham. See Bibl. Res. in Palest. II. p. 431 sq. 454 sq.

2. Of several men. a) Ex. 6, 18. 1 Chr. 5, 28. Patron. — Num. 3, 27. b) 1 Chr. 2, 42, 43.

חֲבֵרִי patronym. *a Heberite*, from pr. n. *הֶבֶר* lett. a. Num. 26, 45.

חֲבֵרָה f. (r. *הֶבֶר*) *a companion, wife*, Mal. 2, 14.

חֲבֵרֶת f. (r. *הֶבֶר*) *a joining, junction*, Ez. 26, 4, 10.

* *חָבַשׁ* fut. *יַחְבֹּשׁ*, once *יַחְבֹּשׁ* Job 5, 18.

1. *to bind, to bind on, to bind around*, e. g. a) As a head-band, turban, Ex. 29, 9. Lev. 8, 13. Jon. 2, 6 *סִיָּה חָבֹשׁ לִי-אֲשִׁי* *the sea-weed was bound around my head*, as if my head-dress, turban. Ez. 16, 10 *וַאֲהַבְשֶׁה בָּשֶׁשׁ* *I bound thee around with fine linen*, i. e. adorned thy head with a turban. b) *to bind up a wound*, Job 5, 18. Is. 30, 26; c. *לֵי* Ez. 34, 4, 16. Is. 61, 1. Part. *חֹבֵשׁ* *a binder up, dresser*, sc. of the wounds of the state, Is. 3, 7; comp. 1, 6.

2. *to saddle* an animal, which is done by *binding on* the saddle or panniers, c. acc. Gen. 22, 3. Num. 22, 21. Judg. 19, 10. 2 Sam. 17, 23.

3. *to bind fast*, i. q. *to shut up*; Job 40, 13 [8] *פָּנֵיהֶם חָבֹשׁ בְּמַמְנִין* *shut up their*

faces in darkness, in Sheol. See Piel no. 2.

4. *imperio coërcuit, to bind to allegiance*, i. e. *to rule, to govern*; Job 34, 17 *הֲאֵל שׁוֹמֵר יְמִינֵהוּ יִחְבֹּשׁ* *shall even he that hateth right, govern?* Some here take *יִחְבֹּשׁ* in the sense of *anger*; but less well, on account of the parall. passage c. 40, 8, 9.

PIEL 1. *to bind up* wounds, c. *לֵי* Ps. 147, 3.

2. *to bind fast*, i. e. *to shut up, to stop, to restrain*. Job 28, 11 *מִבְּקָרֵי הַחַיִּים הֵבִישׁ* *he stoppeth up the streams (rills) that they trickle not*, spoken of a miner shutting off water from flowing into the pits.

PUAL *to be bound up*, as a wound, Is. 1, 6. Ez. 30, 21.

* *חָבַת* obsol. root, prob. *to cook, to bake bread*, Eth. *ḫāḫā*, Arab. *خَبَزَ* bread, *خَبَزَ* to bake bread. Hence *חֲבֵרָה* cooking-pan, frying-pan, and

חֲבֵרִים m. plur. *things cooked or fried*, 1 Chr. 9, 31. Comp. *יִחְבֵּרָה*.

חֶג m. (r. *הֶגֶג*) constr. *חֶג*, and so before *לֵי* Ex. 12, 14. Num. 29, 12; c. suff. *חֶגְגִּי*; with art. *הַחֶג*; plur. *חֶגִּים*.

1. *a festival, feast*. Ex. 10, 9, 12, 14. *חֶג*, *חֶגְגִּי*, *to keep a festival*, Lev. 23, 39. Deut. 16, 10. Spoken *זֶה חֶגְגִּי* of the passover Is. 30, 29; of the feast of tabernacles 2 Chr. 5, 3. 1 K. 8, 2. Comp. Arab. *حَجَّ* pilgrimage to Mecca.

2. Meton. *a festival sacrifice, victim*. Ps. 118, 27 *אֶסְרוּ-חֶגְגִּי בַּעֲבָדֶיהֶם* *bind the sacrifice (victim) with cords*. Ex. 23, 18 *חֶגְגִּי חֵלֶב* *the fat of my victim*. Mal. 2, 3. Comp. *חֶגְגִּי* 2 Chr. 30, 22.

חֶגְגָּה or *חֶגְגָּה* which is read in many Mss. fem. *vertigo*, i. q. *consternation, terror*, Is. 19, 17. R. *חֶגְגָּה* no. 3.

* *חָבַה* obsol. root, Arab. *حَبَّ* *to hide, to cover over*. Hence

חֶגְבִּי m. 1. *a locust*, winged and edible Lev. 11, 22; also Num. 13, 33. Is. 40, 22. Ecc. 12, 5. So called, it is said, as covering the ground, hiding the sun, etc.—Another etymology is proposed by Credner, ad Joel. p. 309. The Samar. in Lev. 1, c. for *חֶגְבִּי* has *חֶגְבָּה*, which can

signify a leaper, comp. Arab. **حرجل**; and from **הרגב** then might come the trilateral **הַגֵּב**; comp. **حرجل**, **הַגֵּל**.

2. *Hagab*, pr. n. m. *Ezra* 2, 46.

הַגָּבָה (locust) *Hagabah*, pr. n. m. *Ezra* 2, 45; written also **הַגָּבָא** *Neh.* 7, 48.

* **הַגֵּב** kindr. with **הַגֵּב**, pr. to move in a circle. Hence

1. to dance, pr. in a circle, 1 Sam. 30, 16.

2. to keep a festival, to celebrate a holiday, sc. by leaping and dancing, by sacred dances, *Ex.* 5, 1. *Lev.* 23, 41; spec. of a public solemnity, *Ps.* 42, 5.

Syr. **ܗܗܝܠܐ**, id. Arab. **هَجَّ** to perform the Haj. to make a pilgrimage to Mecca.

3. to reel, to be giddy, spoken of drunkards *Ps.* 107, 27. Also to be astonished, amazed; whence **הַגָּא** terror, consternation.

Deriv. **הַג**, **הַגָּא**, and the pr. names **הַגִּי**, **הַגִּי**, **הַגִּי**.

* **הַגָּה** obsol. root, i. q. Arab. **حَجَّ** to take refuge.—Hence **הַגָּיִים**.

הַגָּה see **הַגָּא**.

הַגָּיִים m. plur. (r. **הַגָּה**) *refuges*, **הַגָּיִים** *the asylums of the rocks*, *Cant.* 2,

14. *Obad.* 3. *Jer.* 49, 16. Arab. **حِجَاة** refuge. asylum.

הַגִּיר, verbal adj. intrans. (r. **הַגִּיר**) *girded*; *Ez.* 23, 15 **הַגִּירִי־אֶזֶר** *girded with girdles*; comp. 2 K. 3, 21.

הַגִּיר m. (r. **הַגִּיר**, after the form **קִשּׁוּל**) *a girdle*, absol. *Prov.* 31, 24; constr. 2 Sam. 20, 8 **הַגִּיר קָרַב**; c. suff. 1 Sam. 18, 4.

הַגִּירָה f. (r. **הַגִּיר**) *a girdle* 2 Sam. 18, 11. Also *an apron* *Gen.* 3, 7.

הַגִּי (festive, from **הַג** with the ending **י** i. q. **י**) *Haggi*, pr. n. of a prophet, *Hagg.* 1, 1. Sept. *Agyaios*.

הַגִּי (id.) *Haggi*, pr. n. of a son of Gad, *Num.* 26, 15. Patronym. is the same, *ibid.*

הַגִּיָּה (festival of Jehovah) *Haggiah*, pr. n. m. 1 Chr. 6, 15 [30].

הַגִּית (festive) *Haggith*, pr. n. f. of a wife of David, the mother of Adonijah, 2 Sam. 3, 4. 1 K. 1, 5.

* **הַגֵּל** obsol. root, Arab. **حَل** to hop, to advance by short leaps, in the manner of a bird, or of a person with his feet shackled. This trilateral seems to have come from the quadril. **הַרְגֵּל** q. v. by dropping **ר**.—Hence

הַגֵּלָה (partridge, like Arab. **حَجَل**, Syr. **ܗܗܠܐ**) *Hoglah*, pr. n. f. *Num.* 26, 33. 27, 1. 36, 11.—Comp. **בֵּית הַגֵּלָה** p. 129.

* **הַגִּיר** fut. **יִהְיֶה**, to bind around, to gird, to gird up; kindr. are Arab. **حَبَر** to restrain, Syr. **ܗܗܝܠܐ** to be lame. Construed: a) With acc. of the part to be girded, 2 K. 4, 29. 9, 1; and also with **בְּ** of that with which one is girded, trop. *Prov.* 31, 17 *she girdeth her loins with strength*. b) With acc. of the garment or thing girded on, e. g. **הַגִּיר אֶת־הַחֶרֶב** to gird on one's sword, 1 Sam. 17, 39. 25, 13. *Ps.* 45, 4; **הַגִּיר שֵׁךְ** to gird on sackcloth, to gird oneself with sackcloth, *Is.* 15, 3. *Jer.* 49, 3. Part. act. 2 K. 3, 21 **מִכָּל הַגִּיר הַגִּירָה** from all who girded on a girdle, i. e. who were able to bear arms. Part. pass. **הַגִּיר יֶאֱפֹד** *girded with an ephod* 1 Sam. 2, 18; with gen. *Joel* 1, 8 **הַגִּירִי־שֵׁךְ** *girded with sackcloth*, and so sometimes ellipt. *Joel* 1, 13 **הַגִּיר** *gird yourselves* sc. with sackcloth. 2 Sam. 21, 16 **וְהָיָה הַגִּיר הַחֲדָשָׁה** and he was girded with a new sword.—Metaph. *Ps.* 65, 13 **גִּיל הַגִּירָה** the hills gird on rejoicing, comp. v. 14. *Ps.* 76, 11. With **בְּ** of a girdle *Lev.* 16, 4. c) With two acc. of pers. and that with which one is girded, *Ex.* 29, 9. *Lev.* 8, 13; also **בְּ** of that with which, *Lev.* 8, 7. d) Absol. to gird oneself, *Ez.* 44, 18. 1 K. 20, 11 Here belongs 2 Sam. 22, 46 **וַיִּהְיוּ הַמַּמְכִּירֹתָם** they gird themselves (and go) forth out of their strongholds; unless we follow the Syriac usage, 'they creep or limp forth out of their strongholds;' comp. *Mic.* 7, 17. *Hos.* 11, 11.

Deriv. **הַגִּירָה**, **הַגִּירָה**, **הַגִּירָה**.

I. **הַר** adj. (r. **הַרִּיר**) fem. **הַרִּירָה**, sharp, spoken of a sword, *Ez.* 5, 1. *Ps.* 57, 5. *Prov.* 5, 4.

II. **הַר** i. q. Chald. **ܗܪ**, Heb. **אָחַר**, one, *Ez.* 33, 30.

הַד Chald. num. f. **הַדָּא**, **הַדָּה**, *one*, i. e. *unus*, *a*, *um*, for Heb. **אֶחָד**, the **א** being dropped by aphæresis. Used: a) Often for the indef. article; Dan. 2, 31 **הַד** **צֶלֶם** *an image*, a certain image, comp. 6, 18. Ezra 4, 8. b) Fem. **הַדָּה** is put also for the ordinal, *first*, espec. in the enumeration of years, as **שָׁנָה הַדָּה לְבוֹרְשׁ** Engl. *the year one of Cyrus*, Ezra 5, 13. 6, 3. Dan. 7, 1. c) Before numerals **הַד** implies multiplication, *times*; as Dan. 3, 19 **הַד** **שִׁבְעָה עַל הַד** lit. *one seven more than*, i. e. *one seven times more*. So Syr. **س** d) **בְּהַדָּה** as *one*, i. e. *at once*, *together*, i. q. Heb. **בְּאַחַד**. Dan. 2, 35.

* **הַדָּר** 1. *to be sharpened*, *sharp*, Prov. 27, 17, see in Hiph. Arab. **حَدَّ** fut. *I*. Kindr. **הַדָּר**, and the roots there quoted.

2. *to be quick*, *vehement*, *fierce*; comp. Gr. **ὀξύς**, Lat. *acer*. Hab. 1, 8. Comp. **הַרֵץ**.

HIPH. *to sharpen*. Prov. 27, 17 **בְּרִזָּל יִחַד בְּבִרְזֵל יָחַד וְאִישׁ יִחַד פְּנֵי-רֵעֵהוּ** *iron is sharpened on iron, and a man sharpeneth the countenance of his friend*; here **יָחַד** is fut. A of Kal for **יָחַד**; and **יָחַד** is fut. Hiph. formed in the Chaldee manner for **יָחַד**, **יָחַד**, as **יָחַל** Num. 30, 3, **אָחַל** Ez. 39, 7. See Lehrs. § 38. 1. § 103. n. 14.

HOPI. **הַיָּחַד** *to be sharpened*, e. g. a sword, Ez. 21, 14. 15. 16.

Deriv. **הַד** I, **הַדָּר**, pr. n. **הַדָּרִי**, and

הַדָּד *Hadad*, pr. n. of one of the twelve sons of Ishmael Gen. 25, 15, where many read **הַדָּר**; 1 Chr. 1, 50, where most read **הַדָּר**; and this should probably stand in both places.

* **הַדָּה** fut. apoc. **יָהֵד**, *to rejoice*, *to be glad*, Aram. **ܫܕܐ**, **ܫܕܐ** id. Corresponding in the occidental languages are *γαῖω*, *γαῖω*, *gaideo*.—Ex. 18, 9. Job 3, 6 **שָׁנָה בְּיָמֵי שָׁנָה** *let it not rejoice among the days of the year*.

PIEL *to make glad*, *joyful*, Ps. 21, 7.

Deriv. **הַדָּה**, pr. n. **יָהֵדָה**, **יָהֵדָה**.

הַדָּר (r. **הַדָּר**) *sharp*, and perh. subst. *sharpness*, *a point*. Job 41, 22 [30] **הַדָּרִי** **חַרְשׁ** *sharp points of a potsherd*, sharp potsherds, broken pieces of earthen-ware, put for the scales of the crocodile. Comp. *Æl. Hist. Anim.* 10. 24.

הַדָּה f. *joy*, *gladness*, 1 Chr. 16, 27. Neh. 8, 10. In Chald. context, Ezra 6, 16. R. **הַדָּה**.

הַדָּרִי (sharp, r. **הַדָּר**) *Hadid*, pr. n. of a city in Benjamin, situated on a mountain, Ezra 2, 33. Neh. 7, 37. 11, 34. **הַדָּרִי** 1 Macc. 12, 38; comp. Jos. Ant. 13. 6. 5.

הַדָּרִי Chald. plur. *the breast*, Heb. **הַדָּה**, Dan. 2, 32. In Targg. occurs Sing. **הַדָּר**. See Heb. Gr. § 106. 2. a.

* **הַדָּל** and **הַדָּל** fut. **יָהֵדָל**, in pause **יָהֵדָל** Job 10, 20. For the anomalous form **יָהֵדָלָתִי** see Index.

1. *to leave off*, *to cease*, *to desist*. Arab.

خَذَلَ id. also *to desert*, *to forsake*, see Scheid ad Cant. Hiskiaë p. 53. Schul-tens ad Job. p. 72. The primary idea lies in *becoming pendulous*, *languid*, *flaccid*, which is transferred to slackening and desisting from labour. It belongs to the family of roots quoted under **הַדָּל**, which all express the idea of being pendulous, flaccid, flabby.—Construed: a) With infin. and **ל**, Gen. 11, 8 **וַיַּחְדְּלוּ** **וַיִּבְנוּ** *and they left off to build the city*. 41, 49. 1 Sam. 12, 23. Prov. 19, 27; poet. also with inf. Is. 1, 16 **חֲדְלוּ** **הָרָע** *cease to do evil*; or with a verbal noun, Job 3, 17 **חֲדְלוּ** **רִיבְךָ** *they cease from tumult*. b) Absol. *to cease from labour*; 1 Sam. 2, 5 **רִעְבִּים** **חֲדְלוּ** *the hungry do not labour*. Also *to rest*, Job 14, 6. Judg. 5, 6 *the highways rested*, were not travelled. c) Absol. i. q. *to cease to be*, *to be at an end*, Ex. 9, 34 *the rain and the hail ceased*. v. 29. 33. Is. 24, 8. Also *to fail*, *to be wanting*, Deut. 15, 11 *the poor shall never fail*. Job 14, 7.

2. *to cease from any person or thing*: a) With **מִן** of pers. *to desist from any one*, *to forbear from*, *to let alone*, Ex. 14, 12. Job 7, 16 **חֲדָל מִמֶּנִּי** *let me alone*, persecute me no more. 2 Chr. 35, 21 *forbear from God*, strive against him no longer. Without **מִן**, absol. Judg. 15, 7. Job 10, 20. b) *to cease from*, *to leave*, sc. a person or thing formerly loved, undertaken, pursued, i. q. *to desert*, *to give up*, Job 19, 14; with **מִן** 1 Sam. 9, 5. Judg. 9, 9 sq. Is. 2, 22 **חֲדָל מִן-הָאָדָם** *cease ye from man*, i. e. leave the vain confidence ye have reposed in man. Absol. Ps. 49, 9. c) With **מִן** and inf. *to cease*

from, to desist, 1 K. 15, 21. Hence to forbear from doing any thing, i. q. to beware of. Ex. 23, 5; see in עָזַב no. 1.

3. to leave undone, to let alone, to forbear, not to do. 1 K. 22, 6. 15 אִם .. הִנֵּלֵךְ .. shall we go .. or shall we not go? lit. or let it alone. Ez. 2, 5. Jer. 40, 4. Job 16, 6. Zech. 11, 12. With infin. and לְ, Num. 9, 13. Deut. 23, 23. Ps. 36, 4.

Deriv. the three following:

הָדַל m. verbal adj. 1. ceasing to be, frail, Ps. 39, 5.

2. forbearing to do any thing, Ez. 3, 27.

3. Intrans. left, destitute, forsaken, comp. Arab. حَذَل id. Is. 53, 3 הָדַל forsaken of men, comp. Job 19, 14.

הָדַל m. pr. place of rest, region of the dead, hades, Is. 38, 11. R. הָדַל no. 1. b.

הָדַל (resting. r. הָדַל no. 1. b) Hadlai, pr. n. m. 2 Chr. 28, 12.

* חָדַק obsol. root, i. q. Arab. خَذَق to prick, to sting, with which are kindr. חָדַק to be sour, biting, as vinegar, and חָדַק to be sharp-sighted.—Hence

חָדַק Mic. 7, 4, and חָדַק in pause Prov. 15, 19, a species of thorn.

Arab. حَدَق melongena spinosa, i. e. solanum insanum Linn. prickly mad-apple; see Abulfadli ap. Cels. in Hierob. II. p. 40 sq.

חָדַק in pause חֲדַקֵּל, pr. n. Hiddekel, i. e. the Tigris, Gen. 2, 14. Dan. 10, 4. In

Aramæan חֲדַקָּה, Arab. دَجَلَة, also Zend. Teḡer, Pehl. Teḡera. stream. whence have arisen both the Greek name Tigris and the Aram. and Arab. forms. In Hebrew is prefixed חָ active, vehement, rapid; so that חֲדַקֵּל is pr. the rapid Tigris; comp. Hor. Carm. 4. 14. 46. The Hebrews seem not to have been aware that the name Teḡer, חֲדַקֵּל, of itself signifies velocity; (so in the language of Media, Tigris is an arrow, Strabo 11. 527. Plin. H. N. 6. 27, Pers. تیر arrow, Sanscr. tigra sharp, swift;) and hence arose a pleonasm, such as we have in מֶלֶךְ פֶּרְזָה king Pharaoh and in Engl. the Alcoran.

* הָרַר i. q. Syr. سَرَف to surround, to enclose, e. g. with a wall or rampart; and in a hostile sense to beset, to besiege. This root is of the same family with הָצַר and גָּרַר q. v. A secondary form is Arab.

خَدَرَ curtain, and خَدَرَ to hide behind a curtain; also Eth. ሄደረ to dwell. Hence Ez. 21, 19 [14] חֶרֶב הַחֲרִירָה לָהֶם the sword which besiegeth them, which besets them on every side. Abulwalid derives the same sense of besetting, lying in wait, from the idea of dwelling or lurking; see Ethiop. and Arab. above. The ancient versions render, the sword that terrifieth them, as if i. q. הָרַרָה.—Hence

הָרַר m. in pause הָרַר, constr. הָרַר, c. suff. הָרַרִי; plur. הָרַרִים, constr. הָרַרִי.

1. an apartment, chamber, espec. an inner one, either of a tent or house, Gen. 43, 30. Judg. 16, 9. 12. Hence, a bed-chamber 2 Sam. 4, 7. 13, 10; female apartment, harem, Cant. 1, 4. 3, 4; a bride-chamber Judg. 15, 1. Joel 2, 16; a store-chamber Prov. 24, 4; חֲדָר בְּחֲדָר a chamber within a chamber, i. e. an inner chamber, 1 K. 20, 30. 22, 25. 2 K.

9, 2. Arab. خَدَرَ curtain, hanging, by which the inner apartment is concealed; the inner chamber, private apartment; comp. חֲרִירָה tent-curtain, and Syr. مَتْنُ tent.

2. Metaph. חֲדָרֵי-חַיִּים Job 9, 9, the chambers of the south, the remotest recesses of the south, comp. חֲדָרֵי-בֶּטֶן. Also חֲדָרֵי-בֶּטֶן the chambers of the belly, the inmost breast, Prov. 18, 8. 26, 22. חֲדָרֵי מָוֶת the chambers of death, i. e. the grave, Sheol, Prov. 7, 27.

חֲדָרָה ἡπείχεος, and very obscure, Hadrach, pr. n. of a country; Zech. 9, 1 חֲדָרָה אֶרֶץ חֲדָרָה land of Hadrach, in the parall. member is Damascus. Perhaps the land of Hadrach is the region of Damascus itself.

חָדַר pr. n. see in חָדַר.

* חָדַשׁ in Kal not used, to be new, Aram. חדח id. Arab. حَدَث to be new, recent; IV, to produce something new; but Conj. III, IV, also to polish a sword.

Perhaps the original idea is *to shine, to glitter*; comp. *קָדַשׁ* to be *pure, holy*.

PIEL *to make anew, to renew*, 1 Sam. 11, 14. Job 10, 17. Ps. 51, 12. Espec. buildings, cities, *to rebuild, to repair*, Is. 61, 4. 2 Chr. 15, 8. 24, 4.

HITHP. *to renew oneself*, Ps. 103, 5.

Deriv. the three following:

חָדַשׁ adj. f. *חֲדָשָׁה*, *new*, e. g. a cart, threshing-dray, 1 Sam. 6, 7. Is. 41, 15; a house Deut. 20, 5. 22, 8; a wife Deut. 24, 5; a king Ex. 1, 8; a song Ps. 33, 3. 40, 4; a name Is. 62, 2. Often also it is i. q. *fresh, of this year*, spoken of grain (opp. *רָשָׁן*) Lev. 26, 10; *unheard of* Ecc. 1, 9. 10. So *new gods* i. e. not before worshipped Deut. 32, 17. *חֲדָשָׁה* a *new thing* Is. 43, 19; plur. Is. 42, 9. For *חֲגִיר חֲדָשָׁה* 2 Sam. 21, 16, see in *חָגֵר* lett. b.

חֲדָשׁ m. (*רָחֵשׁ*) 1. *the new moon, day of the new moon*, the first day of the lunar month, which was a festival among the Hebrews, Num. 29, 6. 1 Sam. 20, 5. 18, 24. Ex. 19, 1 *בַּחֲדָשׁ הַשְּׁלִישִׁי* in the third new moon, i. e. on the first of the third month. Hos. 5, 7 *עַתָּה יֹאכְלִים חֲדָשׁ* now shall the new moon consume them, i. e. in the time of the new moon they shall be consumed.—Plur. *חֲדָשִׁים* new moons, often coupled with sabbaths and festivals, 2 Chr. 2, 3. 8, 13. Ezra 3, 5. Is. 1, 13. 14. Ez. 45, 17. al.

2. *a month*, i. e. a lunar month, beginning with the new-moon, Gen. 8, 5. Ex. 13, 15. al. *חֲדָשׁ יָמִים* a month of time, for the space of a month, (see *יָמִים*.) Gen. 29, 14. Num. 11, 20. 21.

3. *Hodesh*, pr. n. f. 1 Chr. 8, 9.

חֲדָשִׁי *Hodshi*, metronym. of *חֲדָשׁ* no. 3, 2 Sam. 24, 6.

* *חֲדָתָה* Chald. *to be new*, i. q. *חֲדָשׁ*.—Hence

חֲדָתָה Chald. adj. *new*, Ezra 6, 4. Syr. *ܠܚܕܐ*.

חֲדָתָה see *חֲדָתָה*.

* *חֲדָתָה* in Kal not used, *to be or come under penalty, reum esse v. fieri*, like Syr. *ܠܚܕܐ*, Arab. *حَاب* of debt (Ez. 18, 7) and of guilt.

PIEL *to bring under penalty, to cause to forfeit*, Dan. 1, 10.—Hence

חֲדָתָה m. *debt*, Ez. 18, 7.

חֲדָתָה (hidden, hiding-place, r. *חָדָה*) *Hobah*, pr. n. of a place to the northward of Damascus, once Gen. 14, 15; comp. *Χωβά* Judith 4, 4. 15, 4. Eusebius in Onomast. confounds this place with *Cocaba*, the seat of the Ebionites; see the author's note to Burekhardt's Travels in Syria, etc. II. p. 1054. Germ.

* *חֲדָתָה* *to describe a circle, to mark out with a compass*, Job 26, 10. Syr. *ܠܚܕܐ* to move in a circle, *ܠܚܕܐ* circle. Kindr. roots are *חָגַג* and *עָגַג*.

Deriv. *מִחְדָּתָה* and

חֲדָתָה m. *circle, sphere*, e. g. the arch or vault of the heavens, Prov. 8, 27. Job 22, 14; the circuit of the earth, orbis terrarum. Is. 40, 22.

* *חֲדָתָה* 1. pr. i. q. Arab. *حَاكَ* mid. *Ye, to turn aside*; II, *to tie knots*; whence may be derived Heb. *חֲדָתָה* an enigma, riddle, parable.—Hence

2. Joined with *חֲדָתָה*, *to propose a riddle* Judg. 14, 12 sq. *to propose a parable* Ez. 17, 2. Comp. *לִיזָה* and *מִלִּיזָה*, also Gr. *ἐμπλέκειν αἰνίγματα* Æsch. Prometh. Vinct. 610.

Deriv. *חֲדָתָה*, *אַחֲדָתָה*, *מִחְדָּתָה*.

* *חֲדָתָה* in Kal not used. 1. Pr. *to breathe*, comp. Piel. For this power in the syllable *חָב*, *אָב*, *אִי*, see under *אַחָב*, *חָבֵל*. Hence

2. *to live*, i. q. *חֲדָתָה*, comp. subst. *חֲדָתָה*.

PIEL *חֲדָתָה* pr. *to breathe out*; hence *to declare, to show*, a poetic word for the prose *הִגִּיד*. Chald. and Syr. *ܠܚܕܐ*, Arab. transp. *وحى*; like *צָוָה*, Arab. *وصى*.—Job 32, 10, 17; with dat. of pers. Ps. 19, 3; also accus. Job 32, 6; c. suff. 15, 17. 36, 2.

Deriv. *אַחֲדָתָה*.

חֲדָתָה Chald. in Kal not used.

PA. *חֲדָתָה* i. q. Hebr. *חֲדָתָה*, *to declare, to show*, Dan. 2, 11; with *ל* of pers. Dan. 2, 24; c. suff. 5, 7.

APH. inf. *חֲדָתָה*, fut. *חֲדָתָה*, id. with *ל* Dan. 2, 16. 24. 27; accus. 2, 6. 9.

Deriv. *אַחֲדָתָה*.

חֲדָתָה f. i. q. *חֲדָתָה*. R. *חֲדָתָה* i. q. *חֲדָתָה*, comp. *חֲדָתָה* and *חֲדָתָה*.

1. *life*, i. q. חַיָּה. Hence pr. n. of the first woman, *Havrah, Eve*, as the mother of all the living, אֵם כָּל־חַיִּי, Gen. 3, 20. 4. 1. Sept. *Eva*, (comp. חַיִּי *Evaïos*.) Vulg. *Hera*.

2. i. q. חַיָּה no. 2, *a village, nomadic encampment*, (pr. place where one *lives*, dwells; so Germ. *leben* in pr. names, *Eisleben, Aschersleben*, etc.) Num. 32, 41. Hence חַיֹּתַי רְאִיר *Havvoth-Jair*, towns or villages of *Jair*, i. e. Bashan or a part of it, so called from *Jair*, a descendant of Manasseh, Num. 1. c. Deut. 3, 14. Josh. 13, 30. 1 K. 4, 13. In Judg. 10, 4 this name is given to thirty towns in Gilead pertaining to *Jair*, one of the judges; comp. 1 K. 1. c.

* חָרַן obsol. root, prob. i. q. עָזַז *to flee to*; ח and ה being interchanged. Hence חָרַז.

חֲזַי (seer, r. חָזָה) *Hozai*, pr. n. m. 1 Chr. 33, 19.

חֲזִיחַ m. contr. for חֲזִיחַ, from r. חָזַח; see other like forms in בָּוִם. Others derive it from a root חֲזַח of the like signif.

1. i. q. חָזַח, *a hook, ring*, or the like, which was put through the nostrils of large fishes in order to let them down again alive into the water, Job 40, 26 [41. 2].—A similar instrument was used in binding captives, 2 Chr. 33, 11; comp. Am. 4, 2.

2. *a thorn, thorn-bush*, Job 31, 40. Prov. 26, 9. 2 K. 14, 9. Plur. חֲזִיחִים Cant. 2, 2, and with Vav movable חֲזִיחִים 1 Sam. 13, 6, *thorn-bushes, thickets*.—In the kindred languages are found

حَوْحُ the sloe, sloe-thorn.

* חָזַח Chald. *to sew, to sew together*, Syr. حَب. Arab. حَاط mid. Ye, id.

APH. *to mend, to repair*, e. g. a wall, Ezra 4, 12. Comp. חָפַח.—Hence

חַיִּת m. *a thread*, Judg. 16, 12. Ecc. 4, 12. Cant. 4, 3. Collect. *thread*, Josh. 2, 18. Proverbially, Gen. 14, 23 חַיִּת וְצֶדֶק *from a thread to a shoe-latchet*, i. e. neither a thread nor a sandal-thong, not even the least thing. Corresponding is the Lat. *neque hilum* Lucr. 3. 784. Enn. ap. Varr. L. L. 4, 22, for 'neque filum,' whence *nihil*. The Arabs

have a similar proverb; see Hamasa ed. Freytag. p. 245. ed. Schult. p. 404.

חֲזִי (perh. villager, from חָזָה i. q. חַיָּה no. 2.) gentile n. *Hivite*, often collect. *the Hivite, Hivites*, Sept. *Evaïos*, a Canaanitish people dwelling at the foot of Hermon and Lebanon, Josh. 11, 3. Judg. 3, 3; but living also at Shechem and Gibeon, Gen. 34, 2. 2 Sam. 24, 7. 1 K. 9, 20. Josh. 11, 19.

חַוִּילָה *Havilah*, pr. n. 1. A region of Arabia, inhabited by descendants of Joktan Gen. 10, 29; eastward of the Ishmaelites and Amalekites, Gen. 25, 18. 1 Sam. 15, 7. Probably the *Xanloṣaïoi* of Strabo are to be understood (XVI. p. 728 Casaub.) dwelling on the Persian Gulf, on the coast of which Niebuhr mentions a town and district حَوِيلَة *Hawilah*; Beschr. v. Arab. p. 342.

2. A region of the Cushites, Gen. 10, 7. 1 Chr. 1, 9, which is to be sought in Ethiopia. Most prob. the *Avalitæ*, dwelling on the *Sinus Avalites*, now *Zeilah*, to the southward of the Straits of Babel-Mandeb, Pliny 6. 28. Ptolem. 4. 7. So also Saadias apparently, who three times in Genesis for חַוִּילָה puts زَيْلَة i. q. זַיִלָה *Zeilah*.

3. The first *Havilah* (no. 1) enables us probably to ascertain *the land of Havilah*, אֶרֶץ חַוִּילָה Gen. 2, 11, abounding in *gold*, pearls (comm. bdellium), and gems, and flowed around by the river Pishon (Indus?); since the Havilah of Gen. 10, 29, is also enumerated among gold countries, and, as being on the Persian Gulf, was adjacent to India. Indeed we are here probably to understand *India*, in accordance with the ancient usage, in so far as it also embraced *Arabia*. See Assemani Bibl. Orient. T. III. P. II. p. 568 sq.—Those who regard the Pishon as the Phasis, make *Havilah* to be Colchis; so Reland Diss. I. p. 17. Rosenm. Bibl. Geogr. I. i. p. 202. But the name of the Colchians is בְּסִלְחִים.

* חָוַל and חָוַל, fut. חָוַל, apoc. חָוַל Ps. 97, 4, חָוַל 1 Sam. 31, 3, Jer. 51, 29; Imp. חָוַל Mic. 4, 10, and חָוַל Ps. 96, 9; pr. *to turn around, to twist, to whirl*; and intrans. *to be turned around, to be twisted, to be whirled or be*

whirled. Arab. حَال mid. Waw, to be turned, converted, changed, حَوْل round about, حَوْل a year, حَوْل full of turns, wily. Kindred are חָל, Gr. εἰλέω, εἰλύνω, ἰλλω; and with Vav as it were strengthened into Beth, חָבב.—Hence

1. *to dance* in a circle, *to whirl* in the dance, Judg. 21, 21. Comp. Pil. no. 1, and subst. **חַמְּחָם**.

2. *to be whirled, to be hurled* upon any person or thing, pr. of a sword Hos. 11, 6; of a whirlwind, c. על Jer. 23, 19. 30, 23. Trop. 2 Sam. 3, 29 יָרְחוּ עַל רֹאשׁ יוֹאָב let it (the murder of Abner) be hurled upon the head of Joab. Lam. 4, 6 לֹא חָלוּ בָּהּ יָדַיִם and no (human) hands were hurled upon her, i. e. laid upon her with violence.—Often in the Targums, see Buxt. Lex. Chald. p. 719. Arab.

حَالَ to swing oneself upon a horse, to mount a horse; IV to rush upon one with a scourge, with **عَلَى** and **بِ**.

3. *to twist oneself* with pain, *to writhe*, *to be in pain*, comp. תָּכַח; espec. of a woman in travail, Is. 13, 8. 23, 4. 26, 18. 66, 7. 8. Mic. 4, 10. Hence *to bear*, *to bring forth*, Is. 45, 10. Metaph. c. הָ, *to be in pain for* any thing, Mic. 1, 12.—Hence

4. *to tremble, to quake*, in allusion to the trembling or shuddering of a woman in travail, Ps. 55, 5. 77, 17. 97, 4. With מָן of pers. before whom one trembles, 1 Sam. 31, 3. 1 Chr. 10, 3; מַפְסֵי Deut. 2, 25. Joel 2, 6; מַלְפָּסֵי Ps. 114, 7.

5. *to be strong, firm, stable*, just as also other verbs of binding and twisting are transferred to strength, see **הִיָּק, בָּרַם** **קָשַׁר**. Arab. **حَال** mid. Waw, id. Aram. Pa. **הִיָּל** to make strong. Eth. **ጥለ** to be strong, able. Hence **הִיָּל** strength. —Ps. 10, 5 **הַיָּחִיל הָרַבּוֹ** *his ways are firm, stable*, i. e. all his affairs prosper. Job 20, 21 **לֹא יִחִיל טוֹבוֹ** *his good shall not be stable*, his prosperity shall not last. — Hence

6. *to stay, to delay, and so to wait*, i. q. רָחַל, Gen. 8, 10. Judg. 3, 25.

НѢН. causat. of Kal no. 4, Ps. 29, 8.

HOPH. fut. יִיחַל, pass. of Kal no. 3, *to be born*, Is. 66, 8.

PIL. הִזִּיל 1. i. q. Kal no. 1, *to dance*
in a circle, Judg. 21, 23.

2. i. q. Kal no. 3, *to bear, to bring forth*, Job 39, 1; *things, to create, to form*, Deut. 32, 18. Ps. 90, 2. Causat. Ps. 29, 9.

3. i. q. Kal no. 4, *to tremble*, Job 26, 5.

4. i. q. Kal no. 6, *to wait for*, c. 3 Job 35, 14.

PUL. חוּלַל *to be born*, Job 15, 7. Prov. 8, 24. 25. Ps. 51, 7.

HITHP. הִתְחַוֵּל 1. *to whirl or hurl oneself*, i. e. *to rush with violence*, i. q. Kal no. 2, Jer. 23, 19.

2. *to writhe* with pain, Job 15, 20.

3. *to wait for*, c. 3, i. q. Kal no. 6
and Pil. no. 4. Ps. 37, 7.

HITHPALP. הִתְחַלַּץ *to be pained,*
grieved, Esth. 4, 4.

Deriv. חָלוּל, חוּל, חֲזִיל, חִיל, חֵל, חֵלֹן, חֵלֶן.
מְחוּלָה, מְחוּל, חֲלָחָלָה, חֲלֹן, חֲזִלָה, חִיל

חֹבֵל (circle) *Hul*, pr. n. of an Aramæan region, Gen. 10, 23. Rosenmüller compares the district *Hûleh*, Arab. أرض الحولة *Ard el-Hûleh*, near the sources of the Jordan. Bibl. Geogr. I. ii. p. 252, 309.—R. חֵיל.

חול m. (r. חיל) *sand*, Syr. ܚܠܐ, from its rolling and sliding motion, Ex. 2, 12. Deut. 33, 19. Jer. 5, 22. *The sand of the sea*, חול הים, poet. חיל ימים, is very often put as the image of abundance, Gen. 32, 13. 41, 49; also of weight Job 6, 3. Prov. 27, 3.—In Job 29, 18 the Rabbins understand by חיל the bird *phenix*, from a conjecture resting on the other member of the parallelism, where there is mention of a *nest*; and the Codd. Babyl. for the sake of distinction even read חיל. But *sand* is the frequent emblem of numerous days; nor is there any reason to depart from the common signification.

* **חֹם** obsol. root, pr. *to be burned, scorched*, and hence *to be black*. Comp.

kindr. כַּחֲמֹר, Arab. كَحْمٌ to be black.—
Hence

חַיִּים adj. *black*, Gen. 30, 32 sq.

חֹמֶה f. (r. חָמָה q. v.) *a wall*, Ex. 14, 22. 29. Deut. 3, 5. 28, 52. Often for *the wall of a city*, Is. 22, 10. 36, 11. 12. Neh. 3, 8. 33. al. rarely of other buildings

Lam. 2, 7. Metaph. of a maiden chaste and difficult of access. Cant. 8, 9, 10.

PLUR. הַחֲמִשָּׁה *walls* of a city, Is. 26, 1. Ps. 51, 20; with a verb plur. Jer. 50, 15. So too Jer. 1. 18 *lo. I have made thee this day a defended city...and brazen walls*; although in the same phrase in 15, 20, it is in the singular.

DUAL הַחֲמִשָּׁה, formed from the Plural, *two walls*; hence בֵּין הַחֲמִשָּׁה *between the two walls*. 2 K. 25, 4. Jer. 39, 4. These were near the king's gardens below Siloam, [and may refer to the wall on the east of Zion and the eastern wall of the city; see Bibl. Res. in Palest. I. p. 460, 461. In Is. 22, 11 the same expression seems to refer to the western part of Jerusalem, and may perhaps denote the first and second walls described by Josephus. B. J. 5. 4. 2. Biblioth. Sacr. 1843. p. 199.—R.]

* אָחוּם fut. יָחִים, 1 pers. יָחִים Jer. 13, 14. Ez. 21, 14. Jon. 4, 11.

1. *to pity, to have compassion on*, c. עָל Ps. 72, 13; also *to be grieved for any thing*, Jon. 4, 10 אָתָּה חָסַמְתָּ עַל-הַקִּיקִיּוֹן *thou wast grieved for the ricinus which perished*; comp. Gen. 45, 20.—Hence

2. *to spare, to treat with pity*, c. עָל Neh. 13, 22. Jer. 13, 14. Ez. 24, 14. Joel 2, 17. Aram. שָׁבַח c. שָׁבַח id.

NOTE. In connection with this root, it is to be observed that the ideas both of *pity* and of *sparing* are attributed more frequently to the eye than to the person himself; as elsewhere *weakness and strength* to the hands, comp. רָפָה, רָפוּ; *longing or pining* also to the eye, see כָּלָה. Hence we may gather, that the primary idea of the verb is that of a *gentle and benign countenance*; like Engl. *to overlook*, Germ. *nachsehen*, *Nachsicht*. So Deut. 7, 16 לֹא-תַחֲחֹם עֵינֶיךָ *spare them not*, pr. *let not thine eye have pity on them*, i. e. behold them not with a feeling of pity. 13, 9. 19, 13. 21, 25. 12. Is. 13, 18. Ez. 5, 11. 7, 4. 9. Gen. 45, 20 עֵינֶיכֶם אֶל-הָחֶם *be not grieved for your stuff left behind*, pr. *let not your eye grieve*. Once ellipt. 1 Sam. 24, 11 וַתֵּחֶם עֵינֶיךָ *but (mine eye) spared thee*. In like manner the Arabs attribute pity to the eye; Vit. Timur. T. I. p. 542. l. 14.

חֹף or חֶף m. (r. חָפַה II) *a coast, shore*, as washed by the sea, Gen. 49, 13. Deut.

1, 7. Josh. 9, 1.—Arab. حَفَّ, حَافَّةٌ, margin, sea-coast. Of the same origin are also سَاحِلٌ and سَفَرٌ sea-coast.

חֹפֶם (perh. coast-man, from חֹף) *Hupham*, pr. n. of a son of Benjamin Num. 26, 39; for which Gen. 46, 21 חֹפִים.—Patronym. חֹפְמִי *Huphamite*, Num. l. c.

* חֹפֶץ obsol. root, Syr. Pa. حَفَّ to gird; comp. حَاطَ, حَفَّ, to surround.—Hence חֹפֶץ wall; also

חֹץ m. pr. *wall, side* of a building; then spec. *the outside* of a house; whence the antithesis מִבְּרִית וּמִחוּץ *on the inside and on the outside*, pr. on the house-side and on the wall-side or outside, Gen. 6, 14. Ex. 25, 11. Hence

1. Subst. *whatever is out of doors* or abroad, i. e. a) Out of a house, *the street*, Jer. 37, 21 חֹץ הָאֲפִים *the bakers' street*, in Jerusalem. Is. 51, 23. Prov. 7, 12. Plur. חֻצוֹת *streets* Is. 5, 25. 10, 6. 15, 3. Jer. 7, 17. al. 1 K. 20, 34 *and thou shalt make streets for thee in Damascus, as my father made in Samaria*, i. e. build whole streets of houses. Others, *markets*. b) Out of a city, *the country, the fields, pastures, the desert*, Aram. בֵּר, Job 5, 10. 18, 17. Hence in opp. אֶרֶץ וְחֻצֶיהָ *the (tilled) land and the deserts*, Prov. 8, 26; comp. Mark 1, 45.

2. Adv. *out of doors, without, abroad*, Deut. 23, 14; e. g. מִחוּץ-לְבֵיתִי *born abroad*, out of the house, Lev. 18, 9. Also *forth, forth abroad*, Deut. 23, 13. Also with ה loc. חֻצָּה *abroad, without*; 1 K. 6, 6; *forth abroad* Ex. 12, 46; c. art. הַחוּץ *forth abroad* Judg. 19, 25; Neh. 13, 8, pr. into the street; and so חֻצָּה Gen. 15, 5.—With prepositions: a) בְּחוּץ *without, abroad*, i. e. out of a tent Gen. 9, 22; a house Ex. 21, 19; a city Gen. 24, 31. b) לְחוּץ poet. id. Ps. 41, 7, and לְחוּצָה 2 Chr. 32, 5. c) מִחוּץ *from without, on the outside*, opp. מִבְּרִית Gen. 6, 14. מִחוּצוֹן id. Ez. 41, 25. d) מִחוּץ *without*, implying rest, e. g. מִחוּץ לְעִיר *without the city* Gen. 19, 16. 24, 11. מִחוּצָה Ez. 40, 40. 44. e) אֶל-מִחוּצָה לְ

without, out of, after a verb of motion, Num. 5, 3. 4 *לֹא-מִחוּץ לַמִּחֶנֶה* *without the camp* Deut. 23, 11. Lev. 4, 12. f) Metaph. *except, besides*, i. q. *more than*, Ecc. 2, 25. So Chald. *בִּר מִן*, Syr. Samar. and Zab. *حَضْرَ مِّنْ*.

Hence *הִיצוֹן*.

* *חָק* a root not in use, i. q. *חָק* *to surround, to embrace*. It seems to have come from *חָבַק*, the *ב* being softened.—Hence *חִיק* and

חֹק or *חִיק*, i. q. *חִיק*, *the bosom*, Ps. 74, 11 Cheth.

חִקֵּק see *חִקֵּק*

* *חָוֵר* fut. *יִחְוֶה* 1. *to become white*; and hence of the face, *to become pale* for shame Is. 29, 22; comp. Zeph. 2, 1. Aram. *חֻוֵר*, id. Arab. Waw quiescent

حَار to be fulled white, as a garment.—Hence *חור* I, and *חָוֵר*, *חָוֵר*.

2. Trop. *to be splendid, noble*, i. q. *חָוֵר* no. 2.—Hence pr. n. *חֻוֵר*, *חֻוֵר*.

* *חֹוֵר* obsol. root, prob. *to hollow out, to bore*, or the like, as appears from the derivatives *חור* II, a hole, cavern, and the pr. names *חֹוֵר*, *חֹוֵר*. Comp. some of the derivatives of r. *حَار*, as

חֹוֵרָא foramen ani, *חֹוֵר* mouth of a river, bay of the sea. Kindred are the roots *כָּוֵר* and *עָוֵר*; whence *מַעְדֵּרָה*, *מַעְדָּרָה*, cavern.

I. *חֹוֵר* and *חָוֵר* m. (r. *חֹוֵר*) *fine white linen*, Sept. *βύσσαν*, Esth. 1, 6. 8, 15.

II. *חֹוֵר* m. (r. *חֹוֵר*) 1. i. q. *חֹוֵר* II, *a hole*, as of a serpent Is. 11, 8; also of a narrow and filthy subterranean prison, Is. 42, 22. Comp. the *black hole* of Calcutta.

2. *Hur*, pr. n. a) A king of Midian, Num. 31, 8. Josh. 13, 21. b) The husband of Miriam, Moses' sister, Ex. 17, 10. 24, 14. c) 1 Chr. 2, 19. 50. 4, 1. 4; comp. 2, 20. Ex. 31, 2. d) Neh. 3, 9. e) 1 K. 4, 8.

I. *חֹוֵר* m. (r. *חֹוֵר*) i. q. *חֹוֵר* I, *white linen*, only plur. *חֹוֵר* poet. for *חֹוֵר*, *white linens*, cloths of linen or byssus, Is. 19, 9.

Kindred is Arab. *حَرِير* white silk; Eth. *ሐርር* cotton, according to Ludolf in Lex. Æth. p. 36.

II. *חֹוֵר* m. (r. *חֹוֵר*) 1. *a hole*, 2 K. 12, 10; spoken of a window Cant. 5, 4; of the socket of the eye Zech. 14, 12.

2. *a cave, cavern* Job 30, 6. 1 Sam. 14, 11; of the dens of wild beasts Nah. 2, 13.

III. *חֹוֵר*, plur. *חֹוֵרִים* nobles, see *חֹוֵר*.

חֹוֵר Chald. m. *white*, Dan. 7, 9. R. *חֹוֵר*.

חֹוֵר see *חֹוֵר*.

חֹוֵר (perh. worker in linen, fr. *חֹוֵר* I like Arab. *حَرِير* Hariri,) pr. n. m. *Huri*, 1 Chr. 5, 14.

חֹוֵר (id. Chald.) *Hurai*, 1 Chr. 11, 32; see *חֹוֵר*.

חֹוֵר see *חֹוֵר*.

חֹוֵר (noble, high-born, r. *חֹוֵר* no. 2) *Huram*, pr. n.

a) A king of Tyre, contemporary with David and Solomon, 1 Chr. 14, 1. 2 Chr. 2, 2, and so always in the Chronicles. But in the books of Samuel and Kings this name is written *חֹוֵר* *Hiram*, 2 Sam. 5, 11. 1 K. 5, 1-18. 9, 11. 12; by Greek writers *Ἡρώμης*, Jos. c. Apion. 1. 17, 18.

b) A Tyrian artificer sent by Hiram to Solomon, 2 Chr. 4, 11; elsewhere *חֹוֵר* *Hiram* 1 K. 7, 40. Also *חֹוֵר* *Hiram* 2 Chr. 1. c. Cheth. 40. *חֹוֵר* *Hiram* 2 Chr. 2, 12, *חֹוֵר* *Hiram* 4, 16; where however *חֹוֵר* and *חֹוֵר* do not belong to the name, but are appellatives: *Huram* my (his) father, i. e. counsellor, master-workman.

c) A Benjamite 1 Chr. 8, 5.

חֹוֵר *Hauran*, pr. n. of a region beyond Jordan, eastward of Gaulanitis (*גֹּוֹלָן*), and west of Trachonitis or *el-Lejah*, extending from the Jabbok to the territory of Damascus, Ez. 47, 16. 18. Gr. *Ἀραβία*

Ἀραβία, Arab. *حَوْرَان* *Hauran*, so called prob. from the multitude of *caves* (*חֹוֵר*) found there, which even at the present day serve as dwellings for the inhabitants. See a full description of this region in Burckhardt's *Travels in Syria*, etc. p. 51 sq. 211 sq. 285, 291 sq.

* **הוֹשֵׁה** 1. *to haste, to make haste.*

Arab. **حاش** mid. Ye, to flee hastily. This root is onomatopoeic, imitating the sound of rapid and hasty motion, like Germ. *huschen*, transit. *haschen*, also *hasten*, *Hast*, *hetzen*, Engl. *to haste, to*

chase. Kindr. are Arab. **هَزَّ** i. q. Germ. *hissen*, *hetzen*, to rouse up, to urge on, to chase, **هَزَعَ** id. **هَزَعَ** to rouse, to chase, intrans. to be swift, **خَشِيَ** to fear, Heb. **הָסָה** to flee, to take refuge, **עָזַב**, **עָזַב**, q. v.—Constr. a) Absol. 1 Sam. 20, 38; also i. q. *to come hastily, to approach speedily*, Deut. 32, 35. b) With infin. and **לְ**, *to make haste to do any thing*. Ps. 119, 60. Hab. 1, 8. Also with dat. of a noun, Ps. 22, 20 **לְעֹזְרִי הוֹשֵׁה** *make haste for my help*, i. e. to help me. 38, 23. 40. 14. 70, 2. 71, 12; and in the same sense dat. of pers. Ps. 70, 6 **אֱלֹהִים לִי** *O God, make haste for me, help me quickly*. 141, 1. Part. pass. with active power. plur. **הוֹשִׁים**, *hasting, hasty, quick*. Num. 32, 17.

2. Trop. a) Of vehement emotion, internal *haste* or ardour. Job 20, 2 **בְּעֵבֹר** *because of my hasting within me*, i. e. the fervid impulse by which I am driven. b) Of the passions, appetites, lusts. Ecc. 2, 25 **מִי יֵאָכֵל וְיִשְׂכֶּה** *who doth banquet or who is hasty* i. e. eager therein? i. q. *who doth gratify his appetite, or enjoy the pleasures of life?* In the Mishna it is not unfrequently used of the feelings of pleasure and of pain. Syr. **سَبَّ** and **سَبَّ** to feel, to perceive, **سَبَّ** emotion of mind, passion, **سَبَّ**

lust, Arab. **حَسَّ** to feel, whence **حَسَّ** and kindr. **حَاسَّة**, Ethiop. **ሐቀሐ** feeling, sense.

HIPH. 1. *to hasten, to urge on*, Is. 5, 19. 60, 22.

2. i. q. Kal intrans. *to haste, to make haste*, Ps. 55, 9. Judg. 20, 37. Job 31, 5 **וְהָרַחֵק** for **וְהָרַחֵק**; see in r. **רָחַק**.

3. Pr. *to make haste to flee*, i. e. *to flee hastily*, Is. 28, 16.

Deriv. **הִישָׁה** and the four following pr. names.

הוֹשֵׁה (*haste*) *Hushah*, pr. n. 1 Chr.

4, 4; see **הוֹשֵׁה**. Patron. **הוֹשֵׁה** *Hushah*, 2 Sam. 21, 18. 1 Chr. 11, 29. 20, 4.

הוֹשֵׁה (*hasting*) pr. n. *Hushai*, David's friend and ally in the war against Absalom, 2 Sam. 15, 32 sq. 16, 16 sq.

הוֹשִׁים (*the hasting*) *Hushim*, pr. n. m. a) A son of Dan, Gen. 46, 23; see **הוֹשִׁים**. b) 1 Chr. 7, 12. c) 1 Chr. 8, 8. 11.

הוֹשָׁם (*haste*) *Husham*, pr. n. of a king of Edom, 1 Chr. 1, 45. Written defect. **הוֹשָׁם** Gen. 36, 34. 35.

חֹזֶה a spurious root. For **חֹזֶה** Hab. 2, 17, see r. **חֹזֶה** Hiph. no. 2.

חֹתָם m. (**חֹתָם**) 1. *a seal, signet-ring*, Ex. 28, 11. 21. Job 38, 14. 41, 7. Jer. 22, 24. al. The Hebrews, like the Persians of the present day, sometimes wore their signet-ring suspended upon the breast by a string, Gen. 38, 18; to which allusion is made in Cant. 8, 6.

Arab. **خَاتَمٌ** and **خَاتَمٌ**.

2. *Hotham*, pr. n. m. a) 1 Chr. 7, 32. b) 11, 44.

חֹזֶה and **חֹזֶה** 2 Chr. 22, 6 (whom God beholds i. e. cares for, r. **חֹזֶה**) pr. n. *Hazael*, king of Syria, 1 K. 19, 15. 17. 2 K. 8, 9. 12. **בֵּית חֹזֶה** *house of Hazael*, i. e. Damascus, Am. 1, 4. Lat. *Azelus* Justin. 36, 2.

* **חֹזֶה** fut. **יִחְזֶה**, apoc. **יִחְזֶה** Mic. 4, 11, in Pause **אֶחֱזֶה** Job 23, 9; *to see, to look*, Engl. *to gaze*, the common verb in Aramæan (**ܚܙܐ**, **ܚܙܐ**, **ܚܙܐ**) for Heb. **רָאָה**; in Heb. mostly poetic, like Engl. *to behold*, Germ. *schauen*, Ps. 46, 9. 58, 9. al.—Spec.

1. *to see God*, sometimes of the actual vision of the divine presence, Ex. 24, 11. Job 19, 26, comp. 38, 1; elsewhere spoken of those who worship in the temple Ps. 63, 3. So *to behold the face of God* is metaph. i. q. *to enjoy his favour*, to find him propitious, the figure being drawn from the practice of kings, who admit to their presence only those whom they favour, Ps. 11, 7. 17, 15.

2. Spoken espec. and as the usual word for what is presented by a divine influence to the prophet's mind, either in visions properly so called, or in reve-

lations, oracles. Hab. 1, 1 **הַמַּשָּׂא אֲשֶׁר רָאָה ה'** *the oracle which Habakkuk saw*, i. e. which was divinely presented to his mental vision, revealed to him. Is. 1, 1, 2, 1, 13, 1. Num. 24, 4. Am. 1, 1. Ez. 13, 6 **הֵיוּ שְׂוֵאָה** *they behold lies*, false revelations. Zech. 10, 2. With **לְאָמֹר**, to announce or declare visions or revelations to any one, Lam. 2, 14 **לְאָמֹר לְךָ שְׂוֵאָה** *thy prophets announce unto thee lies*, false revelations. Is. 30, 10.

3. to look upon, to gaze upon, to contemplate, c. **בְּ** Is. 47, 13; espec. with pleasure, to delight in beholding, to feast the eyes upon, Ps. 27, 4. Cant. 7, 1. Job 36, 25. Mic. 4, 11. With an acc. to look upon with favour, to care for; Ps. 17, 2 *let thine eyes look upon the right*, i. e. regard justice. Also to look out for oneself, to choose, to select, Ex. 18, 21. Is. 57, 8; comp. **רָאָה לוֹ** Gen. 22, 8.

4. Trop. to see, i. e. to perceive, to experience, to feel, mentally; comp. **רָאָה** no. 3. Job 15, 17. 24, 1. 27, 12. 34, 32. By a bold metaphor ascribed to the roots of a plant, which feel the stones, i. e. meet with, strike upon the stones; Job 8, 17 *it (thy root) seeth the stony place*.

Deriv. **חֲזוּת**—**חֲזוּת**, **חֲזוּת**, **חֲזוּת**, **חֲזוּת**, and the pr. names **חֲזוּתָל**, **חֲזוּתָל**, **חֲזוּתָל**.

חֲזוּת and **חֲזוּתָל** Chald. *to see*, c. acc. Dan. 5, 5. 23, 3, 19 **חֲזוּתָל עַל דִּי חֲזוּתָל** *one seven times more than (ever was) seen*. Inf. **חֲזוּתָל** Ezra 4, 14. Also absol. to behold, to look on, Dan. 2, 34. 7, 4. 9. 21.

חֲזוּת m. (r. **חֲזוּת**) *the breast* of animals, pr. the part seen, front. Ex. 29, 26. 27. Lev. 7, 30, 31. Plur. **חֲזוּת** Lev. 9, 20. 21.—Chald. in plur. **חֲזוּת** q. v.

חֲזוּת m. (r. **חֲזוּת**) 1. a seer, prophet, a word mostly of the silver age of Hebrew, signifying i. q. **נָבִיא**, 1 Chr. 21, 9. 25, 5. 29, 29.

2. Segolate (like **רָאָה** Is. 28, 7) and abstr. i. q. **חֲזוּת** no. 3, q. v. pr. a vision; then a league, covenant, agreement, Is. 28, 15. See Comment on Is. l. c.

חֲזוּת (perh. for **חֲזוּת** vision) *Hazo*, pr. n. of a son of Nahor, Gen. 22, 22.

חֲזוּת Chald. m. emphat. **חֲזוּתָל**, plur.

constr. **חֲזוּתָל**, a vision, Dan. 2, 28. 4, 2. 7. 7, 7. 13. 20. Syr. **ܚܙܝܢ**.

חֲזוּת m. (r. **חֲזוּת**) 1. a vision, spoken of a night-vision or dream, Is. 29, 7. Spec. a vision from God respecting future events, prophetic vision, Lam. 2, 9. Mic. 3, 6. Ps. 89, 20. Dan. 1, 17.—Hence 2. an oracle, prophecy, Hos. 12, 11. Hab. 2, 2. 3. Obad. 1. Nah. 1, 1. Collect. Is. 1, 1, where it is for **חֲזוּת**.

3. a revelation, divine communication, 1 Sam. 3, 1. Prov. 29, 18.

חֲזוּת f. a vision, revelation, 2 Chr. 9, 29. R. **חֲזוּת**.

חֲזוּת Chald. *sight, view, prospect*, Dan. 4, 8. 17.

חֲזוּת f. Kamets impure, r. **חֲזוּת**.

1. look, appearance, espec. something conspicuous, remarkable, comp. **מֵרָאָה**. Dan. 8, 5 **קֶרֶן חֲזוּתָל** a horn of appearance, i. e. conspicuous, large. v. 8 **וַתֵּלֶכְהָן אֲרֵבַת חֲזוּתָל** and there came up four conspicuous horns; for so the sense seems to demand, on account of v. 5.

2. a vision, i. e. prophetic, Is. 21, 2.

3. a revelation, revealed law, Is. 29, 11; and hence, league, covenant, these two ideas being kindred in the mind of the Hebrew, whose whole religion was a covenant with God, Is. 28, 18, comp. **חֲזוּת** v. 15.—Hitzig derives the signif. of covenant from the fact that in making a covenant the prophets were consulted; comp. **חֲזוּת** libation and covenant.

* **חֲזוּת** obsol. root, Arab. **خَرَّ** to pierce through, to transfix, e. g. with an arrow;

חֲזוּת to cut in, to perforate, to wound. Kindred is **חֲזוּת**.—Hence **חֲזוּת**.

חֲזוּתָל (vision of God) *Haziel*, pr. n. m. 1 Chr. 23, 9. R. **חֲזוּתָל**.

חֲזוּתָל (whom Jehovah beholds) *Ha-zaiah*, pr. n. m. Neh. 11, 5. R. **חֲזוּתָל**.

חֲזוּתָל (vision) *Hezion*, pr. n. m. 1 K. 15, 18. R. **חֲזוּתָל**.

חֲזוּתָל m. (r. **חֲזוּת**) constr. **חֲזוּתָל**, plur. **חֲזוּתָל**.

1. a vision, Job 4, 13. 7, 14. 20, 8.

2. a revelation, 2 Sam. 7, 17. **חֲזוּתָל** Is. 22, 5 (comp. v. 1) valley of vision, or collect. of visions, i. e. Jerusalem, as the

seat and home of the divine revelations, comp. Is. 2. 3. Luke 13. 33; perhaps also in allusion to **הציון** (whence Sept. *Ziōn*), or to **בְּרִיָּה**, which latter is explained as signifying 'vision of Jehovah,' Gen. 22. 2. 2 Chr. 3. 1. The city is situated on the side of a valley.

חֲזִיר or **חֲזִיר** m. (r. **חֲזִיר**) pr. *arrow*, hence *lightning*, Zech. 10. 1; more fully **חֲזִיר קָלִי** *thunder-flash* Job 28. 26. 38. 25.

חֲזִיר m. *a swine* Lev. 11. 7. Syr.

חֲזִיר, Arab. **خنزير** id. with Nun inserted; whence is perh. derived the verb **חָזַר** to have small eyes or swines' eyes. See r. **חֲזִיר**.

חֲזִיר (swine) *Hezir*, pr. n. m. 1 Chr. 24. 14. Neh. 10. 21 [20].

* **חָזַק** fut. **יִחָזַק** 1. *to bind fast, to gird tight*, e. g. bands, ligatures. Arab. **حَزَق** and **حَزَق** id. Syr. to gird. Of the same family are Heb. **חָזַק**, Gr. **ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς**, both in the sense of adhering and of being strong.—Intrans. *to be bound fast, made tight*, Is. 28. 22. Hence

2. Intrans. *to hold fast to any thing, to cleave, to adhere firmly*. 2 Sam. 18. 9 **וַיִּחָזַק רָאשֵׁי בָּאָהָה** *and his head caught fast in the terebinth*. Trop. **חָזַק בְּתוֹרָה** *to hold fast to the law*, to be zealous in it, 2 Chr. 31. 4. With **ל** c. infin. *to persist in any thing, to be constant, diligent in it*, Deut. 12. 23. Josh. 23. 6. 1 Chr. 28. 7.

3. *to make firm, strong, to strengthen*. Verbs of binding, binding together, girding, are thus transferred also to the idea of *strength*, because things are made firmer and stronger by girding or binding together; as also persons with **חֲזִיר** loins girded feel stronger and more active: see the roots **חָזַק**, **חָזַק**, **חָזַק** in Bochart Hieroz. I. p. 514 of p. 18. Gen. 42. 18. Schultens Opp. Min. p. 101 of p. 18. Ez. 30. 21; hence i. q. *to help* Lev. 5. 20.—Often intrans. *to be strong*; spoken of a person, **חָזַק** what Josh. 17. 13. Judg. 1. 28 *the holy thing* which becomes *severe*, 2 K. 25. 3. Jer. 52. 6; thing, i. e. *to form*, fixed purpose, will, 2 as *penalty*, c. **חָזַק**

21. 4. With **מִן** *to be stronger than, to prevail over*, 1 Sam. 17. 50; c. **עַל** id. 2 Chr. 8. 3. 27. 5; acc. 1 K. 16. 22. Trop. a) Of bodily health, *to grow strong, to recover*, Is. 39. 1. b) Of the mind, *to be strong, firm, undaunted*, as in the formula **חָזַק וְנָאֲמִין** (Hom. *ἰσχυροῦς*) *be strong and of good courage* Deut. 31. 23, comp. Dan. 10. 19; also in the same sense spoken of the hands of any one, Judg. 7. 11. 2 Sam. 16. 21. Comp. in **חָזַק** ult. c) *to be confirmed, established*, e. g. a kingdom, dominion, 2 K. 14. 5. 2 Chr. 25. 3. d) In a bad sense, *to be firm, hardened, obstinate*, of the heart, Ex. 7. 13. 22; comp. Mal. 3. 13.

4. *to be strong upon any one*, i. e. *to be urgent, to press upon*, c. **עַל** Ex. 12. 33. Ez. 3. 14; acc. Jer. 20. 7.

PIEL **חָזַק** 1 Causat. of Kal no. 1, *to bind a girdle around any one, to gird*, with two acc. Is. 22. 21; with acc. of the member girded Nah. 2. 2.

2. *to make firm, strong, to strengthen*; espec. *to fortify a city*, 2 Chr. 11. 11. 12. 26. 9; *to repair ruins, to build anew*, 2 K. 12. 8. 9. 13. 15; c. **ל** 1 Chr. 26. 27; comp. Neh. 3. 19.—Spec. a) *to heal, to cure*, comp. Kal no. 3. a. Ez. 34. 4. 16. b) *to strengthen one's hand*, i. q. *to encourage him*, Judg. 9. 21. Jer. 23. 14. Job 4. 3. 1 Sam. 23. 16; without **ל** id. Deut. 1. 38. Is. 41. 7; with **ל** *to or for any thing* 2 Chr. 35. 2. **חָזַק בְּיָדָיו** *to strengthen one's own hands*, i. q. *to take courage*, Neh. 2. 18. c) *to help, to assist one*, 2 Chr. 29. 34. Ezra 6. 22. 1. 6 *and all their neighbours aided them with vessels of silver*, etc. i. e. made them presents. d) In a bad sense, with **ל**, *to harden one's heart*, to make obstinate, Ex. 4. 21. **חָזַק פָּנָיו** *to harden one's face*, i. e. to be obstinate, perverse, Jer. 5. 3. Ps. 64. 6 **לִמּוֹ דְּבַר רָע** *they are obstinate in wickedness*.

HIPI. **חָזַק** 1. *to bind fast to any thing*, i. q. *to fasten to or upon*; so in formula **חָזַק יְדוֹ בְּ** *to fasten one's hand upon any thing*, i. e. *to lay hold of*, comp. Gr. *ἰσχυρῶς* to hold. Gen. 21. 10 **חָזַק יְדוֹ בְּאֵתֶרְךָ** *fasten thine hand upon him*, i. e. take him, hold him.—So Deriv. **חָזַק**, impl. with **בְּ** of pers. or thing, **חָזַק מִן** (r. **חָזַק**) *to take, to seize a person* Dag. forte comp. Gr. *χαρτεῖν τινος*,) **חָזַק**

4, 4. Deut. 22, 25, 11; also c. ז. 2 Sam. 15, 5; על Job 18, 9; poet. c. acc. Is. 41, 9, 13. Jer. 6, 23, 24, 8, 21, 50, 43. Mic. 4, 9 **הַחֲזִיקָהּ חֵילָהּ** *pangs have seized thee*, and in the like sense Jer. 49, 24 **הִחֲזִיקָהּ רֶגֶט** *she hath seized on terror*. So in Lat. *ignis comprehendit ligna*, and vice versa *domus comprehendit ignem*; Engl. *the fire seizes the house*, and *the house takes fire*. Comp. Heb. **אָחַז** Job 18, 20, 21, 6. Gr. **ἔχω**, see Passow **ἔχω** no. 1. b.—Spec. a) i. q. *to hold fast*, to retain, Ex. 9, 2. Judg. 19, 4. b) *to take in*, *to hold*, as a vessel, 2 Chr. 4, 5. c) *to take or get possession of*, Dan. 11, 21.

2. *to hold fast to any thing, to cleave unto*, e. g. integrity, innocence, with **בְּ** of thing, Job 2, 3, 9, 27, 6; with **עַל** of pers. Neh. 10, 30.

3. *to make firm, strong*, e. g. a) Of buildings, *to repair, to rebuild*, Neh. 5, 16. Ez. 27, 9, 27. Nah. 3, 14. b) Of persons, *to strengthen* Ez. 30, 25. Intrans. *to become strong, powerful*, (comp. Lat. *robur facere*, Ital. *far forze*,) 2 Chr. 26, 8. Dan. 11, 32. c) *to help, to aid*, c. **בְּ** Lev. 5, 35; comp. **מְחַיֵּי** helper Dan. 11, 1, c. acc. v. 6.

HITHP. 1, *to be strengthened, established, confirmed*, as a new king, 2 Chr. 1, 1, 12, 13, 21. Also *to strengthen oneself*, i. e. to collect one's strength, powers, Gen. 48, 2; to take courage, 2 Chr. 15, 8, 23, 1, 25, 11.

2. *to show oneself strong, courageous, brave*, 2 Sam. 10, 12; **לִפְנֵי** against any one 2 Chr. 13, 7, 8.

3. *to show oneself strong for any one*, i. e. *to help, to aid*, with **בְּ** and **עִם** 2 Sam. 3, 6. 1 Chr. 11, 10. Dan. 10, 21.

Deriv. the eight following **וְהִחֲזִיקָהּ**, **וְהִחֲזִיקָהּ**.

חֲזִיק m. verbal adj. 1. *firm*, in a bad sense, *hardened*, e. g. **חֲזִיק־לֵב**, **חֲזִיק־מִצַּח**, *hardened in heart, forehead*, i. e. obstinate, perverse, Ez. 2, 4, 3, 7, 9, comp. v. 8.

2. *strong, vigorous*, Num. 13, 18. Ps. 35, 10. Also *powerful* Is. 28, 2. Amos 2, 14; and in a bad sense, *violent*, Job 5, 15. Freq. is the phrase **יַד חֲזִיקָה** *a strong hand*; spoken of men i. q. *an armed force*, Num. 20, 20, coupled with **בְּיָד**.

Ex. 3, 19, 6, 1; oftener of God, *his mighty power*, espec. exerted for the deliverance of his people, Ex. 13, 9, 32, 11. Deut. 3, 24. Ps. 136, 12, al.

3. *strong*, i. e. *vehement, violent*, e. g. wind Ex. 10, 19; disease 1 K. 17, 17; famine 1 K. 18, 2.

חֲזִיק adj. *strong, powerful, warring* *strong*, Ex. 19, 19. 2 Sam. 3, 1. R. **חֲזִיק**.

חֲזִיק m. c. suff. **חֲזִיקִי**, *strength*, in the sense of help, aid, Ps. 18, 2. R. **חֲזִיק**.

חֲזִיק m. *strength, might*, Ex. 13, 3, 14, 16. Am. 6, 13. R. **חֲזִיק**.

חֲזִיקָהּ pr. infin. fem. of the verb **חֲזִיק**, *the being or becoming strong*; as 2 Chr. 12, 1 and 26, 16 **בְּחֲזִיקָהּ** *in his becoming strong*, i. e. when he had strengthened himself, had become strong. Is. 8, 11 **בְּחֲזִיק־יְהוָה** *in the being strong of his hand*, i. e. when God's hand was strong upon me, when his Spirit impelled me; comp. the verb in Ez. 3, 14. Jer. 20, 7. Dan. 11, 2 **בְּחֲזִיקוֹ בְּנִשְׁרוֹ** *in his being strong in his wealth*, i. e. trusting in his riches.

חֲזִיקָהּ f. (r. **חֲזִיק**) 1. *strength, force*; *by force*, violently, 1 Sam. 2, 16. Ez. 34, 4; *vehemently, greatly*, Judg. 4, 3, 8, 1.

2. *a strengthening, repairing*, of a building, 2 K. 12, 13. Comp. the verb Pi. no. 2.

חֲזִיקִי (strong) *Hizki*, pr. n. m. 1 Chr. 8, 17.

חֲזִיקָהּ and **חֲזִיקָהּ** (for **וְחֲזִיקָהּ** Hos. 1, 1. Is. 1, 1, and this for **וְחֲזִיקָהּ** Jehovah strengthens) pr. n. *Hezekiah*, Gr. *Ἡεζκίας*, Lat. *Ezechias*. a) A pious king of Judah 728–699 B. C. 2 K. c. 18–20. 2 Chr. 29, 18 sq. c. 30–32. Is. c. 36–39. Pr. c. 25, 1. b) An ancestor of the proph. C. Zephaniah, supposed by many to be the same with king Hezekiah, Zeph. 1, 1, **חֲזִיקִי** 1 Chr. 3, 23. d) Neh. 7, 21, 10.

חֲזִיק (vul. sol. root; Chald. **חֲזִיק**, Syr. **חֲזִיק** R. **חֲזִיק**), to go about. Arab. **حَزَنَ**.

חֲזִיק m. (r. **חֲזִיק**) eyes like a swine; but **חֲזִיק** a denominative.

חֲזִיקָהּ pr. n. **חֲזִיקִי**, *a revelation*, 2, 5 (comp. v. **חֲזִיק**) c. suff. **חֲזִיקִי**, plur.

ect. of visions, i. impl. Lehrg. § 38. 1.

The form is contracted for חֲנִיחַ, as חֲנִיחַ for חֲנִיחַ כּוֹס, חֲנִיחַ for כֶּנֶס, etc.

1. *a hook, ring*, inserted in the nostrils of animals, to which a cord was fastened, in order to drag them about, or subdue and tame them, 2 K. 19, 28. Is. 37, 29. Ez. 19, 4, 29, 4, 38, 4. Comp. Job 40, 26, and חֲנִיחַ no. 1.

2. *a hook or clasp*, according to Kimchi, for fastening the garments of females, Ex. 35, 22. Comp. Fr. *épinglé*, Germ. *Spendel*, from *spinula*, see Tacit. Germ. 17.—Others understand *a nose-ring*, elsewhere called נֶזֶק, see Bochart Hieroz. I. p. 764.

חֲחִי i. q. חָח, plur. חֲחִיִּים Ez. 29, 4 Cheth.

* חָטָא fut. יִחָטֵא, inf. constr. חָטֵא, חָטִיא, once חָטִי Gen. 20, 6; part. חוֹטֵא, also חָטָא Ecc. 8, 12.

1. Pr. *to miss*, not to hit the mark, spoken of an archer, slinger, see Hiph. in Judg. 20, 16; also of the feet, *to miss*, *to make a false step*, to stumble and fall, Prov. 19, 2. The same primary idea lies in Arab. حَطَى to

miss, opp. صَاب to hit the mark; also in Gr. ἀμαρτάνω, spoken of a weapon Hom. Il. 10. 372. ib. 4. 491, of a way Od. 7. 292.—So too as opp. מָצָא to light upon, to find. Prov. 8, 36 חוֹטֵא הָמָס נִפְשׁוֹ he who misseth me (doth not find me) harmeth his own life, opp. מָצָא v. 35. Job 5, 24 thou musteredst thy pasture (flocks). וְלֹא הָחָטָא and missest nought, nothing is gone, all thy flocks are there. In this sense corresponds Ethiop. ረገጸ not to find, not to have.

2. *to sin*, i. e. to err from the path of right and duty; Syr. Chald. Arab. id. Job 1, 22. 2. 10. al. sæpiss. חָטָא חָטָא *to sin a sin* Lev. 4, 3, 28. 35. 5, 6. 10. 19, 22. With ל of him towards or against whom one sins, e. g. לַיהוָה חָטָא Gen. 20, 6. 9. 1 Sam. 2, 25. 7. 6. al. With ב of pers. and thing in which one sins, Gen. 42, 22. Lev. 4, 23. Neh. 9, 29; עָל Lev. 5, 4. Num. 6, 11. Neh. 13, 26. Prægn. Lev. 5, 16 חָטָא אֶת אֲשֶׁר מִן־הַקֳּדָשׁ *what he hath taken sinfully of the holy things*, sc. through ignorance.

3. *to sin away* any thing, i. e. *to forfeit* by sinning, *to incur* as penalty, c. acc.

Lev. 5, 7, comp. v. 11. Prov. 20, 2 חוֹטֵא נַפְשׁוֹ *he forfeiteth his own life*, i. e. exposes it to danger, comp. Hab. 2, 10. Gen. 43, 9 *if I bring him not again*, וְחָטָאתִי וְגו' *then will I bear the blame all my life*.

PIEL חָטָא 1. *to bear the blame* or *loss* of any thing, *to atone for*, c. acc. Gen. 31, 39.—Hence

2. *to offer as a sin-offering*, as a sacrifice of atonement or expiation; Lev. 6, 19 [26] הַמִּכְתֵּם אֹתָהּ *he who offereth it for sin*, as a sin-offering. 9, 15 וַיִּחָטֵא וַיִּזְרֹחַ *and offered it as a sin-offering*. Also

3. *to make atonement*, *to expiate*, i. e. *to cleanse* by a sacred rite, *to purify*, i. q. כִּפֶּר, as men Num. 19, 19. Ps. 51, 9; a building, vessels, etc. Lev. 14, 49; c. עָל Ex. 29, 36. Sept. καθαρίζω.

HIPH. הִחָטֵא 1. Causat. of Kal no. 1, *to let miss*, not to make hit the mark; so a slinger Judg. 20, 16. Arab. Conj. IV.

2. Causat. of Kal no. 2. *to cause to sin*, *to lead into sin*, c. acc. Ex. 23, 33. 1 K. 15, 26 וַיְהַטְאוּ אֶת־יִשְׂרָאֵל *and in his sin, which he made Israel to sin*, i. e. idolatry, as often. 16, 26. 2 K. 3, 3. 10, 29.

3. *to cause to be accused of sin*, Deut. 24, 4. Ecc. 5, 5. Also i. q. הִרְשִׁיעַ, *to pronounce guilty*, *to condemn*, as before a tribunal, Is. 29, 21.

HITHP. 1. i. q. Kal no. 1, *to miss* one's way, *to lose oneself*, spoken of a person in astonishment and terror missing his way in precipitate flight, Job 41, 17 [25]. Comp. Schultens Opp. min. p. 94.

2. Reflex. of Piel no. 3, *to purify oneself* by a sacred rite, Num. 19, 12 sq. 31, 20.

Deriv. the five following.

חָטָא m. c. suff. חָטָאִי; plur. חָטָאִים, constr. חָטָאִי, which latter is from חָטָא.

1. *a sin, fault*, Lev. 19, 17. 22, 9. הִיָּה חָטָא *it is sin unto any one*, he is guilty of a sin, Deut. 15, 9.

2. *punishment of sin, calamity*, Lam. 3, 39.

חָטָא m. (Kamets impure) 1. *a sinner*, not in the sense in which all are sinners, but as *went* to sin, Gen. 13, 13. Is. 1, 28. Ps. 1, 1. 5. al. sæp.

2. *one held guilty, an offender*, 1 K. 1, 21.

הַטָּאָה f. (ר. הַטָּא) 1. *a sin*, Gen. 20 9. Ps. 32, 1.

2. *a sin-offering*, Ps. 40, 7.

הַטָּאָה f. (ר. הַטָּא) 1. Fem. of הַטָּא, *a sinner*, Am. 9, 8.

2. i. q. הַטָּא a) *a sin* Ex. 34, 7. b) *a sin-offering*, Ezra 6, 17 Keri. c) *punishment*, like הַטָּא no. 4, Is. 5, 18.

הַטָּאָה f. once הַטָּא Num. 15, 24, constr. הַטָּאָה, plur. הַטָּאוֹת. R. הַטָּא.

1. *a miss, misstep, slip* of the foot, Prov. 13, 6.

2. *a sin*, Gen. 4, 7. Is. 6, 7. al. sæp. Rarely for the habit of sinning, *sinfulness*, Prov. 14, 34. Is. 3, 9.—Meton. of that in which one sins, *the cause* or *occasion of sin*, as idols, Hos. 10, 8. Deut. 9, 21; comp. 2 K. 13, 2. מִי הַטָּאָה *water of sin*, i. e. of expiation or purification for sin, Num. 8, 7.

3. *a sin-offering*, Ex. 29, 14. Lev. 4, 1–35. 6, 18. 23. al. On the difference between it and אֲשָׁם, see this latter, no. 3. p. 95.

4. *punishment for sin*, Lam. 4, 6. Zech. 14, 19. Hence for *calamity, misfortune*, Is. 40, 2.

* הַטָּב 1. *to cut wood, to hew*, Deut. 29, 10 sq. Josh. 9, 21. 23. 2 Chr. 2, 10. Jer. 46, 22. Arab. حَطَبٌ wood cut or hewed, حَطَبٌ to go after wood. Kindr. is הַצֵּב to hew stones; also קָצַב and the roots there given.

2. Intrans. like Arab. mid. *E*, pr. *to be cut* with a whip, rod, etc. Hence *to be marked with stripes, to be striped, variegated*; comp. הָבַר no. 3. Arab. حَطَبٌ to be variegated, versicoloured; Syr. حَسْبُصَا an embroidered garment, pr. striped.—Hence Part. pass. plur. הַטְּבוֹת, Prov. 7, 16 *I have decked my bed with coverings* הַטְּבוֹת אֶתוֹן מִצְרַיִם *variegated (striped) with the thread of Egypt*; where מִצְרַיִם as adj. is to be referred to הַטְּבוֹת.

Pual pass. of no. 1, *to be hewn out, sculptured*, Ps. 144, 12.

הַטְּבוֹת see in הַטָּב no. 2.

הַטָּה f. (ר. הַטָּה no. 3) *wheat*, as being of a reddish tinge. Arab. حِنْطٌ, حِنْطَةٌ,

Chald. הַטָּה. In the sing. mostly of the *plant* as growing in the fields, Ex. 9, 32. Deut. 8, 8. Job 31, 9. Is. 28, 25. Joel 1, 11. But the following formulas are to be understood of the *grain*, e. g. הַטָּה חֶלֶב *fat of wheat* Ps. 81, 17, and חֶלֶב הַטָּה *kidney-fat of wheat* Deut. 32, 14; for here the fat denotes the marrow or flour, farina, *μυελὸν ἀνδρῶν*, and is also called חֶלֶב הַטָּה Ps. 147, 14.

PLUR. הַטָּה *wheat*, i. e. the grains, collect. the grain. Sing. הַטָּה of a single grain, Mishna Chelaïm 1. § 9. Hence הַטָּה זֶרַע Jer. 12, 13; קִצְרֵי הַטָּה Gen. 30, 14. Judg. 15, 1; הַטָּה 1 Chr. 21, 20; פֶּרֶי הַטָּה 2 Chr. 27, 5. By Chaldaism הַטָּה Ez. 4, 9.

הַטָּשׁ (prob. assembled, r. הַטָּשׁ) *Hat-tush*, pr. n. m. a) 1 Chr. 3, 22. Ezra 8, 2. b) Neh. 3, 10. c) Neh. 10, 5. 12, 2.

* הַטָּט obsol. root, Arab. حَطَّ to dig, to explore, Arab. حَطَّ to cut in, to write.—Hence pr. n. הַטָּטָה.

הַטָּי Chald. m. *a sin*, c. suff. הַטָּי Dan. 4, 24. R. הַטָּה i. q. Heb. הַטָּה.

הַטָּיָה Chald. i. q. Heb. הַטָּאָה, *a sin-offering*, Ezra 6, 17 Cheth. R. הַטָּה.

הַטָּיָה (a digging, exploring) *Hatita*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. הַטָּט.

הַטָּיִל (wavering) *Hattil*, pr. n. m. Ezra 2, 57. Neh. 7, 59. R. הַטָּיִל.

הַטָּיָה (seized, captive) *Hatipha*, pr. n. m. Ezra 2, 54. Neh. 7, 56. R. הַטָּה.

* הַטָּל obsol. root, Arab. حَطَلٌ to be pendulous, loose, to wave to and fro; kindr. הַטָּר. Hence pr. n. הַטָּיִל.

* הַטָּם to muzzle an animal; Arab.

حَطَمٌ, whence حِطَامٌ a muzzle. Kindr. are הַטָּם, הַטָּם; comp. on the signif. of the syllables דָּם, טָם, what is said in the note under art. דָּם. Of a kindred power with this root are Lat. *domare*, Germ. *dämmen*, *zudämmen*, *zähmen*. Engl. *to tame*.—Metaph. Is. 48, 9 אֶהָטֶם לָךְ pr. *I muzzle (myself) towards thee*, i. e. refrain myself.

* הַטָּה fut. הַטָּה, i. q. הַטָּה, *to catch, to seize, to make captive*, Judg. 21, 21. פָּה

10, 9 bis. Aram. سَف, Arab. حَظَف id.
—Hence pr. n. הַטָּפָא.

* הָטַר obsol. root, to wave, to brandish a rod, spear, etc. to wag the tail; Arab. خَطَر. Kindr. are the roots הָטַל, חָטַל, and others, whose primary syllable is *dal, tal, sal*, implying the idea of being pendulous, or waving, or swinging to and fro; see under הָלַל p. 225. Hence

הָטַר m. a rod, i. e. slender and flexible, Prov. 14, 3; a shoot, twig, Is. 11, 1.

Arab. حَظَر twig, branch, Syr. سَطْرُ a staff rod. Samar. 𐤀𐤕𐤕, Aleph and Heth being interchanged.

* הָטַח obsol. root, perh. i. q. حَتَش to gather together, to assemble, as a people.—Hence pr. n. הַטָּחַט.

הָטַח constr. הָי, fem. הָיָה; plur. הָיִים, fem. הָיִי. R. הָיִי.

A) Adj. 1. *alive, living*, Gen. 43, 7 הָיָה הָאִישׁ אֲבִיכֶם *is your father yet alive?* v. 27. 28. 45, 3. 20. 46, 30. כָּל-הָיָה *all living*, every living thing, Gen. 6, 19, 8, 21. Job 12, 10; espec. all men, every man, Gen. 3, 20. Ps. 143, 2. Plur. הָיִים *living, alive*, Num. 16, 30, 33; and without subst. *the living*, Ecc. 4, 2. 15. 6, 8. Is. 8, 20. הָאֶרֶץ הָיִים *the land of the living*, opp. Sheol, Ps. 27, 13. Is. 53, 8. Ez. 26, 20; c. art. הָהָיִים Ps. 142, 6. Job 38, 13.—Very often of God, who is called אֱלֹהֵי הָיָה *the living God*, i. e. eternal, efficient, true, (opp. to *dead* idols Ps. 106, 28.) Josh. 3, 10. Hos. 2, 1; אֱלֹהִים הָיָה 2 K. 19, 4, 16; comp. 1 Thess. 1, 9. בְּחַיֵּי-הָיָה *by the living forever*, i. e. God, Dan. 12, 7. So in the usual formula of an oath: הָיָה הָיָה *living is Jehovah*, i. e. as Jehovah liveth, Ruth 3, 13. 1 Sam. 14, 45. 2 Sam. 4, 9; הָיָה הָאֱלֹהִים 2 Sam. 2, 27; poet. הָיָה אֱלֹהִים Job 27, 2; also אֲנִי הָיָה *as I live*, where Jehovah himself speaks, Num. 14, 21. 28. Is. 49, 18. Jer. 22, 24. Ez. 5, 11. 14, 16, 18; so Deut. 32, 40. Without oath, Ps. 18, 47. 2 Sam. 22, 47.

2. *lively, rigorous, strong*, 2 Sam. 23, 20 Cheth. in Keri חַיִּל; comp. הָיָה. Also *flourishing, prosperous*, 1 Sam. 25, 6.

3. *living again, reviving*; whence metaph. קָמָה הָיָה Gen. 18, 10. 14. 2 K.

4, 16, 17, *with the reviving year*, i. e. *the coming spring*, when the winter shall be past and nature revives; περιπλομέ-
ρου ἐνιαυτοῦ Od. 11. 247.

4. *live, fresh, raw*, of flesh, 1 Sam. 2, 15. Lev. 13, 14 sq.

5. *living, fresh*, e. g. of a plant, green, not dry, Ps. 58, 10; of flowing water as opp. to stagnant and putrid, which latter is called in Arab. الما الميت *dead water*, Gen. 26, 19. Lev. 14, 5, 20.

B) Subst. *life*, Lev. 25, 36. 1 Sam. 25, 6 כָּה לְחַיִּי וְנִצַּחְתָּם *and thus shall ye say: For life*, a form of salutation, Lat. *salve*; לְחַיִּי in pause for לְחַיִּי. Often in the formula of an oath by things other than God; in the accus. as חַי פְּרִיעָה *by the life of Pharaoh* Gen. 42, 15, 16; חַי נַפְשִׁי *by the life of thy soul*, by thy life, 1 Sam. 1, 26. 17, 55. Am. 8, 14. The name Jehovah in the like formula is preceded by חַי, see in A. no. 1; whence חַי יְהוָה חַי נַפְשִׁי 1 Sam. 20, 3. 25, 26. —Far more usual in this sense is the

PLUR. חַיִּים, once חַיִּין Job 24, 22, *life*, Gen. 2, 7. 3, 14. 15. 7, 15. al. רֵיחַ חַיִּים *breath of life* Gen. 6, 17; סֵפֶר חַיִּים *book of life*, Ps. 69, 29; עֵץ הַחַיִּים *tree of life*, i. e. of long life, θειοεικὸς, of immortality, Gen. 2, 9, comp. 3, 22. 24.—Hence a) *living, sustenance*, βίος, Prov. 27, 27. b) *refreshment, recreation*, Prov. 3, 22. 4, 22. c) *welfare, prosperity, happiness*, Ps. 34, 13. Prov. 4, 22. 23. 12, 28. 13, 14. 14, 27. אֶרֶץ חַיִּים *the way of life*, of happiness, Prov. 2, 19. 5, 6. Comp. Syr. مَتْنٌ Luke 3, 6. 19, 9, for Gr. σωτηρία.

חַי Chald. emph. חַיָּא, plur. חַיִּין.

1. Adj. *alive, living*, Dan. 4, 31. 6, 21. 27. Plur. *the living*, Dan. 2, 30. 4, 14.

2. Subst. in plur. חַיִּין, *life*, Ezra 6, 10. Dan. 7, 12.

חַיָּא (perh. for יְהוָא God liveth) Hiel, pr. n. m. 1 K. 16, 34.

חִידָה f. pr. something *entangled, intricate*; see r. חִיד, espec. no. 2; comp. Dan. 5, 12.—Hence

1. *trick, stratagem*, Dan. 8, 23.

2. *intricate speech, a riddle, enigma*, 1 K. 10, 1; comp. מְלִיצָה. To propose a riddle is expressed by חִיד q. v. to solve a riddle by חִידָה Judg. 14, 14.

3. i. q. מְשָׁל, a *sententious saying*,

maxim, Prov. 1, 6; *a parable* Ez. 17, 2; *a poem, song*, Ps. 49, 5. 78, 2, comp. Hab. 2, 6; *an oracle, vision*, Num. 12, 8.

* **חָיָה**, inf. absol. **חַיָּה** Ez. 18, 9 and **חַיָּה** 3, 21. 18, 28; inf. constr. c. suff. **חַיָּהוּ** Josh. 5, 8, with pref. **לְחַיָּהוּ** Ez. 33, 12; Imp. with pref. **חַיָּה** Gen. 20, 7, plur. **חַיָּהוּ** 42, 18; Fut. **יְחַיֶּה**, apoc. **יִחַי**, **יִחַי**.

1. *to live*, the usual and frequent word.

Arab. **حَيَّ**, which form is also in Heb. see **חַיָּה**; Eth. **ሐዋ**, Syr. **ܠܐ** id. The primary idea is that of *breathing*, as the manifestation of animal life, comp. **נָפֵשׁ**; and its more ancient form is **חַיָּה** q. v. The same origin belongs to the Gr. **ζάω**, **ζώω**, kindr. with **αἶω**, **ἀνναι**, to breathe, and used by Æschylus also of the winds as breathing, blowing; comp. Passow in **ζάω**.—Construed: a) With acc. of time, Gen. 5, 3 *and Adam lived a hundred and thirty years*. 11, 11 sq. b) With **בִּ** of place Lam. 4, 20; also of that *on* or *from* which one lives 2 K. 4, 7; and of that *by* which one lives and prospers Hab. 2, 4. c) With **עַל**, to live *on* any thing, see **עַל** 1. a. ε.—Further, **חַיָּה** to live is also put: aa) i. q. *to live well, to prosper, to thrive*, Deut. 8, 1. 30, 16. Neh. 9, 29. **יְחַיֶּה הַמֶּלֶךְ** let the king live, prosper, flourish, 1 Sam. 10, 24. 2 Sam. 16, 16. **יְחַיֶּה לְבַבְּכֶם** let your heart live, i. e. be lively, cheerful, joyful, Ps. 22, 27. 69, 33. bb) *to live, to be preserved alive*, Josh. 6, 17. Num. 14, 38. Espec. in the formula **חַיָּה נַפְשִׁי** *my soul liveth, I remain alive*, Gen. 12, 13. 19, 20. Is. 55, 3. Jer. 38, 17. 20. Contra, **לֹא יְחַיֶּה** *he shall not live, he shall die*, Gen. 31, 32. Ex. 19, 13. Zech. 13, 3. 2 K. 20, 1.

2. *to live again, to revive*, Job 14, 14. Ez. 37, 5 sq. 1 K. 17, 22. Hence a) *to become well, to recover one's health*, Gen. 20, 7. Josh. 5, 8; with **מִן** of disease, 2 K. 1. 2. 8, 8. b) *to recover, to revive*, spoken of one overcome with grief or fatigue, Gen. 45, 27. Judg. 15, 19.

PIEL **חַיָּה** 1. *to make live, to give life* to any one, Job 33, 4. A woman is said *to make live* or *to quicken* the seed of a man, when she conceives by him, Gen.

19, 32. 34; and in like manner Hos. 14, 8 **יְחַיֶּה רְגֵן** *they shall quicken the corn*, make it live and flourish, sc. in the deserted land, by tilling and sowing the fields anew. Metaph. Hab. 3, 2 **יְהוֹרָה**, let thy work live, i. e. accomplish it, complete it. Also *to make live prosperously, to make prosper*, to give life and prosperity to any one, Ecc. 7, 12. Job 36, 6. Ps. 119, 156.

2. i. q. *to preserve alive, to let live*, comp. Kal no. 1. bb. Gen. 12, 12. Ex. 1, 17. Ps. 40, 3. 138, 7; **חַיָּה נֶפֶשׁ פ'** id. 1 K. 20, 31. Ps. 22, 30. **חַיָּה זֶרַע** to preserve seed Gen. 7, 3. **חַיָּה בָּקָר** to keep cattle, lit. to keep them alive, Is. 7, 21.

3. i. q. *to revive, to bring to life again, to restore to life*, 1 Sam. 2, 6. Ps. 30, 4. Deut. 32, 39. Hence *to revive, to comfort, to refresh*, Ps. 71, 20. 85, 7. Trop. *to revive a city*, i. e. *to rebuild, to repair*, 1 Chr. 11, 8. Neh. 3, 34 **יְחַיֶּה אֲבֵדֵי־בָנִים** will they revive the stones again? i. e. again build them up. So Syr. **ܠܡܥܠ** suscitare ruinas.

HIPH. **יְחַיֶּה** 1. i. q. Pi. no. 2, *to preserve alive, to let live*, Gen. 6, 19. 20; with **נֶפֶשׁ** Gen. 19, 19; *to save one's life*, i. e. *to preserve from death*, Gen. 47, 25. 50, 20; c. **לֵ** 45, 7. Also, *to permit to live, to grant one's life*, Josh. 6, 25. 14, 10. 2 Sam. 8, 2.

2. i. q. Pi. no. 3, *to restore to life*, 2 K. 5, 7. 8, 1. 5.

Deriv. **חַיָּה**, **מַחְיָה**, and pr. n. **חַיָּאל**, **יְחַיֶּאל**.

חַיָּה and **חַיָּה** Chald. id. Dan. 2, 4 **מַלְכָּא לְעַלְמִין חַיָּה** *O king, live for ever!* a form of salutation towards a king. 3, 9. 5, 10. 6, 7. 22. Comp. Neh. 2, 3 **חַיָּה** *לְעוֹלָם חַיָּה*. 1 K. 1, 31.

APH. Part. **מַחְיָה** *saving alive, preserving alive*, Dan. 5, 19. Comp. Syr. **ܡܚܝܐ**.

חַיָּה adj. plur. f. **חַיָּוִת**, *lively, vigorous, strong*, Ex. 1, 19. See **חַי** no. 2. R. **חַיָּה**.

חַיָּה f. constr. **חַיָּה** and poet. **חַיָּהוּ** Vav parag. Gen. 1, 24. Ps. 50, 10. 79, 2. 104, 11, comp. Heb. Gram. § 88, 3. b; c. suff. **חַיָּהוּ** Is. 40, 16; pr. fem. of adj. **חַי**, i. e. *living*, where see; then as subst. *living thing*. Hence

1. *an animal, beast*, e. g. **חַיָּה רָעָה** *a ravenous beast* Gen. 37, 20. 33. Plur. **חַיָּוִת**.

Ps. 104, 25. Is. 35, 8. Ez. 1, 5; **חַיַּת קָנָה** *the beast of the reeds*, i. e. the crocodile, Ps. 68, 31. Oftener in the Sing. collect. **כָּל-חַיָּה** *every living thing*, all beasts, Gen. 8, 19, 9, 5. Lev. 11, 46. The word is thus used: a) In the widest sense, of all kinds of beasts, including also aquatic animals, Lev. 1, c. b) Oftener of quadrupeds, as opp. to birds, Gen. 1, 30, 2, 19, 8, 19, 9, 2. Lev. 11, 2, 27, 17, 3. Is. 46, 1. c) Of wild animals, as opp. to tame cattle (**בְּהֵמָה**) Gen. 1, 25, 2, 20, 7, 14, 21, 8, 1, 9, 10; spec. of wild beasts, where it is sometimes more fully **חַיַּת הַשָּׂדֶה** Ex. 23, 11. Lev. 26, 22. Deut. 7, 22. Hos. 2, 14, 13, 8. Jer. 12, 9. Ez. 33, 27; also **חַיָּה רָעָה** collect. Ez. 14, 14, 34, 25. **חַיִּים רַעֲיוֹנִים** gregarious animals, Zeph. 2, 14. Arab. **حَيَّة** denotes spec. a serpent.

2. Collect. pr. *the living*; hence a *band of men, troop*, 2 Sam. 23, 11, 13. Poet. *a people* Ps. 68, 11; and so Ps. 74, 19 **אֶל-חַיֵּי הַדָּם לְהַחֲזִיק בְּנֶפֶשׁ הַתּוֹרֶה** *deliver not over to the bloody-minded troop thy turtle-dove*, where **נֶפֶשׁ** signifies a desire of slaughter and vengeance; see **נֶפֶשׁ** no. 3.

3. *life*, but only poetic, i. q. **חַיִּים**, Job 33, 18, 22, 28. Ps. 143, 3. So in **נֶפֶשׁ חַיָּה**, c. art. **נֶפֶשׁ הַחַיָּה**, *animal of life*, i. e. living animal, see **נֶפֶשׁ** no. 4.—*Life* is also put for *vigour, strength*, Is. 57, 10 **חַיֵּי יְדֶךָ חֲזָקִים** *thou findest yet strength in thy hand*.—Hence

4. i. q. **נֶפֶשׁ** no. 2, *life, vital spirit, anima*, to which is ascribed hunger, thirst, loathing, Job 33, 20. **מִלֵּא הָרוּחַ** Job 38, 39 i. q. **נֶפֶשׁ**, *to fill the spirit*, i. e. *to satisfy, to satiate*.

חַיָּה, **חַיָּה** Dan. 7, 5, Chald. f. emph. **חַיָּה**, **חַיָּה**. *an animal, beast*, Dan. 4, 12 sq. 7, 3, 12, 17. It is for **חַיָּה**, the double Yod being changed into י.

חַיָּה f. *life*, 2 Sam. 20, 3. R. **חַיָּה**.

* **חַיָּה** i. q. **חַיָּה**, *to live*, a verb of the form **כָּלַע**, like Arab. **حَيَّ**. Here belongs **כָּל-יְמֵי אָדָם אֲשֶׁר-חַי** Gen. 5, 5 *all the days of Adam, which he lived*, 3, 22 **וְהָיָה לְאָכַל וְלִישׁוֹן** *lest he eat and live for ever*, Num. 21, 8.—From these are to be distinguished the passages in which

חַי is an adjective, as **חַי הָאָבִיכֶם** *your father yet alive?* Gen. 43, 7.

Deriv. **חַי**, **חַיָּה**, **חַיָּה**.

חַיָּה see **חַיָּה**.

חַיָּה m. also **חַיָּה** Is. 36, 2. Job 20, 18; constr. **חַיָּה**, c. suff. **חַיָּהִי**, plur. **חַיָּהִים**. R. **חַיָּה** no. 5.

1. *strength, might, valour*, Prov. 31, 3. Zech. 4, 6; espec. in war, Ps. 18, 33, 40, 33, 16. **חַיָּה** *to display valour, to do valiantly*, Num. 24, 18. Ps. 60, 14. **אֲנָשֵׁי חַיָּה** *men of valour, valiant men*, Judg. 3, 29, 1 Sam. 31, 12; metaph. Is. 5, 22; **בְּנֵי חַיָּה** id. 2 Sam. 2, 7, 13, 28.—Hence

2. *forces, a host, army*, Ex. 14, 28, 1 K. 20, 25. **שַׂר הַחַיָּה** *captain or leader of the host*, 2 Sam. 24, 2. **בְּנֵי חַיָּה**, **אֲנָשֵׁי חַיָּה**, *men of the host, men of war, soldiers*, Deut. 3, 18, 1 Sam. 14, 52. Ps. 110, 3 **בְּיוֹם חַיָּהֶךָ** *in the day of thy warfare*, i. e. of thy warlike expedition, campaign.

3. *ability*, i. q. *substance, wealth, riches*, Gen. 34, 29. Job 20, 15. Is. 8, 5. Jer. 15, 13. Zeph. 1, 13. al. **חַיָּה** *to get riches, to acquire wealth*, Deut. 8, 17, 18. Ruth 4, 11. Prov. 31, 29. **חַיָּה** 2 K. 15, 20.

4. Trop. moral strength, *good quality, integrity, virtue*. **אֲנָשֵׁי חַיָּה** *active, capable men* Gen. 47, 6. Ex. 18, 21, 25. **אִשְׁתִּי חַיָּה** *a capable woman*, well qualified for her station, Ruth 3, 11. Prov. 12, 4, 31, 10. **אִישׁ חַיָּה** *an honest man* 1 K. 1, 52.

5. *strength of a tree*, poet. for its *fruit*, Joel 2, 22; comp. **פֶּה** Job 31, 39.

חַיָּה Chald. m. 1. *strength, valour*, Dan. 3, 4.

2. *forces, a host, army*, Dan. 3, 20, 4, 32.

חַיָּה and **חַיָּה** m. strictly i. q. **חַיָּה**. Spec.

1. *a host, army*, 2 K. 18, 17. Is. 36, 2. Once **חַיָּה** Obad. 20; also Ps. 10, 10 Keri, where **חַיָּה** may be rendered *the host of the afflicted*; but it is better to follow the Chethibh, see **חַיָּה**.

2. *fortification, intrenchment*, espec. the exterior low wall or *rampart* which surrounds and covers the trench, 2 Sam. 20, 15. Is. 26, 1. Nah. 3, 8. Lam. 2, 8. Comp. 1 K. 21, 23. Ps. 48, 14, 122, 7. Sept. **ἀντεμαρτυρία, ἀντεμαρτυρία**, Vulg. *antemurale*.—In the Talmud **חַיָּה** is the exterior space surrounding the wall of the temple; see Lightfoot Opp. T. II. p. 193.

חיל m. also once חִילָה f. Job 6, 10.

1. *pain, pang*, espec. of childbirth, Ps. 48, 7. Jer. 6, 24, 22, 23. Mich. 4, 9. R. חִיל no. 3.

2. *trembling, terror*, Ex. 15, 14. R. חִיל no. 4.

חִילָה Ps. 48, 14, according to the common reading i. q. חִיל no. 2; but Sept. Vulg. Syr. Chald. Jerome, and 18 Mss. read with Mappik חִילָה, from חִיל q. v. no. 2, and this is to be preferred.

חִילָם 2 Sam. 10, 16, and חִלָּם v. 17, *Helam*, pr. n. of a city near the Euphrates, where David gained a victory over Hadadezer. R. חִיל, subst. חִיל.

חִילָן *Hilen*, pr. n. of a city of the priests, in the tribe of Judah, 1 Chr. 6, 43 [58]. Written also חִילָן *Holon*, Josh. 21, 15. al.

חִיל m. (ר. חִיל) i. q. חֵן, *grace, beauty*; Job 41, 4 [12] חֵן עֲרֵבֵי *the beauty of his trappings*, armature, i. e. of the crocodile. The form is contr. for חֵן, as בָּנָם for בָּנִים, אֶצֶט for אִישׁ.

חִיץ m. (ר. חִיץ) *a wall, side of a house*, Ez. 13, 10. Arab. حَائِط id.

חִיצוֹן adj. (ר. חִיץ) f. חִיצוֹנָה, *outer, exterior*, Ez. 10, 5, 40, 17, 31. Hence *civil*, as opp. to *sacred*, 1 Chr. 26, 29; comp. Neh. 11, 16. חִיצוֹן *without*, on the outside, 1 K. 6, 29, 30.

חִיק m. rarely חִיק Prov. 17, 23, c. suff. חִיקֵי Ps. 35, 13, and חִיקֵי Job 19, 27. R. חִיק q. v.

1. *bosom* of a garment, Ex. 4, 6, 7. Prov. 6, 27, 16, 33. שֶׁחֵר בִּחִיק *a present in the bosom*, i. e. given secretly, Prov. 21, 14; comp. 17, 23. Comp. Lat. *sinum laxare* v. *expedire*, spoken of a person expecting a gift, see Senec. Epist. 119. Thyest. 430.

2. *bosom* of a person, as שָׁכַב בְּחִיק *to lie in the bosom*, e. g. of a wife 1 K. 1, 2. Mic. 7, 5; of a mother 1 K. 3, 20, spoken of a child; comp. Ruth 4, 16. Hence of the tenderest conjugal affection, אִשָּׁה חִיקָה *the wife of thy bosom*, the object of thy love, Deut. 13, 7. 28, 54, comp. 56. שָׁלַם חִיקֵי Jer. 32, 18, אֶל-חִיקָם Ps. 79, 12, *to repay or restore into one's bosom*, to requite, (as God the actions of men,) i. q. elsewhere בְּרָאשׁ Judg. 9, 57.

1 Sam. 25, 39. Joel 4, 7. Comp. the similar Arabic phrase رَدِّتْ فِي حُجْرَةٍ 'redit in jugulum alicujus,' Hist. Tim. T. I. p. 30. Mang.—Spoken of the internal bosom, *the breast, mind*, Job 19, 27. Ecc. 7, 9.

3. Metaph. *the bosom* of a chariot, the inside, hollow part, 1 K. 22, 35; *the bosom* of an altar, the cavity or hollow in the hearth, where the fire is kept burning, Ez. 43, 13.

חִירָה (noble birth, r. חִיר) *Hirah*, pr. n. m. Gen. 38, 1, 12.

חִירָם and חִירָם see חִירָם.

* חִירָשׁ i. q. חִירָשׁ, *to hasten, to make haste*, imper. חִירָשׁ Ps. 71, 12. Cheth. Hence

חִירָשׁ adv. *hastily, soon*, Ps. 90, 10.

חִיָּה m. (ר. חִיָּה) c. suff. חִיָּה, *the palate*, together with the corresponding lower part of the mouth, *the inside mouth, the jaws*, like מְלֻקְחִים. Arab. حَنْكُ the palate and corresponding lower part of the mouth, beak, Syr. مَنَابِلُ *palate*.—Hence Job 20, 13 בְּחִיָּה חִיָּה *in the midst of his mouth*. 33, 2. Spec. a) As the organ of taste, Job 12, 11, comp. 6, 30. Ps. 119, 103. b) As an organ of speech, Prov. 8, 7 אֶמְצָא יְהִיָּה חִיָּה *for my mouth (palate) speaketh truth*. Job 31, 30 *nor have I suffered my mouth (palate) to sin*; comp. Hos. 8, 1 *the trumpet to the mouth!* Comp. חִיָּה.—In Cant. 7, 11, *palate* seems put by way of delicacy for the moisture which accompanies a kiss, comp. 5, 16. Lette ad Amrulk. Moall. p. 180: See fully in adj. חִיָּה no. 1.

* חִיָּה *to look, to look out*; hence with לְ *to look for, to wait for, to desire*. In Kal once Part. constr. חִיָּה לִי *those who wait for him* Is. 30, 18.—More usual in PIEL חִיָּה id. 2 K. 7, 9; c. acc. et לְ Job 32, 4; espec. חִיָּה לְיְהוָה *to wait (full of hope and confidence) for Jehovah*, Ps. 33, 20. Is. 8, 17. With infin. and לְ, Is. 30, 18 וְלֹכֵן יְחַבֵּה יְיָ לְחַנּוּכָם *and therefore Jehovah waiteth, that he may be gracious unto you*, he desires nothing more than to favour you again, and therefore he delays punishment. In the parallel member is חִיָּה *he doth arise* sc. in order to do this or that, which thus comes near

to the Arab. **حَكَم**, i. q. *ὀφείσθαι*.—Inf. in the Chald. manner, **חָכַר** Hos. 6, 9.

חָכָה f. (r. **חָכָה**) a hook, angle, so called as contracting the mouth of a fish, etc. Job 40, 25. Is. 19, 8.

חֲכִילָה (darksome) *Hachilah*, pr. n. of a hill near the desert of Ziph, 1 Sam. 23, 19, 26, 1. 3. R. **חָכַל**.

חָכִים Chald. adj. *wise* Dan. 2, 21; spec. a *wise man*, *magus*, *magician*, Dan. 2, 12 sq. 4, 3. 5. 7. 8. R. **חָכִים**.

* **חָכַל** obsol. root, *to be dark, black*; kindr. with **בָּחַל**, and spoken in the derivatives of the *dark flashing* eyes of a person excited with wine: a) In a good sense Gen. 49, 12; see **חָכְלִי**. b) In a bad sense and referring to the *fierceness* arising from intoxication, Prov. 23, 29; see **חָכְלִיָּהוּ**. See Thesaur. App.

Deriv. the three following:

חָכְלִיָּהוּ (whose eyes Jehovah enlivens) pr. n. m. *Hachaliah*, Neh. 10, 2.

חָכְלִי adj. *dark, dark-flashing*, spoken of the eye, see r. **חָכַל**. Gen. 49, 12 **חָכְלִי עֵינָיו מִיַּיִן** *his eyes darkly flashing from wine*, implying abundance of wine; *dark eyes* are here contrasted with *white teeth*. Aquila well *κατάκοποι* satiated with colour, dark; Sept. *χαροποι*.

חָכְלִיָּהוּ f. Prov. 23, 29 **חָכְלִיָּהוּ עֵינָיו** *dark flashing of the eyes*, fierceness, as arising from intoxication. See r. **חָכַל**.

* **חָכַם** fut. **יִחְכַּם**, *to be or become wise, to act wisely*, Prov. 6, 6. 23, 19. Ecc. 2, 19. 1 K. 4, 31. Job 32, 9. al. Arab. **حَكَم** to judge, to govern, **حَكَم** judgment, **حَكَم** and **حَاكَم** a judge; Aram. to know, rarely to be wise.

PIEL *to make wise, to teach wisdom*, Job 35, 11. Ps. 105, 22.

PUAL part. *made wise*, i. e. taught wisdom, wise, Prov. 30, 24; of a magician, Ps. 58, 6.

HIPH. i. q. Pi. Ps. 19, 8.

HITHP. 1. *to be wise in one's own eyes*, Ecc. 7, 16.

2. *to show oneself wise*, i. e. cunning;

with **לֵךְ** *to outwit, to deceive*, Ex. 1, 10. Comp. Gr. *σοφός* cunning.

Deriv. the six following, and Chald. **חָכְרִים**.

חָכָם adj. i. q. Gr. *σοφός*, *wise*.—Spec.

1. *knowing, skilful, skilled* in the arts, Is. 3, 3. 40, 20. 2 Chr. 2, 6. 12; more fully **חָכָם-לֵב** Ex. 28, 3. 31, 6. 35, 10. 36, 1. 2. 8. Comp. Hom. *εἰδύται ἡραπίδες*. Jer. 10, 9 **מַעֲשֵׂה חָכְמִים** *the work of skilful artisans*. 9, 16 **חָכְמוֹת (קִינָה)** i. e. mourning women *skilled* in lamentation.

2. *wise*, i. e. *intelligent*, *φρόνιμος*, sensible, judicious, endued with reason and using it, Deut. 4, 6. 32, 6. Prov. 10, 1. 13, 1. Hos. 14, 10. Often coupled with **נָבוֹן** Deut. 11, cc. and opp. **נָכַל** *ibid.* **אֲנִי**, **פָּסִיל** Prov. 17, 28. Ecc. 6, 8. Also *sagacious, shrewd*, never at a loss, 2 Sam. 13, 3. Jer. 18, 18. Is. 19, 11. 29, 14; *wise* from the experience of life and human affairs Prov. 1, 6. Ecc. 12, 11; also *skilled* in divine things Gen. 41, 8; and hence spoken of magicians and enchanters Ex. 7, 11; comp. Chald. **חָכִים**. Further, *skilful to judge*, wise in judging, 1 K. 2, 9; and hence *cunning, artful*, 2 Sam. 13, 3. Job 5, 13; firm and constant in mind, consistent, Is. 31, 2.—The wide circle of virtues and mental endowments which the Hebrews comprised under this word, is best gathered from the history and character of those whose wisdom became proverbial among the Hebrews, e. g. Solomon 1 K. 5, 9 sq. Daniel Ez. 28, 3; the Egyptians 1 K. 1, c. Thus the wisdom of Solomon is manifested in his acute judgment 1 K. 3, 16 sq. 10, 1 sq. in his knowledge of very many objects, espec. of nature 5, 13; in the multitude of verses and sentences which he either composed himself or retained in his memory 5, 12; Prov. 1, 1; in a right judgment as to human affairs, etc. Elsewhere wisdom also includes skill in civil matters, Is. 19, 11; the faculty of prophesying, and interpreting dreams, Dan. 5, 11; and the art of enchantment and magic, Ex. 7, 11. A higher and more enlightened wisdom is ascribed to angels, 2 Sam. 14, 20; to God, Job 9, 4. 28, 1 sq.—The seat of wisdom is placed in the heart; hence

often **חָכָם** Prov. 16, 23, and **חֲכָמִים** 11, 29, 16, 21.—Plur. **חֲכָמִים** *wise men, magi, magicians*, Ecc. 9, 17. Gen. 41, 8. Jer. 50, 35. Esth. 1, 13.

חֲכָמָה f. (r. **חָכָם**) 1. *skill in an art, dexterity*, Ex. 28, 3, 31, 6, 36, 1, 2.

2. *wisdom*, for the notion and extent of which, see in **חָכָם** no. 2. Job 11, 6, 12, 2, 12, 15, 8, 26, 3, 20, 18. It comprises various learning Dan. 1, 17; also reverence and piety towards God Job 28, 28; is attributed to a leader Deut. 34, 9; to a king Is. 11, 2; and in a higher and more perfect sense to God, Job 12, 13, 28, 12 sq.

חֲכָמָה Chald. id. Dan. 2, 20.

חֲכָמִי (wise) *Hachmoni*, pr. n. m. 1 Chr. 11, 11, 27, 32.

חֲכָמִית f. sing. (perh. for **חֲכָמִית**) *wisdom*; constr. with sing. Prov. 9, 1, comp. 14, 1; perh. Prov. 1, 20, where however **חֲכָמִית** can also be plural. With plur. Prov. 24, 7. Elsewhere only once, Ps. 49, 4. R. **חָכָם**.

חֲכָמִית id. with sing. Prov. 14, 1.

חָל see **חָלֵל**.

חָל m. *unholy, profane, common*, opp. to holy, consecrated, Lev. 10, 10, 1 Sam. 21, 5, 6. R. **חָלֵל** Pi. no. 3.

* **חָלַח** to rub, to wear away; then to be sick. i. q. **חָלָה** no. 2, 3. Once fut. **חָלַח** 2 Chr. 16, 12.

Deriv. **חֲחָלִיא** and

חֲחָלִיא f. 1. *rust*, on a brazen pot, Ez. 24, 6, 11, 12.—Prob. pr. external disease, scab, leprosy of metal. Arab.

חָלִי is spoken of pustules on the lips, an eruption.

2. *Helah*, pr. n. f. 1 Chr. 4, 5, 7.

חֲחָלִיאִים see **חָלִי**.

חֲחָלִיאָם see **חָלִי**.

* **חָלַב** obsol. root, to be fat. The primary idea lies in the smoothness and slipperiness of fat things; corresponding are Gr. *λίπα*, *λίπαι*, *λίπῶ*, *ἀλείψω*, Lat. *lippus*.—Hence pr. n. **חֲחָלִיב**, and the five here following.

חָלֵב m. c. art. **חֲחָלִיב**, constr. **חָלֵב** (as if from **חָלַב**), c. suff. **חֲחָלִיבִי**, *milk*, i. e. new

milk, different from **חֲחָלִיבִי**, and so called from its fatness, Gen. 18, 8, 49, 12. Prov. 27, 27. Is. 7, 22. Yet in 1 Sam. 17, 18 it seems to be for curdled milk; see in **חֲחָלִיבִי**. For the phrase **חֲחָלִיבִי** **חֲחָלִיבִי** see under art. **חָלֵב**. Poet. to suck the milk of nations, i. q. to make their riches one's own, to get possession of their wealth, Is. 60, 16.—Arab. **حَلَب**, **حَلِيب** id. whence **حَلِيب** to milk, Eth. **ḥalā** milk.

חָלֵב m. also **חֲחָלֵב** Is. 34, 6, c. suff. **חֲחָלֵבִי**; plur. **חֲחָלֵבִים**, constr. **חֲחָלֵבִי** Gen. 4, 4.

1. *fat, fatness*, of victims Lev. 3, 3, 4, 9, 10, 15 sq. Is. 1, 11; of persons Judg. 3, 22, 2 Sam. 1, 22. Job 15, 27. Plur. Gen. 4, 4. Lev. 8, 26, 10, 15.—Metaph. a) For the best, richest part of any thing, as **חֲחָלֵבִי** **חֲחָלֵבִי** the fat of the land, i. e. its best fruits, richest productions. Gen. 45, 18; **חֲחָלֵבִי** **חֲחָלֵבִי** Ps. 81, 17, and **חֲחָלֵבִי** **חֲחָלֵבִי** 147, 14, the fat of wheat; also **חֲחָלֵבִי** **חֲחָלֵבִי** Deut. 32, 14 (comp. Is. 34, 6) the kidney-fat of wheat, i. e. the finest wheat, the finest flour. b) For a fat heart, i. e. covered thick with fat, and therefore torpid, dull, unfeeling. Ps. 17, 10; comp. Ps. 73, 7; also Gr. *παχὺς*, Lat. *pinguis*, for dull, stupid. Some have

here compared Arab. **خَلْب** pericardium; but this seems rather to be so called from its fatness; although under the root **خَلْب** the Arabs comprise almost every thing.

2. *Heleb*, pr. n. of one of David's military chiefs, 2 Sam. 23, 29; for which 1 Chr. 11, 30 **חֲחָלֵבִי**, and also 1 Chr. 27, 15 **חֲחָלֵבִי**.

חֲחָלֵבִי (fatness, fertile region) *Helbah*, pr. n. of a city in the tribe of Asher, Judg. 1, 31. R. **חָלֵב**.

חֲחָלֵבִי (fat, fertile) *Helbon*, pr. n. of a Syrian city, celebrated for its wine, Ez. 27, 18; Gr. *Χαλιβών*. On its excellent wine, see Strabo XV. p. 1068 (al. 735). The city is famous in Arabian history in the middle ages, under the name **حَلَب**.

Haleb, now *Aleppo*; see Freytag Hist. Halebi. Bochart Hieroz. I. 543. Abul-

fedā Syria p. 118. Golius ad Alferganum p. 270 sq.—J. D. Michaelis, Supplem. p. 748 sq. conjectures without sufficient ground that the city *Kennesrin*, or Old Aleppo, is to be understood.

הַלְבָנָה f. *galbanum*, Gr. *γαλβάνη*, a gum of a strong odour, flowing from the *ferula galbanifera*, which grows in Syria and Arabia, *Bubon galbanum* Linn. Ex. 30. 34. Syr. **سحل** gum. Comp. Celsii Hierob. T. I. p. 267.

* **הָלַךְ** a root not in use, pr. *to be smooth, slippery*; then also of smooth and swift motion, *to glide, to slip away, to fleet*; kindr. with **הָלַב**, **הָלַט**, **הָלַח**, **הָלַךְ**. See Thesaur. p. 474.

Deriv. the five following.

הָלַךְ m. in pause **הָלַךְ** 1. *life*, as fleeting and transient, Ps. 39, 6. 89, 48. Job 11, 17.

2. *this world*, as fleeting, transient, vain, Ps. 49, 2. 17, 14.

הָלַךְ pr. n. see **הָלַב** no. 2.

הָלַךְ m. *a weasel*. Lev. 11. 29. So called from its swift gliding motion, or from its gliding into holes; comp. Syr. **سحل** insinuavit se. So Sept. Vulg. Targ. Jon. and so Talmud. **הילדה** a weasel.—

Syr. **سحل** and Arab. **خُلْد** signify a mole.

הָלַכָה (weasel) *Huldah*. pr. n. of a prophetess. 2 K. 22. 14. 2 Chr. 34, 22.

הָלַכָה (worldly, see **הָלַךְ** no. 2) *Heldai*, pr. n. m. a) See **הָלַב** no. 2. b) Zech. 6, 10; and also to be read in v. 14 for **הָלַם**.

* **הָלַח** 1. *to rub smooth, to polish*, kindr. **הָלַב**; intrans. *to be polished*; pr. from the idea of smoothness. lubricity, so that **הָלַח** (**הָלַי**) is kindred to the verbs **הָלַב**, **הָלַס**, **הָלַךְ**. and also **הָלַךְ** q. v. Hence **הָלַי**, **הָלַיָה**, necklace, female ornaments, so called as being polished.—Syr. **سحل** to be sweet, pleasant, (pr. smooth.) Pa. to adorn, **سحل** sweet. So of sweet and pleasant sounds, as Eth. **ጃፆ** to sing, whence Heb. **הָלַח** q. v.

2. *to be worn down* in strength, *to be weak*, Judg. 16, 7 sq. Is. 57, 10.

3. *to be sick, diseased*, Gen. 48, 1. **הָלַח**, as Gr. *ροσείν νόσον*, 2 K. 13, 14. **הָלַח** **אֶת־רַגְלָיו** *to be diseased in the feet, lame*, 1 K. 15, 23; of disease from a wound or hurt, 2 K. 1, 2. **הָלַח** **רָעָה** *a deadly evil, sore evil*, i. e. scarcely curable, Ecc. 5, 12. 15. **הָלַח** **אֶת־הָלַח** *sick with love* Cant. 2, 5. 5, 8.

4. *to be pained, hurt*, Prov. 23, 35. Jer. 5, 3.—Hence metaph. *to be concerned, anxious, grieved*, c. **עַל** 1 Sam. 22, 8. Comp. Eth. **ἄλλο** to be anxious, for Gr. *μεριμνῶν* Matt. 6, 28; see Lud. de Dieu ad h. l.

נִפְחָה 1. *to be worn down* in strength, *to be wearied*, Jer. 12, 13.

2. *to be made sick, to be sick*, Dan. 8, 27. Part. fem. **נִפְחָה**, e. g. **נִפְחָה** **מַצָּה** *a deadly wound*, i. e. severe, scarcely curable, Jer. 14, 17. 30, 12; comp. 10, 19. Nah. 3, 19. So ellipt. **נִפְחָה** id. Is. 17, 11.

3. *to be concerned, anxious, grieved*, c. **עַל** Am. 6, 6.

הָלַח, imperative **הַל** 1 K. 13, 6.

1. Pr. *to rub* or *stroke* the face of any one, from the primary force of the root; see in Kal no. 1, and comp. Gr. *αγγέω* to soothe. to caress. Always fully, **הָלַח** **פָּנֵי** *to stroke one's face*, i. q. to soothe, to caress; spoken: a) Of one who strives to please a king or noble, i. q. *to caress, to flatter, to court*, Job 11, 19. Prov. 19, 5. Ps. 45, 13 *the richest of the nations shall make court to thee with gifts*. b) Of one who entreats God's favour, i. q. *to beseech, to supplicate*, Ex. 32, 11. 1 Sam. 13, 12. 1 K. 13, 6. 2 K. 13, 4. Dan. 9, 13. al. Comp. Iliad 8. 371. ib. 10. 454 sq.

2. *to make sick, to afflict* with disease, Deut. 29, 21. Ps. 77, 11 **הָלַח** **חַיִּי** *this maketh me sick*, ill.

Pual pass. *to be made weak*, so of a shade in Sheol, Is. 14, 10.

Hiph. præter. **הָלַח**, by Syriasm for **הָלַח**, Is. 53, 10.

1. *to make sick, diseased, incurable*, e. g. a wound Is. l. c. Mic. 6, 13. Also *to make oneself sick*; Hos. 7, 5 *in the day of our king שָׂרִים מִיַּיִן הָלַחוּ* *the princes make themselves sick with the glow of wine*.

2. Trop. *to afflict, to grieve*, Prov. 13, 12.

HOPH. *to be hurt, wounded*, 1 K. 22, 34.

HITHP. 1. *to make oneself sick, to fall sick*, for grief, 2 Sam. 13, 2.

2. *to feign oneself sick*, 2 Sam. 13, 5. 6.

Deriv. from the signif. *to polish* etc. see in Kal no. 1; from the signif. *to be sick*, -חלי, מחלה, מהלה, מהלי.

חלה f. *a cake* 2 Sam. 6, 19; espec. as offered in sacrifices, Lev. 8, 26. 24, 5. R. חלל no. 1, *to bore, to pierce*; since such cakes were perforated like biscuits, as among the Arabs and modern Jews.

חלום and חלם m. plur. חלומות, *a dream*, Gen. 20, 3. 6. 31, 10. 11. 24. Dreams are put for *trifles, follies, nugæ*, Ecc. 5, 6; comp. v. 2. R. חלם.

חלון comm. Josh. 2, 18. Ez. 41, 16; plur. חלונות Joel 2, 9, and חלון Ez. 40, 16; *a window, hole for the light*, from r. חלל *to perforate*. חלון חלון through a window, out of a window, Gen. 26, 8. Josh. 2, 15. Judg. 5, 28.

חול and חולץ (sandy, comp. חול) pr. n. *Holon*. a) A city of the priests in the tribe of Judah, Josh. 15, 51. 21, 15; the same called חילון 1 Chr. 6, 43. b) A city of Moab, Jer. 48, 21.

חלה m. (r. חלה) *a passing away, departure, decease*, as of parents. Prov. 31, 8 חלה בנך *children of decease*, i. e. orphans. Symm. υἱοὶ τῶν ἀποικομένων. Arab. خلف II, *to leave children at death*, Mark 12, 19. 20. Acts 18, 21.

חלשה f. *overthrow, defeat*, Ex. 32, 18. R. חלש.

חלה Halah, pr. n. of an Assyrian province, into which a part of the ten tribes were transported by Shalmaneser. Prob. *Calachene*, Καλαχηνή Strab. XVI. 1, Καλαχηνή Ptol. VI. 1, the northernmost province of Assyria proper, on the eastern bank of the Tigris. 2 K. 17, 6. 18, 11. 1 Chr. 5, 26. Comp. חלה no. 2.

חלה Halhul, pr. n. of a town in the mountains of Judah, Josh. 15, 58. Jerome places it near Hebron; and its remains still bear the name Hülhul; Bibl. Res. in Palest. I. p. 319.

חלה f. (r. חל Pilp.) 1. *pain, pang*, of a woman in travail, Is. 21, 3.

2. *trembling, terror*, Nah. 2, 11. Ez. 30, 4. 9.

* חלט ἀπαξ λεγόμεν. in Hiph. i. q. Arab.

חלט, חלט, *to be quick and hasty* in

any thing, *to press, to urge*; for the primary idea see in kindr. חלד. 1 K. 20, 33 וימהרו ויחלטו והממנו and they hastened and urged whether it was from (or of) him. The form ויחלטו is for Hiph. ויחלשו, as ויחלשו for ויחלשו 1 Sam. 14, 22. 31, 2. Lehg. p. 322.

חלי m. plur. חללים for חללים Lehg. p. 575. R. חלה no. 1.

1. *necklace, trinket*, so called as being polished, Prov. 25, 12. Cant. 7, 2. Arab.

חלי id.

2. *Hali*, pr. n. of a town in the tribe of Asher, Josh. 19, 25.

חלי m. in pause חלי, c. suff. חלי, plur. חללים R. חלה.

1. *sickness, disease*, both internal Deut. 7, 15. 28, 61; and external Is. 1, 5.

2. *anxiety, affliction, grief*, Ecc. 5, 16 חלי לך for חלי.

3. *an evil, calamity*, Ecc. 6, 2.

חלה fem. of חלי, *a necklace, trinket*, Hos. 2, 15. R. חלה no. 1.

חלי m. 1. Subst. *a pipe*, as an instrument of music; so called as being perforated, see r. חלל no. 1. Is. 5, 12. 30, 29. 1 K. 1, 40.

2. Adj. *unholy, profane*, see r. חלל Pi. no. 3; also as Neut. *something profane*, whence with He parag. חלה, חלה (Milél), pr. *ad profana, profane be it*, i. q. *absit, far be it*, Talmud. חלי, an exclamation of abhorrence. So 1 Sam. 20, 2 חלה לא חלה far be it! thou shalt not die, comp. 2, 30. Construed a) חלה לי with מן and inf. *far be it from me to do so* and so, Gen. 18, 25. 44. 7. 17. Josh. 24, 16; comp. Job 34, 10. b) With ע before a fut. Job 27, 5. 1 Sam. 14, 45 without ל. 2 Sam. 20, 20.—To both these constructions there is sometimes added חלה, 1 Sam. 24, 7. 26, 11. 1 K. 21, 3, so that the sense is: 'profane or accursed be it from Jehovah,' *God forbid*, Sept. ἢ γε-ροῖτο, or, the primary signification being neglected: 'wo to me from Jehovah, if,

etc.' Josh. 22, 29 **לְמַרְדּוֹ לְנוֹ הַלִּיזָה** **לָנוּ מִיָּמֵינוּ לְמַרְדּוֹ** **וְיָהוָה** *we to us from him (Jehovah), if we rebel against Jehovah.*—A somewhat different turn is in 1 Sam. 20, 9 *far be it from thee (for me); that if I knew I would not tell thee.*

הַחֲלִיפָה f. (ר. חֲלָה) 1. *a change*, sc. of morals, life, Ps. 55, 20. Espec. of garments, 2 K. 5, 5 **עֲשֵׂר הַחֲלִיפוֹת בְּגָדִים** *ten changes of raiment*, i. e. ten suits, so that one can change himself. v. 22, 23. Judg. 14, 12, 13. Gen. 45, 22; also without בְּגָדִים Judg. 14, 19.

2. *change, exchange, alternation*, espec. of soldiers keeping watch alternately and relieving each other; hence metaph. Job 11, 11 *all the days of my warfare will I wait עַד-יָבוֹא הַחֲלִיפָה* *until my exchange come*, until I am relieved by others; the miserable state of the shades in Sheol being compared to the hard service of a soldier on guard. Also spoken of new troops succeeding in place of those fatigued; Job 10, 17 **הַחֲלִיפוֹת עָמִי וְיִצְבֵּא** by Hendiadys, *changes and a host are against me*, i. e. hosts continually succeeding each other. So of similar changes or alternations of labourers, adv. in *alternate courses, alternately*, 1 K. 5, 28 [14].

הַחֲלִיפָה f. *spoil, booty*, stripped from the dead bodies of the slain, 2 Sam. 2, 21. Judg. 11, 19. R. חֲלִץ.

* **חָלָה** obsol. root, Arab. **حلك** *to be black*; metaph. *to be dark, sad, wretched*, as **عمر حالك** *a wretched life*.—The primary idea is prob. *to burn, to scorch*; and then this root is a softened form from Chald. **חַרָה**, Arab. **حرق**, *to scorch*; comp. **חום** *black*, from r. **חום** and **חַמַם**. Hence

חֲלָה or **חֲלָכָה** m. adj. *quadril*. (for **ח** or **ס** added at the end. see Lehrs. p. 865) Ps. 10, 8; in pause **חֲלָכָה** v. 14; Plur. **חֲלָכָהִים** v. 10 Cheth. *wretched, afflicted, the poor*; so the ancient versions correctly.—[The vowels belong to Keri, which takes **חל** as i. q. **חַיִל** *host*; hence **חֲלָכָה** *thy host*; also **חל פָּאֵר** *the host of the afflicted*, see **פָּאֵר**. Hengstenberg (ad v. 8) regards **חֲלָכָה** as compounded from the two roots **חלָה** *to be weak, ill*, and **פָּאֵר** *to be afflicted*.—R.

* **חָלַל** 1. *to bore through, to perforate, to pierce*, Arab. **حَلَّ** Conj. I and V;

also reflex. or intrans. *to be pierced, wounded*, Ps. 109, 22.—Hence **חָלַל**, **חָלִיל**, **חָלָה**, **חָלָה**, **חָלָה**. Comp. Pi. and Po.

2. *to lay open, to loose, to dissolve*, Arab. **حَلَّ**; similar are Gr. **χαλάω**, **λύω**. Comp. Pi. and Hiph.

3. Denom. from **חָלַל**, *to play the pipe, to pipe*, comp. Piel no. 4. Part. **חָלָלִים** Ps. 87, 7.

PIEL 1. *to pierce, to wound*, Ez. 28, 9.

2. *to loose a covenant*, i. e. *to break, to violate*, Ps. 55, 21. 89, 35.

3. *to lay open, to give access to*; hence *to make common, to profane, to defile*, since holy things were not open to the people; e. g. a sanctuary Lev. 19, 8, 21, 9 sq. Mal. 2, 11; the sabbath Ex. 31, 14; the name of God 19, 22. Mal. 1, 12; priests Is. 43, 28; a father's bed by incest Gen. 49, 4; also splendour, i. q. *to pollute, destroy*. Is. 23, 9.—Prægn. Ps. 89, 40 **חָלַלְתָּ לְאַדְמֶן כְּרוֹנוֹ** *thou hast profaned his crown* (casting it) *to the ground*, comp. 74, 7. Ez. 28, 16. **חָלַל בָּהוּ** *to make common (pollute) one's daughter*, to prostitute her, Lev. 19, 29; comp. 21, 7, 14. **חָלַל הַכֶּרֶם** *to make common a vineyard* (which had been consecrated for the first three years Lev. 19, 23), i. e. *to gather its fruits for common use*, Deut. 20, 6, 28, 30. Jer. 31, 5.—Hence **חָלָל**, **חָלָל**.

4. Denom. from **חָלַל**, *to play the pipe, to pipe*, 1 K. 1, 40.

PUAL pass. of Pi. no. 1, Ez. 32, 26; pass. of no. 3, Ez. 36, 23.

PO. **חָלַל** *to pierce, to wound*. Is. 51, 9 **חָלַל הַחַיָּה** *who hath pierced the great dragon*, i. e. Egypt. Pass. part. **מְחָלָל** *pierced, wounded*, Is. 53, 5. Sept. *ἐργασματοθήνη*.

NIPH. **חָלַל** from **חָלַל**, inf. **חָלַל** (like **חָלַל**). fut. **חָלַל**. Lev. 21, 9, pass. of Piel no. 3. *to be profaned, defiled*, Ez. 7, 21, 20, 9, 14, 22. Lev. 21, 4.

HIPH. **חָלַל** 1. *to loose, to set free*. Hos. 8, 10 **וְנִחַלְתֶּם מִמֶּנּוּ מִשְׁעָבָם** *and they (the hostile nations) shall presently set them free from the burden of the king*, i. e. from his oppressive rule.

2. *to loose*, i. e. *to break one's word, faith*, Num. 30, 3.

3. i. q. Piel no. 3, *to profane, to defile*, Ez. 39, 7.

4. *to begin*, like Engl. *to open*, as also in many synonymous words, e. g. Arab.

فتح *to open, to begin*; Syr. *ܠܥܬܐ* *to loose, to open, to begin*; Germ. *eröffnen*.

—Constr. with *ל* and inf. Gen. 6, 1. 10, 8; without *ל* Deut. 2, 25, 31. 1 Sam. 3, 2. Rarely followed by a finite verb, as Deut. 2, 24 *וַיִּחַל רֹשׁ*. 1 Sam. 3, 12 *וַיִּחַל וַיִּבְּרָה* *beginning and finishing*, i. e. from beginning to end. Gen. 9, 20 *וַיִּחַל נֹחַ* *and Noah began to be a husbandman*, was the first husbandman. —Also *to have a beginning, to be begun*, Num. 17, 11 [16, 46]. 2 Chr. 29, 27.

HOPH. pass. *to be begun, ceptum est*, Gen. 4, 26.

Deriv. *חל*, *חלָה*, *חלִיל*, *חלִיוֹן*, *מחלה*, *תחלה*, and

חָלַל m. adj. 1. *pierced, wounded*, i. e. mortally, Job 24, 12. Ps. 69, 27. Jer. 51, 52. Often also *killed, slain*, in a private feud Deut. 21, 1. 2. 3. 6; oftener in battle Josh. 11, 6. Judg. 9, 40. al. Collect. Deut. 32, 42. Ez. 6, 7. *חָלַל חֶרֶב* *slain with the sword* Num. 19, 16. Ez. 31, 17. 18; and trop. on account of the antith. *חָלַל־רָעָב* *slain of famine* Lam. 4, 9; comp. Is. 22, 2.—In respect to the active signif. of *slayer*, i. e. soldier, which some have unnecessarily proposed, see Comment. on Is. 22, 2. Thesaur. p. 478.

2. *profane, polluted*, Ez. 21, 30 [25]; see the root Pi. no. 3. Fem. *חָלָה* (joined with זִנְיָה) one *profaned, polluted*, a prostitute, Lev. 21, 7. 14.

* *חָלַם* fut. *יחלם* 1. i. q. Arab. *حَلَمَ* Conj. I, V, *to be fat, full, rounded*, kindr. with *חָלַב*; and as this takes place at puberty, hence *to arrive at puberty, to become ripe, manly*, like *עָלַם*, *puber, coeundi cupidus fuit*.—Job 39, 4 [7] *their young ones יחלמו grow up ripe, puberes fiunt*, full of manly vigour; spoken of the ibex.

2. *to dream*; spoken primarily of the sensual dreams of puberty; comp. *חֶלֶם* nocturnal pollution, a dream; *חֶלֶם* to suffer nocturnal pollution. to dream:

VIII, *to arrive at puberty*; Syr. and Ethiop. *to dream*; see Thesaur. p. 479. —Gen. 37, 5 sq. 42, 9. Is. 29, 8. *חֹלֵם* *חֹלֵם* *a dreamer of dreams*, i. q. *נְבִיא*, since dreams were regarded as a medium of divine communication, Deut. 13, 2. 4. Comp. Joel 3, 1. Num. 12, 6.

HIPH. 1. Pr. *to make fat, sound, well*; hence *to heal, to let recover*, Is. 38, 16. Syr. Pe. Ethpe. *to be sound, strong, robust*.

2. *to cause to dream*, Jer. 29, 8.

Deriv. *חֹלֵם*, *חֶלְמוֹת*, *אֶחְלָמָה*.

חֶלֶם m. 1. Chald. emph. *חֶלְמָא*, *a dream*, Dan. 2, 4 sq. 4, 2 sq.

2. *Helem*, pr. n. m. see *חֶלְמִי* b.

חֶלֶם see *חֹלֵם*.

חֶלְמוֹת f. *ὑπνάξ λεγόμεναι*. Job 6, 6, a much vexed passage, where however all agree that the context requires this word to mean some kind of *insipid, tasteless food*. The exact signification can be determined only by the etymology. The form *חֶלְמוֹת* then (from r. *חָלַם*, after the form *פְּחֻצְיוֹת*) denotes pr. *somnolency, dreaminess*, and hence *fatuity, simplicity, folly* (comp. Ecc. 5, 2. 6), any thing *simple, foolish*; which may then be trop. referred to tasteless food, just as vice versa the notion of *insipidness* is transferred from food to discourse; comp. *μωρός* in Dioscorides, spoken of tasteless roots. What this food was, is clearly shown by the Syriac translator, who renders it *سكندل*, a word similar to the Heb. name, and denoting *portulaca, purslain*, an herb formerly eaten as salad, and proverbial for its insipidity among the Arabs, Greeks, and Romans;

comp. *أَحَقُّ مِنْ رَجَلَةٍ* *portulaca stultior*, see Meidanii Prov. no. 344, p. 219 ed. H. A. Schultens; Golius ad Sententias Arab. no. 81. So Greek *μορον λάχανον, βλίτον*, whence *βλίτον, βλίτας, βλιτομάμας* Aristoph. Nub. 997. of a silly person; and so Lat. *bliteus* Plaut. Trucul.

4. 4. 1. Hence called *البَقْلَةُ الْحَقَاءُ* *olus fatuum, silly herb*, which very word the Arabic translator of Job puts for the Syr. *سكندل*. Hence in Job l. c. *חֶלְמוֹת* *purslain-slime*, prob. spoken contemptuously for *purslain-broth*, as in

German any long and tedious discourse is jestingly called *Kohl-Brühe*, cabbage-broth. See Thesaur. p. 480.—The Rabbin and Targums regard חֲלָמִין as the same with Chald. חֲלָמִין yolk of an egg, from r. חָלַם i. q. חָלַב no. 1; and *slime of a yolk* they explain by the white of an egg, as a tasteless, insipid food. This in itself is not ill; but the former interpretation is to be preferred, on account of the analogy of so many languages.

חֲלָמִישׁ m. quadrilit. *flint, silex*, any hard stone, Job 28, 9. Ps. 114, 8; more fully צִדֵּר הַחֲלָמִישׁ Deut. 8, 15. 32, 13.

The Arabic has حَلَبُوسٌ, according to others حَلَبُوسٌ, pyrites. The primary idea seems to be that of *smoothness*, which is found in several roots beginning with חל, e. g. חָלַב, חָלַץ, חָלַק; comp. Lat. *glaber, gladius*, Germ. *glatt*. Comp. also Gr. *γάλιξ* silex.

חֶלֶן (strong, r. חוּל) *Helon*, pr. n. m. Num. 1, 9. 2, 7.

חֶלֶן see חוּל.

* חָלַל fut. יִחָלַל, to *slip, to glide*, spoken of the swift motion of any thing smooth; the primary idea being that of *smoothness* and *slipperiness*, as of fat things; comp. חָלַב, also חָלַץ, חָלַק, Gr. *ἀλείφω*; and so Germ. *schlüpfen*, Engl. *to slip*. with the sibilant prefixed.—Hence

1. to *glide along, to pass by*, Job 4, 15. 9, 11. 26. Cant. 2, 11. Also, to *pass on* 1 Sam. 10, 3; to *pass away, to perish*, Is. 2, 18; to *pass beyond* sc. a law, to transgress. Is. 24, 5. [Here too may be referred: Ps. 90, 5. 6. of herbage, to *pass away, to wither and die*; also Hab. 1, 11 וְאֵשׁוֹ יָצָא מִלִּפְתָּחוֹ הָיָה וְהָיָה חָלָלָהּ רִיחָהּ וְהָיָה חָלָלָהּ רִיחָהּ וְהָיָה חָלָלָהּ רִיחָהּ then his spirit passes over and he transgresses and is guilty. i. e. his spirit overflows, becomes proud and arrogant. The signif. to *flourish, to revive*. given in no. 2. b, is doubtful in Kal.—R.

2. to *pass through*; hence causat. a) to *pierce, to transfix*, Judg. 5, 26. Job 20, 24. b) to *let spring up*, as new shoots pierce the ground, i. e. to *grow green, to flourish*, as a plant Ps. 90, 5. 6. Trop. of the mind, to *revive, to be renovated*, Hab. 1, 11. But see in no. 1.

3. Intens. to *pass on against* any one, to *assail*, Job 11, 10; to *rush on*, as the wind Is. 21, 1; a stream Is. 8, 8.

4. to *change*, intrans. i. q. to *be changed*, pass. of Pi. and Hiph. Ps. 102, 27.

PIEL to *let pass away, to change*, e. g. garments Gen. 41, 14. 2 Sam. 12, 20. Syr. Pa. id.

HIPH. 1. to *change*, i. q. Piel, Gen. 35, 2. Lev. 27, 10. Ps. 102, 27; to *alter* Gen. 31, 7. 41.

2. to *change for new, to renew, to revive, to make flourish again*, e. g. a tree Is. 9, 9. Also intrans. to *revive, to flourish again*, pr. to produce new sprouts, foliage, Job 14, 7. Hence with כָּחַ, to *renew one's strength*, to gain new strength, Is. 40, 31. 41, 1; and so ellipt. without כָּחַ, Job 29, 20.

Deriv. חָלַף, חָלַף, חָלַף, חָלַף, חָלַף, חָלַף.

חָלַף Chald. to *pass*, spoken of time, Dan. 4, 13. 20. 29.

חָלַף 1. pr. subst. exchange; hence as Prep. in *exchange for, instead of, for*, Num. 18, 21. 31.

2. *Heleph*, pr. n. of a place in Naph-tali, Josh. 19, 33.

* חָלַץ fut. יִחָלַץ 1. to *draw out* e. g. the breast to suckle Lam. 4, 3. Also to *draw off, to pull off*, sc. the shoe, Deut. 25, 10. Arab. خلع id. חָ and צ being interchanged.

2. to *withdraw oneself, to depart*, with מִן, Hos. 5, 6. Arab. خلع discessit e loco.

3. Part. pass. חָלָץ *expeditus, stripped*, spoken of a warrior disencumbered from all impediments *expedite* for war or battle, i. q. *armed, ready, alert* for conflict, comp. Lat. 'expedire sc ad pugnam' Liv. 38, 21. Tac. Hist. 2, 99. So Josh. 6, 7. 9. 13. Num. 32, 21. 27. Deut. 3, 18. More fully מְחַלֵּץ לְמִלְחָמָה Num. 32, 29; לְצָבָא 1 Chr. 12, 23; plur. חָלָצִים Num. 31, 5. Josh. 4, 13. חָלָצִים מִצָּבָא Is. 15, 4, i. q. מְחַלֵּץ מִצָּבָא Jer. 48, 41.

PIEL intens. 1. to *pull off* garments by force, i. e. to *strip, to spoil*, with acc. of pers. Ps. 7, 5 and if I have spoiled him that without cause is mine enemy. Syr. Pe. and Pa. id.

2. to draw out, to take away, e. g. stones from a wall, Lev. 14, 40. 43.

3. to deliver sc. from danger, 2 Sam. 22, 20. Ps. 6, 5. 50, 15. 81, 8.

NIPH. 1. Pass. of Kal no. 3, to expedite oneself for war or battle, to arm oneself, Num. 31, 3. 32, 17.

2. Pass. of Piel no. 3, to be delivered sc. from danger, Ps. 60, 7. 108, 7.

HIPH. to make alert, strong, vigorous, e. g. the bones, Is. 58, 11.

Deriv. מְהִלָּצוֹת, מְהִלָּצוֹת, and the two here following.

הִלָּץ only Dual הִלָּצוּ the loins, where one girds himself for strength, vigour, activity; see r. הִלָּץ Kal no. 3. Hence to gird up the loins, to prepare for an encounter, Job 38, 3. 40, 7; to come forth out of one's loins, i. e. to be begotten of him, Gen. 35, 11.—Chald. הִלָּצוּ, Syr. سَلَّ, ל or ר being dropped.

הִלָּץ in pause הִלָּץ (perh. loin. i. q. הִלָּץ) Helez, pr. n. m. a) 1 Chr. 2, 39. b) 2 Sam. 23, 26; for which הִלָּץ 1 Chr. 11, 27. 27, 10.

* הִלָּץ fut. הִלָּץ 1. to be smooth.

Arab. خَلَقَ and خَلَقَ id. but خَلَقَ act. to form, to make, pr. to smooth off;

to which is kindr. خَلَقَ to cut off the hair, pr. to make smooth the head or chin. This signif. of smoothness is found in several families of roots beginning with gl, and espec. glc, in the occidental languages also; as Gr. χαλκός, χαλκίς smooth silex, calculus; κόλυξ a smooth man, flatterer, i. q. הִלָּץ no. 2; γλυκύς of which the primary idea lies in touch; γλοιός, γλίσχρος, Lat. glacies, glaber, gladius, glisco, gluten; Germ. glatt, gleiten, Glas, gleissen i. q. glänzen; Engl. to glide, glass, glue, etc. comp. Heb. جَلَّ, to polish.—Metaph. to be smooth, bland, flattering, e. g. the heart Hos. 10, 2; the lips, words, Ps. 55, 22.

2. to divide. to distribute, to appropriate, espec. by lot, Josh. 14, 5. 18, 2. 22, 8. This signif. is derived from the noun הִלָּץ, which denotes pr. a smooth stone used as a lot, comp. Chald. הִלָּץ a reckoning-stone, lot, خَلَاة id. Secondary forms

are Arab. خَلَقَ to destine, to predetermine, Eth. ለፍ to number, to reckon among, ለፍ number, lot; comp. Aram. סְחָלָא lot, הִלָּץ land divided by lot, an inheritance.—2 Sam. 19, 30. 1 Sam. 30, 24 יִחַדּוּ יַחְלְקוּ they shall divide (share) together, i. e. alike, in equal portions. Prov. 17, 2 he shall share the inheritance along with the brethren, i. e. shall have an equal portion, comp. Job 27, 17. With חֶלֶק to divide with any one, to be partner with him, Prov. 29, 24; with לֵב to divide out to any one, to impart to him, Deut. 4, 19. 29, 25. Neh. 13, 13; with בֶּן of thing, Job 39, 17 וְלֹא חֵלֶק לָהּ בְּבִינָה nor hath he imparted to her with (of) understanding. Comp. חֵלֶק no. 2.

3. to divide out as spoil, i. q. to spoil, from חֵלֶק no. 2. 2 Chr. 28, 21 Ahaz spoiled the house of the Lord and the house of the king and the princes. Sept. well ἔλαβεν τὰ ἐν τῷ οἴκῳ, the house being put for what is therein contained, see חֵלֶק no. 10.

NIPH. 1. to be divided out, distributed, Num. 26, 53. 55.

2. to divide or distribute oneself, Job 38, 24. Prægn. Gen. 14, 15 וַיִּחַלֵּק עָלֵיהֶם and he divided himself against them, i. e. divided his forces and attacked them. Job 38, 24.

3. to divide among themselves, like Hithp. 1 Chr. 23, 6 וַיִּחַלְקֵם and he divided them into courses. 24, 3. But the better reading is וַיִּחַלְקֵם, see Lehrs. p. 462.

PIEL 1. Like Kal no. 2, to divide out, to distribute, e. g. spoil, prey, Gen. 49, 27. Ps. 68, 13; with לֵב to distribute among, 2 Sam. 6, 19. Is. 34, 17. 1 K. 18, 6 וַיִּחַלְקוּ אֶת־הָאָרֶץ לָהֶם they divided the land between them. Also c. לֵב i. q. to apportion, to assign, Job 21, 17. Is. 53, 12 וְאֶת־חֵלֶק עַבְדִּי I will assign him a portion among the great.

2. to disperse, Gen. 49, 7. Lam. 4, 16.

PUAL to be divided out, distributed, Is. 33, 23. Am. 7, 17. Zech. 14, 1.

HIPH. 1. Trans. of Kal no. 1, to make smooth, to shape, as an artisan Is. 41, 7. Metaph. to make smooth the tongue, i. q. to flatter, Ps. 5, 10. Prov. 28, 23; and so to make smooth one's words, id. Prov.

2, 16, 7, 5; also without accus. Prov. 29, 5 **אִישׁ מְחַלֵּק לְרֵעֵהוּ** *a man who flattereth another*. Ps. 36, 3.

2. Causat. of Kal no. 2. Jer. 37, 12 **מִן הַחֶלֶק לְחַלֵּק** *to obtain from thence his portion*, his inheritance; so Vulg. Targ. But Kimchi: *that he might slip away from thence*, a signif. which might easily come from that of smoothness.

HITHP. *to divide among themselves*, Josh. 18, 5.

Deriv. חֶלֶק — חֶלְקָא, חֶלְקָא.

חֶלֶק m. adj. 1. *smooth*, opp. to hairy, rough, Gen. 27, 11; hence *bare, bald*, of a mountain Josh. 11, 17, 12, 7. Trop. *smooth*, i. e. *bland, flattering*, of the palate (i. e. mouth, words) of a harlot, Prov. 5, 3; comp. 26, 26.

2. *slippery, deceitful, false*, Ez. 12, 24; comp. 13, 7.

חֶלֶק Chald. *lot, portion, part*, Ezra 4, 16. Dan. 4, 12, 20. Comp. Heb. חֶלֶק.

חֶלֶק m. c. suff. חֶלְקִי; plur. חֶלְקִים, constr. חֶלְקִי, once חֶלְקִי Dag. euph. Is. 57, 6.

1. *smoothness, polish*, Is. 57, 6 spoken of idol-worshippers: **בְּחֶלְקֵי נַחֲלֵי הָאֵלִים** *with the smooth (stones) of the torrent is thy portion*; these, these are thy lot. i. e. with idols formed of smooth stones set up (comp. 1 Sam. 17, 40) is thy intercourse, these are thy gods; as immediately follows: *even to them hast thou poured out a drink-offering*, etc. So Targ. and most intpp. Others: *in the bare (smooth) places of the valley is thy lot*, i. e. in the open (not wooded) places dost thou worship idols. In either case there is a play upon the double meaning of חֶלֶק i. e. smoothness, also portion.—Metaph. *smoothness, flattery*, Prov. 7, 21.

2. *part, portion, share, lot*, Job 32, 17. Josh. 18, 5, 6, 9. **חֶלֶק כְּחֶלֶק** *portion as portion*, like portions, Deut. 18, 8. Spoken of the portion of the sacrifices allotted to the Levites Lev. 6, 10; of a portion of spoil Gen. 14, 24. Num. 31, 36. 1 Sam. 30, 24. Hence for *spoil* itself. Job 17, 5 **לְחַלֵּק לְיָדֵי רֵעִים** *who betrayeth friends to the spoil*, i. e. concr. *spoilers*. Hab. 1, 16. Especially of a lot or portion by inheritance. Josh. 14, 4, 15, 13, 18, 7 *the Levites shall have no portion (חֶלֶק) among you*.

חֶלֶק *the portion of my people* i. e. the land of Israel, Mic. 2, 4; comp. Is. 61, 7.—In phrases: a) **לֹא חֶלֶק** (אִין) *he has (or has not) lot and possession with any one*, i. e. receives a like portion, partakes with him (*κοινωνεῖν τινι*) Deut. 10, 9, 14, 27, 29, 18, 1; פ' **אִין חֶלֶק** *he has (or has not) part in any thing*, partakes in it (*κοινωνεῖν τινος*) Num. 18, 20. Ecc. 9, 6. Hence **לֹא חֶלֶק** *to have no part in any one*, i. q. to have nothing to do with him, 2 Sam. 20, 1. 1 K. 12, 16. Gen. 31, 14. Josh. 22, 25, 27; also Neh. 2, 20. c) **חֶלֶק יַעֲקֹב** *the portion of Jacob*, i. e. Jehovah, whom it is allotted to Israel to worship, Jer. 10, 16, 51, 19; comp. Deut. 4, 19. Ps. 16, 5, 142, 6. Vice versa, **חֶלֶק יְהוָה** *the portion of Jehovah*, i. e. the people of Israel, whom God has allotted to himself to protect and cherish, Deut. 32, 9. d) *lot, portion in this life*, *μοῖρα*, Ecc. 2, 10, 3, 22, 5, 17. Job 20, 29, 31, 2 **חֶלֶק אֱלֹהִים** *lot appointed of God*.

3. *a portion of land*, q. d. *fields, territory*, 2 K. 9, 10, 36, 37. So by transpos. Chald. חֶלְקָא and Ethiop. ስፍራ field. Hence *the land, terra firma*, as opp. to the sea, Am. 7, 4.

4. *Helek*, pr. n. of a son of Gilead, Num. 26, 30. Josh. 17, 2.—Patronym. חֶלְקִי *Helekite* Num. 1, c.

חֶלֶק adj. (ר. חֶלֶק) *smooth*; 1 Sam. 17, 40 **חֶלֶק חֲמִשָּׁה אֲבָנִים** *five smooth ones of the stones*, i. e. five smooth stones. For this idiom comp. Is. 29, 19. Hos. 13, 2; see Lehrs. p. 678.

חֶלְקָא f. i. q. חֶלֶק 1. *smoothness, smooth part*, Gen. 27, 16. Plur. *smooth*, i. e. *slippery places* Ps. 73, 18. Metaph. *flattery* Prov. 6, 24. Plur. חֶלְקֹת *smooth things, flatteries*, Is. 30, 10. **שִׁפְתֵי חֶלְקֹת** *flattering lips* Ps. 12, 3, 4.

2. *portion, part*; with שְׂדֵה added, *portion of a field* Gen. 33, 19. Ruth 2, 3; so without שְׂדֵה id. 2 Sam. 14, 30, 31, 23, 12.

3. Constr. חֶלְקָא as pr. n. *Helkath*. a) A city of the Levites in Asher, Josh. 19, 25; written חֶלְקָא 21, 31. b) חֶלְקַת הַחֲרָבִים *Helkath-hazzurim* (field of swords) a place near Gibeon, 2 Sam. 2, 16.

חִלְקָה f. plur. **חִלְקוֹת** *flatteries*, Dan. 11, 32. R. **חִלָּה** Hiph.

חִלְקָה f. *partition, division*, 2 Chr. 35, 5. R. **חִלָּה**.

חֵלְקִי (for **חֵלְקֵי** *Jehovah his portion*) *Helkai*, pr. n. m. Neh. 12, 15.

חֵלְקִיָּה and **חֵלְקִיָּהוּ** (portion of Jehovah, i. e. specially assigned to God,) pr. n. *Hilkiah*. a) A high priest in the reign of Josiah, 2 K. 22, 8, 12. b) The father of Jeremiah, Jer. 1, 1. c) The father of Eliakim, 2 K. 18, 18, 26. Is. 22, 20, 36, 3. d) 1 Chr. 26, 11. e) Jer. 29, 3. f) 1 Chr. 6, 30. g) Neh. 8, 4.

חִלְקֵי־לֶקְוֹת plur. f. (ר. **חֵלָּה**) 1. *slipperiness, q. d. smooth or slippery places*, Ps. 35, 6. Jer. 23, 12.

2. *flatteries, blandishments*, Dan. 11, 21, 34.

* **חָלַשׁ** 1. Fut. **יַחֲלֹשׁ**, *to prostrate, to overthrow, to discomfit*, Ex. 17, 13; with **עַל** Is. 14, 12, like Engl. *to triumph over*.

Arab. **حَلَسَ** *to prostrate*, **حَلِيسٌ** *manful, brave*.—Hence **חֲלִישָׁה**.

2. Fut. **יַחֲלֹשׁ** intrans. pr. *to be prostrate, i. e. to be weak, frail, to waste away*, Job 14, 10. Syr. Ethpa. *to be weakened*, **حَلَّ** *weak*.—Hence

חָלָשׁ m. *weak*, Joel 4, 10.

I. **חָם** m. (ר. **חָמָה**) only c. suff. **חָמִיךָ**, *father-in-law*, Gen. 38, 13, 25. 1 Sam. 4, 19, 21. Fem. is **חָמִיָּה** q. v. It follows the analogy of the irregular nouns **אָב**, **אָמָה**, Lehrs. p. 479, 605, 606.

Arab. **حَم**, **حَمْر**, *father-in-law, a relative of husband or wife*, Eth. **ḥm** *father-in-law*, **ṭḥm** *to contract affinity, to become a son-in-law*, Samar. **ḥm** *father-in-law, also one betrothed*. Corresponding is the Greek **γαμβρός** for **γαμρός** *father-in-law, son-in-law, bridegroom, kinsman*, from **γάμος, γαμία**. See r. **חָמָה**, also **חָמָה**.

II. **חָם** (ר. **חָמָה**) 1. Adj. *warm, hot*, e. g. of bread just baked Josh. 9, 12. Plur. **חָמִים** Job 37, 17.

2. *Ham*, pr. n. a) A son of Noah, whose posterity are described in Gen. 10, 6–20 as occupying the southernmost

regions of the known earth, thus according aptly with his name, i. e. warm, hot.

b) A name of Egypt, prob. its domestic name among the Egyptians themselves; but so inflected by the Hebrews as to refer it to Ham the son of Noah, as the progenitor of the Egyptians as well as other southern nations. Ps. 78, 51, 105, 23, 27, 106, 22.—In the Coptic language, the name of Egypt is written **Ⲭⲏⲙⲏ**, in the Sahidic dialect **Ⲭⲏⲙⲏ**; which words, according to Plutarch, have the signification of blackness and heat; de Iside et Osir. VII. p. 437. Reisk. So also according to their Coptic etymology; see Peyron Lex. p. 66. In the hieroglyphic language it is written with two letters, KM. The same name for Egypt is likewise found in the Rosetta Inscription, in which this word occurs more than ten times, (line 1, 6, 7, 8, 11, 12, 13,) and is read by Champollion *Chmè*. See Jablonski Opusc. ed te Water I. p. 404 sq. Champollion l'Egypte sous les Phar. I. p. 104 sq. Gramm. p. 152. Åkerblad Lettre à Silv. de Sacy sur l'inscription de Rosette p. 33–37.

חָם m. 1. pr. inf. of r. **חָמָה** *to be warm*, e. g. **בְּחָמָם** Jer. 51, 39.

2. Subst. *warmth, heat*, Hos. 1, 6; of the day Gen. 18, 1. 2 Sam. 15, 5; of the sun 1 Sam. 11, 9. Neh. 7, 3; comp. Gen. 8, 22. Is. 18, 4.

* **חָמָה** obsol. root, Arab. **حَبَا** *to become thick, to curdle, to coagulate*, as milk. The primary idea seems to be that of *growing together, coalescing*; see **חָמָה**, and the remarks on the syllables **ח**, **ע**, **ג**, under **עָמַע**—Hence **חָמָה**, **חָמָה**, and **חָמָה** no. II.

חָמָה. by Chaldaism for **חָמָה**, *anger, wrath*, Dan. 11, 44.

חָמָה, **חָמָה**, Chald. f. i. q. Hebr. **חָמָה**, *heat, anger, wrath*, Dan. 3, 13, 19.

חָמָה f. (ר. **חָמָה**) 1. *curdled milk, curds*, Gen. 18, 8. Judg. 5, 25 where comp. Jos. Ant. 5. 5. 4 **γάλα διεφθόρον ἰδὲν**, *milk in this state having an inebriating power*. Is. 7, 22. 2 Sam. 17, 29. Poet. also for *milk* in general, Job 20, 17. Is. 7, 15. Deut. 32, 14. *To eat curdled milk and honey* Is. 7, 22, i. e. by those

who remain in the land after it is desolated by the enemy, without fruits and grain; see in פִּי B. 2. a.—Sept. βούτυρον, Vulg. *butyrum*, which in most places is inept; see Thesaur. p. 486.—Plur. מִתְחַמְּדִים see מִתְחַמְּדִים.

2. *cheese*, Prov. 30, 33.

Deriv. by syncope חֲמֵה II. q. v.

* חֲמֵה fut. חֲמֵה and חֲמֵה, whence plur. 1 pers. נִחְמְדָה Is. 53, 2.

1. *to desire, to covet*, Ex. 20, 17, 34, 24. Mic. 2, 2.

2. *to delight in any thing, to take pleasure in*, Ps. 68, 17. Is. 1, 29. Prov. 12, 12; also with dat. pleon. לוֹ, Prov. 1, 22.—Part. pass. חֲמֵה pr. *desired, delighted in*; hence *something desirable, pleasant, a delight*, what is dearest to any one, Job 20, 20. Ps. 39, 12. חֲמֵהֶם Is. 44, 9 *their delights*, i. e. idols, comp. Dan. 11, 37.

NIPH. part. נִחְמֵד *desired*, i. e.

1. *desirable, pleasant, grateful*, Gen. 2, 9, 3, 6.

2. *precious*. Ps. 19, 11. Prov. 21, 20.

PIEL i. q. Kal no. 1. Cant. 2, 3 בְּצֵלוֹ חֲמֵה in his shade I desire to sit down. Heb. Gr. § 139, 3.

Deriv. מִתְחַמֵּד, מִתְחַמֵּד, and the four here following.

חֲמֵה m. *desirableness, pleasantness, beauty*; Ez. 23, 6 בְּחֵמֵי חֲמֵה comely young men. Is. 32, 12 חֲמֵה שְׂדֵי pleasant fields, comp. Am. 5, 11. Is. 27, 2 in some copies; others חֲמֵה.

חֲמֵה f. (r. חֲמֵה) 1. *desire*, 2 Chr. 21, 20 he departed חֲמֵה בְּלֹא undesired, i. e. regretted by none.

2. *object of desire, a delight*, 1 Sam. 9, 20. Dan. 11, 37 חֲמֵה נְשִׁים the delight of women where the context requires us to understand some idol specially worshipped by the Syrian women, as As-tarte, Anaitis.

3. *pleasantness, excellence*. Jer. 3, 19. חֲמֵה אֶרֶץ a pleasant land. Ez. 26, 12. חֲמֵה כֵּלִי precious vessels 2 Chr. 32, 27, 36, 10. Nah. 2, 10.

חֲמֵה and חֲמֵה f. plur. *precious things*, Dan. 11, 38, 43. חֲמֵה בְּגָדֵי הַ, בְּגָדֵי חֲמֵה goodly raiment, precious vessels, Gen. 27, 15. 2 Chr. 20, 25. חֲמֵה לֶחֶם חֲמֵה *savoury food*, delicacies, from which a person fasting was wont to abstain, Dan.

10, 3. חֲמֵה אִישׁ חֲמֵה Dan. 10, 11, 19, and without חֲמֵה 9, 23, *man of God's delight*, i. e. beloved of God. R. חֲמֵה.

חֲמֵה (pleasant) *Hemdan*, pr. n. m. Gen. 36, 26. In 1 Chr. 1, 41 it is written חֲמֵה by an error of the transcribers.

* חֲמֵה obsol. root. 1. *to join together*, spec. *to join in affinity*; hence חֲמֵה father-in-law, חֲמֵה. Comp. חֲמֵה, and also the force of the syllables חֵם, עֵם, גֵּם, under צֵם.

2. *to surround with a wall*; pr. to keep or hold together things conjoined. Arab. حَمَلَ. Hence חֲמֵה, and pr. names חֲמֵה, חֲמֵה.

חֲמֵה f. (r. חֲמֵה) 1. *warmth, heat* of the sun, Ps. 19, 7.

2. Poet. for *the sun* itself, Job 30, 28. Cant. 6, 10. Is. 30, 26. So often in the Mishna.

I. חֲמֵה f. once חֲמֵה Dan. 11, 44, constr. חֲמֵה; for חֲמֵה from r. חֲמֵה.

1. *heat*, sc. from wine, Hos. 7, 5; hence meton. for *wine* itself as heating, Hab. 2, 15.

2. *heat of anger*, i. q. *anger, wrath*, often coupled with synon. אַף, espec. in the later books and in poetry, Gen. 27, 44. Deut. 29, 27. Jer. 7, 20. Esth. 2, 1, 3, 5. Ps. 37, 8. Prov. 15, 1, 21, 14. al. חֲמֵה אִישׁ חֲמֵה, אִישׁ חֲמֵה, a man of wrath, an angry man, Prov. 15, 18, 29, 22. Often of *the wrath of God*, Is. 27, 4, 34, 2. Ez. 7, 8. Nah. 1, 6. al. חֲמֵה חֲמֵה בּוֹס הַיָּיִן חֲמֵה Jer. 25, 15, and חֲמֵה בּוֹס Is. 51, 17, *the cup of wrath*, of which Jehovah causes the nations to drink; see in בּוֹס no. 1, comp. Rev. 16, 19 and Job 21, 20 he shall drink of the wrath of the Almighty.—Plur. חֲמֵה Prov. 22, 24. Ps. 76, 11.

3. *poison*, so called as causing inflammation, Deut. 32, 24, 33. Ps. 58, 5. Job 6, 4. Arab. حَمَّة id.

II. חֲמֵה f. i. q. חֲמֵה, the radical ח being dropped, *milk*, Job 29, 6.

חֲמֵה (wrath of God) *Hammuel*, pr. n. m. 1 Chr. 4, 26. R. חֲמֵה.

חֲמֵה see חֲמֵה.

חֲמֵה (father-in-law or kinsman of the dew, or perh. for חֲמֵה נָל) *Hamutal*, pr. n. of the wife of king Josiah, 2 K.

23, 31. 24, 18. Jer. 52, 1. In these latter passages the Chethibh is חֶמֶטֶל.

חֶמֶל (pitied, spared) *Hamul*, pr. n. m. Gen. 46, 12. 1 Chr. 2, 5.—Patron. חֶמְלִי *Hamulite* Num. 26, 21. R. חֶמֶל.

חֶמֶן (warm, sunny, r. חָמָם) *Hammon*, pr. n. a) A place in Asher Josh. 19, 28. b) A town in Naphtali, 1 Chr. 6, 61.

חֶמֶץ m. (r. חָמָץ no. 3) *a violent man, oppressor*, i. q. חָמָץ, Is. 1, 17.—According to others, pass. *one who suffers violence, oppressed*, Sept. ὀδισόμενος, Vulg. *oppressus*; nor would I object, since an intransitive form (חֶמֶץ) may assume a passive sense.

חֶמוֹק m. *circuit, compass*. Cant. 7, 2 חֶמוֹקֶיךָ כִּמְנוֹת צִוְּיָאִים *the roundings of thy hips are like neck ornaments*, i. e. like the knobs or bosses of a necklace. The maiden is here painted as καλλιπυγος. R. חֶמֶק.

חֶמֶר, חֶמֶר m. 1. *an ass*, so called from the reddish colour, which belongs not only to the wild ass, but also often to the common ass in southern countries; hence called in Spanish *burro, burrico*. Gen. 12, 16. 24, 35. Ex. 13, 13. Judg. 10, 4. 2 Sam. 17, 23. al. R. חֶמֶר no. 2.

2. *a heap*, i. q. חָמָר; and this rarer form is chosen perhaps on account of the paronomasia in Judg. 15, 16 בִּלְחֵי חֶמֶר חֶמֶרֶתֶם *with the jaw-bone of an ass, a heap, two heaps*, sc. have I slain. R. חֶמֶר no. 3.

3. *Hamor*, pr. n. of a Hivite, contemporary with Jacob and his sons, Gen. 33, 19. 34, 2. Josh. 24, 32. Judg. 9, 28.

חֶמוֹרָה f. *a heap*, i. q. חֶמֶר no. 2, q. v.

חֶמֶת f. (r. חָמָה, after the form אֶחָת q. v.) *a mother-in-law*, Ruth 1, 14. 2, 11. See חָמָה I.

חֶמוֹת דָּאָר pr. n. see חֶמָה.

* חֶמֶט obsol. root, Chald. *to bow down, to lie upon the ground*, in the Targums for Heb. קָרַע.—Hence

חֶמֶט m. Lev. 11, 30, prob. *a species of lizard*. Sept. σαύρα, Vulg. *lacerta*.

חֶמְטָה (place of lizards, or i. q. Syr. حُمَّتْ bulwark.) *Humtah*, pr. n. of a city in Judah, Josh. 15, 54.

חֶמֶטֶל see חֶמֶטֶל.

חֶמֶץ m. adj. *salted, seasoned*. Is. 30, 24 בָּלִיל חֶמֶץ *salted provender*, i. e. sprinkled with salt, which is eaten so greedily by flocks and herds as to have occasioned the Arabic proverb: 'sweet fodder (خلة) is the camels' bread; salted, it is their sweet-meats.' See Bochart Hieroz. T. I. p. 113.

חֶמֶשִׁי and חֶמֶשִׁי m. (fr. card. חֶמֶשׁ) fem. חֶמֶשִׁית, Adj. ordinal, *fifth*, Gen. 1, 33. 30, 17. Lev. 19, 25. Num. 6, 36. al. Fem. ellipt. *the fifth*, the fifth part, Gen. 47, 24. Lev. 5, 16. 17, 15. Plur. irreg. חֶמֶשִׁיתִּי Lev. 5, 24; comp. חֶמֶשִׁיתִּים.

* חֶמֶל fut. יִחְמַל, inf. חֶמְלָה Ez. 16, 5, *to be mild, gentle, clement*. Arab. by transpos. حَلَمَ *to be mild, clement*, حَلَمَ

μακροθυμία, حَلِيمٌ *mild, gentle*. The primary idea is that of *softness*; and this is preserved in Gr. ὑμυλός, ὑμυλός, ἀπαλός.—Hence

1. *to pity, to have sympathy, compassion*, with עַל of pers. Ex. 2, 6. 1 Sam. 23, 21.

2. *to spare, to treat with pity*, c. עַל 1 Sam. 15, 3. 15. 2 Sam. 21, 7. 2 Chr. 36, 15. 17; אֶל Is. 9, 18 [19]. Also of things, *to spare, to use sparingly*, c. אֶל Jer. 50, 14; לְ c. inf. 2 Sam. 12, 4; עַל Job 20, 13.—Ez. 36, 21 *and I will spare my holy name*, i. e. have regard for its honour.

Deriv. חֶמְלָה, unless this is from Arab. حَمَل; also pr. n. חֶמֶל and

חֶמְלָה f. *pity, mercy*, Gen. 19, 16. Is. 63, 9.

* חֶמֶם, præt. חָמָם, fut. יִחָמָם, conv. יִחָמָם Is. 44, 15. 16. Also fut. אִחָמָם Deut. 19, 6; חָמָם Ez. 24, 11; plur. חֶמְמָה Hos. 7, 7; fut. impers. לְ יִחָמָם 1 K. 1, 1; לְ יִחָמָם Ecc. 4, 11; see below. These forms of the fut. are by some referred to יִחָמָם, but they belong rather here; comp. præt. חָמָם, fut. יִחָמָם. Inf. חָמָם, see below.—*To be or become warm*,

kindr. with יִחָמָם. Arab. حَمَّ *to make warm*, mid. Kesr. *to be warm*; حَمَّى *to be hot*, e. g. the day.—Ex. 16, 21. Is. 44,

16. Impers. לו, fut. לו, *it is warm to him*, he is made warm, gets warmth, 1 K. 1, 1. Ecc. 4, 11.—Trop. of the mind as heated, excited, Ps. 39, 4; and so of heat from wine Jer. 51, 39; from lust Hos. 7, 7. Also of cattle, *to be in heat*, to conceive, Gen. 30, 38. 39; see in לו.—Inf. לו, c. suff. לו Jer. 51, 39. Once לו, with pref. in pause לו for *warming* sc. oneself, Is. 47, 14.

NIPH. part. plur. לו, *burning, inflamed*, sc. with lust, c. לו Is. 57, 5.

PIEL *to warm, to make warm*, Job 39, 14.

HITHP. *to warm oneself*, Job 31, 20.

Deriv. לו II. לו, לו, לו, and the proper names לו, לו, לו.

לו, only in plur. לו, *images, idols* of some kind for idolatrous worship, Lev. 26, 30. Is. 17, 8. 27, 9. Ez. 6, 4. 6. 2 Chr. 14, 4. 34, 7; in which passages it is several times joined with statues of Astarte, לו; while from 2 Chr. 34, 4 it appears further that the לו stood upon the altars of Baal. Arabs Erpen. and Kimchi long ago explained the word by *suns, images of the sun*; and both this interpretation and the thing itself are now clearly illustrated by ten Punic cippi with inscriptions, consecrated to לו (בעל כמך) i. e. *to Baal the solar, Baal the sun*. See the subject fully treated in Thesaur. p. 489. Monumm. Phœnic. p. 170 sq.—The form לו solar is from לו the sun; and the plur. לו in the O. T. is put ellipt. for לו, and is found in the same context as elsewhere לו.

* לו fut. לו 1. *to do violence to any one, to oppress, to wrong*; pr. to be eager, vehement, and hence violent, i. q. לו no. 3. a. Arab. حَسَّ in a good sense, to be active, brave, constant, حَمَاسَةً warlike valour; comp. לו Jer. 22, 3. Prov. 8, 36 *he that sinneth against me, wrongeth his own soul*. injures himself. Job 21, 27 לו the plans wherewith ye think to oppress me, how ye may overcome me. לו to violate a law Ez. 22, 26. Zeph. 3, 4.

2. *to tear away with violence*, e. g. a

hedge, Lam. 2, 6. Also *to tear off from oneself*, i. q. *to shake off*; Job 15, 33 לו like a vine he shall shake off his unripe grapes.

NIPH. *to be treated with violence*, Jer. 13, 22; i. e. by impl. *to be violently made bare*, as the other clause shows.

Deriv. לו, and

לו m. 1. *violence, oppression, wrong*, Gen. 6, 11. 13. 49, 5. לו Ps. 18, 49. Prov. 3, 31, and לו 2 Sam. 22, 49. Ps. 140, 2. 5, *a violent man, oppressor*. לו a wrongful witness, i. e. false, Ex. 23, 1.—A genitive or suffix after this word may refer either to him who does the wrong, or to him who suffers it. Of the former kind are לו his wrong i. e. which he does, Ps. 7, 17, לו 58, 3, comp. Ez. 12, 19. Of the latter, לו my wrong i. e. done to me Gen. 16, 5, לו Joel 4, 19; also Judg. 9, 24. Obad. 10. Hab. 2, 8. 17. Jer. 51, 35. So Lat. *injuria*, e. g. Cæs. Bell. Gall. 1. 30 'pro veteribus Helvetiorum injuriis populi Romani,' i. e. done to the Roman people; see the Commentators, and comp. Heinrich ad Cic. part. inedit. p. 21.

2. Meton. *what is got by wrong, ill-gotten wealth*, Am. 3, 10. Plur. id. Prov. 4, 17.

* לו fut. לו, inf. לו Hos. 7, 4, *to be sharp, pungent*.

1. As to taste, *to be sour, acid, leavened*, e. g. fermented or leavened bread Ex. 12, 39. Hos. 7, 4; or vinegar, see לו. Also *to be salted, seasoned*, see לו.—

Arab. حَمَصَ, Syr. سَمَّى.

2. As to sight, colour, *to be bright, splendid*, so as to dazzle the eyes; spoken espec. of a bright red or scarlet colour. Part. pass. לו splendid, gorgeous, spoken of the scarlet mantle or pallium of a prince, Is. 63, 1; comp. לו v. 2, and Sept. Syr.—In the same manner the Greeks say χρῶμα ὀξύ i. e. κόκκινον, πορφύρεον ὀξύτατον, ὀξύφειγνῆ ὀξύδα, see Bochart Hieroz. I. p. 114. Simonis Arc. Formarum p. 66, 102.

3. Trop. of the mind: a) *to be eager, vehement*; *to do violence*, like kindr. לו; whence part. לו a violent man, oppressor, Ps. 71, 4. Comp. לו and

הַמֵּץ no. 2. Eth. ሀረፀ to be unjust, violent, to wrong. b) *to be sharp, bitter*, spoken of pain, see Hithpa.

HIPH. part. intrans. מִתְחַצֵּץ *soured, leavened*, pr. what has contracted sourness, Ex. 12, 19, 20.

HITHPA. *to be embittered, pained*, i. e. moved with anger, pain, Ps. 73, 21. Chald. Pa. id.

Deriv. הַמְּוִץ, הַמֵּר, and the two here following.

הַמֵּץ m. 1. *any thing soured, leavened*, Ex. 12, 15, 13, 3, 7. al.

2. Prob. i. q. הַמֵּץ, *what is got by wrong, ill-gotten wealth*, Am. 4, 5; see r. הַמֵּץ no. 3. So Chald.—The common signification of something *leavened* might also serve; but the other is preferable.

הַמֵּץ m. *vinegar* Num. 6, 3. Ruth 2, 14. Ps. 69, 22. Sept. and Syr. render it ὄμψαξ, *sour grapes*, in Ps. l. c. and Prov. 10, 26; and this Michaelis also endeavours to vindicate, Suppl. p. 828. But the common signification is not unapt.

* הַמֵּק 1. *to go round*, kindr. with הַבֵּק. See Hithpa.

2. *to turn about, to go away, to depart*, Cant. 5, 6.

HITHPA. *to go or wander about*, Jer. 31, 22.

Deriv. הַמְּוִק.

* הַמֵּר 1. *to boil up, to ferment, to foam*. Arab. خمر Conj. I, II, VIII, to ferment, to rise, as leaven; Conj. VIII. to ferment, as wine.—Spoken of the sea Ps. 46, 4; of wine Ps. 75, 9, where others assign to it the sense of redness, see no. 2. Comp. Poalal, הַמֵּר wine, הַמֵּר no. 1.

2. *to be red*, from the idea of boiling, foaming, becoming heated or inflamed.

Arab. حمر Conj. IX, XI, to be red;

Conj. I mid. E, to burn with anger;

Conj. II to write with red ink; أَحْمَرُ red, حُمْرَةٌ redness, حُمْرَاءُ vehement ardour; خمر to blush, to feel shame.—

Spoken of wine according to some Ps. 75, 9; but see in no. 1. Hence הַמֵּר, הַמֵּר no. 1, הַמֵּר no. 2, הַמֵּר.

3. *to swell, to rise in bubbles or heaps*, from the idea of boiling up, foaming, as

the sea, leaven, etc. Hence הַמֵּר no. 3, הַמֵּר no. 2, הַמֵּר heap.

4. Denom. from הַמֵּר bitumen, *to daub with bitumen, to pitch*, Ex. 2, 3.

POALAL, pass. הַמֵּר, doubling the last two radicals.

1. *to be made to boil, to be in a ferment, to be troubled*, Lam. 1, 20, 2, 11. Comp. הַמֵּר no. 3, רָחַח.

2. *to become red*, e. g. the countenance as inflamed by weeping, Job 16, 16.

NOTE. Forms of this kind, with the radical letters doubled, are chiefly employed where rapid motion is to be expressed; as has been abundantly shown by Hupfeld in his Exercitatt. Æthiop. p. 27, 28.

Deriv. see in Kal no. 1, 2, 3.

הַמֵּר m. ἄσφαλτος, *asphaltus, bitumen*, which *boils up* in the manner of boiling oil or pitch, from subterranean fountains not far from Babylon, also from the bottom of the Dead Sea; afterwards it hardens in the sun, and is collected even on the surface of the Dead Sea, which is thence called *Lacus Asphaltites*; see Tac. Hist. 5, 6. Strabo XVI. p. 763. Diod. Sic. 2, 48. ib. 19, 98, 99. Q. Curt. 5, 16. Comp. also Bibl. Res. in Palest. II. p. 228 sq.—Gen. 11, 3, 14, 10. Ex. 2, 3.

Arab. الخمر el-Hummar. It is so called either from its *boiling up* from fountains (Gen. 14, 10) from r. הַמֵּר no. 1; or from its redness, the best kind being of that colour, Dioscor. 1, 99 ἄσφαλτος διαφέρει ἢ Ἰουδαϊκῇ τῆς λοιπῆς· ἐστὶ δὲ καλὴ ἢ πορφυροεῖδὲς στίλβουσα. Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

הַמֵּר m. (r. הַמֵּר no. 1) *wine*, so called as being fermented, Deut. 32, 14. Is. 27, 2 in most editions; others הַמֵּר.

Arab. خَمْرٌ, Syr. مَخْرٌ id.

הַמֵּר Chald. m. emph. הַמֵּר, id. Ezra 6, 9, 7, 22. Dan. 5, 1, 2, 4, 23.

הַמֵּר an ass, see הַמֵּר.

הַמֵּר m. 1. *a boiling, foaming*, e. g. of waters, waves, Hab. 3, 15. R. הַמֵּר no. 1.

2. *clay, loam*, sc. of a reddish colour; see r. הַמֵּר no. 2. E. g. potter's clay Is. 45, 9, 64, 7; as used for *sealing* Job 38

4; mortar, cement, Gen. 11, 3; mire, Is. 0, 6. Job 10, 9. 30, 19.

3. *a heap*, Ez. 8, 10 [14]; see r. חמר o. 3.—Hence *homer*, *chomer*, a measure of things dry, containing ten ephahs, or $1\frac{1}{2}$ bushels; Lev. 27, 16. Num. 11, 32. Ez. 45, 11. 13. 14. Called elsewhere פו, q. v.

חמרן *Hamran*, pr. n. see in חמרן.

* I. חַיֵּשׁ obsol. root, *to be fat*, whence חַיֵּשׁ II, belly, abdomen. Arab.

חַיֵּשׁ fat, fatness, Camoos p. 826;

out, far more usual is by transpos. חֶמֶס at, fatness. חֶמֶס to be fat, corpulent; also חֶמֶס to become fat after leanness.

* II. חַיֵּשׁ a root having affinity with חַמַּס and חֶמֶץ, i. q. Arab. حَمَسَ *to be fierce, active. brave in battle*; II, IV. *to provoke to anger*; XII *to be angry*; V *to show oneself stern and obstinate in (religion and) war*; חַיֵּשׁ, חַיֵּשׁ brave, warlike, حَمَاسَة bravery, valour; comp. חַמַּס to be angry, חַמַּס

to kindle with anger; all which senses come from the primary idea of *sharpness, pungency*; see r. חֶמֶץ init.—Hence

PART. pass. plur. חַמֻּשִּׁים, a word of which the etymology was long sought in vain. i. e. *fierce, active, eager, brave in battle*. Ex. 13, 18. Josh. 1, 14. 4, 12. Judg. 7, 11. (Comp. also the use of חַמֻּשִּׁים in the same connection Josh. 4, 13 comp. v. 12. Num. 32, 30. 32.) Aquil. ἐνοπλισμένοι, Symm. καθωπλισμένοι, Vulg. *armati*; and so Onk. Syr.—Some have referred this form to חַמַּס III, comp. חַיֵּשׁ, i. e. *in battle-array*, pr. *quinquepartitum*, q. d. *quinquefied*, as consisting of five parts, the centre, the two wings, and the front and rear guard, Theod. πεμταῖσσις. Other solutions have also been given; but the one above presented is best suited to the context and to the genius of the language.

* III. חַמֻּשִּׁים f. constr. חַמֻּשִּׁים; חַמֻּשִּׁים m. constr. חַמֻּשִּׁים, card. numeral *five*; Arab.

חַמֻּשִּׁים, חַמֻּשִּׁים, in the other kindred dialects חַמֻּשִּׁים. In the Indo-european family, this numeral is Sanscr. *pantshan*, Zend. and Pehl. *peantshe*, *pandj*, Pers. پنج, Gr. πέντε (*Æol.* πέμπε), all of

which have affinity with the Semitic form in the last two radicals; and with a palatal instead of the labial we have also Lat. *quinque* (κένκε), like πῶς κῶς, λύκος *lupus*, ἵππος *equus*, ἐπομαι *sequor*, etc.—Like the number seven, so also *five* is sometimes put as a round number, Is. 17, 6. 30, 17; especially, it would seem, in what has reference to Egypt, Gen. 43, 34. 45, 22. 47, 2. Is. 19, 18. This usage perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom *five* minor planets, and *five* elements and elementary powers, were accounted sacred. Comp. the sacred πενιός of the Basilidiani, Iren. adv. Hæres. 1. 23. Epiphani. I. p. 68. Colon.

PLUR. חַמֻּשִּׁים *fifty*, c. suff. חַמֻּשִּׁי, חַמֻּשִּׁי, *thy fifty, his fifty*, 2 K. 1, 9–12. חַמֻּשִּׁים *a captain of fifty* sc. soldiers, πεντηκόνταρχος, 2 K. 1, 9–14. Is. 3, 3.

Denom. חַמֻּשִּׁים, חַמֻּשִּׁים.

חַמֻּשִּׁים PIEL denom. from חַמֻּשִּׁים, q. d. *to fifth land*, i. e. *to exact the fifth part*, e. g. of all the produce as a tax, Gen. 41, 34.

I. חַמֻּשִּׁים m. *a fifth, fifth part*, from חַמֻּשִּׁים five; as אַרְבֵּת a fourth, from אַרְבֵּת. Spec. *the fifth* of all produce, paid by the Egyptians to the king as tribute, Gen. 47, 26.

II. חַמֻּשִּׁים m. (r. חַמֻּשִּׁים I) *the belly, abdomen*, 2 Sam. 2, 23. 3, 27. 4, 6. 20, 10. Syr. حَمَش id. 2 Sam. 3, 27. 4, 6. Eth. ሕፃዝ womb, Talmud. חַמֻּשִּׁים abdomen, ח and צ being interchanged.—From this Semitic word seems to have come Lat. *omasum*.

חַמֻּשִּׁים see חַמֻּשִּׁים.

* חַמֻּשִּׁים obsol. root, Arab. حَبَت *to be warm, hot*, as the day; mid. E. *to be spoiled, foul, rancid*, as water, butter, etc.

whence חַמֻּשִּׁים and חַמֻּשִּׁים *a bottle or skin*, and any thing becoming rancid

within it. Or perhaps this root is secondary, and derived from these very nouns ; while the primary root may be **חָיָה** to be warm, hot, whence **חַיִּית** for **חַיָּה**. Hence perhaps

חַמָּת m. Gen. 21, 15, 19, constr. **חַמַּת** v. 14, a leathern-bottle, water-skin. R. **חַמָּת** or **חַמָּה**. But constr. **חַמַּת** Job 21, 20. Hos. 7, 5, is from **חַמָּה** heat, anger.

חַמָּת (fortress, citadel, from r. **חַמָּה**, kindr. **חוֹמָה** wall,) pr. n. **Hamath**, a large and important city of Syria, situated on the Orontes near the northern boundary of the Holy Land, Num. 13, 21, 34, 8. It was anciently the seat of a powerful king, the ally of David ; and was called by the Greeks *Epiphania*, while the Arabs retain the ancient name, **חַמָּה** ⁹ **חַמָּה**. Fully Am. 6, 2 **חַמַּת רַבָּה** **Hamath the great** ; also **חַמַּת צוֹבָה** 2 Chr. 8, 3. The gentile name is **חַמַּתִּי** **Hamathite** Gen. 10, 18. **חַמַּת** 2 K. 25, 21 *land of Hamath*, i. e. the country or district around. See Abulfeda, who was a prince of this still noble city, Tab. Syriæ p. 108, 109. Relandi *Palæstina* p. 119 sq. Burckhardt's *Travels in Syria*, etc. p. 146.

חַמָּת (warm springs, r. **חַמָּם**) **Ham-math**, pr. n. of a town of Naphtali near Tiberias, Josh. 19, 35. Josephus calls it *Ἀμμοῦς*, which he interprets by *ἁγία*, B. J. 4. 1. 3. Bibl. Res. in Palest. III. p. 260. The same prob. is **חַמַּת דָּאָר** Josh. 21, 32.

חֵן m. (r. **חָנַן**) c. suff. **חֵנִי** 1. *grace, favour, kindness*, Ecc. 9, 11. a) **מָצָא חֵן בְּעֵינֵי פְּלִנִּי** *to find favour in the eyes of any one*, i. e. with him. Gen. 6, 8, 19, 19, 32, 6, 18, 3 **אֲשֶׁנָּה מָצָאתִי חֵן בְּעֵינֶיךָ** *if now I have found favour in thy sight*, if thou favourest me. Gen. 30, 27, 47, 29, 50, 4. In the same sense, **נָשָׂא חֵן וְגו'** Esth. 2, 15, 17. b) **נָתַן חֵן פ' בְּעֵינֵי פ'** *to give one favour in the eyes of any one*, with any one. Ex. 3, 21 **וְנָתַתִּי אֶת־חֵן יְהוָה בְּעֵינֵי מִצְרַיִם** *and I will give this people favour in the sight of the Egyptians*. 11, 3, 12, 36. Gen. 39, 21.—Spec. *compassion* Zech. 12, 10.

2. *grace*, i. q. *gracefulness, beauty, ele-*

gance, Prov. 22, 11, 31, 30, 5, 19 **יְעֹלֶה חֵן** *the graceful chamois*. Ps. 45, 3. Ecc. 10, 12. **אֶבֶן חֵן** *stone of beauty*, i. e. precious stone, Prov. 17, 8.

3. *Hen*, pr. n. m. Zech. 6, 14. But comp. v. 10.

חֶנֶדֶד (for **חֶדֶד חֵן** favour of Hadad, see **חֶדֶד**) **Henadad**, pr. n. m. Ezra 3, 9. Neh. 3, 18.

* **חָנָה** fut. **יִחָנֶה**, apoc. **וַיִּחַן** 1. *to bend, to bow down, to incline* ; kindr. **חָנָה**. Arab. **حنا** to bend, to incline ; metaph. to incline, to be favourably disposed, comp. **חָפֵץ**.—Judg. 19, 9 **הָיָה הַיּוֹם** *to ! the declining of the day*, i. e. the day is declining.—Hence **חֲנִיָּה** a spear, lance, so called as being flexible.

2. *to set oneself down* in any place, to sit down, i. e. *to pitch one's tent*, Gen. 26, 17 ; *to pitch a camp, to encamp*, Ex. 13, 20, 17, 1, 19, 2. Num. 1, 51 **בְּחִנּוֹתַי** *where the tabernacle is set down*, i. e. pitched. Poet. of locusts, Neh. 3, 17. Spec. a) With **עַל**, *to encamp against a city*, i. q. *to besiege*, Ps. 27, 3, 2 Sam. 12, 28. Is. 29, 3 ; with **בְּ** id. Judg. 9, 50 ; also c. acc. id. Ps. 53, 6. b) With **לְ**, *to encamp for or around any one*, i. q. *to defend*, Zech. 9, 8 ; comp. Ps. 34, 8.

3. Poet. i. q. *to dwell*, Is. 29, 1 ; comp. **אֹהֶל** i. q. house.

Deriv. **חֲנִיָּה**, **חֲנִיָּה**, **מִחָנָה**, pr. n. **חָנָה**.

חֶנֶה f. (r. **חָנַן**) 1. Plur. **חֲנֻנִים**, *grace, favour, compassion*, Ps. 77, 10.

2. Perh. *entreaty, supplication, prayer*, see the root in Hithp. Job 19, 17 **וְחֲנֻנֵי לִבִּי בְּטָנִי** *and my prayers (are loathsome) to the sons of my womb*, i. e. to my brethren. The form **חֲנֻנִי** is then for **חֲנֻנִי**, see Heb. Gram. § 89. 3. n ; not 1 pers. Præter. from **חָנַן**, contrary to the accent.

3. **Hannah**, pr. n. the mother of Samuel, 1 Sam. 1, 2 sq.

חֲנֻנִי (initiated or initiating, r. **חָנַן**) pr. n. **Henoch, Enoch**. a) The first-born son of Cain, whose name was also given to a city founded by his father, Gen. 4, 17. b) The father of Methuselah, translated to heaven on account of his piety, Gen. 5, 18–24. The later

Jews, founding a conjecture on the etymology of the name, make him out to have been not only the most distinguished of the antediluvian prophets, but also the inventor of letters and learning; and have forged in his name a spurious book, comp. Jude v. 12. These fables are current also among the Arabs; by whom he is called **ادريس** *Idris*, i. e. the learned. c) The eldest son of Reuben, Gen. 46, 9. Ex. 6, 14. Patronym. **הנחבי** *Henochite* Num. 26, 5. d) A son of Midian Gen. 25, 4.

הנח (graciously regarded, favoured, r. **הנח**) *Hannun*, pr. n. a) A king of the Ammonites, 2 Sam. 10, 1. 1 Chr. 19, 2. b) Neh. 3, 30. c) Neh. 3, 13.

הנח m. adj. *gracious, merciful, compassionate*, Ps. 111, 4. 112, 4. R. **הנח**.

הנח f. (r. **הנח**) plur. **הנחות**, a vault, cell, so called from its curved or arched form. Chald. and Syr. **سُنْدَل**, a tradesman's cell, stall, Arab. **كَنْوَت**, **كَانَاة**. Hence in Jer. 37, 16 the prophet is said to be cast **אל-בית הבור ואלי-ההנחות** into the dungeon and into the vaults, i. e. under ground. So commonly, and not unaptly.—An exposition perhaps more suitable to the context is given by E. Scheid in Diss. Lugdun. p. 988, who understands *curved blocks or stocks, nerri curvi et obtorti*, in which a prisoner sat bent and distorted, elsewhere called **בית הפסגה** q. v. comp. Jer. 20, 2. 3. 29, 26; Gr. **κύρω** from **κύπτω**. Comp.

Arab. **حنو** a saddle-bow, saddle-tree, i. e. the curved wood which constitutes the frame.

* **הנך** not in use, i. q. **הנך** and **הנך** (comp. Gr. **ἄγγω**, Lat. *ango*), to straiten, to choke, to suffocate; intrans. to be narrow, strait, close. Hence deriv. **הנך** and **הנך** for **הנך**.

* **הנך** to spice, to season with spices. Hence

1. to embalm dead bodies Gen. 50, 2. 3. 26. Arab. **حنط** I, II, id.

2. Poet. the fig-tree is said to spice its fruit, i. e. to fill it with aromatic juice, to ripen, Cant. 2, 13. Arab. **حنط** to

ripen fodder; IV to be ripe, of the harvest, grain.

3. to be reddish; Arab. **حنط** to be red, e. g. leather; see **חטה** wheat.

Deriv. **חטה**, also

הנח m. plur. the embalming of dead bodies, and hence time of embalming, Gen. 50, 3. It follows the analogy of other nouns designating time, as **נער**, **נער**.

חננין Chald. m. plur. wheat, Ezra 6, 9. 7, 22, i. q. Heb. **חטים** q. v. in **חטה**.

חנניאל (grace of God) *Hanniel*, pr. n. a) A phylarch or chief of the tribe of Manasseh, Num. 34, 23. b) 1 Chr. 7, 39.

חנני m. (r. **חנן** no. 2) pr. initiated, hence trained, proved, of tried fidelity, Gen. 14, 14. Arab. **حَنَّك** tried, proved,

حَنَّكَ experience.

חנניה f. grace, favour, mercy, Jer. 16, 13. R. **חנן**.

חנניה f. plur. **חנניות** 2 Chr. 23, 9, **חנניה** Is. 2, 4. Mic. 4, 3; a spear, lance, so called as being flexible, 1 Sam. 18, 11. 19, 10. 20, 33. R. **חנה** no. 1.

* **חנה** 1. to straiten, to choke, Lat. *angere*; also intrans. to be narrow, strait, close, i. q. **חנק**, **חנק**, q. v. Hence **חנה** for **חנה**, Arab. **حَنَك**, the jaws, palate. Comp. **חנק** neck, from kindr. **חנק**, and **חנק** to choke.

2. Denom. from **חנה**, **חנק**, the palate, jaws, fauces, pr. **ἐμβύειν**, Lat. *imbuiere*, i. e. to stuff into one's mouth or jaws, to give to taste, and then by a common metaphor transferred to the intellect; comp. **חנן** and Job 12, 11. Hence a) to imbue one with any thing, to initiate, to train; (comp. **نَشَعَ** to put into one's mouth, also to teach, to train;) Prov. 22, 6 train up a child according to his way, according to his disposition and habits. b) Of things, to initiate, i. e. to dedicate, to consecrate, e. g. a house before taking possession, Deut. 20, 5; the temple 1 K. 8, 63. 2 Chr. 7, 5.—Arab. **حَنَّك** to understand.

Deriv. **חנה**, **חנה**, **חנה**, pr. name **חנניה**, also

הִנְחִיָּה f. *dedication, consecration*, e.g. of a house, altar, Num. 7, 11. Ps. 30, 1. Also *sacrifice of dedication* Num. 7, 10.

הִנְחִיָּה Chald. f. id. Dan: 3, 2. 3. Ezra 6, 16, 17.

הִנְחִיָּה adv. from **הֵן** with the adverbial ending **־הֵן**.

1. *gratis, gratuitously*, for nothing, i. e. without reward, Gen. 29, 15. Job 1, 9; without price or payment, Ex. 21, 2, 11.

2. *frustra, to no purpose, in vain*, Prov. 1, 17: more fully **הִנְחִיָּה אֶל־הָרָג** q. d. *for in vain* Ez. 6, 10. Comp. *δωρεάν* in N. T. gratis, frustra; and *frustra* in Plautus for *gratis*.

3. *without cause, undeservedly*, Job 2, 3, 9, 17. Ps. 35, 7, 69, 5. al. As genit. 1 K. 2, 31 **הַדָּם הַזֶּה בְּלִי שָׁלוֹם** *blood without cause*, i. e. innocent blood. Prov. 26, 2.

הַנְּחִיָּה (perh. i. q. **הַנְּחִיָּה**) *Hanameel* pr. n. m. Jer. 32, 7, 9.

הַנְּחִיָּה quadril. found once Ps. 78, 47, where it is parall. with **הַבָּרָד** hail, in the other member, and the context implies that it is something destructive to trees. Sept. Vulg. Saad. Abulwalid render it *frost*, which however cannot be supported on etymological grounds. Michaelis more prob. *ants*, i. q. **הַנְּחִיָּה**, comp. Arab. **نَمْلَة** ants. **نَمْلَة** an ant, the letter **ח** being prefixed as in **הַבְּצִלָּה**; Suppl. S46. See more in Bochart Hieroz. III. p. 255 ed. Lips.

* **הִנְחִיָּה** fut. **הִנְחִיָּה**, also **הִנְחִיָּה** Am. 5, 15; the former c. suff. **הִנְחִיָּה** Ps. 67, 2. 123, 2. **הִנְחִיָּה** Is. 27, 11; c. suff. 2 pers. **הִנְחִיָּה** for **הִנְחִיָּה** Gen. 43, 29. Is. 30, 19; inf. absol. **הִנְחִיָּה** Is. 1, c. constr. c. suff. **הִנְחִיָּה** Is. 30, 18. **הִנְחִיָּה** Ps. 102, 14.

1. *to incline, to be favourably disposed*, comp. kindr. **הִנְחִיָּה**; hence *to regard with favour, to be gracious, merciful, to com-*

passionate. Arab. **حَسَّ** to feel desire, compassion towards any one. c. **على**. —With acc. Ex. 33, 19. Lam. 4, 16. Prov. 14, 31. al. **הִנְחִיָּה**, **הִנְחִיָּה**. (once **הִנְחִיָּה** Ps. 9, 14.) *be gracious unto me, have mercy upon me, upon us*, Ps. 4, 2, 6, 3, 31, 10.

2. *to give graciously, to bestow in mercy and kindness*, with two acc. of

pers. and thing, Gen. 33, 5. Ps. 119, 29, Judg. 21, 22. Also *to give in charity, to be charitable*, with accus. of pers. Prov. 19, 17; absol. Ps. 37, 21, 26.—For Job 19, 17 see **הִנְחִיָּה** no. 2.

NIPH. **הִנְחִיָּה** (after the form **נִחַ** from r. **נָחַ**, see Lehrg. p. 371) *to be compassionated, pitied*, to be an object of pity, pass. of Poel, Jer. 22, 23.

PIEL *to make gracious, pleasant, fair*, e. g. words Prov. 26, 25. Comp. **הִנְחִיָּה**, **הִנְחִיָּה**.

POEL i. q. Kal no. 1, Prov. 14, 21; *to pity, to grieve for*, Ps. 102, 15.

HOPH. *to be shown favour, mercy*, i. q. **הִנְחִיָּה** to find favour, mercy. Prov. 21, 10. Is. 26, 10.

HITHP. *to implore favour, mercy, i. e. to entreat, to make supplication*, with **ל** of pers. Esth. 4, 8. Job 19, 16; **אֶל** 1 K. 8, 33, 47. Job 8, 5. Ps. 30, 9; **לַיהוָה** 1 K. 8, 59. 9, 3. 2 Chr. 6, 24.

Deriv. besides those here following, are **הִנְחִיָּה**, **הִנְחִיָּה**, **הִנְחִיָּה**, **הִנְחִיָּה**, **הִנְחִיָּה**, **הִנְחִיָּה**, and pr. names **הִנְחִיָּה**, **הִנְחִיָּה**.

הִנְחִיָּה Chald. *to show mercy, to compassionate*, inf. **הִנְחִיָּה** Dan. 4, 24.

ITHPA. *to entreat, to make supplication*, Dan. 6, 12.

הִנְחִיָּה (merciful) *Hanan*, pr. n. a) One of David's officers 1 Chr. 11, 43. b) 1 Chr. 8, 39. 8, 44. c) 1 Chr. 8, 23. d) Jer. 35, 4. e) Others less known, Ezra 2, 46. Neh. 7, 49. 8, 7, 10, 11. 23, 27. 13, 13.

הַנְּחִיָּה (God has graciously given) *Hananeel*, pr. n. of a tower in Jerusalem Jer. 31, 38; comp. Zech. 14, 10. Neh. 3, 1, 12, 39.

הַנְּחִיָּה (gracious) *Hanani*, pr. n. m. a) A prophet, the father of Jehu. 1 K. 16, 1. 2 Chr. 16, 7. b) A brother of Nehemiah Neh. 1, 2, 7, 2. c) 1 Chr. 25, 4. 25. d) Ezra 10, 20. Neh. 12, 36.

הַנְּחִיָּה (whom Jehovah has graciously given) pr. n. *Hananiah*, Gr. *Ἰαννῆς, Ananias*. a) A false prophet in the time of Jeremiah, Jer. 28, 1 sq. b) A companion of Daniel, afterwards called Shadrach, Dan. 1, 6, 7, 2, 17. c) Others less known, 1 Chr. 3, 19. 8, 24. Ezra 10, 28. Neh. 3, 8, 30. 7, 2, 10, 24, 12, 12, 41 Jer. 37, 13.

הַנְּיָהּ (id.) *Hananiah*, pr. n. m. a) A military leader under Uzziah 2 Chr. 26. 11. b) 1 Chr. 25, 23; comp. הַנְּיָהּ v. 4. c) Jer. 36, 12.

הַנֵּס once Is. 30, 4. *Hanes*, pr. n. of a city of middle Egypt on the west side of the Nile, called by the Greeks *Heracleopolis*, Ἡρακλείους πόλις, Arab. اهناس, Egypt. ζηες. ζηης. εζηης. anciently a royal residence. See Etienne Quatremère Mémoires sur l'Egypte T. I. p. 500, 501. Champollion l'Egypte sous les Pharaons I. p. 309. Comment. on Is. l. c.

* הָנִיחַ fut. הִנִּיחַ 1. to pollute, to defile. i. q. הָנִיחַ Jer. 3, 9.

2. Intrans. to be polluted, defiled, as a land with blood Ps. 106. 38. Is. 24. 5. Jer. 3, 1; or persons with crimes Jer. 23. 11.

HIPH. to pollute, to profane, e. g. a land Num. 35. 33. Jer. 3, 2; so of persons, to make profane, i. e. to seduce to impiety and apostasy. Dan. 11, 32.—Syr. سَلَف one unclean, a heathen, اَسَف to apostatize from the faith. Sept. well μαινεσθαι, μοκίρεσθαι; but Vulg. wrongly renders הָנִיחַ by hypocrita, a meaning drawn from the Talmudic and Rabbinic usage.

Deriv. the three following:

הָנִיחַ one profane, impious, godless, pr. polluted; Job 8. 13. 13. 16. 15. 34. 17. S. al. Sept. ἀσεβής, ἄνομος, παράνομος, twice ὑποκριτής; see in r. הָנִיחַ Hiph.

הָנִיחַ m. *profaneness, impiety, wickedness*. Is. 32. 6.

הָנִיחַ f. id. Jer. 23, 15. R. הָנִיחַ.

* הָנִיחַ in Kal not used, pr. to be strait, close, to choke, of the same family with הָנִיחַ (הָנִיחַ), and in the occidental languages ἀγγω, ἀνύαγγω, angō, angustus, enge (Zange, Zwang), anxious.—Hence

PIEL to strangle, to throttle, Gr. ἀγγω, πνίγω, as a lion his prey, Nah. 2, 13. Arab. خنق, Ethiop. ጸፈ, Syr. سَف, id.

NIPH. to strangle oneself, to hang oneself, 2 Sam. 17, 23.

Deriv. מְהַנֵּחַ.

הַנְּיָהּ (graciously regarded, r. הַנְּיָהּ) *Hannathon*, pr. n. of a place in Zebulun Josh. 19, 14.

* הָסֵד not used in Kal, but commonly said to have the signif. of *kindness, benignity*, and by antiphrasis that of *reproach, disgrace*. The primary idea seems to be that of *eager and earnest desire, ardour, zeal*, by which one is actuated, i. q. קָנָא, and then like קָנָא transferred to the trop. senses:

1. to be *zealous towards* any one, i. e. to feel *desire, kindness, love* towards him; see Hithpa. and הָסֵד no. 1.

2. to be *jealous, envious* towards any one, to *envy*. Arab. حَسَد to envy. حَسَد envy; and hence i. q. to hate, to reproach, to treat with reproach and contumely; see Piel, and הָסֵד no. 2.

PIEL to reproach, to disgrace, to treat with reproach and contumely, Prov. 25, 10. Syr. مَش id. in Targ. הָסֵד for Heb. הָרַה to reproach. Syr. سَقَم oppressed with envy, also beloved, see in Kal.

HITHP. to show oneself kind, benign, merciful, Ps. 18, 26. Comp. Kal no. 1.

Deriv. הָסֵד, הָסִיר, הָסִירָה, and pr. n. הָסִירָה

הָסֵד in pause הָסֵד c. suff. הָסֵד; plur. הָסֵדִים, constr. הָסֵדִי. pr. *desire, ardour, zeal*. see r. הָסֵד Kal.—Hence

1. In a good sense, *zeal towards* any one, *kindness, love*. Spec. a) Of men towards one another, *kindness, good-will*, as shown in doing mutual favours, benefits, Gen. 21, 23. 2 Sam. 10, 2. As referring to the afflicted, *pity, compassion*, Sept. freq. εἶλεος, Job 6, 14. Frequent in the formula, הָסֵד הָסֵד to do or show kindness with or to any one, Gen. l. c. 2 Sam. 3, 8. 9, 1. 7; also with אֶרֶץ Zech. 7, 9; אֶל 1 Sam. 20, 8; more fully הָסֵד הָסֵד וְאֶמְצֵר Gen. 24, 49. 47, 29. Josh. 2, 14. 2 Sam. 9, 3 הָסֵד הָסֵד אֶמְצֵר I will show him kindness like that of God. Also הָסֵד הָסֵד to turn kindness upon any one, to procure favour for him, Gen. 39, 21; more fully Ezra 7, 28 וְהָסֵד הָסֵד לְפָנַי הָסֵד and God turned kindness upon me before the king, i. e. gave me favour with him; also Dan. 1, 9 וַיְהִי הָאֱלֹהִים אֲחֵדֵנָּא לְדָנִיֵּל and God gave Daniel good-will, favour

etc. b) Of men towards God, *piety, goodness, love of God*. חֲסִידֵי אֱלֹהִים i. q. חֲסִידִים *the pious*, Is. 57, 1. Plur. חֲסִידִים *good deeds, goodness*, 2 Chr. 6, 42. 32, 32. 35, 26. Neh. 13, 14. c) Of God towards men, *goodness, mercy, grace*, Ps. 5, 8. 36, 6. 48, 10. al. Very often coupled with אֱמֶת *truth, fidelity*, (q. v. no. 2,) i. e. *faithful mercy, constant goodness*. Here also occur the same formulas as above in lett. a, as עֲשֵׂה חֶסֶד עִם Gen. 24, 12. 14; c. לֵי Ex. 20, 6. Deut. 5, 10; עֲשֵׂה חֶסֶד וְאֱמֶת עִם 2 Sam. 2, 6. 15, 20. Trop. of God himself as a merciful benefactor, Ps. 144, 2. Jon. 2, 9.—Plur. חֲסִידִים *mercies, benefits from God*, Ps. 89, 2. 50. 107, 43. Is. 55, 3 נֶאֱמָנִים חֲסִידֵי דָוִד *the sure mercies of David*, i. e. the perpetual benefits bestowed on David. d) Once, like *synon. חֵן*, it seems to denote *grace, favour*, i. q. *elegance, beauty*, Is. 40, 6. Sept. *δόξα*, and so 1 Pet. 1, 24.

2. In a bad sense, *zeal against* any one, *envy*; hence *reproach, disgrace*, see the root in Kal no. 2. Prov. 14, 34. Lev. 20, 17. Some also refer hither Job 6, 14.

3. *Hesed*, pr. n. m. 1 K. 4, 10.

חֲסִידָה (whom God loveth) *Hasadi-ah*, pr. n. of a son of Zerubbabel, 1 Chr. 3, 20.

* חָסָה fut. יִחָסֶה, Præt. 3 pers. fem. before pause חָסָה Ps. 57, 2, see Lehrs. p. 429. Heb. Gr. § 74. I. 4; pr. *to flee*; see under r. חוּשׁ no. 1. Spec.

1. *to flee to a place, to take refuge or shelter*, with בָּ of place, as בָּצַל פֶּה in the shadow (protection) of any one, Judg. 9, 15. Is. 30, 2; בָּצַל בְּנֶפֶשׁ יְיָ in the shadow of Jehovah's wings Ps. 57, 2. 61, 5.—Hence

2. *to put trust in any one, to trust, to confide*, espec. in God, c. בָּ Ps. 2, 12. 5, 12. 7, 2. 25, 20. 31, 2. 37, 40. al. Absol. Ps. 17, 7. Prov. 14, 32 חָסָה בְּמוֹתוֹ צְדִיק *the righteous in his death trusteth sc. in God*.

Deriv. מְחַסֶּה, מִחְסֵה, and

חֹסֶה (taking refuge, or a refuge) *Hosah*, pr. n. m. 1 Chr. 16, 38. 26, 10.

חֲסוֹן adj. *strong*, Am. 2, 9; collect. *the mighty, the powerful in a state*, Is. 1, 31. R. חֲסָן.

חֲסוּת f. *refuge*, Is. 30, 3. R. חֲסָה.

חָסִיד adj. (r. חָסַד) 1. *kind, merciful, benevolent*, Ps. 12, 2. 18, 26. 43, 1. לֹא חָסִיד *malevolent, wicked*, Ps. 43, 1.—Spoken in allusion to the stork, Job 39, 13; see in next art.

2. *pious towards God, godly*, e. g. חֲסִידֵי יְהוָה *the pious of Jehovah*, i. e. his pious worshippers, saints, Ps. 30, 5. 31, 24. 37, 28; חָסִיד לֵי Ps. 4, 4.

3. Of God, *kind, merciful, gracious*, Jer. 3, 12. Ps. 145, 17.

חֲסִידָה f. (r. חָסַד) *the stork*, pr. the *pious, avis pia*, so called from the affection and tenderness it manifests towards its parents and its young, for which it was celebrated in antiquity; see Plin. H. N. X. 23. *Ælian. Hist. An.* 3. 23. ib. 10. 16. On the contrary, the Arabs call the male ostrich ظَلِيم *the impious*, on account of its neglect and cruelty towards its young; comp. Job 39, 13 sq.—Lev. 11, 19. Deut. 14, 18. Ps. 104, 17. Jer. 8, 7. Zech. 5, 9. See Bochart Hieroz. II. 327 sq.—In Job 39, 13 חֲסִידָה does not stand for *the stork*, but as an adj. fem. *pia*, pious, affectionate, in allusion however to the stork, thus: *the wing of the ostrich exults, אֵם אֶבְרָה, but are her pinions and feathers pious?* i. e. she is not, like the stork, affectionate towards her young, but treats them with cruelty, v. 14. 15. 16.

חָסִיל m. (r. חָסַל) pr. *devourer*, put for a species of *locust*, 1 K. 8, 37. 2 Chr. 6, 28. Ps. 78, 46. Is. 33, 4. Joel 1, 4.—Sept. *ἀσπίς* and in 2 Chr. *βροῦχος*, which however is rather the *ἄσπις*.

חָסִין adj. *strong, mighty*, Ps. 89, 9. R. חֲסָן.

חָסִיר Chald. adj. *wanting, deficient*, sc. in weight, *light*, Dan. 5, 27. R. חֲסִיר.

* חָסַל *to eat off, to devour*, Deut. 28, 38. Chald. id. Kindr. are the roots קָצַר, חָסַר, q. v.—Hence חֲסִיל.

* חָסַם *to muzzle an ox* Deut. 25, 4; *to stop the nostrils*, Ez. 39, 11 וְחָסַם הָיָא אֶת־חֲתָכֵיהֶם (the valley) *shall stop the nostrils of them that pass by*, i. e. by

its stench. Others render with the Syriac: *it shall stop the way to them that pass by*, sc. from the multitude of the slain. Kindr. חֶסֶן where see; comp. also חֶסֶן.—Hence חֶסֶן.

* חֶסֶן 1. *to be strong, mighty*, like Syr. and Chald. חֶסֶן, חֶסֶן. The primary idea lies in *binding together*; comp. in חֶסֶן no. 3.—Hence חֶסֶן, חֶסֶן, חֶסֶן.

2. Trop. *to be rich, wealthy*, see חֶסֶן; hence *to heap together, to lay up, to hoard*, Arab. خزن, whence مَخْرَن storehouse, magazine.

NIPH. *to be laid up, hoarded*, Is. 23, 18. Deriv. see in Kal no. 1, 2.

חֶסֶן Chald. APH. or rather HIPH. after the Hebrew manner, *to possess, to have in possession*, Dan. 7, 18, 22.—Hence

חֶסֶן Chald. m. emphat. חֶסֶן, *strength, might, power*, Dan. 2, 37, 4, 27.

חֶסֶן m. (r. חֶסֶן no. 2) *riches, wealth*, Prov. 15, 6, 27, 24. Jer. 20, 5. Ez. 22, 25; *treasure, abundance*, Is. 33, 6 חֶסֶן חֶסֶן *abundance of deliverance*, parall. חֶסֶן treasure.—Chald. חֶסֶן to possess.

* חֶסֶן in Kal not used, i. q. חֶסֶן, *to strip off bark, to peel, to scale, to scrape*. Arab. حسف to peel dates, and transp. حسف to scrape off; hence Chald. חֶסֶן, Arab. حشرف and حشرف, a scale, sherd, fragment of an earthen vessel, Syr. حشرف id. In the occidental tongues words of the same stock are Gr. σκάπτω, Lat. scabo, squama; Germ. schaben, schuppen. Schuppe, Scherbe, Schiefer, schaufeln; Engl. scab, scale, shell, sherd; in all which a sibilant precedes, as also in Heb. and Arab. حشرف, حشرف.—Hence quadrilit. חֶסֶן. part. pass. חֶסֶן; Ex. 16, 14 חֶסֶן חֶסֶן *something small scaled off*, like scales.—Hence

חֶסֶן Chald. m. *sherds, burnt clay*, earthen-ware, Dan. 2, 33 sq.

חֶסֶן quadril. see in r. חֶסֶן.

* חֶסֶן fut. חֶסֶן, plur. חֶסֶן, pr. to diminish, to be cut short, intrans.—Kindr. are חֶסֶן, חֶסֶן; comp. חֶסֶן, חֶסֶן.—Hence

1. *to be diminished, to fail*, Gen. 8, 3. 5. 1 K. 17, 14.—Also *to fail, to be wanting*, Ecc. 9, 8; with חֶסֶן of pers. Deut. 15, 8.

2. *to want, to lack, to be without* any thing, with acc. like other verbs of plenty and want, Deut. 2, 7, 8, 9. Ps. 34, 11. Prov. 31, 11. Gen. 18, 28 חֶסֶן חֶסֶן *perhaps there shall lack five to the fifty righteous*, lit. perhaps the fifty righteous shall lack five. Absol. *to want*, i. e. *to be in want*, to suffer need, Ps. 23, 1. Prov. 13, 25.

Neh. 9, 21. Comp. Arab. خسر and خسر to suffer harm or loss.

PIEL *to cause to want or lack*. Ps. 8, 6 חֶסֶן חֶסֶן חֶסֶן *thou hast caused him to lack but little of a god*; see in חֶסֶן B. 1. p. 54. With חֶסֶן of thing, Ecc. 4, 8.

HIPH. 1. Causat. *to cause to fail*, with accus. Is. 32, 6.

2. Intrans. *to want, to lack*, i. e. *to suffer want*, Ex. 16, 18.

Deriv. חֶסֶן, חֶסֶן, and the five here following.

חֶסֶן verbal adj. *wanting, lacking*, with acc. 1 K. 11, 52; with חֶסֶן Ecc. 6, 2. חֶסֶן חֶסֶן *lacking bread* 2 Sam. 3, 29. חֶסֶן חֶסֶן *lacking understanding* Prov. 6, 32, 7, 7, 9, 4. Subst. *want of understanding*, Prov. 10, 21.

חֶסֶן m. *want, poverty*, Prov. 28, 22. Job 30, 3.

חֶסֶן m. *want, poverty*, Am. 4, 6. Deut. 28, 48, 57.

חֶסֶן Hasrah, pr. n. m. 2 Chr. 34, 22; for which in the parall. passage 2 K. 22, 14 is חֶסֶן.

חֶסֶן m. (r. חֶסֶן) *deficiency, defect*, Ecc. 1, 15.

חֶסֶן adj. m. *clean, pure*, morally, Job 33, 9. R. חֶסֶן II.

חֶסֶן see חֶסֶן.

* חֶסֶן prob. i. q. חֶסֶן and חֶסֶן I, *to cover*; whence PIEL, *to do covertly, secretly*, 2 K. 17, 9.

* חֶסֶן *to cover, to veil*, e. g. the head 2 Sam. 15, 30. Jer. 14, 4; the face Esth.

6, 12. 7, 8. Syr. **سفا**, Arab. **خفا** id. Comp. **חפה** I.

PIEL to *overlay* with gold, silver, etc. with two acc. 2 Chr. 3, 5. 7. 8. 9.

PUAL to be *covered*, Is. 4, 5; see in **חפה** no. 1.

NIPH. pass. of Pi. Ps. 68, 14.

חפה f. (r. **חפה** I) 1. a *covering*, *protection*, Is. 4, 5 **על-כל-כבוד חפה** *over all the glory shall be a covering*, i. e. protection. Others here take **חפה** as Pual of **חפה**.

2. a *canopy*; hence a bed with a canopy, curtains, *bridal-bed*, *nuptial-couch*, comp. **פז**. Ps. 19, 6. Joel 2, 16.

3. *Huppah*, pr. n. m. 1 Chr. 24, 13.

* **חפז** fut. **יחפז** to *leap* or *start up*; kindr. with **קפז**, comp. **פזז**, **אפר**, **אפר**.—Spec.

1. to *start up*, to *rise up suddenly*, in order to flee, 2 Sam. 4, 4. Job 40, 23. 2 K. 7, 15 Cheth.—Hence

3. to be *startled*, *alarmed*, Deut. 20, 3. Ps. 31, 23. 116, 11.

NIPH. to *flee away* sc. in terror, to *shrink away*, 1 Sam. 23, 26. Ps. 48, 6. 104, 7.—Hence

חפזון m. *haste*, *hasty flight*, Ex. 12, 11. Deut. 16, 3.

חפים (coverings) *Huppim*, pr. n. m. a) Gen. 46, 21, elsewhere **חופים** q. v. b) 1 Chr. 7, 12. 15.—R. **חפה** I.

* **חפן** obsol. root, Arab. **حَفَنَ** to *take with both hands*, to *fill both hands*.—Hence, unless the verb itself be a denominative,

חפן only in dual **חפנים**, *the two fists*, Ex. 9, 8. Lev. 16, 12. Prov. 30, 4. Ez. 10, 2. 7. Ecc. 4, 6. Aram. **ܫܡܥܢܐ**, Arab.

حَفْنَة. By transpos. *πυγμή*, *pugnus*.

חפני (perh. fister, fighter, from **חפן**) pr. n. *Hophni*, one of the sons of Eli, 1 Sam. 1, 3. 2, 34. 4, 4.

* I. **חפה** i. q. **חפה**, to *cover*, with **על**, comp. **פסה**; hence to *protect*, Deut. 33, 12.

Arab. **حَفَّ** to *cover* with a garment. The idea of covering lies in the syllable **ח**, as also in the kindr. **חב**, **כה**, **קה**, **עב**, **עב**; comp. besides **חפה** and **חפא**, the

roots **חבא** and **חבה** to *hide*; **כפר**, **כפר**, and **כפש**, to *cover*; **עיה** Is. 31, 5, **עבה**, etc. also **בנה**, **עלה**, in which Nun and Lamed are inserted in the primary syllable, as in **אלין**, **אלין**, etc.

Deriv. **חפה**, **חפים**.

* II. **חפה** obsol. root. 1. to *rub*, *scrape*, *wipe off*. Arab. **حَفَّ** *rasit*, *fri-cuit*.

2. to *wash off* or *away*, to *lave*; hence deriv. **חיה**, **חיה**.

* **חפץ** fut. **יחפץ** and **יחפץ** Ps. 37, 23. al.

1. to *bend*, to *curve*; Job 40, 17 **יחפץ**, **יחפץ** *he bendeth his tail*, etc. Arab.

חפץ to *bend wood*.

2. Intrans. and metaph. to *incline*, to *be favourably disposed*: a) Towards any one, to *delight in*, to *favour*, to *love*, e. g. a person, c. **ב** Gen. 34, 19. 2 Sam. 20, 11; God towards man, Num. 14, 8. 2 Sam. 15, 26. Ps. 18, 20. al. Also of things, c. **ב** 2 Sam. 24, 3. Is. 56, 4. Ps. 112, 1; acc. Ps. 40, 7. Mic. 7, 18. b) To *doing any thing*, i. q. to *will*, to *desire*, to *please*; absol. Cant. 2, 7. 3, 5; with a finite verb Is. 42, 21. 53, 10; infin. c. **ל** Deut. 25, 8. Ps. 40, 9. Job 9, 3. 1 Sam. 2, 25; inf. simpl. Job 13, 3. 33, 32 **יחפצתי** *I desire to justify thee*, i. e. thy justification.

Deriv. the three following:

חפץ m. plur. constr. **יחפצתי** Ps. 35, 27. 40, 15; but **יחפצתי** Ps. 111, 2; fem. **יחפצה**; verbal adj. from r. **חפץ**.

1. *delighting in*, *loving* any thing. Ps. 5, 8 **לא אל חפץ רשע אמה** 34. 13 **יחפץ חיים** *loving life*. 35, 27. 111, 2. With infin. and **ל** Nah. 1, 11. Also *desiring*, Ps. 40, 15 **יחפצתי רצתי** 35, 27. Mal. 3, 1.

2. *willing*, 1 K. 21, 6 **אמה יחפץ** *if thou art willing*, if it please thee. 30, 33. 1 Chr. 28, 9 **נפש יחפצה** *a willing mind*.

חפץ m. c. suff. **יחפצתי** 1. *inclination* to any thing, and hence *favour*, *love*, *delight* in any thing, Prov. 31, 13. **יש לו חפץ** *one delights in* any thing 1 Sam. 15, 22. 18, 25. Ecc. 5, 3. 12, 1. Ps. 1, 2.—Concrete, *that which delights*, *pleases* any one, 1 K. 10, 13. **יחפץ** *to do the pleasure of God*, etc. Is. 44, 28. 46,

10. 48. 14. 1 K. 5, 8. 9.—Spec. *desire*, Ps. 107, 30. Job 31, 16.

2. *beauty, elegance*, as causing delight; so חפץ אבני beautiful stones, i. e. precious. Is. 54. 12. ארץ הפץ a pleasant land Mal. 3, 12. Plur. חפצים precious things Prov. 3, 15. 8, 11.

3. Any application or purpose of mind, *purpose, studium*; hence a business, a matter, affair, Sept. πρῶμα.—Ecc. 3, 1 וְזֶמַּן לְכָל־חֶפֶץ and a time to every matter, i. e. all things are frail and fleeting, nothing is stable and enduring. 5, 7 אֵל־חֶפֶץ אֵל־חֶפֶץ marvel not at the matter. S. 6. The transition to this signification is manifest in passages like these: Is. 53, 10 וְהָיָה בְיָדוֹ וּבְיָדוֹ הַחֶפֶץ the pleasure of Jehorah (i. e. his cause, affair) shall prosper in his hand. 44. 28. 58, 3. 13. Job 21, 21. 22. 3.—Similar is Syr. حَفْ a matter, business, affair, from حَفَّ i. q. חפץ to will.

חֶפְצִיבָהּ (my delight is in her) Heph-zibah pr. n. of the mother of king Manasseh, 2 K. 21, 1. Also as a symbolic name of Zion, Is. 62, 4.

* I. חָפַר fut. יִחְפֹּר 1. to dig, to excavate; Arab. حَفَرَ I, VIII, X, to dig the ground, حَفْرٌ, حَفْرٌ, a well, pit; Syr. حَفَرَ to dig, حَفْرٌ a pit, ditch. Hence with mid. rad. softened חָפַר q. v. In the Indo-European tongues the idea of digging is expressed by transpos. in γρύψω, γρύπτω, Germ. graben, Engl. grave; and with a sibilant prefixed Lat. sCRiBo; with r softened γλάφω, γλύφω, sCaLPo, sCuLPo.—Absol. Jer. 13, 7; with acc. e. g. a pit, well, Ecc. 8, 8. Ps. 7, 16. Gen. 21, 30. Num. 21, 18. So to dig for any thing, Ex. 7, 24. Job 3, 21. Poet. of the war-horse pawing the ground, Job 39, 21 וְהָפְרוּ בְּבִקְקֵם they paw in the valley; comp. Virg. Georg. 3. 87, SS cavat tellurem.—Metaph. to dig a pit for any one, i. e. to plot against him, c. לְ Ps. 35, 7.

2. to dig out, i. e. to search or spy out, to explore; Job 39, 29 from thence he spieth out the prey. With acc. to explore a land, to spy out, Deut. 1, 22. Josh. 2, 2. 3.—For Is. 2, 20 see חֲפָרוֹתָהּ.

Deriv. חֲפָרוֹתָהּ, pr. n. חָפַר, חָפְרִים.

* II. חָפַר fut. יִחְפֹּר, plur. יִחְפְּרוּ, in pause יִחְפְּרוּ, Arab. خَفِرَ, to become red, to blush, kindr. perhaps with חָמַר no. 2 to be red. Hence to be ashamed, to be put to shame, espec. as being frustrated or disappointed in one's plans and expectations, Ps. 35, 4. 26. 40, 15. 70, 3. 83, 18. Is. 24, 23. Jer. 15, 9; with פָּנִים Ps. 34, 6. Job 11, 18 וְהָפְרָה לְבִטְחָהּ הַשֵּׁקֶב now thou art ashamed, then shalt thou lie down in quiet. With בֵּן of that in which one is disappointed, ashamed, Is. 1, 29; comp. בּוֹשׁ.

HIPH. to bring to shame, to cause disgrace, Prov. 19, 26.

2. Intrans. like Kal; comp. verbs of colour, Heb. Gram. § 52. 2. n; to be ashamed, to be put to shame, Is. 54, 4. Trop. of Mount Lebanon, as grieving for the loss of its beauty, Is. 33, 9. Also to act shamefully, to come to shame, Prov. 13, 5.

חָפַר see חֲפָרוֹתָהּ.

חָפַר (a pit, well, r. חָפַר I) Hopher, pr. n.

1. A royal city of the Canaanites, Josh. 12, 17; comp. 1 K. 4, 10.

2. Of several men: a) A son of Gilead Num. 26, 32. 27, 1. Josh. 17, 2. Patronym. חֲפָרִי Hopherite Num. 26, 32. b) An officer of David 1 Chr. 11, 36. c) 1 Chr. 4, 6.

חֲפָרִים (two pits) Hapharaim, pr. n. of a place in Issachar, Josh. 19, 19.

חָפַר pr. n. Hophra, a king of Egypt, contemporary with Nebuchadnezzar, Jer. 44, 30. Sept. Οὐαφρῆ, in Manetho Οὐαφρῆς, the eighth king of the second Sattic dynasty; the same who is called by the Greeks Ἀφρῆς, Hdot. 2. 161, 162, 169. ib. 4. 159. Diod. Sic. 1. 68. See Rosellini Monum. Storici II. 143.

חֲפָרוֹתָהּ f. (r. חָפַר I) an animal which frequents houses, so called from its digging or burrowing; Jerome, a mole; better perhaps, a rat. In Is. 2, 20, where we now read divided בְּרוֹתָהּ i. e. into the digging of rats, q. d. rats' holes, the plural form of this noun ought prob. to be restored, as better suited to the context, viz. לְחֲפָרוֹתָהּ to the rats, or moles. Comp. פָּרָה.

* **הפש** fut. plur. **יִחְפְּשׂוּ**, pr. *to dig*, Sept. *σκαλλω* Ps. 76, 7; Chald. and Samar. **הפס** id. Kindred perhaps with **הפר** I, the **ר** and **ש** being interchanged. In Heb. only trop. *to seek, to search after, to find out*, e. g. wisdom Prov. 2, 4; secret things Prov. 20, 27; one's conduct Lam. 3, 40. Also *to devise, to contrive*; Ps. 64, 7 **יִחְפְּשׂוּ עוֹלֹתָם** *they devise wickedness*.

NIPH. pass. *to be searched out*, Obad. 6.

PIEL *to seek, to search*, absol. Gen. 31, 35. 44, 12. With acc. *to search out*, 1 Sam. 23, 23; *to search through* 1 K. 20, 6. Zeph. 1, 12. Metaph. once Ps. 77, 7 **יִחְפְּשׂ רִחְיִי** *my spirit maketh search, inquiry*.

PUAL 1. *to be sought*, and so 'to let oneself be sought,' i. e. *to hide oneself*, Prov. 28, 12; comp. v. 28, and Hithpa.

2. *to be searched out, devised*, Ps. 64, 7.

HITHPA. pr. *to let oneself be sought*, i. e. *to hide oneself*, see Pu. no. 1; hence *to disguise oneself*, 1 Sam. 28, 8. 1 K. 20, 38 **וַיִּתְחַפֵּשֶׂת בְּאַפָּר עַל־עֵינָיו** *and disguised himself with a bandage over his eyes*. 22, 30. Job 30, 18 **בְּרִבְכָּה יִתְחַפֵּשֶׂת לְבִישִׁי** *through the violence (of disease) my garment is disguised*, i. e. my skin or external appearance is changed; comp. v. 19. —Hence

חֶפֶשׁ m. *a device, purpose*, Ps. 64, 7. See r. **חָפֵשׁ** Pu. no. 2.

* **חָפֵשׁ** pr. *to be loose, free*, opp. to what is bound, restrained. Hence

1. *to spread out loose things, to spread loosely*, see **חָפֵשׁ** Arab. **خَفَش** II, to stretch out, to prostrate.

2. *to lie prostrate*, and hence *to be weak, feeble, exhausted*. Comp. **חָלַשׁ**. Arab. **خَفَش** mid. E. Hence **חֶפְשִׁיתָ**.

3. *to set free*, e. g. a slave. Arab. **خَفَش** to be poured out freely. Hence **חֶפְשִׁיתָ**, **חֶפְשִׁיתָ**.

PUAL *to be set free, to be freed*, as a slave, Lev. 19, 20.

Deriv. the four following.

חֶפֶשׁ m. *a spreading out, stratio*; once Ez. 27, 20 **בְּגָדֵי־חֶפֶשׁ לְרִכְבָּה** *tapetes stratae ad equitandum*, i. e. *cloths spread out, carpets*, for riding and driving.

חֶפְשִׁיתָ f. *freedom*, Lev. 19, 20. R. **חֶפֶשׁ** no. 3.

חֶפְשִׁיתָ and **חֶפְשִׁיתָ** f. *weakness, infirmity, disease*, whence **בֵּית חֶפְשִׁיתָ** *the sick-house, infirmary, hospital*, 2 K. 15, 5. 2 Chr. 26, 21. R. **חֶפֶשׁ** no. 2.

חֶפְשִׁי adj. (pr. from a subst. **חֶפֶשׁ** i. q. **חֶפְשִׁיתָ**, with the adj. ending **י**—) plur. **חֶפְשִׁים**.

1. *prostrate, weak, feeble*, Ps. 88, 6. But see in no. 2.

2. *free*, opp. to a slave or captive, Job 3, 19. **וְשַׁלַּח חֶפְשִׁי** *to let go free*. e. g. a slave, Deut. 15, 12. 13. 18; **וְשַׁלַּח לְחֶפְשִׁי** id. Ex. 21, 26. 27. **וְלָחֶפְשִׁי**, **וְלָחֶפְשִׁי** *to go out free, to be set free*, see under **וְלָחֶפְשִׁי**. [Ps. 88, 6 **בְּמַחְתִּים חֶפְשִׁי** *free among the dead*, sc. from the cares and oppression of life; comp. Job 3, 19.—R.]

3. *free from public taxes and burdens*, 1 Sam. 17, 25.

חֶפְשִׁיתָ see **חֶפְשִׁיתָ**.

חֶצֶץ m. (r. **חָצַץ**) c. suff. **חֶצֶץ**, plur. **חֶצִּים**; also **חֶצִּי** (Milél) with Yod parag. 1 Sam. 20, 36. 37. 38 Cheth. 2 K. 9, 24.

1. *an arrow*, 2 K. 13, 17. 1 Sam. 20, 20. **בְּעֵלֵי־חֶצִּים** *arrow-men, archers*, Gen. 49, 23. Trop. *the arrows of God are lightnings*, Hab. 3, 11; also poet. evils, calamities, inflicted upon men, Deut. 32, 23 comp. v. 42. Job 6, 4. Ps. 38, 3. 91, 5; espec. famine Ez. 5, 16.—Num. 24, 8 **וְהָצִיז חֶצְיוֹ** *he doth shake his arrows in blood*; comp. Ps. 68, 24, and **מִחֶצֶץ** no. 2.

2. *an arrow-wound, wound*, Job 34, 6. —Vice versa, in Eurip. Iphig. Taur. 314, missile weapons are called *τραύματα ἐπιόντια*, flying wounds.

3. **חֶצֶץ הַחֶבֶרֶת** 1 Sam. 17, 7 Cheth. *the iron point of a spear*. But in Keri and the similar passages 2 Sam. 21, 19. 1 Chr. 20, 5, the reading is **עֵץ** *wood*, i. e. the handle or shaft of a spear; and this alone is suited to the context.

* **חֶצֶב** and **חֶצֶב** Is. 5, 2, fut. **יִחְצֹב**.

1. *to cut, to hew, to hew out*, espec. stones; kindr. **חָצַב**. For the primary idea of *cutting*, which lies in the syllable **חֶצֶץ**, see in **חָצַץ**.—Deut. 6, 11. 8, 9. Is. 5, 2. 10, 15. 22, 16. Prov. 9, 1. Part. **חֹצְבֵי־חֶצֶב** *hewers of stone, stone-cutters*, 2 K. 12, 13. 1 Chr. 22, 2. 15. 2 Chr. 24, 12; also *hewers of wood, wood-cutters*, 1 K. 5, 29 [15]. 2 Chr. 2, 1. 17. Metaph. Ps. 29, 7 *the voice of Jehovah cleaveth out*

flames of fire, i. e. sends forth forked lightnings; comp. Pu.

2. Trop. *to cut off, to destroy*; Hos. 6, 5 **הַצַּחֲתִי בְּנֵי-אִם** *I cut them off by prophets*, i. e. I announce to them death and destruction. The other member has **הַמָּוֶתִים**.

NIPH. *to be cut in, to be graven*, on stones. Job 19, 24.

Pual *to be hewn out*, formed. Is. 51, 1.

HIPH. i. q. Kal. no. 2. Is. 51, 9.

Deriv. **הַצָּחֵב**.

* **הַצָּחָה** fut. **יִהְיֶה**, with Vav conv. **וַיִּחַץ**.

1. *to cut in two, to halve*, like kindr. **הַצִּץ** q. v. Chald. and Syr. **הַצָּא**, **سأ**, *to cut or dig out*.

2. *to divide*, espec. a) Into two parts, *to halve*. Gen. 32, 8. Ps. 55, 24 **לֹא יִחַצּוּ יְמֵיהֶם** *they do not halve their days*, i. e. do not live out half their lives. With **בֵּין...בֵּין** præg. *to divide and distribute between*, among, Num. 31, 27. 42. Is. 30, 28 **כִּי יַצִּיחֵהוּ הַנָּחַל** *the stream divides him even to the neck*, i. e. rises to the neck and there divides him as it were into two parts. b) Also into several parts, Gen. 23, 1. Judg. 7, 16. 9, 43. Job 40, 30 [41, 6].

NIPH. *to divide oneself, to be divided*, 2 K. 2, 8. 14. Dan. 11, 4. Spec. into two parts, Ez. 37, 22.

Deriv. **הַצִּי**, **הַצוֹת**, **הַחֲצָה**, **הַחֲצִית**, and pr. names **הַחֲצִיאל**, **הַחֲצִיאל**.

הַחֲצוֹר (enclosure, castle) *Hazor*, pr. n. a) A city in Naphtali, fortified by Solomon, Josh. 11, 1. 12, 19. 19, 36. Judg. 4, 2. 1 K. 9, 15. 2 K. 15, 29. [It appears to have been situated on the high ground somewhere to the south of Kadesh; see Biblioth. Sacra, 1846, p. 212 sq.—R.] b) Another in Benjamin, Neh. 11, 33. c) Two cities in the south of Judah. Josh. 15, 23. 25. One is called also **הַחֲצוֹר** v. 25. d) A region of Arabia. Jer. 49, 28.

הַחֲצוֹרָה see **הַחֲצוֹרָה**, *a trumpet*.

הַחֲצוֹת f. sing. only in constr. **הַחֲצוֹת**, *the middle, midst*, as **הַחֲצוֹת לַלַּיְלָה** *midnight* Job 34, 20. Ps. 119, 62. Ex. 11, 4. R. **הַחֲצָה**.

הַחֲצִי m. (r. **הַחֲצָה**) constr. **הַחֲצִי**, c. suff. **הַחֲצִי**.

1. *half, the half part*, Ex. 24, 6. Num. 15, 9. 10. Josh. 22, 23. **הַחֲצִי** *the half of us* 2 Sam. 18, 3; **הַחֲצִי** Is. 44, 16. 19.

2. *the middle, midst*, 2 Sam. 10, 4. **הַחֲצִי הַלַּיְלָה** *midnight* Judg. 16, 3. Ruth 3, 8.

NOTE. For **הַחֲצִי** signifying arrow, see in **הַחֲצִי**.

הַחֲצִי הַמְּנוּחוֹת (midst of resting-places) *Hatsi-hammenuchoth*, pr. n. m. 1 Chr. 2, 52. Hence patronym. **הַחֲצִי הַמְּנוּחָתִי** v. 54.

הַחֲצִיר m. 1. i. q. **הַחֲצִיר**, pr. *an enclosure, court*; then poet. *a dwelling-place, habitation*, i. q. **בֵּית**. Is. 34, 13 **הַחֲצִיר לְבֵנוֹת הַצֶּנֶה** *a dwelling-place for ostriches*. 35, 7 *a court for reeds and rushes*. R. **הַחֲצִיר** no. 1.

2. *grass, herbage*, Job 8, 12. 40, 15. Ps. 104, 14. al. Spec. *a leek*, collect. *leeks*, Num. 11, 5. R. **הַחֲצִיר** no. 2.

* **הַחֲצִין** a root not in use, having the primary force of *strength, firmness*, like the kindr. **הַחֲצִין**, **הַחֲסִין**, and Arab. **حَصَنَ** *to be firm, fortified*, whence **حِصْن** *fortress*.—Hence the two following:

הַחֲצִין m. *the arm, fore-arm*, as the seat and symbol of strength. Ps. 129, 7, see in **הַחֲצִין** Piel.

הַחֲצִין m. (r. **הַחֲצִין**) *the arm*, on which children are carried, *the bosom*, Is. 49, 22. Hence also *bosom* of a garment, Sept. **ἀναβολή**, Neh. 5, 13. Arab. **حَصَنَ** *arm, bosom*; denom. **حَصَنَ** *to carry in the arms or bosom*. Eth. **ሕረሕ** *bosom*.

* **הַחֲצִיָּה** Chald. *to be hard, rough*; hence *to be harsh, severe*; see Thesaur. p. 510.

APH. part. **מְהַחֲצֶה** *strict, severe*, of a royal edict, Dan. 2, 15. 3, 22.

* **הַחֲצִץ** *to divide*, and intrans. *to be divided*. Arab. **حَصَّ** III, IV, *to divide*, one's portion with another, **حِصَّة** *part, portion*. Talmud. *to cut or hew in pieces*, whence **הַחֲצִיצָה** *an axe or adze*; trop. *to distinguish*. Kindred roots are **הַחֲצִי**, **הַחֲצָה**, Chald. **הַחֲצִיר**. The primary

force of cutting, hewing, sharpening to a point, is possessed by the syllable חץ in common with the kindred חז, חר, see חזו, חדר, חדש; קץ, כס, גז, גר, see under גדר, גוז, הַצֵּץ.—Prov. 30, 27 *the locusts have no king*, יוצא חֲצָץ כָּלֹו, yet go they forth all of them divided, i. e. in divisions, bands; comp. Gen. 14, 15. Jerome: *per turmas suas.*

PIEL part. מִתְחַצִּצִים Judg. 5, 11, either: *those dividing* sc. the booty, spoil; comp. Is. 9, 2. 33, 23. Ps. 68, 13; or, with the Targg. and Rabbins, *sagittarii, archers*, as denom. from חָץ an arrow; comp. Targ. Judg. 5, 8.

PUAL *to be divided out, to be allotted*,
e. g. the months of one's life, Job 21, 21.
Deriv. פָּרַץ , and the two following.

קֶּשֶׁת m. 1. i. q. קֶּשֶׁת, *an arrow*, poet.
for lightnings, Ps. 77, 18.

2. *a small stone, gravel-stone*, as cut or broken small; collect. *gravel, grit*, Prov. 20, 17. Lam. 3, 16.—Syr. **ܡܪܕܐ**, Arab. **حَصَى**, Eth. **ፋ፳**.

חֶזְזוֹן-תָּמָר (*pruning of the palm*) Gen. 14, 7. 2 Chr. 20, 2, *Ha-zazon-tamar*, pr. n. of a city on the western shore of the Dead Sea, renowned for its palm-trees; afterwards called **עֵיִן גֶּדִי** En-gedi. On the palms of En-gedi, see Plin. H. N. V 7. Celsii Hierob. II. 491.

חֲצֹצְרָה and **חֲצֹצְרָה** f. *a trumpet*, Num. 10, 2 sq. 31, 6. Hos. 5, 8. 2 K. 12, 14. This was the *straight* trumpet, different from the **שׁוֹפָר** *buccina* or *horn*, which was crooked like a horn; see Joseph. Ant. 3. 12. 6. Jerome ad Hos. 5, 8. Buxtorf Lex. p. 816.—The etymology has occasioned various conjectures. With most interpreters, I have formerly referred it to **חָצַר**, Arab. **حضر** to be present. Conj. X to call together, to convoke; whence then the form **חֲצֹצְרָה** after the analogy of Arab. Conj. XII, i. q. to convoke sc. with the trumpet; and hence **חֲצֹצְרָה** trumpet, so called as used for convoking an assembly. Others, as recently, Ewald, Heb. Gram. p. 242, suppose the trumpet to be so called as being *narrow* and *slender*; a meaning which is not found in the root either in Hebrew

or Arabic. But there can be little doubt, that this is an onomatopoetic word, imitating the broken pulse-like sound of the trumpet, like the Lat. *taratantara* in the verse of Ennius ap. Serv. ad Virg. *Æn.* 9. 503. Germ. *trarara*. Similar to this is the Hebrew word, especially if pronounced in the Arabic manner, *حاضرة* *hadâderah*.—Hence the denom. verb:

חֲצֹצֶר *to trumpet, to blow the trumpet*, found only in part. מִחֲצֹצֶרִים (מִחֲצֹצֶרִים) 1 Chr. 15, 24. 2 Chr. 5, 13. 7, 6. 13, 14. 29, 28 Chethibh. In Keri, one צ being dropped, it is every where מִחֲצֹצֶרִים i. e. מִחֲצֹצֶרִים Part. Pi. by a needless correction of what was an unusual form.—In 2 Chr. 5, 12 is מִחֲצֹצֶרִים, which seems to be an error of the transcriber.

***הָצִיר** obsol. root. 1. to surround, to enclose with a wall, hedge, etc. Arab. **حَصَرَ** to surround, to besiege, Eth. **ሐፈረ** to wall in. Comp. in **חָרַר**.—Hence **הָצִיר**, **הָצִיר** no. 1, and pr. n. **הָצִיר**, **הָצִיר**.

2. *to be green, verdant.* Arab. خَفِرَ
to be green, sc. a field, grain, etc.—
Hence חֲצִיר no. 2. grass.

NOTE. Etymologists have usually assumed here two different roots. But the connection of the ideas is shown in the Greek *χόστος*, which like *חֲצִיר* signifies first *an enclosure, court*, especially for cattle; and then *a pasture*, and by metonym. *pasturage*, i. e. *grass, green herbage*, etc. See Passow and other Gr. Lex. art. *χόστος*.

חֲצֵר constr. חֲצֵרִי, c. suff. חֲצֵרִי; plur.
חֲצֵרִים constr. חֲצֵרֵי, also חֲצֵרוֹת constr.
חֲצֵרוֹת, comm. gend. *an enclosure*, i. e.
an open place surrounded by a fence,
paling, wall, etc.—Spec.

1. a *court*, before or surrounded by a building; e. g. a private dwelling, Ex. 8, 9. 2 Sam. 17, 18. Neh. 8, 16. **חֲצֵר הַמִּצְדָּה** *court of the guard or prison* Jer. 32, 2. 12. 33, 1. Neh. 3, 25. Of a palace, 1 K. 7, 8. 9. 12. Esth. 2, 11. Before the tabernacle Ex. 27, 12 sq. 35, 17. 18. 40, 8. Also of the temple, which had two courts; one *inner*, **הַחֲצֵר הַפְּנִימִי** Ez. 40, 28. 32. and *outer*, **חֲצֵר** 1 K. 6, 36. Ez. 40, 3;

called also *the court of the priests* 2 Chr. 4, 9; the other *the outer*, הַחֲצִיצוֹתָהּ Ez. 10, 5. 40, 17. 31. Plur. Is. 1, 12. Ps. 65, 5.

2. *a village, hamlet*, Lat. *villa, pagus*, i. e. farm-buildings, farm-hamlets, usually erected around an open space or court, often in the neighbourhood of cities, Josh. 13, 23. 28. 15, 32 sq. 1 Chr. 4, 33. Neh. 11, 25. Diff. from הַצִּיר, Josh. 15, 47. Spoken also of the movable villages or encampments of nomadic tribes, who usually pitch their tents in a circle, or so as to form an enclosure, Gen. 25, 16. Deut. 2, 23. Is. 42, 11; comp. Ps. 10, 8.—Hence

3. As the name of several cities and villages:

a) הַצִּיר-אֶדָר *Hazar-Addar* (village of Addar) a place on the border of the tribe of Judah Num. 34, 4; called shortly אֶדָר Josh. 15, 3.

b) הַצִּיר סוּסָה Josh. 19, 5, and הַצִּיר 1 Chr. 4, 31, *Hazar-susah* or *Hazar-susim* (village of horses) in the tribe of Simeon.

c) הַצִּיר עֵינָן Ez. 47, 17, and הַצִּיר עֵינָן 48. 1. Num. 34. 9. 10, *Hazar-enan* (village of fountains) on the northern border of Palestine.

d) הַצִּיר שׁוּאֵל *Hazar-shual* (village of jackals) Josh. 15. 28. 19, 3. 1 Chr. 4, 28. Neh. 11, 27, in the tribe of Simeon.

e) הַצִּיר הַחֲטִיכֹן *Hazer-hatticon* (middle village) Ez. 47, 16, on the borders of Hauran. Auranitis.

f) Plur. הַצִּירוֹת *Hazeroth*, a station of the Israelites after leaving Sinai, prob. the fountain now called 'Ain el-Hâlthera, الحضر; see Bibl. Res. in Palest. I. p. 223.—Num. 11, 35. 12, 16. 33, 17. Deut. 1, 1.

הַצִּיר *Hezro*, see in הַצִּיר.

הַצִּירֹן (enclosed, walled in, r. הַצִּיר) *Hazron*, pr. n. a) A son of Reuben Gen. 46. 9. Ex. 6, 14. Patronym. is הַצִּירִי Num. 26. 6. b) A son of Perez Gen. 46. 12. Ruth 4, 18. Gr. Ἐρζούμ Matt. 1, 3. c) A city in the south of Judah, called also הַצִּיר Josh. 15, 25.

הַצִּירִי (id.) *Hezrai*, pr. n. of one of David's military chiefs, 2 Sam. 23, 35 Chethibh. In Keri and 1 Chr. 11, 37, הַצִּיר *Hezro*.

הַצִּירְמָיָה (court of death) *Hazarmaveth*, pr. n. of a district in Arabia Felix, situated on the Indian ocean and abounding in frankincense, myrrh, and aloe; but noted for the insalubrity of the climate, whence the name; still called

by the Arabs حَضْرَمَوْت, *Hadramaut*. Gen. 10, 26. 1 Chr. 1, 20. See Abulfedæ Arabia ed. Gagn. p. 45. Niebuhr's Descr. of Arabia p. 283–294. Germ.

הַקֵּה see הִיק.

הַקֵּה m. (r. הַקֵּה no. 3) c. Makk. הַקֵּה, c. suff. הַקֵּה, but הַקֵּה Lev. 10, 13, הַקֵּה Ex. 5, 14; plur. הַקֵּה constr. הַקֵּה and הַקֵּה Ez. 20, 18; pr. something *decreed, prescribed, appointed*; e. g. הַקֵּה that which is decreed or appointed for me, Job 23, 14.—Spec.

1. An appointed *portion*, e. g. of labour, *a task*, Ex. 5, 14. Prov. 31, 15; of food, *an allowance*, Prov. 30, 8. Gen. 47, 22.

2. An appointed *bound, limit*, Job 26, 10. Prov. 8, 29. Jer. 5, 22. הַקֵּה לְבָלִי *without bound*, without measure, immeasurably, Is. 5, 14.

3. An appointed *time, set time*, Job 14, 13. Mic. 7, 11.

4. A prescribed *statute, ordinance, law*, Gen. 47, 26. 1 Sam. 30, 25. Ps. 81, 5. In Sing. also collect. of a body of laws (comp. הַיָּדֵה) Ex. 15, 25. Is. 24, 5. Plur. *statutes, laws*, espec. laws prescribed from God to men, Deut. 4, 5. 8. 14. 6, 24. 11, 32. 12, 1; of the laws of nature Job 28, 26. Ps. 148, 6. Also: a) *a decree* of God Ps. 2, 7; comp. Job 23, 14. b) *a statutory portion, appointed portion*, as fixed by law, Ex. 29, 28. Lev. 7, 34. 10, 15. Num. 18, 8. c) *a custom*, having the authority of law, Judg. 11, 39. 2 Chr. 35, 25.

* הַקֵּה in Kal not used, i. q. הַקֵּה, pr. *to cut in, to hew*, i. q. *to hack*; hence *to engrave, to carve*, see Pual no. 1; *to delineate, to portray*, see Pual no. 2, comp. הַקֵּה no. 2; also *to hack up the ground, to dig*, see Hithpa.

Pual part. הַקֵּה 1. *engraved, carved*, 1 K. 6, 35.

2. *delineated, portrayed, painted*, Ez. 8, 10; comp. 23, 14.

Hithp. *to hack up the ground with a*

hoe or pickaxe, *to dig* a trench, etc. So from the primary signification I would explain Job 13, 27 *עַל-שָׁרְיָי רִגְלֵי תַחְתָּקָה* *around the roots (soles) of my feet hast thou digged*, i. e. hast made a trench, so that I can go no further, thou hast stopped my way; comp. 19, 8. Lam. 3, 7. Usually, *around the roots of my feet hast thou drawn lines*, i. e. made marks how far I may go.

חָקָה fem. of **חָק** no. 4, *a statute, law, ordinance*. Sing. spoken always of a single law; e. g. *חָקֵה הַפֶּסַח* *the law of the passover* Ex. 12, 43. Num. 9, 14. 19, 2. Lev. 3, 17. al.—Plur. *statutes, laws*, Lev. 18, 5. 26. 20, 13. Ez. 5, 6. 43, 18. Deut. 8, 11. 2 Sam. 7, 19. al. Of the laws of the heavens, of nature, Job 38, 33. Jer. 31, 35. 33, 25. Also *customs*, 1 K. 3, 3. Mic. 6, 16; of the heathen i. e. idolatry 2 K. 17, 8. Lev. 20, 23.

חָקִיפָא (bent, crooked) *Hakupha*, pr. n. m. Ezra 2, 51. Neh. 7, 53. R. חָקָה.

* **חָקַה** i. q. Arab. *حَقَفَ* *to bend oneself, to be crooked*. Hence pr. n. **חָקִיפָא**.

* **חָקַק** pr. *to cut in, to hew, to hew in*; comp. the kindred verbs (all of which also are onomatopoeitic) **חָקַק** and **חָקַק** *to cut or hew with the sword*, and then also to stamp violently, to encounter violently; **חָקַק** and **חָקַק** id. Germ. *hacken*, Engl. *to hack*. We may remark in passing, that espec. in verbs **חָקַק**, which double the middle radical, there are many which are onomatopoeitic, and therefore common to several languages, as **חָקַק** *to lick*, **חָקַק**, *to tap*, to grope, **חָקַק** *hallen*, **חָקַק** *tinnio*, *schallen*, **חָקַק** *to beat, to pound*, etc. and also in doubled forms, as **חָקַק** *gargazavit*, **חָקַק** *pipivit*, **חָקַק** *tintinnum edidit*, etc. Spec.

1. *to cut in*, e. g. a sepulchre in a rock, *to hew in*, Is. 22, 16; letters and figures on a tablet, *to grave in, to inscribe*. *γρῦσθαι*, Is. 30, 8. Ez. 4, 1.

2. i. q. *γρῦσθαι*, *to grave, to trace, to portray*, Is. 49, 16. Ez. 23, 14.

3. *to ordain, to appoint*, Prov. 8, 27. 29; *to decree*, as a judge Is. 10, 1. Part. **חָקַק** poet. for **חָקַק**, *judge, leader, ruler*, Judg. 5, 9.

Pual part. **חָקַק** pr. *what is prescribed*, i. e. *a law, statute*, Prov. 31, 5.

Hoph. fut. **חָקַק** (for **חָקַק** Dag. f. being dropped) *to be graven in, inscribed*, Job 19, 23.

Po. i. q. Kal no. 3, *to decree* Prov. 8, 15. Part. **חָקַק** a) *a lawgiver*, Deut. 33, 21. Is. 33, 22; *a judge, leader, ruler*, i. q. **חָקַק**, Judg. 5, 14. b) *a sceptre*, as the badge of power, Num. 21, 18. Ps. 60, 9. Gen. 49, 10.

Deriv. **חָקַק**, pr. n. **חָקַק**, and

חָקַק m. only in plur. constr. **חָקַקִּי** *decrees* Is. 10, 1; *resolves, determinations*, Judg. 5, 15, where it corresponds to the similar word **חָקַקִּי** in v. 16.

חָקַק *Hukkuk*, pr. n. of a town on the confines of Asher and Naphtali, Josh. 19, 34; for which **חָקַק** 1 Chr. 6, 60. Perh. mod. *Yakuk*, Bibl. Res. in Palest. III. App. p. 133. Biblioth. Sacr. 1843, p. 80.

* **חָקַק** fut. **חָקַק** Job 13, 9, *to search, to search out, to examine*, pr. the interior of the earth, spoken of mining, Job 28, 3. The primary idea lies in *biting and digging*; kindred with **חָקַק**, **חָקַק**.—Constr. absol. Deut. 13, 15. Ez. 39, 14; with acc. of pers. or thing. *to search out, to explore*, e. g. a land Judg. 18, 2; food and drink, i. q. *to taste, to try*, Prov. 23, 30; wisdom Job 28, 27; the mind or heart of any one 1 Sam. 20, 12. Ps. 139, 1. Prov. 28, 11 *the rich man is wise in his own eyes*, **חָקַק** *but the poor man who hath understanding searcheth him through*; Sept. *καταγνώσεται*, Aqu. Theod. *ἐξγνώσεται*.

PIEL i. q. Kal, Ecc. 12, 9.

NIPH. pass. of Kal, Jer. 31, 37. 1 K. 7, 47 **חָקַק** *the brass was not to be searched out*, ascertained; comp. **חָקַק**.

Deriv. **חָקַק** and

חָקַק 1. *a searching out, examination*, Job 34, 24; Prov. 25, 27 see in **חָקַק** no. 2; hence **חָקַק** *no searching out*, past finding out, *unsearchable*, Prov. 25, 3; so of what is innumerable, Job 5, 9. 9, 10. 36, 26. Also **חָקַק** *searchings of mind, queries, deliberations*, Judg. 5, 16.

2. What is known only by searching out, *a secret, the inmost part*, Job 38, 16 **חָקַק** *the secret recesses of the deep*.

Metaph. **הַקֶּר אֱלוֹהִים** Job 11, 7, i. q. *τὰ βύθῃ τοῦ Θεοῦ* 1 Cor. 2, 10.

I. **חור** m. only in plur. **חורים**, *nobles, free-born*, 1 K. 21, 8. 11. Neh. 2, 16. 4, 13; once fully written **חוררים** Ecc. 10, 17. R. **חור** no. 3, q. v.—But **חורים** *Horites* see in **חרי** II.

II. **חור** a *hole*, see **חור**.

חור see **חור**.

חור הגנה pr. n. see in **גנה**.

* **חורא** or **חורא** obsol. root, Arab.

חרי *to ease oneself*, the vulgar word for this act. Hence, wherever a derivative from it occurs in the text, the Hebrew critics have placed in the margin or Keri a less offensive expression. See the deriv. **חורא**, and

חורא m. plur. constr. **חורי** for **חוראי** 2 K. 6, 25; c. suff. **חוראיהם** Is. 36, 12, and contr. **חוריהם** 2 K. 18, 27; *excrements, dung*. In Is. l. c. and 2 K. 18, 27 is read in Keri the less vulgar **צוואה**, the vowels of which are written under this word in the text.—2 K. 6, 25 **חורי יונים** *doves' dung*, which may be taken literally; since it is not incredible that persons oppressed by severe famine should devour even the excrements of animals; comp. Celsii Hierobot. II. p. 32. Rosenmüller ad Bocharti Hieroz. II. p. 573. Still, it is not improbable, that some kind of *vegetable* food is to be here understood; just as the Arabs call the herb Kali, *sparrows' dung*, **خرو العصفار**; and as in Germ. asafetida is called *devil's dung*. See Bochart Hieroz. II. p. 550 sq. But comp. Celsius l. c. p. 233, who clearly shows that Bochart was mistaken in affirming that among the Arabs doves' or sparrows' dung is a common epithet for chickpeas or vetches fried. In Keri 2 K. l. c. is **דביונים** q. v.

* **חרב** and **חרב** fut. **יחרב**, once **יחרב** Jer. 26, 9 in some copies; imperative **חרב**.

1. *to be dried up, to be dry*, spoken of water, streams, Gen. 8, 13. Hos. 13, 15. Ps. 106, 9.—It seems to denote merely the absence or failure of water, and thus differs from **יבש** to be fully dry, dried;

see Gen. 8, 13 comp. 14; also Job 14, 11. Is. 19, 5, where **יַחֲרֵב יְרֵבֶשׁ** expresses gradation. Of the same family is Gr. *αἰσθη*.

2. *to be laid waste, to lie desert*, e. g. lands, cities; since dry places quickly become waste and desert (comp. Is. 42, 15. 48, 21); Is. 34, 10. Jer. 26, 9.; of sanctuaries Am. 7, 9. Also *to be wasted, destroyed*, of a people, Is. 60, 12; and trans. *to waste, to destroy*, Jer. 50, 21. 27.

—Arab. **حَرَبَ** to be laid waste, Conj. II, to waste to destroy; kindr. with which is **حَرَبَ** I, III, IV, to wage war.

3. *to be amazed, astonished*, Jer. 2, 12; since the silence and solitude of the desert overpower the mind. See the synon. **שָׁמַם**.

NIPH. 1. Pass. of Kal no. 2, *to be desolated, to be laid waste*, Ez. 26, 19. 30, 7.

2. Recipr. *to waste one another, to fight together*, 2 K. 3, 23.

PUAL pass. of Kal no. 1, *to be dried*, Judg. 16, 7. 8.

HIPH. 1. *to dry up*, water 2 K. 19, 24. Is. 50, 2. Jer. 51, 36.

2. *to desolate, to lay waste* cities, lands, Ez. 19, 7. Judg. 16, 24; *to destroy* a people 2 K. 19, 17. Is. 49, 17.

HOPH. pass. of Hiph. no. 2. Ez. 26, 2. 29, 12.

The deriv. all follow.

חרב Chald. i. q. Heb.

HOPH. *to be laid waste, destroyed*, Ezra 4, 15.

חרב adj. fem. **חֲרֻבָּה** 1. *dry*, Lev. 7, 10. Prov. 17, 1.

2. *waste, desolate*, Jer. 33, 10. 12. Neh. 2, 3. 17. Ez. 36, 36.

חרב f. in pause **חֲרֻבָּה**, c. suff. **חֲרֻבֵּי**, plur. **חֲרֻבוֹת**, constr. **חֲרֻבוֹת**.

1. *a sword*, as *laying waste, destroying*; Arab. **حَرْبٌ**, Syr. **سُحْلٌ**, whence Gr. *ἄσκη*, see Bochart Hieroz. II. p. 760. So **חַרְבָּה לְפִי חֶרֶב** *to smite with the edge of the sword*, i. e. *to slay with the sword*. Deut. 13, 16. 20, 13. Josh. 6, 21. 8, 24. 10, 28. **חַרְבָּה בְּחֶרֶב** *to slay with the sword* Josh. 13, 22. **נָפַל בָּח** *to fall by the sword*, Num. 14, 3. Is. 3, 25. Jer. 11, 22. **עֲוֹנוֹת חֶרֶב** *iniquities (worthy) of the sword* i. e.

of death. Job 19, 29. Metaph. of a false and slanderous tongue, Ps. 57, 5.

2. Trop. of other cutting instruments, e. g. *a knife* for circumcising Josh. 5, 2, 3; *a knife or razor* Ez. 5, 1; *a graver or chisel* Ex. 20, 25; *an axe* Ez. 26, 9. Poet. of the curved tusks of the hippopotamus, Job 40, 19.

3. *dryness, drought*, Deut. 28, 22; unless perhaps it should be written חרב.

חַרֵּב and חֹרֵב (dry, desert) pr. n. *Horeb*, a lower part or peak of Mount Sinai, so called at the present day, from which one ascends towards the south the summit of Sinai properly so called, or **جبل موسى** *Jebel Mûsa*. Ex. 3, 1. 17, 6. Deut. 1, 2. 6. 4. 10. 15. 5, 2. 18, 16. 1 K. 8. 9. 19, 8. Mal. 4, 4. Comp. Burckhardt's *Travels in Syria*, etc. p. 566 sq. [But Horeb seems rather to have been a general name for the whole mountain, of which Sinai was a particular summit; see Hengstenberg *Auth. des Pentat.* II. p. 396. *Bibl. Res. in Palest.* I, pp. 177, 551.—R.]

חַרֵּב m. 1. *dryness* Judg. 6, 37. 39. Hence, *drought, heat*, Gen. 31, 40. Hagg. 1, 11. Is. 4, 6. 25, 4. 5. Also of the dryness and heat of fever, Job 30, 30.

2. *waste, desolation*, Ez. 29, 10. Zeph. 2, 14. חָרֵב חָרֵב *waste cities* Is. 61, 4.

חֲרָבָה f. plur. חֲרָבוֹת, with art. הַחֲרָבוֹת, constr. הַחֲרָבוֹת. R. חֲרֵב.

1. *dryness*, plur. *dry places, deserts*, Is. 48, 22.

2. *wasteness, desolation*; concr. *waste, desolate*. Lev. 26, 31 נָחֵתִי אֶת־עֲרֵיכֶם *to make your cities desolate*. Ez. 25, 19. 35, 4. Plur. *waste places, ruins*, Ps. 102, 7. Ez. 13, 4. 33, 24. 27. חֲרָבוֹת בָּנִים *to build up waste places, to rebuild ruins*, Ez. 36, 10. 33. 38, 12. Mal. 1, 4. Is. 58, 12. 61, 4; also קִיּוּם חֲרָבוֹת id. Is. 44, 26. Somewhat different is: Job 3, 14 *kings and counsellors of the earth* חֲרָבוֹת הַבָּיִת *who build up ruins for themselves*, i. e. who build up splendid palaces which will soon be ruins. חֲרָבוֹת מַחֲסִים *ruins of the rich*, i. e. their ruined houses, etc. Is. 5, 17.

חֲרָבָה f. (for חֲרָבָה) only with art. הַחֲרָבָה, *the dry, the dry land*, Gen. 7,

22. Ex. 14, 21. 2 K. 2, 8; comp. in יָבֵשׁ R. חֲרֵב.

חֲרָבוֹן m. (r. חֲרֵב) plur. constr. חֲרָבוֹנִי, *dryness, drought, heat of summer*, Ps. 32, 4.

חֲרָבוֹנָה (prob. Pers. **خربان** *ass-driver*) *Harbona*, pr. n. of a eunuch of Xerxes, Esth. 1, 10; for which in 7, 9 חֲרָבוֹנָה.

* חֲרָבָה *ὑπὸς λαγόν.* *to tremble, to be in trepidation, to fear*. Chald. חֲרָבָה *fear, trepidation*. The primary syllable is רָב, which like רָב denotes tremulous motion. see רָבָה, רָבָה, רָבָה.—Ps. 18, 46 וַיִּנְחָרוּ מִמְּסַגְרֵיהֶם *and they were dismayed out of their strong-holds, they came out trembling from their strong-holds and delivered them up*; comp. Mic. 7, 17. Hos. 11, 11. Others here compare Arab. **خرج** *to go forth*, i. e.

they came forth from their strong-holds, but this is languid. In the parall. passage 2 Sam. 22, 46 is וַיִּנְחָרוּ; see in חָרָה.

* חֲרָבָה obsol. quadril. i. q. Arab.

חָרַל *to leap, to gallop*, as a horse, locust. It comes from the triliteral חָרַל *to tremble, to be in trepidation*, which is also referred to leaping, comp. חָלַל. By dropping the ר from this root, there remains the triliteral חָלַל q. v.—Hence.

חֲרָלָה m. *a locust*, so called from its leaping; see r. חָרַל, and comp. *ὑπὸς λαγόν*, *ὑπὸς λαγόν*, from *ὑπὸς*. Spoken of a winged and edible species of locust, Lev.

11, 22.—Arab. **حَرَجَلَة** *a troop of horses*, a flight of locusts, **حَرْجَان** *a kind of locusts without wings*, *l* and *n* being interchanged.

* חָרַל fut. יִחָרַל 1. *to tremble*, e. g. a mountain, Ex. 19, 18. Elsewhere only of persons, *to be in trepidation, to be terrified*, Ex. 19, 16. Gen. 27, 33. Ruth 3, 8. Is. 10, 29. al. Ascribed to the heart, 1 Sam. 28, 5; with ל of cause, Job 37, 1. Prægn. a) Gen. 42, 28 וַיִּתְרָדּוּ אִישׁ אֶל־אָחִיו *they trembled one towards another* i. e. they turned trembling one to another, *saying*. b) With אַחֲרֵי, *to follow any one trembling*, 1 Sam. 13, 7. c) With לִקְרָא, *to trem-*

ble at meeting any one, to meet him trembling, 1 Sam. 16, 4, 21, 2.

2. Trop. a) i. q. *to come trembling, to hasten*, (comp. Lat. *trepidare*, Virg. *Æn.* 9. 14.) with מן *from* a place, Hos. 11, 10. 11. b) With אָל, *to tremble for* any one, i. q. *to care for*, 2 K. 4, 13.

HIPH. *to terrify, to make afraid*, Judg. 3, 12. 2 Sam. 17, 2. Lev. 26, 6. Job 11, 19. Is. 17, 2. al.

Deriv. pr. n. הָרִיד and those here following.

הָרִיד adj. 1. *trembling, fearful*, Judg. 7, 3; with עַל of that *for* which one trembles 1 Sam. 4, 13.

2. Trop. of reverence towards God, piety. i. e. *fearing, revering*. Ezra 10, 3 אֱלֹהֵינוּ הִתְרַדִּים בְּמִצְוֵת אֱלֹהֵינוּ *fearing, revering the commandment of our God*, comp. 9, 4. Is. 66, 2 הָרִיד עַל הַדְּבָרִי *who trembleth at my word*; with אָל v. 5.

הָרִיד f. constr. הִרְדָּה, plur. הִרְדֹּת Ez. 26, 16. R. הָרִיד.

1. *a trembling, terror, fear*. Gen. 27, 33 and *Isaac trembled* גְּדֹלָה הִרְדָּה *a great trembling*, i. e. *was in great trepidation and alarm*. 1 Sam. 14, 13. Is. 21, 4. al. The genit. following refers to the person feared, as אֶת־הָרִידָה *fear of man* Prov. 29, 25; הִרְדָּה אֱלֹהִים *a terror of God*, a great or panic terror, 1 Sam. 14, 15; comp. θρασέως φόβος Il. 9. 2.

2. *care, concern*, 2 K. 4, 13; see the root no. 2. b.

3. *Haradah*, pr. n. of a station of the Israelites in the desert, Num. 33, 24.

* הִרְדָּה fut. הִרְדָּה, apoc. יִהְיֶה. But הָרִיד Is. 24, 6 is from הָרִיד.

1. *to burn, to be kindled, to glow, kindr.* הָרִיד; spoken only of anger, espec. in the following phrases: a) הָרָה אֶת פ' *to burn against* any one Gen. 30, 2. 44, 18. Job 32, 2. 3; often of God, Ex. 4, 14. Num. 11, 33. Josh. 23, 16. Is. 5, 25. Hos. 8, 5; rarely with אָל Num. 24, 10; עַל Zech. 10, 3. b) Impers. לִי הָרָה *it was kindled to him*, i. e. *he was angry, wroth*, where אַתָּה *anger* is usually supplied, Gen. 31, 36. 34, 7. 1 Sam. 15, 11. 2 Sam. 19, 43. al. c) הָרָה בְּעֵינָיו (anger) *is kindled in his eyes*, anger being chiefly visible in the kindling eyes and inflamed

countenance. Gen. 31, 35. 45, 5.—Sometimes these formulas express the feeling of grief, sadness, rather than anger; and hence are rendered in Sept. by the verb λυπείμαι, as Gen. 4, 5. Jon. 4, 4. 9. Neh. 5, 6. On the affinity of these ideas, see in עָצַב.

2. *to be angry, wroth*, c. בָּ Hab. 3, 8.

NIPH. Part. plur. נִתְרַדִּים, i. q. Kal no. 2, *to be angry, wroth*, with בָּ of pers. Is. 41, 11. 45, 24. The form נִתְרַדִּי Cant. 1, 6 is from r. הָרִיד.

HIPH. הִרְדָּה, fut. יִהְיֶה 1. *to let burn, to kindle* sc. anger, c. עַל Job 19, 11.

2. *to be ardent, zealous, to do with ardour, zeal*, followed by a finite verb. Neh. 3, 20 אַחֲרָיו הִתְרַדָּה הַיְּהוּדִים בְּרוּךְ *after him Baruch zealously repaired*, etc. or, *emulating him repaired*, etc.

TIPH. fut. יִתְרַדָּה (after the form יִתְקַטֵּל) *to emulate, to rival*, Jer. 22, 15; c. אֶת *to contend with* any one, Jer. 12, 5.

HITHPA. fut. apoc. יִתְרַדָּה, *to fret oneself, to be angry, indignant*, Ps. 37, 1. 7. 8. Prov. 24, 19.

Deriv. הָרִיד, הָרִיד, הָרִיד.

הָרִידָה (he was dry) *Harhaiah*, pr. n. m. Neh. 3, 8. R. הָרִיד.

הָרִיד (trembling, terror, r. הָרִיד) *Harrod*, pr. n. of a fountain, or of a place near by it, עֵין הָרִיד Judg. 7, 1.—Hence gentile n. הָרִידִי *Harodite*, 2 Sam. 23, 25.

הָרִידִים m. plur. (רָחַל) *strings of pearls, gems, corals, or the like, necklaces*, Cant. 1, 10. Syr. سَدَنٌ and Arab. خَرَزٌ a necklace of gems or pearls.

הָרִיד m. Job 30, 7. Zeph. 2, 9; Plur. תְּרִידִים Prov. 24, 31, *a thorn-bush, bramble*, so called from its pricking, burning; from a root תָּרַד i. q. הָרִיד. Comp. Eth. ለሐላ to burn, for ለሐላረ. See Celsii Hierobot. T. II. p. 166.

הָרִידִים (i. q. אֶת־הָרִיד snub-nosed) *Harumaph*, pr. n. m. Neh. 3, 10.

הָרִיד m. (רָחַל) *a burning, something burning*, Ps. 58, 10. Of anger, הָרִיד אֶת־הָרִיד *glow of anger, burning anger, fierce wrath*, Num. 25, 4. 32, 14. 1 Sam. 23, 18. Hos. 11, 9. Job 20, 23. Jer. 25, 37.—Hence

2. Trop. *anger, wrath*, Neh. 13, 18.

Ps. 2, 5. Ez. 7, 12. 14. Plur. חֲרִיִּים *bursts of anger* Ps. 88, 17.

I. חָרַץ m. plur. constr. חֲרִיצוֹת Am. 1, 3; part. pass. from r. חָרַץ to cut in, etc.

1. Pr. something cut in, dug out; hence a) a ditch, trench of a fortified city, Dan. 9, 25; where the verb נִבְּחָה can be referred to חָרַץ only by Zeugma. Chald. חֲרִיצָא b) Poet. for gold, pr. something dug out, fossil, Ps. 68, 14. Prov. 3, 14. 8, 10. 16, 16. Zech. 9, 3.

2. *sharpened, pointed*, see the root no. 2; hence as a poetical epithet for the threshing-sledge, tribulum; fully מוֹרֵג חָרִיץ a sharp threshing-sledge Is. 41, 15; and then without the subst. in the same sense, Is. 28, 27. Job 41, 22. Plur. חֲרִיצוֹת Am. 1, 3. On the form of this instrument see in מוֹרֵג.

3. Trop. *decided*, see the root no. 3; and hence *decision, judgment*. Joel 4, 14 בְּצֶמֶק הַחֲרִיץ in the valley of judgment, i. e. of punishment. Sept. ἐν ἡ κοιλίᾳ τῆς δικῆς.

II. חָרַץ, Kamets impure, for חָרַץ, r. חָרַץ.

1. Adj. *eager*, see the root no. 5; hence *active, diligent, strenuous*, Prov. 12, 27. 21, 5. Plur. חָרִיצִים Prov. 10, 4. 12, 24. 13, 4.

2. *Haruz*, pr. n. of the father-in-law of king Manasseh, 2 K. 21, 19.

* חָרַץ obsol. root, kindr. with חָרַץ, to cut in, to puncture; hence to bore through, to perforate. Arab. خرز to bore through, e. g. pearls or gems, in order to string them. Hence חָרִיצִים.

חָרַחַס pr. n. m. *Harhas*, 2 K. 22, 14; in 2 Chr. 34, 22 written חֲסָה q. v.

חָרָה m. (r. חָרַר) 1. *inflammation, burning fever*, Deut. 28, 22. Sept. ἐφελαιμία, Vulg. ardor.

2. *Harhur*, pr. n. m. Ezra 2, 51. Neh. 7, 53.

* חָרַח obsol. root, Syr. سَرَّ, pr. to scrape, to scratch; hence to cut in, to grave, to unsculp, like kindr. חָרַס, חָרַץ, חָרַשׁ, חָרַשׁ, χαράσσω, χαράττω. See more under r. חָרַר.—Hence חָרַח a graver, חָרִיחַ.

חָרַח m. 1. a graver, graving-tool, chisel Ex. 32, 4.

2. a stylus, style, with which letters were written or inscribed on wood or stone; hence poet. of a manner of writing, Is. 8, 1 בְּחֶרֶט אָנוּשׁ with a man's style, i. e. with the common letters, so as to be read without difficulty by the common people.

חָרַח m. only in plur. חָרַחִים, *sacred scribes*, skilled in the sacred writing or hieroglyphics, ἱερογγραμματοῖς, a class of Egyptian priests; see Jablonski Proleg. in Panth. Ægypt. p. 91 sq. Creuzer Symbolik und Mythologie, I. p. 245.—Gen. 41, 8. 24. Ex. 7, 11. 22. 8, 3. 14. 15. 9, 11. The same name is applied also to the *Magi* of Babylon, Dan. 1, 20. 2, 2.—The word seems to be of Hebrew origin, and derived either from חָרַח style, and ח- formative, comp. פְּחִיחִים from פָּחַח, פָּחַח from פָּחַח; or else a quadrilateral made up from the trilaterals חָרַח to grave, and חָרַח to be sacred. See Michaelis Suppl. 923.

חָרַח Chald. id. Dan. 1, 20. 2, 10. Plur. חָרַחִים Dan. 2, 27. 4, 4. 6. 5, 11.

חָרַח m. (r. חָרַח) *heat, glow*, sc. of anger, with אָה Ex. 11, 8. Deut. 29, 23. Is. 7, 4. al. With the idea of *grief*, 1 Sam. 20, 34.

I. חָרִי m. (r. חָרַר) *white bread*, made of fine flour; once Gen. 40, 16 חָרִי סִי, Vulg. canistra farinæ, Sept. κανὴ γονόκητων.—In the Mishna, Tract. Edaioth 3. § 10, חָרִי is a species of bread or cake;

Arab. خَوَازِي white bread, white flour.

II. חָרִי (a dweller in caverns, troglodyte, from חוּר II, a hole, cavern, and the ending -י) pr. n.

1. *Horite, Horites*, a people who anciently dwelt in Mount Seir, Gen. 14, 6; and were afterwards driven out by the Edomites, Deut. 2, 12. 22.—Gen. 36, 20–30. Plur. חָרִים id. Deut. 2, 12.

2. *Hori*, pr. n. m. a) Gen. 36, 22. b) Num. 13, 5.

חָרִי יוֹנִים see in art. חָרַח.

חָרִי m. (r. חָרַר) twice pl. חָרִיִּים, *purses, bags*, for money; prob. so called from their long and round form, perh. like an inverted cone, 2 K. 5, 23. Is. 3, 22.

Arab. خَرِيطَة. Comp. Schröder de Vest. mul. Heb. c. 17.

חֶרֶף (Arab. خَرِيف the autumnal rain, from חֶרֶף autumn,) *Hariph*, pr. n. of a man, Neh. 7, 24. 10, 20.—Instead of this is read יֹרֶה (autumnal rain) Ezra 2, 18.

חֶרֶץ verbal n. (r. חָרַץ) 1. *a cutting*, *τμήμα*, piece cut off, slice; 1 Sam. 17, 18 *חֶרֶץ חֶרֶץ* *ten cuttings (slices) of curds*, new or soft cheese. Sept. *τροφαλίδες* i. e. according to Hesych. *τμήματα τοῦ ἀπαλοῦ τυφοῦ*. Vulg. *decemformellæ casei*. Chald. Syr. *ܚܪܝܨܝܢ*. Arab. *كربص* soft cheese.

2. *a threshing-sledge, tribulum*, i. q. חֶרֶץ no. 2; spec. for a sharp threshing-sledge, 2 Sam. 12, 31. 1 Chr. 20, 3.

חֶרֶשׁ m. (r. חָרַשׁ) *a ploughing*, old Engl. *earring*, 1 Sam. 8, 12; *time of ploughing*. *ἄροτος*, Gen. 45, 6. Ex. 34, 21. 1 Sam. 8, 12.

חֶרֶשׁי adj. (r. חָרַשׁ no. 5) *silent, still*, and hence *sultry*, spoken of the east wind, Jon. 4, 8.

* חֶרֶף a root *ἄραξ λεγόμεν*. Prov. 12, 27 *לֹא יַחֲרֹף הָרֶגֶץ* *i. e. either: the slothful man roasteth no game*, comp. Chald. *ܚܪܩ* to burn, to scorch; or better: *he snareth no game*, pr. does not take it with a net; comp. חֶרֶץ net. Kindr. is *אָרַג*.

חֶרֶף Chald. *to burn, to singe*, i. q. Arab. *حرق*.

ITHPA. *אֶחָרָה* *to be singed*, e. g. the hair. Dan. 3, 27.

חֶרֶשִׁים m. plur. *lattices of windows*, pr. net. net-work, Cant. 2, 9; Sept. *δακτυλα*. Chald. *ܚܪܩܐ* a lattice-window. R. *חֶרֶף* kindr. with *אָרַג*.

* חֶרֶל see חֶרֶל.

* חֶרֶם pr. *to shut up, to shut in*; see חֶרֶם net. no. 1.

1. Spec. *to shut in the nose, to draw in, to contract*, comp. חָסַם. Hence part. חֶרֶם Lev. 21, 18 pr. *drawn in as to the nose*, i. e. *snub-nosed, flat-nosed*; Vulg. *parvo naso*. Arab. *خرم* and *خرم* to bore through between the nostrils of a camel and pass in a ring; pr. to contract the nose.

2. *to shut up from common use, to*

make sacred, to consecrate, to devote to God, opp. חָלַל. Arab. *حَرَمَ* to shut up, to prohibit, sc. from common use; II to make sacred; IV to devote. *حَرَم* a sacred place, adytum; also the women's apartment, harem. Ethiop. *ሐረሞ* to esteem unlawful, *ሐረሞ* to forbid, to prohibit. See Hiph.

HIPIH. *הַחֲרִים* 1. *to consecrate, to devote unto God*, so that the person or thing thus devoted can never be redeemed, Lev. 27, 28. 29. Mic. 4, 13. Ethiop. *ሐረሞ* to anathematize, to put under a curse.—In the exterminating wars against the Canaanites, cities were often thus devoted; and these when taken were razed to the foundations, and the inhabitants, both man and beast, utterly destroyed; so as to prevent them from ever being redeemed from this vow. Hence

2. *to devote to destruction*, i. q. *to utterly destroy, to exterminate*, e. g. cities and their inhabitants, Deut. 2, 34. 3, 6. 7, 2. 20, 17. Josh. 8, 26. 10, 28. 37. 11, 21. Judg. 1, 17. Is. 37, 11. Jer. 51, 3. Sometimes with *לְפִי חָרַב* added, Josh. 11, 12. 1 Sam. 15, 8. The formula *וְהָחֲרִים אֹתָם* Jer. 50, 21, seems to denote the enemy as pursuing after those who are to be utterly destroyed; comp. *בָּעֵר אֹתָם* 1 K. 14, 10. 21, 21.—Poetically, God himself is said thus to devote any person or thing, i. e. *to utterly destroy*, Is. 34, 2. Jer. 25, 9; also Is. 11, 15 *וְהָחֲרִים יְהוָה* *and Jehovah will utterly destroy (dry up) the tongue of the Egyptian sea*; comp. Ps. 106, 9.

HOPIH. *הַחֲרִים* *to be consecrated, devoted*, Ezra 10, 8; of persons i. q. *to be put to death* Ex. 22, 19. Lev. 27, 29.

Deriv. the five following, and *חֶרֶמָה*.

חָרֵם (devoted) *Harem*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 38.

חָרֵם for חֶרֶם (i. q. חֶרֶם flat-nosed) *Harim*, pr. n. m. Ezra 2, 32. 10, 31. Neh. 3, 11.

חָרֵם once חָרֵם Zech. 14, 11, c. suff. *חָרָמוֹ*, plur. *חָרָמִים*. R. *חָרֵם*.

1. *a net*, for fishing or fowling, so called from its *shutting in* the prey, see the

root init. Hab. 1, 15. 16. 17. Ez. 26, 5. 14. 47, 10. Metaph. *nets*, for female enticements, Ecc. 7, 26.

2. *devotion* of any thing to destruction, *utter destruction*, Mal. 3, 34. Zech. 14, 11. *one devoted by me to destruction* 1 K. 20, 42. Is. 34, 5.—Often coner. *any thing devoted to God* without power of redemption, and, if animated, to be put to death, Lev. 27, 21. 28. 29. Num. 18, 14. Deut. 7, 26. 13, 18. al. Sept. generally *ἀνύθμα*.

חֶרְמָה (place desolated, r. חָרַם) *Hormah*, pr. n. of a royal city of the Canaanites, in the south of Judah towards Edom, afterwards assigned to the tribe of Simeon, Num. 14, 45. 21, 3. Deut. 1, 41. Josh. 12, 14. 19, 4. Anciently called **צִפְחָה** Judg. 1, 17. See Bibl. Res. in Palest. II. p. 591.

חֶרְמוֹן (i. q. **חֶרֶם**, **חֶרֶם**, prominent summit, peak, of a mountain; perh. pr. nose of a mountain, comp. **أَنْف**) *Hermon*, the high southern part of Anti-Lebanon, Josh. 11, 3. 17. Ps. 89, 13. 133, 3. It lies around the sources of the Jordan, and is now called *Jebel esh-Sheikh*, **جبل الشيخ**. It has two or more summits, and is therefore spoken of in the plur. **חֶרְמוֹנִים** Ps. 42, 7. According to Deut. 3, 9. 4, 48, this mountain was called by the Amorites **שִׁנְיִר**, by the Sidonians **שִׁרְיוֹן**, and sometimes also it was named **שִׁיאֵן**; but in Cant. 4, 8. 1 Chr. 5, 23, *Senir* and *Hermon* are distinguished. Probably different summits or parts of the chain bore different names, which were applied in a wider or narrower acceptance at different times. See Bibl. Res. in Palest. III. p. 357. Biblioth. Sacr. 1843, p. 13.

חֶרְמֶשׁ m. *a sickle*, Deut. 16, 9. 23, 26. Prob. made up from **חָרַם** to cut off, and **חָרַשׁ** to cut in.

חָרָן (i. q. Arab. **حَرَّان** parched, dry, r. **חָרַר**) *Haran*, pr. n. a) A city of Mesopotamia in the time of the patriarchs, Gr. and Lat. *Kárqai*, *Carrae*, Arab. and Syr. **حَرَّان**, afterwards celebrated for the defeat of Crassus; Gen. 11, 31. 12, 5. 27, 43. 2 K. 19,

12. Ez. 27, 23. See Golius ad Alferg. p. 249. Schult. Ind. Geogr. v. *Charrae*. b) A man 1 Chr. 2, 46.

חֹרְנִים (two caves, dual of **חֹרֶן** i. q. **חֹרַן**) *Horonaim*, pr. n. of a Moabitish city, situated upon a declivity, Is. 15, 5. Jer. 48, 3. 5. 34. Gentile n. **חֹרְנִי** *Horonite*, Neh. 2, 10. 19.—Different is **בֵּית חֹרֶן**.

חֶרְנֶפֶר (perh. for **נְחֶרְנֶפֶר** fr. **נָחַר** to snort, to snore, and Syr. **نَحَرَ** to breathe hard, to pant,) *Harnepher*, pr. n. m. 1 Chr. 7, 36.

* **חָרַשׁ** and **חָרַשׁ** obsol. root. 1. i. q. **חָרַשׁ**, to scrape, to scratch; intrans. to be scratched, rough; **חָרֶשׁ** a sherd, potsherd, so called from being rough and scratching, comp. Job 2, 8.—Hence **חָרֶשׁ** potsherd, also **חָרֶס**.

2. Perh. to be dry, arid, hot; the idea of roughness being transferred to what is dry, or shrivelled and cracked from dryness, and so to *heat* as the cause of dryness; see under r. **חָרַר**.—Hence **חָרֶס** the sun.

חָרֶס m. (r. **חָרַס**) in Pause **חָרֶס** Judg. 8, 13.

1. *the itch*, as the cause of scratching, Deut. 28, 27.

2. *the sun*, a sense not frequent and rather poetic, Job 9, 7. Judg. 8, 13; with He parag. **חָרֶסָה** Judg. 14, 18, like **חָרֶסָה** Prob. **חָרֶס** is here pr. *heat*, like **חָרָה**, see the root no. 2; unless one chooses with Hitzig to take it as denoting *the orb* or *disk* of the sun, Germ. 'die Sonnen-scheibe,' from the idea of scraping, forming, making, as Germ. *Scheibe* from the verb *schaben* to scrape; see Adelung h. v.—As to **חָרֶס** Is. 19, 18, (which is read in 16 Mss. and some editions, and is expressed by the Sept. Complut. *Ἀχρεῖς*, by Symm. *πόλις ἡλίου*, by the Vulg. *civitas solis*, by Saa-dias **قريّة حرس** and has also the testimony of the Talmudists in Menachoth fol. 110. A,) if we follow the certain and ascertained *usus loquendi*, it denotes *city of the sun*, i. e. *Heliopolis* in Egypt. elsewhere called **בֵּית שֶׁמֶשׁ** and **בֵּית אֵל**; whatever we may determine as to the authenticity of the words: **חָרֶס** **חָרֶס** **חָרֶס**.

Or, from the Arabic *usus loquendi*, (comp. *حرس* to defend, to preserve,) it may be rendered, *one shall be called, A city preserved*, i. e. one of these five cities shall be preserved. Whichever interpretation may be chosen, this reading is to be preferred to the other, *עיר החרש*, for which see *הרש* p. 263.

הרסות f. (from subst. *חרש*) a pottery, a potter's work-shop. Hence *שער הרסות* the pottery-gate Jer. 19, 2 Cheth. a gate of Jerusalem near the valley of Hinnom; see in *שער* no. 1. *הרסות* id.

* *חרש* a doubtful root, Syr. Ethpa. to be cunning; whence *חֲרֹשׁ*.

* *חרש* fut. *יחרש* Job 27, 6. Is. 18, 6.

1. to pull, to pluck, to gather fruit, Arab. *خرف*. Kindr. are *גרה*, *זרה*, *טרה*; comp. in *רפא*. Corresp. is Lat. *carpo*, Engl. to carp.—Hence *חרף*, time of gathering fruits, autumn; and from this again:

2. Denom. to pass the autumn and winter. to winter, *χειμαζω*. Is. 18, 6 *וְכָל־הַחַיָּה הָאֶרֶץ עָלֵי הַחֲרֹף* and all the beasts of the field shall winter upon it, as Chald. Jerome, Luth. Engl. Vers. correctly. Opp. קיץ to summer, to pass the summer, from קיץ.—The Arabic verb *خرف* has also many denom. significations derived from *خريف*.

3. Trop. *carpere conviciis*, Engl. to carp. i. e. to upbraid, to reproach, to scorn, c. acc. Ps. 69, 10. 119, 42. Prov. 27, 11. Job 27, 6 *לֹא יַחֲרֹה לְבַבִּי מִיָּמַי* my heart reproacheth not one of my days, i. e. my conscience upbraids me for no day of my life.

PIEL *חרש* 1. i. q. Kal no. 3, to upbraid, to reproach, to scorn, c. acc. 1 Sam. 17, 26. 36. 1 Chr. 20, 7. Ps. 42, 11. Zeph. 2, 8. 10; spec. God, 2 K. 19, 4. 16. Is. 37, 4. 17; also his anointed, Ps. 89, 52. With *ל* 2 Chr. 32, 17; *ב* 2 Sam. 23, 9. *חרש* Ps. 79, 12. 89, 51. 52. Prægn. Judg. 5, 18 *וְכָל־זֶם חָרַשׁ נָשְׂאוּ לָבוֹתָם* *Zebulun, that people, scorned their life even unto death*, i. e. jeopardized their lives, exposed themselves to instant death. In like manner the Arabs use the words

عرض, *بذل*, *أهان*, see Comment. on Is. 53, 12.

NIPH. to be betrothed, spoken of a woman; Lev. 19, 20 a *handmaid נְהִרְפָּה* betrothed to a man. So in the Talmud. *הרופה* is i. q. *ארוסה* betrothed. Pr. to be delivered over to a husband; like Arab. *بذل*, *رخص*, pr. to esteem lightly, and then to deliver over a woman to a man; see Schultens Opp. min. p. 145 sq.

Deriv. the three following, and *חריה*.

חרה (plucking off) *Hareph*, pr. n. m. 1 Chr. 2, 51.

חרה m. (r. *חרה* no. 1) autumn, the season when fruits are gathered, Arab.

خَرِيفٌ, see Schult. ad Job 29, 4. Not unfrequently it includes also the winter, so that *קָרַן חֲרֹף* summer and autumn is put for the whole year, Gen. 8, 22. Ps. 74, 17. Zech. 14, 8. *בית חֲרֹף* winter-house Am. 3, 15. Metaph. of ripe manly age; Job 29, 4 *חֲרָפִי* in the days of my ripeness, *τῆς ἀκμῆς μου*, of my manly vigour, in the flower of my age. Comp. Gr. *ὀπώρα* Pind. Isthm. 2. 8. Nem. 5. 10; Lat. *auctumnus* Ovid. Met. 15. 200. Hor. Carm. 2. 5. 11.

חרפה f. (r. *חרה* no. 3) 1. reproach, cast upon another, scorn, contumely, Job 16, 10. Ps. 69, 21. 79, 12. Jer. 51, 51. Lam. 3, 61. So *נָשָׂא חֲרָפָה עָלַי* to take up a reproach against any one, Ps. 15, 3; but also to bear reproach on account of, Ps. 69, 8. Jer. 15, 15; without *על* id. Mic. 6, 16. For Zeph. 3, 18 see in *מִשְׁנֵאָה*. With gen. of him who casts reproach, Zeph. 2, 8. Neh. 5, 9. Is. 51, 7; c. suff. id. Neh. 3, 36. Hos. 12, 15, also of him suffering reproach, Ps. 74, 22. Meton. a reproach, i. e. the object of reproach, a person or thing subject to scorn and contumely, Neh. 2, 17. Ps. 22, 7. Joel 2, 17. 19.—Plur. *חֲרָפוֹת* reproaches, Ps. 69, 17. Dan. 12, 2.

2. reproach, which rests upon any one, i. q. disgrace, shame, Gen. 34, 14. 1 Sam. 11, 2. 17, 26. Ps. 119, 22. Is. 4, 1. With genit. of that for which one suffers, Ez. 36, 30. Is. 54, 4 *אֶל־מִנִּיתָהּ* the reproach of thy widowhood, i. e. which rests upon widows. Josh. 5, 9 the reproach of Egypt,

i. e. the reproach of being uncircumcised, resting on Israel as having dwelt in Egypt. Is. 25, 9. Jer. 31, 19.

3. *puḏenda*, Is. 47, 3.

* **חָרַץ** fut. **יִחַרֵּץ** 1. pr. *to cut, to cut in*, kindr. with **חָרַשׁ**, **חָרַת**. The LXX. sometimes render it by *συντέμνειν* Prov. 21, 5. Is. 10, 23, 28, 22. Hence **חָרַץ** a cutting, slice.—Spec. a) *to cut into the skin, to wound slightly*; Part. **חָרוּץ** *slightly wounded* Lev. 22, 22. Arab.

חָרַס to cut the skin, **חָרַסָה** a wound skin-deep, **חָרַסָה** id. upon the head.

b) *to dig*, see **חָרוּץ** I. 1.

2. *to cut to a point, to make pointed, to sharpen*, comp. Arab. **خَرِصٌ** point of a spear, Schult. ad Prov. p. 251. Only in the proverbial phrase, Ex. 11, 7 **לֹבֵל בְּנִי לֹא יִחַרֵּץ כָּלֵב לְשׁוֹנוֹ** *against all the children of Israel not a dog shall sharpen (point) his tongue*, i. e. no one shall even slightly offend or provoke them; Vulg. *non muliet canis*. Josh. 10, 21. Comp. Judith 11, 13 [19].—Hence **חָרוּץ** I. 2.

3. Trop. *to decide, to determine*, from the idea of cutting off. 1 K. 20, 40 *such is thy sentence*, **חָרַצְתָּ אָתָּה** *thou thyself hast decided*. Job 14, 5 **אִם הַיּוֹמִים יִחַרְצוּ** *if his days be determined*. Is. 10, 22 **חָרוּץ** *destruction is decreed*. Comp. Niph. and **חָרוּץ** I. 3.

4. Trop. *to be sharp*, spoken of the taste, i. e. *to be acid, sour*; comp. Arab.

خَرْصٌ alkali. Hence **חָרַצְנִים** grape-kernels.

5. Trop. of the mind, *to be sharp, eager, active*. Comp. in Germ. 'sich's sauer werden lassen.' Hence adj. **חָרוּץ** II. q. v. and once in the verb 2 Sam. 5, 24, **אָז תִּהְיֶה חָרוּץ** *then be thou on the alert*, i. e.

bestir thyself, make haste.—Arab. **حَرَصَ** to desire eagerly, to be impelled by eager desire, VIII to covet, to strive after, to be strenuous and ready, **حَرَصَ** studium.

NIPH. part. f. **נִחְרָצָה**, constr. **נִחְרָצָה**, something *decided, determined*, i. e. *a decision, decree*, Dan. 11, 36; chiefly in the phrase **נִחְרָצָה כָּלָה** *destruction and*

decree, by Hendiadys for *destruction decreed* sc. from God, Is. 10, 23, 28, 22. Dan. 9, 27.—Dan. 9, 26 **נִחְרָצָה שְׁנֵי מֵאוֹת** *desolations decreed*.

Deriv. **חָרוּץ** I, II, **חָרִיץ**, **חָרַצְנִים**.

חָרִיץ Chald. m. *loin, lumbus*, plur. *the loins*, the lower part of the back around which the girdle passes, i. q. Heb. **הַלְצִים**, the letters **ל** and **ר** being interchanged. In Targg. Sing. Deut. 33, 11. 2 K. 1, 8; Plur. **חָרַצְיָן** Ex. 28, 42. Job 40, 11. Also in Syriac, where Sing. **ܚܪܝܐ** (Resh being dropped) is often put for *the back*, Rom. 11, 10; see Castell Lex. Syr. ed. Michaelis p. 316.—So Dan. 5, 6 **חָרַצְתָּ הַמְּשָׁתָּרְיָן** *the joints of his loins were loosed*, i. e. the joints of his back, the vertebrae.

* **חָרַצְבָּ** obsol. quadril. i. q. Arab.

transp. **חָצַרְבַּ** *to bind fast a cord, to draw tight*, comp. **חָצַרְבַּ** and **חָצַרְבַּ**.—Hence

חָרַצְבֹּת plur. **חָרַצְבֹּת** 1. *tight bands*, cords tightly drawn, Is. 58, 6.

2. Impl. *pains, pangs, torments*, Ps. 73, 4. Comp. **חָרַב** and **חָרַב** no 3.

חָרַצְנִים m. plur. (r. **חָרַץ** no. 4) *grape-kernels, grape-stones*, so called from their acrid taste, once Num. 6, 4. Syr. **ܚܪܨܝܢ**, Onk. **ܚܪܨܝܢ**, grains. So also the Talmudists; see Mishna Tr. Nasir. 6. § 2. R. Tanchum in Lex. v. **זוג**. See The-saur. p. 527.—Others: *sour grapes*.

* **חָרַק** fut. **יִחַרֵּק**, *to grate, to gnash with the teeth*, onomatopoetic. Arab.

חָרַק, Syr. **ܚܪܩ**, **ܚܪܩܐ** grating of the teeth; corresponding is also Gr. **κατακαύω**, aor. **κατέκαυον**, from the old root **ΚΡΑΙ**. Construed, **חָרַק בְּשִׁנָּיִם** Job 16, 9; and **חָרַק בְּשִׁנָּיִם** Ps. 35, 16. 37, 12. 112, 10. Lam. 2, 16.

* **חָרַר** 1. *to be dry, arid, parched*; Job 30, 30 **חָרַר מִי הָרֵב** *my bones are dried up with heat*; comp. Niph. no. 1. Syr. **ܚܪܐ** to be dried up with heat. Kindr. are **חָרַר**, **חָרַר** no. 2, Lat. *areo*.

9. *to burn, to glow*. Arab. **حَرَّ** to be warm, hot, to glow, Ethiop. **ሐረረ** to be hot, to boil. For this signification of

heat, burning. comp. חָרַק, חָרַל, חָרַק, Lat. *areo, ardeo*, old Germ. *har, hyr*, fire, *Heerd, harsten* to roast, Engl. *hearth*. Spoken of glowing metal Ez. 24, 11; of persons as consumed, Is. 24, 6 חָרַי יְשִׁבִּי אֶרֶץ.

3. i. q. Arab. حَرَّ for حَرَّرَ to be of noble birth. *to be free, free-born*; whence Heb. חָרַר, חָרַר, free-born, noble; Syr. حَرَّرَ to make free, Chald. חָרַר id. The primary idea seems to lie in the *glowing brightness*, the purity of one whose rank and character is obscured by no stain.

NIPH. נָחַר, also נָחַר Ps. 69, 4. 102, 4, after the form נָחַל from נָחַל and נָחַת from נָחַת; fut. נָחַר Ez. 15, 5.

1. *to be dried up*, Ps. 69, 4. 102, 4.

2. *to be burned, scorched*, Jer. 6, 29. Ez. 15, 4. 5. 24, 10.

3. Trop. *to burn with anger, to be angry*, Cant. 1. 6 נָחַרִי בִּי. Others make this form from נָחַר.

PILP. inf. חָרַחַר *to kindle strife*, Prov. 26, 21.

Deriv. חָרַח, חָרַחַר, and חָרַח.

חָרַחִים m. plur. *arid places, parched by the sun*, Jer. 17, 6.

* חָרַשׁ i. q. חָרַס q. v.—Hence

חָרַשׁ m. in pause חָרַשׁ, *a sherd, potsherd*, i. e. fragment of an earthen vessel. comp. in חָרַס no. 1. Job 2, 8. 41, 22. Ez. 23, 34. Hence חָרַשׁ כְּלִי *an earthen vessel* Lev. 6, 21. 11, 33. 14, 5. 50, 15, 12; for which poet. simply חָרַשׁ Prov. 26, 23. Proverbially, *a potsherd* is put for any thing mean and contemptible, Is. 45, 9; also for any thing very dry Ps. 22, 16. For חָרַשׁ see in חָרַר no. 2.—Arab.

חָרַס a wine-jar, חָרַס to make earthen wine-jars, Golius ex Maruph.

חָרַשׁ see in חָרַר no. 2.

* חָרַשׁ fut. חָרַשׁ and חָרַשׁ, see no. 3, 4.

1. *to cut in, to grave, to inscribe letters upon a tablet*, Gr. χαράσσω, χαράσσει, Jer. 17, 1.—Kindred roots are חָרַץ, חָרַץ, חָרַץ, which see. Syr. حَرَضَ to cut one's throat.

2. *to grave, i. e. to form, to make, to fabricate*, e. g. in metal 1 K. 7, 14; in

wood, stone, see חָרַשׁ; with acc. of material 1 K. 1. c.—Metaph. *to work, to devise, to machinate evil, mischief*, Prov. 6, 14. 14, 22 where once by Zeugma also חָרַשׁ טוֹב; with עַל *against* any one 3, 29. So Lat. *fabricari fraudem* Plaut. Asin. I. 1. 89; *doli fabricator* Virg. Æn. 2. 264; *κακῶν τεύχειν, δόλον τεύχειν*, Hom. Hesiod. *τεχνάζω* to machinate, *τέχτων* machinator, *τεχταίνεσθαι* μηχανῶ Il. 10, 19. In Chald. Syr. Ethiop. spoken of magic arts; see in חָרַשׁ no. 2.

3. Fut. חָרַשׁ *to plough*, Arab. حَرَثَ

Eth. ለገሰ id. حَارِثٌ a ploughman, husbandman, حَرَاثٌ a plough.—Spoken of cattle ploughing, Job 1, 14; also of the plougher, with בְּ of the animal Deut. 22, 10. Judg. 14, 18. Am. 6, 12; with acc. of the field 1 K. 19, 19. Ps. 129, 3 עַל גְּבִי חָרְשׁוֹ הִרְשִׁים *the ploughers ploughed upon my back*, i. e. they furrowed my back with stripes.—Metaph. *to plough in iniquity*, as elsewhere *to sow iniquity* (Prov. 22, 8), is to prepare for oneself the punishment of it, Job 4, 8. Hos. 10, 13; opp. *to reap calamity*.

4. Fut. חָרַשׁ, *to be deaf*, Mic. 7, 16, comp. חָרַשׁ deaf.—Also

5. *to be dumb*, which often depends on deafness and is joined with it, *to be mute, to keep silence*. Syr. سَبَّ mid. E,

Arab. حَرَسَ id. أَحْرَسَ dumb. The origin of this signif. lies in the idea of *cutting* with repeated strokes, hacking, beating; so that חָרַשׁ is pr. *blunted, dull*, as also *ωσφός* is both *deaf* and *dumb* from *κόπτειν*, and Germ. *stumm*, dumb, is of the same origin with *stumpf*, dull. So *obtusius* from Lat. *obtundere, tundere*. But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלַם which refers to that which is involuntary.—Spoken of God, Ps. 50, 3; as not listening to and answering the prayers of men (opp. שָׁמַע), Ps. 35, 22 חָרַשׁ יְיָ אֱלֹהֶיךָ *thou beholdest all things, O Lord, keep not silence*. 39, 13. 83, 2. 109, 1. With מִן præg. Ps. 28, 1 חָרַשׁ מִמֶּנִּי *keep not silence from me, turn not away from me in silence*.

NIPH. pass. of no. 3, *to be ploughed*, Jer. 26, 18. Mic. 3, 12.

HIPH. 1. i. q. Kal no. 2, trop. *to work, to devise* sc. evil, c. זל 1 Sam. 23. 9.

2. i. q. Kal no. 4, *to be deaf*, pr. to act the deaf man, as if deaf, 1 Sam. 10, 27.

3. Corresp. to Kal no. 5. a) Causat. *to put to silence, to make one hold his peace*. Job 11, 3 *will thy lies make men hold their peace?* So Chald. b) Intrans. *to keep silence, to be silent, to hold one's peace*, Gen. 24, 21. 34, 5. 2 K. 18, 36. Prov. 17, 28. Job 6, 24; as abstaining from complaint, 2 Sam. 13, 20. Job 13, 19. Is. 42, 14; or also from confession, Ps. 32, 3. With ל *to be silent towards* any thing, to allow it silently, to let pass in silence, Num. 30, 5. 8. 12. 15. With מן *to be silent from* any one, i. e. not to interrupt him, Job 13, 13; with אל id. *to keep silence towards*, Is. 41, 1. With acc. *to be silent as to* any thing, *to conceal*. Job 41, 4. c) Often by impl. *to be still, quiet, inactive*. Ex. 14, 14 *the Lord shall fight for you, יאחזם and ye shall remain quiet*. With מן, *to withdraw quietly from* any one, to leave him alone, Jer. 38, 27. 1 Sam. 7, 8. Also with ל and inf. *quietly to neglect doing* any thing, comp. Engl. 'to say nothing of doing it,' 2 Sam. 19, 11. Spoken of God, *to be quiet as to sin*, to bear it in silence, i. q. to forgive, opp. to punishment, Zeph. 3, 17.

HITHPA. *to keep oneself still, quiet*, Judg. 16, 2.

Derivat. חרש—חרשת, חריש, חרישי, חרשי, מתחרש, מתחרשה.

חרש m. (for חרשת) constr. חרש Ex. 28, 11. Is. 44, 12. 13; comp. פרח constr. פרח Ez. 26, 10. Plur. חרשים, constr. חרשי.

1. *a graver, engraver* in stone, Ex. 28, 11.

2. *a workman, artificer, craftsman*, e. g. a) In stone, fully חרש אבן 2 Sam. 5, 11. 1 Chr. 22, 15. b) In wood, *a carpenter*, Jer. 10, 3; fully חרש עציים Is. 44, 12; plur. 2 K. 12, 1. 1 Chr. 14, 1. c) In metals, *a smith*, 1 Sam. 13, 19. Jer. 10, 9. Hos. 8, 6. חרש ברזל Is. 44, 12; plur. 2 Chr. 24, 12. d) Metaph. חרשי משהיה *artificers of destruction*, skilful to destroy, Ez. 21, 36 [31].

חרש adj. (for חרש after the form קטל) plur. חרשים, *deaf*, see r. חרש no.

4. Ex. 4, 11. Lev. 19, 14. Ps. 38, 14. Metaph. of those who refuse to hear the prophets and obey the law, Is. 29, 18, 42, 18. 19. 43, 8.

חרש m. 1. *artificial work, work of the חרש*; hence חרשיים valley of artificial works, valley of craftsmen, near Jerusalem, Neh. 11, 35; comp. 1 Chr. 4, 14.

2. In a bad sense, *an artifice, art*, spoken of *magic arts*, like Syr. سِحْر, سحر, comp. סחף, Chald. חרש, magician, enchanter. Is. 3, 3 חכם חרשיים *one skilled in magic arts*, a skilful magician; followed by נבין לחש a skilful enchanter. So Chald. But Sept. Vulg. Saad. understand *a skilful artificer*.

3. *silence*, comp. the root no. 5. Hence as Adv. *silently, secretly*, Josh. 2, 1.

4. *Heresh*, pr. n. m. 1 Chr. 9, 15.

חרש m. pr. part. Kal of חרש no. 1, 2, *cutting, graving, forming*; hence *a cutter, grater*, i. e. any *cutting instrument, tool*. Gen. 4, 22 כל-חרש נחשת *every cutting instrument of brass*.

חרש *a thick wood, thicket, forest*, either as being to be cut (r. חרש); or from Chald. חרש to be entangled, interwoven, חרש חרשייה *a wood, thicket of trees*; comp. Samar. ארמא *a wood*.—Is. 17, 9. Ez. 31, 3. With He parag. חרשה 1 Sam. 23, 16; so too with prep. בחרשה v. 15, 18. Plur. חרשים 2 Chr. 27, 4.

חרשא (Chald. enchanter, magician) *Hursha*, pr. n. m. Ezra 2, 52. Neh. 7, 54.

חרשת f. (חרש) 1. *a work, working* in wood, stone, etc. Ex. 31, 5. 35, 33.

2. חרשת ח' הגוים *Harosheth of the Gentiles*, pr. n. of a city in the north of Palestine, Judg. 4, 2. 13. 16.

* חרת i. q. חרש no. 1, *to cut in, to grave, to inscribe*, comp. χαράσσω, χαράττω. Once Ex. 32, 16. Chald. חרת id.—Hence

חרת (prob. i. q. חרש thicket) *Hereth*, pr. n. of a wood in the mountains of Judah, 1 Sam. 22, 5.

חשוףא (stripped, r. חשף) *Hasupha*, pr. n. m. Ezra 2, 43. Neh. 7, 46.

חשיה m. (r. חשף) pr. something peeled off, separated; hence *a flock*, i. e. *a little*

flock. 1 K. 20, 27 שְׁנֵי חֲטִיפֵי צִזִּים *two little flocks of goats*; Sept. δύο ποίμνια αἰγῶν, Vulg. duo parvi greges caprarum. Abulwalid compares قطيعة *a little flock*, so called from being cut off, separated from a larger one.

* חָשַׁב fut. יַחֲשֹׁב, once אָחַשָׁב Job 7, 11; pr. *to hold, to keep*, kindr. with חָזַק q. v. Job 16, 5 וְנִיר שְׁפָתַי יַחֲשֹׁב *and the comfort of my lips should hold you*, i. e. hold you up, ironically; parall. אֶאֱמָצֶכֶם. Oftener

1. *to hold or keep back, to withhold*, with מִן from any thing, e. g. a) Genr. Gen. 20, 6 *I also withheld thee from sinning against me.* 1 Sam. 25, 39. Ps. 19, 14. Job 30, 10. Absol. that being omitted from which one is withheld; 2 Sam. 18, 16 *Joab held back the people sc. from pursuing.* Prov. 10, 19, 17, 26. Job 7, 11. Is. 58, 1 *cry aloud* (pr. with thy throat), *hold not back.* 54, 2. b) With acc. of thing and מִן of pers. *to keep back or withhold a thing from any one*, Gen. 39, 9, 22, 12 *and hast not withheld thy son from me*; comp. v. 16 where מִן is implied. Poet. Ps. 78, 50 *he kept not back their life from death.* c) *to keep from danger*, i. e. *to save, to preserve*, Job 33, 18.

2. *to forbear, to spare*, e. g. a) Things, c. acc. Prov. 13, 24 חוֹשֵׁב שֶׁבֶטוֹ *whoso spareth his rod, hateth his son.* With an inf. 24, 11 הַצֵּל אֶם מִחֲשׁוֹנָה *if thou forbear. .to deliver, etc.* With לְ *to spare for any thing, to reserve*, Job 38, 23. Absol. Prov. 11, 24, 21, 26. b) Persons, i. q. *to deal gently with*, c. acc. 2 K. 5, 20. Absol. Ezra 9, 13 חֲשִׁבָה לְמִטָּה *thou hast forborne below our iniquities, hast punished us less than our sins deserve.* Is. 14, 6.

NIPH. 1. Pass. of Kal no. 1, *to be restrained*, spoken of pain, Job 16, 6.

2. Pass. of Kal no. 2, *to be spared, reserved*, for any thing, Job 21, 30.

* חָשַׁב fut. יַחֲשֹׁב, i. q. חָסַב q. v.

1. *to strip off bark, to bark, to peel*, e. g. a tree, Joel 1, 7. So of a forest, *to strip off the foliage, to make bare*, Ps. 29, 9.

2. *to strip off a covering, to uncover*, with acc. of covering, Is. 47, 2 חָשַׁב שִׁבְלִי

uncover the train. Jer. 13, 26. With acc. of pers. i. q. *to make naked, bare*, Jer. 49, 10. Is. 52, 10 *the Lord hath made bare his holy arm.* Ez. 4, 7. Is. 20, 4 חָשַׁב יָשָׁר *with the buttocks uncovered.*

3. *to draw water from the surface, to skim off*, Is. 30, 14. Hag. 2, 16.—In Arabic حَسُوف is a well of living water in sandy ground; but the etymology is different.

Deriv. חָשַׁב, מִחֲשָׁה, and pr. n. חֲשׂוּפָא.

* חָשַׁב fut. יַחֲשֹׁב, but יַחֲשִׁב Ps. 40, 18, יַחֲשִׁבִין Ps. 35, 20.

1. *to think, to regard* as so and so. The primary idea is that of *computing, reckoning*, see Piel no. 1; Arab. حَسَبَ, Syr. حَسَب, Eth. ሠሠ and ሠሠ id. Or perhaps it may be that of *mingling*, like Arab. حَشَب and اشب; whence חָשַׁב a weaver in colours, pr. mingling threads of different colours.—Is. 10, 7 וְיַחֲשִׁב לִבּוֹ לֹא בֵן יַחֲשִׁב *nor doth his heart think so.* Often, *to think to be so and so, to hold or count as*, Gr. λογίζεσθαι τινα εἰς τι, c. acc. et לְ Gen. 38, 15 וַיַּחֲשִׁבָהּ לְזוֹנָה *and he thought her a harlot*, regarded her as such. 1 Sam. 1, 13. Job 13, 24 וְיַחֲשִׁבֵנִי לְאֹיֵב *and holdest me for (as) thine enemy.* 19, 15, 35, 2. al. With two acc. Is. 53, 4; acc. et בְּ Job 19, 11.—With acc. simpl. *to think of*, i. e. *to regard, to esteem*; Is. 13, 17 אֲשֶׁר בָּסַח לֹא יַחֲשִׁב *who regard not silver.* 33, 8, 53, 3. Mal. 3, 16. Comp. Rabb. חֲשׂוּב one esteemed, honoured.

2. *to think of as belonging to any one, to impute, to reckon to any one*; with acc. of thing and לְ of pers. e. g. sin 2 Sam. 19, 20. Ps. 32, 2; a good deed Gen. 15, 6, comp. Ps. 106, 31. Ellipt. perh. Ps. 40, 18, comp. Ps. 32, 3–5.

3. *to think, to meditate, to purpose.* a) With acc. *to think out, to invent, to devise*, e. g. musical instruments Am. 6, 5; artificial work Ex. 31, 4. Hence PART. חָשַׁב *an inventor, artificer.* as of warlike engines 2 Chr. 26, 15; also an inventive weaver, an artist, Vulg. plumarius, whose work is called חֲשִׁבָה Vulg. opus plumarium, Ex. 26, 1. 31, 28, 6. 15, 36, 8. 35, 39, 3. 8. Here is to be understood a fabric artificially woven

with figures of various colours, as also of gold and silver, such as flowers, fruits, and birds; used mostly in Babylonia (see *אֶהְרֵת שְׁנֵצֵר* Josh. 7, 21); and diff. from *רָקַם*, *רָקְמָה*, in Vulg. likewise *opus plumarium*, which consisted of figures embroidered or stitched upon the cloth, and not woven into it; see in *רָקַם* See Braun de Vest. sacerd. I. § 267 sq. The-saur. p. 531, 1310 sq. b) With *ל* and infin. *to think* to do any thing, *to purpose*, *to devise*; Ps. 140, 5 *אֲשֶׁר חָשְׁבִי* *אֲשֶׁר לְרָחוֹת מִפְּצָמִי* *who have purposed to overthrow my goings*. 1 Sam. 18, 25. Jer. 18, 8. Lam. 2, 8. Job 6, 26. c) In a bad sense, *to meditate evil* against one, *to devise*, *to plot*; so *חָשַׁב מְהֻשְׁבוֹת עַל* *to devise devices against* any one, to lay plots, Esth. 8, 3. 9, 25. Jer. 11, 19. 49, 30. Dan. 11, 25; Jer. 49, 20. 50, 45. *חָשַׁב רָעָה* *to devise* Mic. 2, 3. Nah. 1, 11; comp. Gen. 5, 20, where by antith. it is also put in a good sense. *חָשַׁב אֵין*, *חָשַׁב אֵין*, Ps. 10, 2. 21, 12. 52, 4. Ez. 11, 2. Mic. 2, 1. al.

NIPH. 1. Pass. of Pi. no. 1, *to be computed*, *reckoned*, *accounted*, 2 K. 22, 7; *to be reckoned* or *counted* to any one, c. *ל* Josh. 13, 3; *עַל* 2 Sam. 4, 2.

2. Pass. of Kal no. 1, *to be regarded*, *counted*, *esteemed* as so and so; c. acc. Prov. 17, 28 *even a fool, so long as he is silent*, *חָשַׁב חָכָם* *is counted wise*. Gen. 31, 15. Neh. 13, 13. With *כִּי* *to be counted as*, *to be esteemed like*, Job 18, 3. 41, 21. Hos. 8, 12. (Hence *to be like* Is. 5, 28.) With *ל* id. 1 K. 10, 21. Lam. 4, 2; *בִּי* Is. 2, 22 *בְּמַה יִּחְשַׁב הָיָא* *to what is he to be esteemed like?* i. e. how is he to be estimated? *עַם* Ps. 88, 5.

3. Pass. of Kal no. 2, *to be imputed* to any one, c. *ל* Lev. 7, 18. 17, 4. Num. 18, 27. Ps. 106, 31.

PIEL 1. *to compute*, *to reckon*; see for the primary signification as often preserved in Piel, Lehrs. p. 242. With acc. Lev. 25, 27. 50. 52. 27, 18. 23; *אִתּוֹ* (*אִתּוֹ*) *to reckon with* any one, 2 K. 12, 16.

2. *to make account of*, *to regard highly*, Ps. 144, 3. Comp. in Kal no. 1.

3. *to think upon*, *to consider*, Ps. 77, 6. 119, 59.

4. *to think*, *to meditate*, *to purpose*, i. q. Kal no. 3; absol. Ps. 73, 16; c. acc. *to think out*, *to plan*, Prov. 16, 9. In a bad sense. *to devise*. *to machinate*. Prov. 24,

8; with *עַל* of pers. *חָשַׁב מְהֻשְׁבוֹת עַל* Dan. 11, 24; *אֵל* of pers. Nah. 1, 9. Hos. 7, 15. —Metaph. of things, *to be about* to do or suffer. Jon. 1, 4 *the ship was about to be broken*, wrecked.

HITHP. reflex. i. q. Niph. no. 1, *to reckon oneself*, c. *בֵּין* among, Num. 23, 9.

Deriv. *חָשִׁיב*, *מְחָשִׁיב*, and those here following.

חָשִׁיב Chald. i. q. Hebr. no. 1, *to repute*, *to regard*, *to count* as so and so, c. *בֵּין* Dan. 4, 32.

חָשִׁיב m. *girdle*, *belt* of the high-priest's ephod, *חָשִׁיב הַזָּהָבִי* Ex. 28, 27. 28. 29, 5. 39, 20. 21. Lev. 8, 7; *חָשִׁיב הַזָּהָבִי* Ex. 28, 8. 39, 5. So called from its being woven in colours; see r. *חָשִׁיב* no. 3. a.

חָשִׁיב בִּרְיָה (for *חָשִׁיב בִּרְיָה* thought in judging, perh. thoughtful judge,) *Hashbadanah*, pr. n. m. Neh. 8, 4.

חָשִׁיבָה (esteemed, i. q. *חָשִׁיב* with art. Aram.) *Hashubah*, pr. n. m. of a son of Zerubbabel, 1 Chr. 3, 20.

חָשְׁבוֹן m. (r. *חָשִׁיב*) 1. Power of thinking, *reason*, *intelligence*, *understanding*, Ecc. 7, 25. 27. 9, 10. Vulg. *ratio*.

2. *Heshbon*, pr. n. of a city, celebrated for its fish-ponds Cant. 7, 5; formerly the seat of an Amorite king Num. 21, 26 sq. afterwards within the bounds of Reuben and Gad and assigned to the Levites, Josh. 13, 17. 21, 39; and still later ranked among the cities of Moab, Is. 15, 4. Jer. 48, 2. Pliny mentions a tribe of Arabs called *Esbônita*, H. N. 5. 11; comp. Abulfeda Tab. Syr. p. 11. Now called *Hesbân*, *حسبان*, according to Seetzen and Burckhardt, Travels in Syria etc. p. 365. Comp. Bibl. Res. in Palest. II. p. 278.

חָשְׁבוֹן m. plur. *חָשְׁבוֹנוֹת*, Ecc. 7, 29; pr. *intentions*, from r. *חָשִׁיב* no. 3. a. Spec.

1. *warlike engines*, for casting darts, stones, etc. 2 Chr. 26, 15. Comp. Lat. *ingenium*, which in the middle ages came to signify a warlike machine, *ballista*, whence Engl. *engine*.

2. *arts*, *devices*, Ecc. 7, 29.

חָשְׁבִיָּה, *חָשְׁבִיָּה* (whom Jehovah regards) *Hashabiah*, pr. n. of several Levites: a) 1 Chr. 6, 30. b) 9, 14. Neh. 11, 15. c) 1 Chr. 25, 3. 19. Ezra

8, 19. d) 1 Chr. 26, 30. 27, 17. e) Ezra 8, 24. Neh. 12, 24. f) Neh. 3, 17, 10, 12. 11, 22.

חֲשַׁבְנָה (id. נ for י) *Hashabnah*, pr. n. m. Neh. 10, 26.

חֲשַׁבְנִיָּה (id.) *Hashabniyah*, pr. n. m. a) Neh. 3, 10. b) 9. 5.

* חָשָׂה fut. יִחַשֵׂה, *to be hush, silent, still*, an onomatopoetic root, comp. Engl. *hush! hist!* Ecc. 3, 7. Is. 62, 1. 6. Ps. 107, 29. Kindr. is חָסָה.—Spoken also of one not acting, i. q. *to be still, quiet, to rest*; espec. of God as not affording help, Is. 64, 11. 65, 6. With מִן i. q. *to turn away in silence from any one, not to render him aid*, Ps. 28, 1. Comp. חָרַשׁ no. 5.

חִשְׁשָׁה 1. Causat. *to silence, to still*, to make quiet, Neh. 8, 11.

2. Intrans. *to keep silence, to be still*, like Kal. (comp. חֲשִׁירִישׁ, חֲשִׁירִישׁ,) 2 K. 2, 3. 5. 7, 9. Ps. 39, 3.—Also as in Kal, *to be still, quiet, inactive*, Is. 57, 11. 1 K. 22, 3. Judg. 18, 9.

NOTE. The form חֲחַשׁ in Job 31, 5 belongs to חוּשׁ; comp. in ר. עִישׁ.

חָשַׁב (thinking, r. חָשַׁב) *Hasshub*, pr. n. m. a) 1 Chr. 9, 14. Neh. 3, 23. 11, 15. b) Neh. 3, 11. 10, 24.

חֲשׁוּךָ Chald. m. emphat. חֲשׁוּכָא, *darkness*, Dan. 2, 22. R. חֲשִׁךָ.

חֲשִׁקִים see חֲשִׁקִים.

חָשָׁה Chald. 1. *to be needed, necessary*. Ezra 6, 9 מה־חָשָׁהן *whatever things are necessary*. Syr. حَاش to be suitable.

2. *to have need*, c. inf. et לָ, Dan. 3, 16.—Hence

חֲשָׁחוּת f. *need, necessity*, i. e. what is necessary, Ezra 7, 20.

חֲשִׁיכָה see חֲשִׁיכָה.

* חָשָׂה fut. יִחַשֵׂה, *to be dark, darkened, obscured*, to be shrouded in darkness. Chald. חֲשִׁךָ, Syr. حَشَر, id. Spoken of the light of the sun, Job 18, 6. Is. 5, 30. 13, 10; of the stars, Job 3, 8; the day, Ez. 30, 18; of the eyes as dim, not able to see, Lam. 5, 17. Ps. 69, 24, and so of persons Ecc. 12, 3; of the colour of the skin Lam. 4, 8; of the earth darkened by locusts, Ex. 10, 15.

חִשְׁחָה 1. *to darken, to make dark*;

Am. 5, 8 לַיְלָה חֲחַשִׁיףָּ he maketh the day dark even unto night; with לָ Am. 8, 9. Metaph. Job 38, 2 מִי זֶה מְחַשִּׁיףָּ who is this that darkeneth my counsel by words without wisdom? i. e. strives to hinder it.

2. Intrans. *to be dark*, pr. to keep dark, Ps. 105, 28. 139, 12. Jer. 13, 16.

Deriv. the five following; comp. חֲשִׁיףָּ.

חָשָׁה adj. plur. חֲשִׁכִּים, *dark*, metaph. *obscure, mean*, Prov. 22, 29. Chald. חֲשׁוּכָא, חֲשִׁיכָא id.

חֲשִׁךָ m. c. suff. חֲשִׁכִּי 1. *darkness*, opp. to אֹרֶךְ, Gen. 1, 2 sq. Ex. 10, 21. 22. al. Also of a dark place, as of Sheol, Hades, Job 17, 13. Ps. 88, 13 comp. Job 10, 21; חֲשִׁיךָ יָמֵי days of darkness, to be spent in Sheol, Ecc. 11, 8; of a subterranean prison, Is. 42, 7. 47, 5. 49, 9. חֲשִׁיךָ אוֹצְרוֹת treasures of darkness, i. e. laid up in dark subterranean cells, Is. 45, 3.

2. Metaph. a) *adversity, misery, calamity*, Is. 9, 1. Job 15, 22 לֹא יָצֵא מִיָּד חֲשִׁיךָ he hopeth not to return out of darkness, destruction. v. 23. 30. 20, 26. 23, 17. Mic. 7, 8. Am. 5, 18. 20. Ps. 18, 29. b) *darkness of mind, ignorance*, Job 37, 19; comp. 12, 22. 25. c) *sorrow, sadness*, Ecc. 5, 16. d) *wickedness*, Prov. 2, 13; comp. τὸ σκότος Rom. 13, 12, and see Job 38, 13. 15. Is. 29, 15.

חֲשִׁכָה f. *darkness*, Gen. 15, 12. Is. 8, 22. Ps. 82, 5; once חֲשִׁיכָה Ps. 139, 12. Plur. חֲשִׁכִּים id. Is. 50, 10. R. חֲשִׁךָ.



חֲשִׁכָה or חֲשִׁכָה (Tsere pure) constr. חֲשִׁכָה Ps. 18, 12, *darkness*, sc. of waters, clouds. R. חֲשִׁךָ.

וְחֲשִׁכָה לָכֶם f. id. Mic. 3, 6 and darkness shall be around you from divining, i. e. so that ye cannot divine. Some editions read חֲשִׁכָה, as if præter. 3 pers. fem. impers. *it shall be dark unto you*; but the former is to be preferred on account of the subst. לַיְלָה in the other member.

* חָשַׁל in Kal not used, *to prostrate, to enfeeble*; kindr. חָלַשׁ no. 2.

חִשְׁחָה part. חֲשִׁלִּים *enfeebled, exhausted*, Deut. 25, 18. Sept. κοπιῶντες, Vulg. lassi.

חָשַׁל Chald. *to make thin, small*; hence *to crush, to beat fine*, i. q. חֲרַק.

Dan. 2, 40.—Chald. and Talm. of Jerus. to beat out thin, to draw out with a hammer,  pounded barley. Syr.  to draw out thin with a hammer.

* **חֶשֶׁם** *obsol. root, Arab. حشم to be fat, transp. מֵשָׂח; metaph. to be rich, opulent, to have many servants. Hence חֶשְׁמוֹן, חֶשְׁמוֹנִים, and*

חֲשִׁימ (rich, opulent, Arab. حشيم having many servants,) *Hashum*, pr. n. m. Ezra 2, 19. 10, 33. Neh. 7, 22. 8, 4. 10, 19.

חָשָׁם see חוֹשֶׁם.

הֶשְׁמוֹן (fatness, fat soil) *Heshmon*, pr.
n. of a place in the tribe of Judah, Josh.
15, 27. R. חֶשֶׁם.

הַשְּׁמוֹנָה (id.) *Hashmonah*, pr. n. of a station of the Israelites in the desert, Num. 33, 29.

חֶשֶׁמֶל m. *smooth brass*, i. e. *polished, burnished*, Ez. 1, 4. 27. 8, 2.—Bochart, in Hieroz. II. p. 877 sq. supposes this word to be compounded from חֶשֶׁן for חֶשֶׁן brass, and Talmud. מלל gold, so that חֶשֶׁמֶל for חֶשֶׁן מלל would be a mixture of brass and gold, or at least presenting the splendour and colour of gold. But this noun מלל itself seems to be of very uncertain authority. And since in Ez. 1, 7 we read in the same connection חֶשֶׁן מלל *burnished brass*, it would seem that חֶשֶׁמֶל ought to be explained in the same sense, viz. from חֶשֶׁן, the ה being dropped by aphæresis, and מל, a syllable which had the sense not only of softness but also of *smoothness* and *polish*, as is manifest from many roots beginning with it, e. g. מלש, מלץ, מלס, ملق, μαλίσσω, *mulceo, mollis*, and with a guttural prefixed חמל; see חמץ. The LXX translate it ἤλεκτρον, *Vulg. electrum*, by which words however they do not mean *amber*, but a mixed metal composed of gold and silver, and distinguished for its brilliancy; see Pausan. 5. 12. Plin. 33. 4 or 23. Buttman über das Electron, in his Mythol. II. 337 sq. In Rev. 1, 15 in a like connection is read χαλκολιθινον, which might be for χαλκολίπαρον *burnished brass*, i. q. חֶשֶׁמֶל.

חֶשֶׁםִּים m. plur. (ר. חֶשֶׁם) ἀπαξ λε-
γόμενον. Ps. 68. 29. on the fat is on the crown.

lent, nobles, princes; comp. Arab. حَشِيمٌ⁹
a great man with a large train of serv-
ants. So Kimchi well, אנשים גדולים
וונגידים.

* **חָשַׁן** obsol. root, i. q. Arab. **حَسَنَ**
to be fair, beautiful, Conj. II, IV to adorn.
 In the occidental tongues accord perhaps
 Goth. *skeinan*, Germ. *scheinen*, whence
sköni, schön, Engl. *sheen*.—Hence

חֶשֶׁן m. pr. ornament; spoken of the *breast-plate* or *gorget* of the high-priest, woven in colours with figures, ornamented on the outside with twelve gems, on which were inscribed the names of the tribes, and hollow within, where were deposited the sacred lots **אֲזִיָּדִים** q. v. whence more fully called **חֶשֶׁן הַמִּשְׁפָּטִים** Ex. 28, 15. 29, 30. 39, 5 sq. Lev. 8, 8. Comp. **אֲזִיָּדִים** Sept. λογείον, Philo λόγιον, Eccclus. 45, 10 λογείον κρίσεως.

* **פָּשַׁח** pr. to join or fasten together, comp. **פִּחַ** no. 1, 2. Also intrans. (for **פָּשַׁח**) to be joined or fastened together, to adhere, see Piel. In Kal only metaph. e. g.

1. *to be attached, to cleave* to any one, i. e. to love with warm affection; comp. Engl. *to stick fast* to any one, Lat. *affixus est*, Cic. ad Q. Frat. 3. 1. So *אָ* love towards a maiden, c. *אָ* Gen. 34. 8. Deut. 21, 11; towards God Ps. 91, 14; of God towards men Deut. 7, 7. 10, 15. Comp. Arab. *عشق* to cleave to a maiden, to burn with love for her.—Prægn. Is. 38, 17 *וְהוֹשַׁעְתִּי נַפְשִׁי מִיָּד יְהוָה וְנִשְׁלַחְתִּי בְּיָד יְהוָה וְנִשְׁלַחְתִּי בְּיָד יְהוָה* *in love to my soul thou hast delivered me from the pit of perdition.*

2. With infin. and $\frac{1}{2}$, *to love to do any thing, to delight in doing, to please*, 1 K. 9, 19. 2 Chr. 8, 6.

PIEL trans. of Kal init. *to join or fasten together, to connect*, Ex. 38, 28.

PUAL pass. of Pi. Ex. 27, 17.

Deriv. the three following.

חֶשֶׁק m. c. suff. חֶשֶׁקִי, *delight, pleasure, desire*, 1 K. 9, 1. 19. Is. 21, 4 יְשֶׁה חֶשֶׁקִי *the night of my desire*, i. e. long desired.

חֲשָׁקִים, חֲשֻׁקִים m. plur. *joinings*,
i. e. poles or rods which served to join

together the tops of the columns around the court of the tabernacle, and from which the curtains were suspended. Ex. 27, 10, 11, 36, 38, 10 sq.

הַשָּׁקִים m. plur. *spokes* of a wheel, which connect the rim with the nave, 1 K. 7, 33. R. הַשָּׁק.

* הָשַׁר obsol. root Arab. حَشَرَ to gather together, to assemble. Hence the two following:

הַשָּׂרָה f. constr. הַשָּׂרָה, a gathering of waters, poet. for clouds 2 Sam. 22, 12. In the parall. passage Ps. 18, 12 it is הַשָּׂבֵת.

הַשָּׂרִים m. plur. *the nave* of a wheel, into which the spokes are gathered, 1 K. 7, 33. R. הַשָּׂר.

* הָשַׁשׁ obsol. root. Arab. حَشَّ is to fodder with hay; but this is denom. from حَشِيش hay, dry grass; while the primary signif. is in Conj. IV, to be dried up, to be dry.—Hence

הַשֵּׁשׁ m. *dry grass, hay*. Is. 5, 24 הַשֵּׁשׁ לֶהָבָה *the dry grass of flame*, i. e. flaming, burning, 33, 11.

הֵת m. (r. הֵתָה) c. suff. הֵתָם Gen. 9, 2. 1. Adj. *broken*, e. g. a bow 1 Sam. 2, 4. Trop. *broken* in spirit, *dismayed, terrified*, Jer. 46, 5.

2. Subst. *dismay, terror, dread*, Gen. 9, 2. Job 41, 25.

הֵת (terror, dread, r. הֵתָה) Heth, pr. n. of a son of Canaan, Gen. 10, 15; whence הֵתִי *children of Heth*, Gen. 23, 5 sq. 25, 10, also הֵתִי plur. הֵתִים *the Hittites*, a Canaanitish tribe dwelling in the vicinity of Hebron, Gen. 23, 7. Josh. 11, 3; sometimes also further north, Judg. 1, 24 sq. They still remained in the times of the kings, and also after the exile, 1 Sam. 26, 6. 2 Sam. 11, 3 sq. 23, 29. Ezra 9, 1. מְלָכֵי הַהֵתִים 2 K. 7, 6, spoken of all the Canaanitish kings.—Fem. הֵתִי Ez. 16, 3. Plur. הֵתִיּוֹת 1 K. 11, 1; also בְּנוֹת הֵת Gen. 27, 46.

* הָתָה fut. יִהְיֶה, to take, to lay hold of, to seize; perh. kindr. with הָתָה, whence by softening the third radical might come הָתָב and הָתָי. Spoken once

of a person Ps. 52, 7; elsewhere always of taking up fire, coals, Is. 30, 14 לְהִהוֹת אֶשׁ מִמִּקְוִיר to take up fire from the hearth. Prov. 6, 27, 25, 22 præg. הָתָה אֶתָּה for thou shalt take up and heap coals of fire upon his head; see under גִּתְּלָה.

Deriv. מִתְּתָה fire-pan, and pr. n. מֵתָה.

הֵתָה f. (r. הֵתָה) *terror*, Gen. 35, 5.

הֵתוּל m. (r. הֵתָה) a bandage, roller, for binding up a wound, Ez. 30, 21.

הֵתָהּ adj. plur. הֵתָהּ, *timid, terrified, dismayed*, Ecc. 12, 5. R. הֵתָה.

הֵתִי see הֵתָה.

הֵתִיָּה f. (r. הֵתָה) *terror, dread*, Ez. 32, 23, 27. With suff. הֵתִיָּהם *the dread of them*, i. e. which they inspire, Ez. 26, 17, 32, 24, 25, 26.—Also as gent. n. fem. see in הֵתָה.

* הֵתָה in Kal not used, pr. to cut off; trop. to divide, and so to determine, to decree, as in Chald. and Rabbinic; comp. הֵרָץ, הֵרָץ.

NIPH. pass. Dan. 9, 24 *seventy weeks decreed upon thy people*. Theod. and Gr. Venet. συνεμύθησαν, ἐμύθησαν. Sept. ἐμύθησαν.

* הֵתָל in Kal not used, to wrap in bandages, e. g. a wound, see הֵתוּל; also a new-born infant, to swathe, to swaddle, see Pual and Hoph. Arab. ختل pr. to cover, also to hide, to deceive.

Pual and Hoph. pass. Ez. 16, 4.

Deriv. הֵתוּל, and the two here following.

הֵתָהּ f. a bandage, swaddling-band, Job 38, 9.

הֵתָלָן (wrapped up, hiding-place) Hethlon, pr. n. of a city in northern Syria, Ez. 47, 15, 48, 1. R. הֵתָל.

* הֵתָם fut. יִהְיֶהם 1. to shut up, to close; kindr. with other words of shutting up, closing, as הָצַם, הָצַם; see Piel, Hiph. Arab. ختم id. Conj. IV, to shut fast, to lock. The general sense of closing is found also in some forms of the Ethiop. root ገጥሞ; see Ludolph col. 282.

2. Spec. to seal, to seal up, to close by a seal. Chald. Syr. Zab. id. Arab.

חַתֵּם I, II, Eth. **ḫt**, id. So Gr. *σφραγίς* seal, from *σφράσσω* to shut up.
 a) With acc. Is. 8, 16 **חַתֵּם הַיְּרֵחַ** *seal up the oracle*. Part. pass. **חֲתוּמִים** *sealed*; Cant. 4, 12 **מַעְיָן חֲתוּמִים** *a sealed fountain*, metaph. for a chaste maiden. Deut. 32, 34. Job 14, 17. The ancients were accustomed to make fast with a seal many things for which we use a lock, as doors, gates, fountains, etc. Cant. l. c. comp. Dan. 6, 18. Matt. 27, 66. See Lips. ad Tac. Annal. 2. 2. Salmas. Exercitatt. c. 45.—They also sealed up rolls or volumes, espec. oracles Is. 29, 11. Dan. 12, 4. 9; bills of sale or purchase Jer. 32, 10. 11. 44. The seal also, as in the East at the present day, was the token and confirmation of signature, e. g. in covenants Neh. 10, 1. 2; in letters 1 K. 21, 8. Esth. 8, 10. b) Absol. Jer. 32, 10. 44; with **בְּ** of the ring 1 K. l. c. Esth. l. c. c) With **בְּיָד** pr. *to seal up around any thing*, Job 9, 7. d) With **בְּ**, e. g. **בְּיָד בְּלֹא-אָדָם יְחַתֵּם** *he sealeth up the hand of every man*, i. e. binds up their hands, hinders the use of them, Job 37, 7. Diff. is Job 33, 16 **בְּמִסְתָּר יְחַתֵּם** *he sealeth up their admonition*, i. e. admonishes them in secret, q. d. under seal; comp. Arab. **حتم** c. **ب** to reveal to any one; see Schult. ad h. l.

3. As a letter or roll when completed was sealed up, hence *to complete, to finish*; Dan. 9, 24 **וְנִבְיָא חִזּוֹן לְחַתֵּם חִזּוֹן** *to complete the vision and the prophets*, i. e. until the prophecies are fulfilled. Ez. 28, 12.—Arab. **حتم** to mark with *finis*, to finish.

NIPH. pass. of no. 2, *to be sealed, with בְּ of the ring Esth. 2, 12. 8, 8.*

PIEL *to shut up*, see in Kal no. 1; with **בְּ**, q. d. to oppose a barrier to any one, Job 24, 16 **יָדָם חֲתָמוּ לָמוֹ** *by day they shut themselves up*.

HIPH. i. q. Pi. *to shut up, to stop*; once Lev. 15, 3 **אוֹ הַחֲתִים בְּשָׂרוֹ מִזִּבְבוֹ** *or whether he stop his flesh from the issue*, i. e. the part become so obstructed that the issue cannot flow off freely.

Deriv. **חֲתָמָה**, **חֲתָמָה**.

חַתֵּם Chald. i. q. Hebr. *to seal, to seal up*, Dan. 6, 18.

חֲתָמָה see **חֲתָמָה** a seal.

חֲתָמָה f. a seal, signet, Gen. 38, 25.

* **חָתָן** *to marry*, i. e. 1. *to give in marriage, to marry away a daughter*. Hence PART. **חָתָן** a father-in-law, i. e. the father of the wife, one who gives his daughter in marriage; the father of the husband is called **חָם** q. v. So **חָתָן מֹשֶׁה** *the father-in-law of Moses* Ex. 3, 1. 4, 18. 18, 1–27. Judg. 1, 16. 4, 11. Fem. **חֲתָנָה** a mother-in-law, mother of the wife, Deut. 27, 23.

2. *to take in marriage, to marry a wife*; hence **חָתָן**, **חֲתָנָה**.

HITHPA. *to mutually give and take daughters in marriage, to contract affinity by marriage, with any one*, c. **חָתָן** Gen. 34, 9. 1 K. 3, 1; **בְּ** Deut. 7, 3. Josh. 23, 12. 1 Sam. 18, 22. 23. 26. 27. Ezra 9, 14; **בְּ** 2 Chr. 18, 1.

NOTE. In Arabic we find: **حتم** Conj. III, *to contract affinity by marriage*;

حَتَنٌ father-in-law, son-in-law, any *affinis*. Further, this root signifies: Conj.

I, *to circumcise an infant*; **حَتَانٌ** circumcision; **حَتِينٌ** an infant circum-

cised. That these two significations are connected by a common bond, is shown not only by Ex. 4, 25, see in **חָתָן** no. 1; but also by another signification of **حتم**, viz. Conj. I, *to give a feast*, both a nuptial feast and one at the circumcision of a child; **حَتَنٌ**, **حَتَانٌ**,

a feast, either at a wedding or a circumcision. The primary idea is perhaps that of *cutting off, circumcising*;

(comp. **حَتَنٌ** a cutting off, also the roots **חָתַן**, **חָתָן**, and others beginning with the syllable *kat*;) and then the word for the celebration of this rite was transferred to the like celebration of nuptial rites.

חָתָן m. (r. **חָתָן** no. 2) one who marries the daughter of another, Gr. *γαμβρός*.—Hence

1. In respect to the bride, a *bridegroom, spouse*, Ps. 19, 6. Is. 62, 5. Jer. 7, 34. Joel 2, 16. al.—In Ex. 4, 25 an in-

fant son after being circumcised by his mother, is called by her **הַתֵּן דָּמִים** *a bloody spouse*, in allusion probably, to the signif. *circumcision*, i. e. an infant circumcised; see **r. הַתֵּן** note. Aben-Ezra: "mos est mulierum, filium, cum circumciditur, sponsum vocare." Others regard these words as spoken not of the child, but of Moses.

2. In respect to the parents, *a son-in-law*, Gen. 19, 12. Judg. 15, 6. Neh. 6, 18. al.

3. *a relative by marriage, affinis*, 2 K. 8, 27.

הַתְּנָה f. (**r. הַתֵּן**) *espousals, nuptials*, Cant. 3, 11.

* **הַתֵּמָה** fut. **יִתְּמָה**, i. q. **הִשָּׁמָה**, *to catch, to seize*, in the manner of a lion, Job 9, 12. Comp. Ps. 10, 9.—Hence

הַתֵּמָה m. *prey, rapine*, then poet. for **הַתֵּמָה** *a robber*, Prov. 23, 28. Comp. **הַתֵּמָה** for **הַתֵּמָה** 2 Sam. 12, 4.

* **הַתֵּר** fut. **יִתְּרֵר**. 1. *to dig or break through* a wall, kindr. with **הַרַשׁ**, **הַרַשׁ**. Constr. c. acc. **הַתֵּר בְּהִים** *to break through houses*, as a thief, to break into them, Job 24, 16. With **בְּ**, as **הַתֵּר בְּקִיר** id. Ez. 8, 8. 12, 5. 7. 12; also *to break through into*, Am. 9, 2 **יִתְּרֵר בְּשָׂאוֹל** *though they break through into Sheol*.

2. *to dig through or plough* the waves by rowing, i. q. *to row*, absol. Jon. 1, 13. Comp. 'arare aquas' Ov. Trist. 3. 12. 36; 'scindere freta' Metam. 11. 468.

Deriv. **מִתְּרֵר**.

* **הַתֵּת** fut. **יִתְּתֵת**, plur. **יִתְּתֵוּ** 1 Sam. 2, 10. al. The same form is also fut. Kal of **הַתֵּת** q. v. and Job 21, 13.

1. *to be broken, weakened, destroyed*; kindr. with the other onomatopoetic roots

הַתֵּת, **הַתֵּת**, **הַתֵּת**. Spoken of a king-

dom Is. 7, 8; of the justice of God Is. 51, 6.

2. Metaph. *to be broken with fear, to be terrified, dismayed, confounded*. Other verbs of breaking are also transferred to terror, as **שָׁבַר** Job 41, 17, Arab.

הַתֵּת, **הַתֵּת**, **הַתֵּת**, Schult. Opp. Min. p. 93.—So Is. 8, 9. Obad. 9. Jer. 50, 36. Often coupled with synonym. **הַתֵּת**, as Deut. 31, 8 **לֹא חִירָא וְלֹא הִתָּחַה** *fear not, neither be dismayed*. Josh. 1, 9. 8, 1. 10, 25. With **מִפְּנֵי** *before any one* Jer. 1, 17. Ez. 2, 6. 3, 9; with **מִן** of that *from which* one flees in dismay, Is. 30, 31. 31, 4. Jer. 10, 2. Coupled also with **בוֹשׁ**, **הוֹדִישׁ**, where it signifies *to be confounded, faint-hearted*, sc. from fear, terror, Is. 20, 5. 37, 27. Jer. 8, 9. 17, 18. 50, 2; also from shame, Job 32, 15.

הַתֵּת (comp. **הַתֵּת** from **הַתֵּת** from **הַתֵּת**) i. q. Kal no. 2, with **מִפְּנֵי** Mal. 2, 5.—Another **הַתֵּת** is from **הַתֵּת**.

הַתֵּת. 1. Intrans. but with an intensive power, *to be broken in pieces*, e. g. a bow Jer. 51, 56.

2. Causat. of Kal no. 2, *to terrify, to dismay*, Job 7, 14.

הַתֵּת, fut. **יִתְּתֵת**, c. suff. **יִתְּתֵנִי**, once **יִתְּתֵנִי** for **יִתְּתֵנִי** Hab. 2, 17, see Lehrs. p. 369; once in the manner of regular verbs **יִתְּתֵנִי** Jer. 49, 37.

1. *to break, to break in pieces*, Is. 9, 3.

2. *to terrify, to confound, to put to fear and shame*, Jer. 1, 17. 49, 37. Job 31, 34. Hab. 2, 17 **וְיִשָּׁד בְּחַיֹּת הָאָרֶץ** *and the destruction of the beasts (which) terrifies them*, sc. shall cover thee, shall return

upon thine own head.—Arab. **أَخَتَّ** to be terrified, put to shame.

Deriv. **הַתֵּת**, **הַתֵּת**, **הַתֵּת**, **הַתֵּת**, pr. n. **הַתֵּת**, and

הַתֵּת m. 1. *terror, dismay*, Job 16, 21.

2. *Hathath*, pr. n. m. 1 Chr. 4, 13.

ט

Teth, **טֵת**, Sept. in Lamentations **Ἰθ**, the ninth letter of the Hebrew alphabet; as a numeral denoting 9; whence **ט** i. q. 9 + 6, for **יה** 15. The signification is

uncertain. It is commonly explained to mean *a serpent*, Arab. **طَيْط**; others make it something *rolled* or *twisted* to-

* שָׁחַ 1. *to slaughter, to kill animals*, Ex. 21, 37 [22, 1]. Deut. 28, 31.

Jer. 11, 19; espec. for eating, Gen. 43, 16. 1 Sam. 25, 11. Prov. 9, 2. To slaughter for sacrifice is expressed by the kindred verb זָבַח q. v.—Ethiop. **ጠብሐ** to slaughter, to butcher, Arab. **طبخ** to cook, to roast; comp. art. **אַבְטִיחִים**.

2. to slay, to kill men, Ps. 37, 14. Lam. 2, 21. Ez. 21, 15.

Deriv. **זָבַח** and the six following.

טַבַּח m. pr. a slaughterer, slayer; hence

1. a cook, 1 Sam. 9, 23. 24. Arab.

طَبَّاحٌ id.

2. an executioner, then a lifeguardsman, body-guard of a king; since these in the East act as executioners. So **שָׂרֵי־הַטְּבָחִים** Gen. 37, 36. 39, 1. 40, 3. 4. 41, 10. 12, and later **רֹבֵּץ** 2 K. 25, 8 sq. Jer. 39, 9. 11. 40, 1–5, the captain of the body-guard, pr. the chief executioner. In Egypt he had a public prison in his house. Gen. 40, 3; in Babylon Nebuzaradan, who held this office, commanded also a part of the royal army, Jer. 39, 13. 52, 15.

טַבַּח Chald. i. q. Heb. no. 2, an executioner, and hence lifeguardsman, body-guard, Dan. 2, 14.

טַבַּח m. in pause **טָבַח**, c. suff. **טָבַחָה**.

1. slaughter. e. g. of cattle, Prov. 7, 22. Is. 53, 7. 65, 12. Also of men, Is. 34, 2. 6. Jer. 48, 15. 50, 27.

2. Meton. cattle slaughtered, meat, butcher's meat, Prov. 9, 2. Gen. 43, 16. Comp. זָבַח no. 1.

3. *Tebah*, pr. n. of a son of Nahor, Gen. 22, 24.

טַבַּחָה f. a cook, 1 Sam. 8, 13. R. **טָבַח**.

טַבַּחָה f. (ר. **טָבַח**) i. q. masc. **טָבַח**.

1. slaughter of cattle, Ps. 44, 23. Jer. 12, 3.

2. cattle slaughtered, meat, 1 Sam. 25, 11.

טַבַּחַת *Tibhath*, pr. n. of a city of Syria 1 Chr. 18, 8. In the parall. passage 2 Sam. 8, 8, it is written **בָּטַח** q. v.

* **טָבַל** fut. **יִטְבֵּל**, to dip, to dip in, to immerse, with acc. of thing and **בְּ** of the liquid Gen. 37, 31. Lev. 9, 9. Deut. 33, 24. Job 9, 31 Ruth 2, 14; also without

acc. Ex. 12, 22. 2 K. 8, 15. Intrans. to dip, to immerse oneself; 2 K. 5, 14 he went down **וַיִּטְבֵּל בִּיְרֵדוֹן שֶׁבַע פְּעָמִים** and dipped himself seven times in Jordan.—Chald. **טָבַל**, Arab. **طبل**, id.

NIPH. pass. Josh. 3, 15.

Deriv. **טַבְּוֹלִים** and

טַבְּלִיָּהוּ (whom Jehovah has immersed, purified,) *Tebaliah*, pr. n. m. 1 Chr. 26, 11.

* **טָבַע** 1. pr. to sink, to press in, to impress into any soft substance, as clay; then to impress a seal, to seal. Arab.

طبع. Hence **טַבְּעָה** a seal.—Kindr. is **צָבַע**, **صبغ**, to dip in, to immerse, Eth.

טָבַט id. as also **טָבַל**. The primary syllable is **טב**, which in the western languages also expresses depth and immersion; comp. Goth. *diup*, Engl. *deep*, Germ. *tief*; also Goth. *doufan*, Germ. *taufen*, Engl. to dip; Gr. *δύω* and softened *δύω*.

2. Intrans. to sink, to be sunk, immersed, as in the mire, a pit, c. **בְּ** Ps. 9, 16. 69, 3. 15. Jer. 38, 6. Lam. 2, 9 **קָבְעוּ בָּאָרֶץ שַׁעְרֵיהָ** her gates are sunk into the ground. Trop. 1 Sam. 17, 49 **וַהֲטָבַע הָאֶבֶן בְּמִצְחוֹ** and the stone sunk into his forehead, was fixed in it.

PUAL i. q. Kal no. 2. Ex. 15, 4.

HOPH. id. Jer. 38, 22; of the foundation of the earth or mountains, to be sunk, settled, Job 38, 6. Prov. 8, 25.

Deriv. the two following.

טַבְּעוֹת f. plur. **טַבְּעוֹת**, constr. **טַבְּעוֹת**.

1. a seal, signet-ring, Gen. 41, 42. Esth. 3, 10. Ex. 35, 22. Is. 3, 21. al. The signet-ring was worn by the Hebrews on the right hand, Jer. 22, 24; comp. Ecclus. 49, 11 [13]. The person to whom a king committed his signet-ring became thereby prime minister, Gen. 41, 42. Esth. 3, 10. 8, 2; comp. 1 Macc. 6, 15. Q. Curt. 10, 5.

2. a ring, of any kind, Ex. 25, 12 sq. 26, 24. 28, 28.

טַבְּעוֹת (rings) *Tabbaoth*, pr. n. m. Ezra 2, 43.

* **טָבַר** obsol. root, prob. i. q. **צָבַר** to heap up. Hence **טַבְּוֹר**, q. v.

טַבְּרִמּוֹן (for **טָב רִמּוֹן**, good is Rimmon, comp. in **רִמּוֹן** no. 2,) *Tabrimmon*,

pr. n. of the father of Benhadad king of Syria, 1 K. 15, 18.

טַבָּת perh. i. q. **טַבָּת** the celebrated, r. **טַבָּת** *Tabbath*, pr. n. of a place not far from Abel-meholah in the tribe of Ephraim, Judg. 7, 22.

טֵבֶת *Tebeth*, the tenth Hebrew month, from the new moon of January to that of February, Esth. 2, 16. So Jerome ad Ez. 39, 1: "Decimus mensis, qui Hebræis appellatur Tebeth, et apud Ægyptios *Τύβη*, apud Romanos *Januarius*."

Copt. **Λαυα** *La Croze* Lex. p. 107. Arab. **طوبه**. The etymology is unknown.

טָהוֹר m. adj. constr. **טָהוֹר**, fem. **טְהוֹרָה**, *clean, pure*, spec. a) In a physical sense, opp. to filthy, soiled, of a garment Zech. 3, 5; a place Lev. 4, 12; water Ez. 36, 25. b) *pure, unalloyed*, spoken of gold Ex. 25, 11 sq. 28, 36. al. c) In the Levitical sense, opp. to profane, polluted, Lev. 7, 19. 10, 10. 1 Sam. 20, 26. Is. 66, 20; and hence of animals which might be eaten, Gen. 7, 2. 8, 20. d) In a moral sense, Ps. 12, 7. 19, 10. 51, 12 **לֵב טָהוֹר** *a clean heart*. Job 14, 4.—See also **טָהַר**.

* **טָהַר** fut. **יִטְהַר** 1. *to shine, to be bright*, like kindr. **זָהַר**, **צָהַר**. Syr. **ܬܫܪܐ** noon, Chald. **ܬܝܗܪܐ** id.—Hence **טָהַר** no. 1, **טָהַר**.

2. *to be or become clean, pure*. a) In a physical sense, opp. to the filth of leprosy, 2 K. 5, 12. 13. b) In the Levitical sense, opp. **טָמֵא**, Lev. 12, 8. 13, 6. 34. 58. Num. 19, 12. 19. al. c) In a moral sense, Ps. 51, 9. Jer. 13, 27. Job 4, 17. Prov. 20, 9.—Arab. **طهر** to be clean, pure, espec. from the monthly courses; kindr. **ظہر** to be manifest, conspicuous. Ethiop. **ጥረህ**, to purify, to wash oneself with water.

טָהַר PIEL, fut. **יִטְהַר** 1. *to cleanse, to purify*. a) Physically, as metals from dross Mal. 3, 3; a land from corpses Ez. 39, 12; the heavens from clouds Job 37, 21. b) Levitically, e. g. things Ez. 43, 26. 2 Chr. 29, 15. 18. Neh. 13, 30; persons Lev. 14, 11. Num. 8, 6. 7. c) Morally, Jer. 33, 8. Ez. 24, 13. Mal. 3, 3.

2. *to pronounce clean*, spoken of per-

sons or things. a) In a Levitical sense, Lev. 13, 6 sq. 16, 30. b) In a moral sense Ps. 51, 4.

טָהַר to be cleansed, part. fem. Ez. 22, 24.

הִטְהַר and **הִטְהַר**, to purify or cleanse oneself, to make oneself clean.

a) Levitically, Gen. 35, 2. Lev. 14, 4 sq. Num. 8, 7. Ezra 6, 20. Neh. 12, 39. 13, 22. b) Morally, to cleanse oneself from sin, c. **מִן** Josh. 22, 17.

Deriv. the four here following, and **טָהוֹר**.

טָהוֹר m. **טָהוֹר** pure, constr. **טָהוֹר**, i. q. **טָהוֹר**, *cleanness, pureness*, e. g. of hands, innocence, Job 17, 9; of heart Prov. 22, 11 Keri.

טָהַר m. 1. *brightness, clearness, purity* of ether, Ex. 24, 10.

2. *purification, cleansing*, Lev. 12, 4. 6.

טָהַר m. *brightness, splendour*, see r. **טָהַר** no. 1. Ps. 89, 45 **הַשְׁבֵּת מִטָּהַרְךָ** *thou makest his brightness to cease*. The verb **הִטְהַר** c. **מִן** is also found thus construed Ez. 34, 10, according to which it should here be rendered, *thou causest him to cease from his brightness*; or, better, it is a construction prægn. for, *thou causest to cease and takest away from his brightness*. But as nouns of the form **טָהַר** are of very doubtful authority, it may be worth inquiry, whether by transposing the Sheva we ought not here to read **מִטְהַרְךָ** from the common **טָהַר**. This strikes me now more favourably, than the solution of Aben Ezra and Kimchi which I have formerly followed, *Lehrp.* p. 87, viz. that Dagesh in the **ט** is euphonic, and **מ** is formative, so that **מִטְהַרְךָ** or **מִטְהַרְךָ** (as is read in some Mss.) would be for **מִטְהַרְךָ** from the subst. **מִטְהַר**.

טָהוֹרָה f. (r. **טָהַר**) 1. *pureness*, in a moral sense, 2 Chr. 30, 19.

2. *purification, cleansing*, Lev. 13, 35. 14, 2. al. **דִּמְיָ טָהוֹרָה** *blood of purification*, i. e. from which a lying-in woman is to be purified, Lev. 12, 4. 5.

טָהַר, see **טָהַר** after **טָהַר**.

* **טָהַר** præt. **טָהַר** Num. 24, 5. Cant. 4, 10; for the fut. is used the form **יִטְהַר** from **יִטְהַר**.

1. *to be good, well.* Chald. Syr. id. Arab. طَاب mid. Ye, to be good, sweet, pleasant, espec. of fragrant odour, comp. בָּאֵשׁ, בָּאֵשׁ. Always impers. in the foll. phrases: a) טוֹב לִי *it is well with me*, it goes well with me, etc. Deut. 5. 30. 15, 16. 19, 13. Num. 11. 18. Ecc. 9. 4; also *I am well*, 1 Sam. 16. 16. 23. With אֵל id. 1 Sam. 20, 12. Job 13. 9 פִּי הַטּוֹב *is it well* (for you) *that?* etc. For Job 10, 3 see lett. b. b) טוֹב בְּעֵינַי *it is good in my eyes*, i. e. *it pleaseth me*, is my pleasure, Num. 24, 1. In the later books with לֵב. 1 Chr. 13, 2. Esth. 1, 19 אִם-לֵב-הַמֶּלֶךְ טוֹב *if it please the king*. 3. 9. 5, 4. 8. 7, 3. Neh. 2, 5. comp. Ezra 5, 17; once with לֵב Job 10, 3 הַטּוֹב לָךְ *doth it please thee?* So Vulg. Chald.

2. *to be goodly, fair, pleasing*, Num. 24. 5. Cant. 4, 10.

3. *to be in good humour*, i. e. *to be cheerful, joyful*, the prevailing usage in Syriac; espec. of the heart, 1 Sam. 25, 36. 2 Sam. 13, 28. Esth. 1, 10.

Hiph. הִטִּיב fut. יִטִּיב. 1. *to do well, to act right*, c. acc. 1 K. 8, 18. 2 Chr. 6, 8; inf. c. לֵב 2 K. 10, 30.—Also *to do good to others*, to confer benefits, Ez. 36, 11.

2. *to make goodly, fair*, Hos. 10, 1.

3. *to make cheerful, to cheer*, Ecc. 11, 9.

NOTE. More frequent is Hiph. הִיטִיב from יָטַב.

Deriv. the five following.

טוֹב m. *good*. A) Adj. having fem. טוֹבָה.

1. *good, καλός, bonus*, in various senses, according to the character of the objects; e. g. of a land, field, pasture, i. e. fertile, fruitful, Ex. 3, 8. Ez. 17, 8. 34, 14; of cattle, in *good* case, fat. (opp. רַע Gen. 41. 26. 27.) Lev. 27, 10 sq. Gen. 18, 7. 27, 9; of a tree, fruitful, 2 K. 3, 19; of fruits, fresh, sound, Jer. 24, 2; of gold, pure, Gen. 2, 12. 2 Chr. 3, 5. 8.—Spec.

a) Spoken of what is grateful to the senses, *good, pleasant, sweet*, etc. α) To the sight, *good* to look upon, *goodly, fair, beautiful*. Dan. 1, 15 מִרְאֵהָם טוֹב וגו' *their appearance was better, fairer, than, etc.* So of persons Gen. 6, 2. Ex. 2, 2. 1 Sam. 9, 2; often with a word added, as מִרְאֵה Gen. 24, 16. Esth. 1, 11. 2, 3. 7; מִצָּר 1 K. 1, 6; רָאִי 1 Sam. 16, 12. Of houses Is. 5, 9. β) To the hearing, *pleasing*,

well sounding, harmonious, spoken of a poem Ps. 45, 2. γ) To the smell, *pleasant, fragrant, sweet-scented*; as שֶׁנֶּן טוֹב *fragrant ointment* Is. 39, 2. Ps. 133, 2. קֶנָּה הַטּוֹב *the fragrant cane* Jer. 6, 20. δ) To the taste, *good, pleasant*; לֶמְאֱכָל טוֹב *good to eat* Gen. 2, 9. 3, 6. Prov. 24, 13 *eat thou honey, because it is good, tastes good*. Comp. הֵינן הַטּוֹב Cant. 7, 10. ε) To the senses and feelings generally; Gen. 49, 15 *he saw the rest, that it was good, pleasant*. Ps. 73, 28 *but to draw near to God is good for me*. 84, 11 *a day in thy courts is better than a thousand*. 133, 1. So יוֹם טוֹב *a good day*, i. e. joyful, Esth. 8, 17. 9, 19. 21. Zech. 8, 19; comp. *bonus dies* Ovid. Fast. 1. 72. Also very freq. טוֹב בְּעֵינַי פ' *good in the eyes of any one*, i. e. grateful, pleasing to him, Num. 24, 1. Deut. 6, 18. Gen. 16, 6 לֵב הַטּוֹב בְּעֵינֶיךָ *do to her as it pleaseth thee*. 19, 8. Is. 9, 25. Judg. 10, 15. 19, 24. Esth. 8, 8. Jer. 26, 14. In the later books for בְּעֵינַי is put לִפְנֵי, Ecc. 7, 26 לִפְנֵי הָאֱלֹהִים טוֹב *whoso pleaseth God*. 2, 26; also לֵב Deut. 23, 27; comp. Job 10, 3.

b) *good* for a particular purpose, i. e. well adapted, useful, profitable, etc. Gen. 1, 4 *and God saw the light, that it was good*. 2, 18 *it is not good that the man should be alone*. 29, 19. With פִּי, *it is good that*, Ruth 2, 22. 2 Sam. 18, 3. With dat. of pers. *good for any one*, Ex. 14, 12 מִצִּמְחֵנוּ וגו' טוֹב לָנוּ עֲבֹד... *better for us to serve the Egyptians, than to die in the wilderness*. Num. 14, 3. Ps. 119, 71. Ecc. 2, 3. 8, 15; with פִּי Ecc. 2, 24.

c) *good* in measure and quantity, i. e. much, great, abundant; Syr. كَثَرٌ very, comp. Fr. bien. So *a good profit* Prov. 31, 13; *good wages* Ecc. 4, 9; *a good (ample) present* Gen. 30, 20; טוֹבָה טוֹבָה *a good old age* Gen. 15, 15. 25, 8. Ps. 69, 17 הַטּוֹב הַחֲסִידָה *for great is thy loving-kindness*. 63, 4. 109, 21. Comp. הֵן טוֹב Prov. 22, 1.

d) *good* in a moral sense: α) Of persons, *good, well-disposed, upright*, Lat. *vir bonus, honestus*, 1 Sam. 2, 26. Prov. 12, 2. 13, 22. 14, 14. Ecc. 9, 2. Espec. *kind, benevolent, benign*, of Jehovah Ps. 25, 8. 34, 9. 52, 11. 54, 8; with dat. *towards any one* Ps. 73, 1. Lam. 3, 25

Prov. 22, 9 עֵינַי טוֹב *good of eye*, i. e. looking with kindness, Sept. ὁ ἐκ τῶν πτωχόν. Comp. also דְּבַר טוֹב *a kind word* Prov. 12, 23. β) Of actions, *good, right, true*; e. g. דֶּרֶךְ טוֹב *the right way* Jer. 6, 16; opp. לֹא טוֹב Ps. 36, 5. Prov. 16, 29. מַעַל טוֹב *the right path* Prov. 2, 9. Job 34, 4 *let us know among ourselves what is good, true*. So לֹא טוֹב *not good, not right, wrong*, Prov. 18, 5. 20, 23.—Hence often as Subst. *the good*, τὸ καλόν, see in B. no. 1, and טוֹבָה.

2. Spoken of the character or feelings as affected by *good*, viz. a) *glad, joyful, joyous*; 1 K. 8, 6 לֵב טוֹבֵי *glad of heart*. Ecc. 9, 7 בְּלֵב טוֹב *with a glad heart*. b) *well, prosperous, happy*; so of persons as made prosperous and happy, Is. 3, 10. Jer. 44, 17. Ps. 112, 5 אִישׁ טוֹב *happy the man*; comp. Syr. ܐܝܬܐ ܠܒܚܬܐ? Oh, the happiness of! i. q. אֲשֶׁרִי, see Matt. 5, 2 sq.—Of things as making prosperous and happy, 1 Sam. 2, 24 שְׂמֵחָה טוֹבָה *a good report, pleasing*. Prov. 15, 30. 25, 25. 2 Sam. 18, 27 בְּשׂוֹרָה טוֹבָה *glad tidings*. Josh. 21, 45 דְּבַר טוֹב *a good word, glad promise*. 23, 14. 15.

B) Subst. for which also fem. טוֹבָה is employed, q. v.

1. *good* which one does, *the right*, τὸ καλόν, in a moral sense, Prov. 11, 27. עָשָׂה טוֹב *to do good*, to lead a good life, Ps. 14, 1. 3. 34, 15. 37, 3. 27; with עִם *to do good with* or *to any one*, to deal well with, Gen. 26, 29. Ps. 119, 65. So אָהַב טוֹב *to love good* Am. 5, 15; דָּרַךְ טוֹב Ps. 38, 21; חָרַשׁ טוֹב Am. 5, 14; also שָׂנֵא טוֹב Mic. 3, 2; חָרַשׁ טוֹב Prov. 14, 22; comp. in חָרַשׁ no. 2. Hence יָדַע טוֹב וְרָע *to know good and evil*, see in יָדַע no. 5. bb.

2. *good* which one receives; Job 2, 10 *shall we receive good from God?* Ps. 21, 4. Hos. 8, 3 זָנָה יִשְׂרָאֵל כֹּחַ Israel rejects the good sc. that is proffered.—Spec. a) *a good thing, a benefit*, spoken of single benefits; Ps. 34, 11 לֹא יִחְסְרוּ כָּל־טוֹב *they shall not want any good* i. e. any benefit from God. 84, 12. Prov. 18, 22 מִצָּא אִשָּׁה מִצָּא טוֹב *whoso findeth a wife, findeth a good thing*. 3, 27. Collect. for all good, benefits from God; Ps. 104, 28 תִּפְתָּח יְדֶיךָ טוֹב *they are satisfied with good*, i. e. with thy benefits. 107, 9. Prov. 12, 14. b) *goods,*

wealth; Job 22, 18 מָלֵא בְּחֵיהֶם טוֹב *he filled their houses with goods, wealth*. 1 K. 10, 7. c) *good fortune, welfare, prosperity*; Ps. 25, 13 נַפְשִׁי בְּטוֹב תָּלִין *his soul shall abide in good*, he shall prosper. 23, 6. Job 21, 13. 36, 11. So in the phrases: רָאָה טוֹב *to see good*, to prosper, Ps. 4, 7. Job 7, 7; רָאָה בְּטוֹב id. Ecc. 2, 1; אָכַל טוֹב id. Prov. 13, 2; מִצָּא טוֹב id. Prov. 16, 20; etc. So לִי טוֹב (it is) *good for me* Ps. 119, 71. Lam. 3, 27; also Ecc. 8, 12. 13. לְטוֹב *for good* Deut. 30, 9. Ps. 119, 122; c. dat. Deut. 6, 24. 10, 13. Jer. 32, 39.

3. *Tob*, pr. n. of a region beyond Jordan, Judg. 11, 3. 2 Sam. 10, 6. Prob. i. q. Τοῦτοῖον or Τῶντοῖον 1 Macc. 5, 13.

C) Adv. *good, well*, καλῶς, Ruth 3, 13. 1 Sam. 20, 7. 2 Sam. 3, 13. 1 K. 2, 18. So too the phrase: טוֹב הַדְּבָר *the thing is good*, i. q. *well*, 1 K. 2, 38. 42. 18, 24.

טוֹב אֲדוֹנִיָּהוּ *Tob-Adonijah*, pr. n. m. 2 Chr. 17, 8.

טוֹב m. subst. 1. *goodness*, the quality of being or doing good. Ps. 119, 66 טוֹב טוֹב *goodness of understanding, good insight*. Often of the *goodness* or *benignity* of God, Ps. 25, 7. 31, 20. 145, 7. Is. 63, 7.—Concr. *good things*, i. e. things good in themselves, wealth, Deut. 6, 11. 2 K. 8, 9; precious things Gen. 24, 10, comp. v. 22. 30. With a gen. *the goodness of any thing, the best*, Gen. 45, 18. 20. Spec. a) אֶרֶץ טוֹב *the goodness of the land*, its best fruits and products, Gen. 45, 23. Is. 1, 19. Jer. 2, 7. Ezra 9, 12. b) יְהוָה טוֹב *the good gifts of Jehovah*, which in his goodness he bestows on men, e. g. the gifts of nature, fruits, wine, oil, flocks, etc. Jer. 31, 12. 14. Hos. 3, 5. Ps. 27, 13. 65, 5.

2. *goodness* of appearance, *fairness, beauty*; comp. adj. טוֹב A. 1. a. α. Hos. 10, 11. Spoken of the divine majesty and glory, Ex. 33, 19. Zech. 9, 17.

3. *gladness of heart, joy*, Deut. 28, 7. Is. 65, 14. Comp. adj. טוֹב A. 2. a.

4. *good fortune, welfare, prosperity*, Job 20, 21. 21, 16. Prov. 11, 10. Comp. adj. טוֹב A. 2. b.

טוֹבָה fem. A) Adj. fem. of טוֹב q. v. lett. A.

B) Subst. i. q. טוֹב lett. B, *good, a good thing*, opp. רָעָה; so לְטוֹבָה *for*

good, not for evil, Neh. 5, 19, 13, 31. Ps. 86, 17. Jer. 24, 6.—Spec.

1. *good* which one does, confers, *beneft*; so in formulas: *עָשָׂה טוֹבָה* to do good to any one Ex. 18, 9. Num. 24, 13. Judg. 9, 17; *טוֹבָה רָצָה חָתָה טוֹבָה* Gen. 44, 4. Ps. 35, 12; *הָשִׁיב טוֹבָה* to requite good 1 Sam. 25, 21. 2 Sam. 16, 12. Hence *goodness*, the doing of good, Ps. 68, 11.

2. *good* which one receives, viz. a) *welfare, prosperity, happiness*, e. g. *רָאָה טוֹבָה* to see good, to enjoy prosperity, happiness, Job 9, 25. 22, 21. Ecc. 5, 17. 6, 6; *אָכַל בְּטוֹבָה* to eat in prosperity, to enjoy it, Job 21, 25. So Ps. 16, 2 *טוֹבָתִי בַל עָלִיָּה* my happiness is nought beyond thee, i. e. I delight in nothing more than thee, besides thee. b) *goods, wealth, riches*, Ecc. 5, 10. Ps. 65, 12 *שָׁנָה טוֹבָהֶךָ* the year of thy riches, i. e. of thy rich bounties; comp. *טוב* Ps. 104, 28.

3. *goodness*, sc. in any one; plur. *טוֹבוֹת* good qualities Neh. 6, 19.—The signif. *goodness* in the sense of *kindness, benignity*, is by some ascribed to this word in Ps. 65, 12. 68, 11; but see in nos. 1, 2.

טוֹבָה and *טוֹבִיָּהוּ* (i. q. *לִיהוָה טוב* pleasing to Jehovah) pr. n. *Tobiah, Tobias*, Gr. *Τωβίας*, a name common after the exile. a) Neh. 2, 10. 4, 1. b) Ezra 2, 60. Neh. 7, 62. c) Zech. 6, 10. 14.

* *טוּה* 1. i. q. Arab. *طَوَى* to roll up or together, to twist; hence to spin, Ex. 35, 25. 26. Hence *מְטוּה*.

2. to be hungry, famished, to fast, i. q.

Arab. *طَوَى*, whence *طَوَى* hunger, *طَاو* hungry, famished; pr. to be convolved, twisted, sc. in one's bowels; so the Arabs ascribe to hungry persons bowels convolved, twisted, e. g. Hariri Cons. 3. p. 142. ed. Schult. *طوى الاحشا* to twist up the bowels from hunger. Comp. Schult. l. c. Cons. 3. p. 136. Hence *טוּה*.

Deriv. *מְטוּה*, *טוּה*.

* *טוּחַ* to spread over, to daub, to besmear, e. g. a wall with mortar, to plaster, Lev. 14, 42. 1 Chr. 29, 4; the eyes, so as not to see, Is. 44, 18. where præ. *טוּחַ* for *טוּחַ* with two acc. Ez. 13, 10–15. 22, 28.—Arab. *طاح* mid. Ye, II to cover

over with fat, to besmear, see Camoos p. 328. In the occidental languages, comp. *τιγγω, tingo, to tinge*, Germ. *tünchen*.

NIPH. pass. infin. Lev. 14, 43. 48.

Deriv. *טוּחַ*, *טוּחָה*.

* *טוּט* obsol. root, Arab. *صَوَّط* to collect, to gather. Hence *טוּט*.

טוּטפֿות plur. f. *bands, fillets*, spec. the prayer-fillets or *phylacteries* of the Jews, *חַפְזֵיךָ, φυλακτήρια* Matth. 23, 5; i. e. strips of parchment on which are written various sentences from the Mosaic law, e. g. Ex. 13, 1–10. 11–16. Deut. 6, 4–9. 11, 13–21, and which the Jews are accustomed to bind around the forehead and the left wrist while they are at prayers, Ex. 13, 16. Deut. 6, 8. 11, 18. Chald. *טוּטפֿהא, טוּטפֿהא*, a bracelet, frontlet.—The form is for *טוּטפֿהא*, as *בָּבֶל* for *בְּבֶלֶל*; *בָּבֶלֶל* for *בְּבֶלֶל*; *אֶלְגֶּלֶה*, Syr. *ܐܠܓܠܐ*, Lehrs. p. 869. The root is *טוּט* q. v. not *טפֿה*, to which the signif. of binding has been attributed without good reason.

* *טוּל* in Kal not used; Arab. *طَالَ* mid. Waw, to be long.

HIPH. *הִטִּיל* pr. to throw down at full length, to prostrate, comp. Hoph. and Is. 22, 17; hence to throw, to cast, Ez. 32, 4; a spear 1 Sam. 18, 11. 20, 33; to cast out, as from a land Jer. 16, 13. 22, 26, from a ship Jon. 1, 5. 12; to send out a wind Jon. 1, 4.

HOPH. *הִטִּיל*, fut. *יִטֵּל*.

1. to be cast down at full length, to be prostrated, Ps. 37, 24. Job 41, 1.

2. to be cast, as the lot, Prov. 16, 33; to be cast out Jer. 22, 28.

PILP. *טָלַט* i. q. Hiph. to cast down, to prostrate, Is. 22, 17.

Deriv. *טָלַט*.

* *טוּף* obsol. root, Arab. *طاف* mid. Waw, to go around, to surround. Hence *טוּפֿות* q. v. bands, fillets.

* *טוּר* obsol. root, prob. like kindr. *הוּר, הוּר*, to go round about, to surround.—Hence

טוּר m. 1. a wall round about, an enclosure, Ez. 46, 23. Arab. *طَوَّر* border, bound, *طَوَّار* fence, enclosure.

2. *a row, range*, as of gems, Ex. 28, 17 sq. 39, 10 sq. Also *a course* of hewn stones 1 K. 7, 12; of beams 6, 36. 7, 4; of pomegranates 7, 42. etc.

טור Chald. m. *a rock, mountain*, i. q. Heb. צור. Dan. 2, 35. 45.—Syr. ܥܘܪ, Arab. ٴطور, id.

* טוש to fly swiftly, to pounce upon the prey, as an eagle, Lat. *tundere*; comp. Germ. *stossen* spoken of birds of prey, whence *Stösser, Stossvogel*; also Engl. *to toss*. Job 9, 26 בְּנֶשֶׁר רָשָׁע עָלִי בְּנֶשֶׁר רָשָׁע. —Corresponding is Syr. ܥܘܪ of the flight of the eagle, vulture, for Heb. קָצָה Jer. 48, 40. 49, 22; Pa. Deut. 32, 11. Job 39, 13; ܥܘܪ lofty and rapid flight.

טוה Chald. f. *a fasting*; as Adv. *fasting*, without food, Dan. 6, 19. R. טוה no. 2; the form is like בָּנָה from בָּנָה.

* טוה in Kal not used, to stretch, to extend. Arab. طحا to spread out.

PIL. part. מְטַוְּהִים pr. *those drawing the bow*, i. e. *bowmen, archers*, Gen. 21, 16.—For the form, comp. טוה, Hithpal. הִטַּוְּהוּ, doubling the last radical.

טחור m. *a mill, hand-mill*, Lam. 5, 13. R. טחור.

טחורים m. plur. (r. טחר) *tumores ani*, i. e. *the piles, hemorrhoids*, so called as protruded from the fundament, with straining or tenesmus and a flow of blood, 1 Sam. 6, 11, 17; also Deut. 28, 27. 1 Sam. 5, 6. 9. 12. 6. 4. 3 in Keri, for Chethibh עֲפָלִים, which seems to have been the more vulgar or less usual word.

טחור plur. f. *the reins*, according to the Heb. interpreters; so called because *overspread* with fat, from r. טוה q. v. Comp. חלב and לב. Like לב and בְּלִיָּה it is put as the seat of the mind, feelings, intellect; Ps. 51, 8 לֹא! תוֹכַח אֱמֶת בְּרִימִי sc. of a man. Job 38, 36 *who hath put wisdom in the reins*, i. e. so that thou knowest and understandest all these things; the other member has טחור the mind, intellect. However this whole passage may be understood, the same signif. must be attributed to the word טחור as in Ps. l. c.

* טחח, see טח Is. 44, 18 in r. טוה.

* טחן fut. יִטְחֵן, imper. fem. טַחֲנִי, to crush, to beat small, c. acc. Ex. 32, 20. Deut. 9, 21; spec. to grind with a hand-mill, Judg. 16, 21. Num. 11, 8. Is. 47, 8. Arab. طحن, Aram. ܬܚܢ, id.—Trop. טחן פְּנֵי פְּנֵי to grind the person (not face) of the poor, i. e. to oppress him with exactions, Is. 3, 15; comp. רָכַח. Job 31, 10 הִטְחֵן לְאִתְּרִי אִשְׁתִּי let my wife grind for another, i. e. be his mill-wench, his abject slave, (comp. Ex. 11, 5. Is. 47, 2.) and also his concubine, a sense required by the other clause and v. 9; so Sept. Vulg. and Chald. The Rabbins understood the phrase to grind for another in a trop. and unchaste sense, q. d. 'let her be ground, violated, by another man;' just as Gr. μύλλειν Theocr. 4. 58, and Lat. *molere, permolere*, are spoken of intercourse with a woman; see the commentators ad Petron. Sat. 23. Hor. Sat. 1. 2. 35. Bochart Hieroz. I. p. 188. But in such instances the word for grinding is every where attributed to the man.

Deriv. טחון, and the two here following.

טחנה f. *a mill, hand-mill*, Ecc. 12, 4.

טחנות plur. f. *grinders*, for the double-teeth, *dentes molares*, Ecc. 12, 3. Arab. طاحنة id.

* טחר obsol. root, Syr. ܬܚܪ to breathe hard, to blow, as under a load; also in easing the belly with a great effort; to have tenesmus; hence ܬܚܪ, ܬܚܪ, tenesmus with flow of blood; Arab. طحى, espec. زحى, spoken of the same.—Hence טחורים q. v.

טיח m. *plaster, roughcast*, spread over a wall, Ez. 13, 12. R. טיח.

טיט m. (r. טוט) *mud, mire*, Eth. ጥጥ mire, Arab. ضَبِيطَة mud collected in the bottom of a pool; see the root.—Spec. a) *mud, mire*, as in streets Ps. 18, 43. Mic. 7, 10; at the bottom of the sea Is. 57, 20; in a cistern or subterranean prison Jer. 38, 6; on the banks of

the Nile Job 41. 22 [30]. Trop. for deep calamity Ps. 69, 15. b) *clay*, potter's clay, Is. 41, 25. Nah. 3, 14.

Hence the denom. verb :

טאַטא PILP. *to remove mud or dirt, to sweep away*; comp. **הַטִּיץ** to remove ashes from **הַטִּיץ**. Once, Is. 14, 23 **טאַטא־תִּיהָ** *I will sweep her* (Babylon) *away with the besom of destruction*, i. e. will wholly destroy her, so that her site shall be as a place swept clean; comp. 1 K. 14, 14. 21, 21. 2 K. 21, 13.—In the Talm. is the form **טאטי**; Kimchi has **טאט**, and also **טאטא** a sweeping away. Heb. **טאטא** is either for **טאטי** adding **א**, or else by transp. for **טאטי**.—A derivation from a root **טא** is less certain.

Deriv. **הַטִּיץ** a broom, besom.

* **טִיץ** Chald. m. *clay*, potter's clay, Dan. 2, 41. 43 **הַטִּיץ** *earthen ware*, sherds of clay. Arab. and Syr. **طين**, **بُتْن**, id. whence the denom. verb **טאן** mid. Ye. to besmear with clay or mud, to form from clay. Kindr. are **טאן**, **טאן**, q. v.

טִיָּה f. (r. **טיר**) 1. *a wall* round about a place, i. q. **טיר** no. 1. Ez. 46, 23.

2. A place surrounded by a wall, *an enclosure*; hence a) *a fortress, castle*, Cant. 8, 9. b) A nomadic *encampment, rustic village, hamlet*, usually enclosing a space in which the cattle were secured, Gen. 25, 16. Num. 31, 10. 1 Chr. 6, 39 [54]. Ez. 25, 4. Poet. of a habitation Ps. 69, 26. Syr. **بُتْن** enclosure, fold. See **הַטִּיץ** no. 2.

טל m. (r. **טלל** I) in pause **טל**, c. suff. **טלִי**, *dew*, Gen. 27, 28. 39. Ex. 16, 13. 14. Num. 11, 9. Job 29, 19. Zech. 8, 12. **טל אורז** Job 26, 19, see in **אורז** no. 2. The *dew* as moistening plants is the emblem of freshness and refreshing. Deut. 32, 2. Prov. 19, 12. Hos. 14, 6. *The drops of the dew are put for a multitude*, 2 Sam. 17, 12. So Ps. 110, 3 *from the womb of the morning shall be to thee the dew of thy youth*, i. e. the youths of thy people numerous and fresh as the drops of the morning dew shall go forth to fight thy battles. Mic. 5, 6. Also, *the morning dew* is the symbol of something evanescent, Hos.

6, 4. 13, 3. Arab. **طَلَّ** fine rain, dew; Syr. **ط**, Ethiop. **ጠገ**, id.

טל Chald. id. Dan. 4, 12. 20, 5, 21.

* **טָלָא** *to patch, to mend*; see Pual. Chald. **טָלָא** id. In Kal only Part. pass. **טָלָא** patched. i. e. *spotted*, having large spots like patches, Gen. 30, 32 sq.

Pual part. *patched, clouded*, Josh. 9, 5 **נָעָלוּ נְעָלוֹת** shoes clouded.

טלִי see **טלִי**

* **טָלָה** obsol. root, i. q. Syr. **ط** *to be new, fresh, young*; kindr. is **טָרָה**, comp. Gr. **θάλλω**.—Hence **טלִי** and

טָלָה m. *a lamb, young and tender*

1 Sam. 7, 9. Is. 65, 25. Arab. **طَلَّ** a young animal of any kind, espec. a young gazelle just born, Eth. **ጠገ** kid, Syr. **طَلَّ** boy, **طَلَّة** girl.

טלִיָּה f. *a casting down* Is. 22, 17. See r. **טל** Pilp.

טלִי m. (r. **טלִי**) i. q. **טלִי**, only in plur. **טלִיִּים** for **טלִיִּים**.

1. *lambs, young and tender*, Is. 40, 11. Comp. Lehrs. p. 575.

2. *Telaim*, pr. n. of a place in the tribe of Judah, 1 Sam. 15, 4. See also **טלִי**.

* I. **טָלַל**, Arab. **طَلَّ**, Eth. **ጠገ**, *to moisten gently*, as the dew, light rain. Hence **טל** dew.

* II. **טָלַל** i. q. **טָלַל** II, and Arab. **طَلَّ** II, *to shade, to overshadow*; hence *to cover, to cover over*. Chald. **טָלַל**, Syr. **طَلَّ**, id.

PIEL **טָלַל** *to cover*, espec. with beams, timber, *contignare*, Neh. 3, 15; elsewhere **קָרָה** q. v. Comp. Gen. 19, 8 **צל** **קָרָה**

PILP. **טָלַל** is from **טל**, q. v.

טָלַל Chald. i. q. Heb. **טָלַל** II.

APH. **טָלַל** *to get shade, to lie in the shade*, Dan. 4, 9.

* **טָלַם** obsol. root, Aram. **ܬܠܡ**, Arab. **ظلم**, Ethiop. **ጠለሙ**, *to oppress, to do wrong*. Hence the two following:

טָלַם (oppression) *Telem*, pr. n. of a city in Judah, Josh. 15, 24. According to

Kimchi and others it is the same which is called in 1 Sam. 15, 4 טָזָאִים.

טלמון (oppressed) *Talmon*, pr. n. m. Ezra 2, 42. Neh. 7, 45. R. טלם.

* טָהַא, fut. וְטָהַא, inf. טָהַא Lev. 15, 32; to be or become unclean, impure; to be defiled, polluted. Syr. *ṭāḥ* to pollute, *ṭāḥ* polluted; comp. Lat. *contamino, attamino, intamino*. The primary idea is that of *immersing*; see in טָבַן. a) Chiefly spoken of Levitical uncleanness, both of persons and animals, (i. e. animals not to be eaten, see Lev. 11, 1–31.) and also of things, as buildings, vessels, etc. opp. טָהַר, Lev. 11, 24 sq. 12, 2. 5. al. With *בְּ*, to be defiled with any thing, Lev. 15, 32. 18, 20. 23. b) Spec. to defile oneself sc. with idolatry, guilt. c. *בְּ* Ps. 106, 39. Ez. 22, 4.

NIPH. וְטָהַא, part. plur. נִטְהָאִים Ez. 20, 30. 31; pass. of Pi. no. 1, to defile oneself, to be defiled, polluted, as a woman by adultery, Num. 5, 13. 14; a people by whoredom or idolatry, Hos. 5, 3. 6, 10. With *בְּ* of that *with* which one is defiled, e. g. idols, Ez. 20, 7. 23, 30; *לְ* Ez. 20, 31.

PIEL טָהַא 1. to make unclean, to defile, to pollute, Lev. 15, 31. Hence a) to defile, to profane, e. g. the name of God Ez. 43, 7. 8; the sanctuary Lev. 15, 31. Jer. 7, 30. Ps. 89, 1; a land by wickedness and idolatry, Num. 35, 34. Jer. 2, 7. Ez. 36, 18; oneself, נִטְהַא, Lev. 21, 44. So of idolatrous high places, בְּנִיזִים, i. q. to destroy, 2 K. 23, 8. 10. 13. 16. Is. 30, 22; this was done by casting unclean things, as dead men's bones, upon the places, in order that they might not be rebuilt, 2 K. 23, 6. 14. 16. 20. b) to deflower, to violate a woman, virgin, Gen. 34, 5. 13. 27. Ez. 18, 6. 15.

2. to pronounce unclean, e. g. as a priest. Lev. 13, 3. 8. 11 sq.

3. to let pollute oneself, to let be polluted, c. acc. Ez. 20, 26.

PUAL part. defiled, polluted, Ez. 4, 14.

HITHP. fut. וְטָהַא i. q. Niph. to make oneself unclean, to defile oneself, Lev. 21, 4. Hos. 9, 4; with *בְּ* of that *with* which one is defiled, Lev. 11, 43. 18, 30; also *לְ* Lev. 21, 3. 11.

HOTHF וְטָהַא id. Deut. 24, 4.

Deriv. the three following.

טָהַא adj. f. טָהָא, unclean, defiled, impure, opp. טָהוֹר, Lev. 10, 10. 11. 47. Deut. 12, 15. 22. a) Levitically, as persons Lev. 13, 11. 15. 36. 44 sq. 15, 2. Num. 19, 13. 15. 20; spec. נִטְהַא defiled by a dead body Hagg. 2, 13; טָהַא id. Num. 5, 2. 9. 6. 7. 10. Of animals which may not be eaten, Lev. 5, 2. 7, 21. 11, 4. 5. 7. Deut. 14, 8. 10; of food Judg. 13, 4. Ez. 4, 13; of houses, from leprosy, Lev. 14, 44. etc. b) Morally, Job 14, 4. Is. 6, 5 טָהָא טָהָא unclean of lips, i. e. sinning with the lips, uttering blasphemies and falsehood. טָהָא הַשֵּׁם the unclean of name, infamous, Ez. 22, 5. Of the gentiles, Is. 35, 8. 52, 11. טָהָא אֲדָמָה Am. 7, 17.

טָהָא f. Mic. 2, 10 (r. טָהָא) also

טָהָא f. uncleanness, impurity, pollution. a) In the Levitical sense, Lev. 5, 3. 7, 20. 21. 14. 19. Num. 19, 13. 2 Sam. 11, 4. טָהָא הַנֶּהָרָה Lev. 15, 26. Ez. 36, 17. Also an unclean thing, Judg. 13, 7. 14. 2 Chr. 29, 16. b) In a moral sense, impurity from crime, e. g. adultery, fornication, idolatry, Lev. 16, 16. 19. Num. 5, 19. Lam. 1, 9. Ez. 22, 15. רִיחַ הַטָּהָא the unclean spirit, moving the false prophets, Zech. 13, 2. Of the gentiles, Ezra 6, 21. 9, 11.—Plur. constr. טָהָא Lev. 16, 16. 19. Ez. 36, 25. 29.

* טָהָא i. q. טָהַא; at least some forms of this latter verb follow the analogy of verbs *גָּלַה*. Thus

NIPH. to be unclean, to be defiled, נִטְהָאִים Lev. 11, 43. Job 18, 3 נִטְהָאִים בְּעֵינֵינוּ we are unclean in your eyes, i. e. impious, wicked, comp. 14, 4. Vu.g. *sorduimus*. Some of the Hebrew interpreters, favoured by the parallelism, here make טָהָא to be i. q. Chald. טָהַא, Heb. אָטַם, to be stopped up, i. q. to be stupid, foolish; and this sense perhaps is better in Job 1. c. we are foolish (stupid) in your eyes.

* טָבַן fut. וְטָבַן, to hide, to conceal, Josh. 2, 6. Job 31, 33. The primary idea is that of *immersing*, and is common to several verbs beginning with the syllable טב (טב), some of which retain the idea of *immersing*, while others pass over to that of *hiding* and also of *defiling, polluting*; comp. synon טָבַן and see more in

Thesaur. p. 552.—Spec. to hide under ground, to bury, Gen. 35, 4. Ex. 2, 12. Josh. 7, 21. 22. Jer. 43, 10. נָפַל טָמֹן *a hidden abortion* Job 3, 16. So טָמֹן פָּחַל לְךָ Ps. 140, 6. 142, 4; טָמֹן רָשָׁע לְךָ Ps. 9, 16. 31, 5, i. e. to hide a snare, net, for any one, i. q. to lie in wait, to plot against him; comp. Ps. 64, 6. Job 18, 10. With לְךָ to hide for any one, i. e. to hoard up, to reserve for him, Job 20, 26 כָּל-הַשֶּׁהָרָה לְצִפְיוֹנוֹ all darkness (calamity) is hoarded up for his treasures, where observe the paronomasia in the kindred words טָמֹן and צִפְיוֹן. Similar is Deut. 33, 19 שֶׁפָּנִי בְּהַיָּרִי הוּלֵל pr. the hidden of the hid treasures of the sand, perh. glass. Ironically, Prov. 19, 24 בָּצֵל יָדוֹ בַּצִּלָּהָרִי the slothful hideth his hand in the dish, i. e. he plunges it slowly and deeply into the dish. Pass. part. בְּטָמוֹן in the hidden, i. e. in secret, in darkness, Job 40, 13.

NIPI. to hide oneself, under the earth, Is. 2, 10.

HIPH. i. q. Kal, 2 K. 7, 8.

Deriv. מְטָמוֹן.

* טָנָא m. c. suff. טָנָאָה, a basket, Deut. 26, 2. 4. 28, 5. Chald. טָנָא id. Kindr. are אֲנָנִיָּה basket, *وضن* to weave, whence *مِصْنَعَة* basket; also סָלִים, etc.

For the origin, see r. סָלַל no. 2.

* טָנָה in Kal not used, Aram. *טַנַּ* to be soiled, dirty.

PIEL to soil, to defile, Cant. 5, 3.

* טָהָה i. q. *הָזָה*, to go astray, to wander, Aram. טָהָה, *هَظَا*, and Arab. *طَعَا*, *طغى*.

HIPH. to lead astray, to seduce, Ez. 13, 10.

* טָעַם 1. to taste, as in all the kindred dialects; e. g. a) to try the flavour, Job 12, 11. b) to eat a little, 1 Sam. 14, 24. 29. 43. Jon. 3, 7. c) to have the sense of taste, to perceive the flavour, 2 Sam. 19, 36.

2. Metaph. to perceive by the mind, to feel, Prov. 31, 18. Ps. 34, 9 טָעַמוּ וּרְאוּ כִּי-יְהוָה טוֹב רַחֲמָה O taste and see that Jehovah is good.

Deriv. those following, and מְטַעְמִים.

טָעַם Chald. id. PA. to make taste, i. e. to cause to eat, to feed, Dan. 4, 22. 5, 21.

טָעַם m. 1. taste, flavour of food, Num. 11, 8. Jer. 48, 11. Job 6, 6. Arab. *طَعَم* id.

2. Metaph. intellectual taste, i. e. judgment, discernment, understanding; comp. Lat. *sapere, sapiens, sapientia*, et contra *insipidus*. 1 Sam. 25, 33. Ps. 119, 66. Job 12, 20. אִשָּׁה סְרַת טָעַם an insipid woman, i. e. without discernment; Prov. 11, 22. טָעַם שִׁנָּה he changed his understanding, i. e. feigned himself mad, Ps. 34, 1. מְשִׁיבֵי טָעַם who answer discreetly Prov. 26, 16.

3. From the Chald. judgment of the king, i. e. mandate, decree, Jon. 3, 7. See Chald. טָעַם no. 3.

טָעַם Chald. m. i. q. Hebr. no. 3, mandate, decree, Ezra 6, 14.—More frequent is

טָעַם Chald. m. 1. taste, flavour, espec. pleasant. Dan. 5, 2 בְּטָעַם הַיָּיִן in the flavour of wine, i. e. while drinking.

2. judgment, discernment, reason, see Heb. טָעַם no. 2. Dan. 2, 14. Hence, reason as demanded or given, an account; יָרַב טָעַמָּא to render an account, Dan. 6, 3; טָעַם עַל to make account of, to regard, Dan. 3, 12.

3. judgment of the king, mandate, edict, decree, Dan. 3, 10. 12. 29. טָעַם שׁוֹמֵר to give command Ezra 4, 19. 21. 5, 3. 9. 13. 6, 1. 7, 13. Of a cause to be judged, decreed, Ezra 5, 5. בָּצֵל טָעַם lord of judgment, the title of the Persian governor in Samaria, Ezra 4, 8. 9. 17.

* I. טָעַן to thrust through with a sword, Arab. *طَعَن* id. *طَعِين* thrust through, *طَعْنَة* a thrust. Chald. Pa. id. PUAL pass. Part. plur. constr. מְטַעְנִי Is. 14, 19.

* II. טָעַן to load up beasts of burden, Gen. 45, 17. Aram. *טָעַן*, *هَظَى*, to be loaded, laden. Arab. *طعن* VIII to sit upon a camel, *طُغُون* a loaded camel, *طعينة* camel's saddle i. e. with a tent or canopy. Comp. צָעַן.

טָעַן m. (r. טָפַח) c. suff. טָפְכָּם, collect. little ones, little children, boys and girls, so called from their quick and tripping

gait, see the root; comp. כּוֹלֵל Gen. 34, 29. 43, 8. 45, 19. 46, 5. Opp. to youths and maidens Ez. 9, 6; to men above twenty years old, Ex. 12, 37; to maidens, Num. 31, 18. Often הַנָּשִׁים וְהַנְּשִׂים Deut. 20, 12; הַנָּשִׁים וְהַנְּשִׂים Josh. 1, 14; הַנָּשִׁים וְהַנְּשִׂים Jer. 40, 7. etc.—Sometimes it is applied to a *whole family*, excepting only the father or head of the family; 2 Chr. 20, 13 הַנָּשִׁים וְהַנְּשִׂים also *their families*, to wit, *their wives and their children*. 2 Chr. 31, 18. Gen. 47, 12 לְפִי הַנָּשִׁים according to their families. Ex. 10, 10. Num. 32, 16. 24, 26.

* טַפַּח in Kal not used. Syr. نَفَس, to spread out, to expand. Kindr. צָפַח.

PIEL טַפַּח 1. to spread out, to expand, trans. e. g. the heavens, Is. 48, 13.

2. Denom. from טַפַּח no. 1, to bear upon the palms, sc. a child, in Engl. 'to carry in the arms,' Lam. 2, 22.

Deriv. מְטַפְּחִי, and the three following.

טַפַּח m. plur. טַפָּחוֹת 1. Pr. the spread hand, palm; put as a measure of four fingers, a hand-breadth, 1 K. 7, 26. 2 Chr. 4, 5, comp. Jer. 52, 21. Ps. 39, 6 הִנֵּה טַפָּחוֹת נִתְּחָה לִּי lo! thou hast made my days hand-breadths, i. e. very short.

2. As a term of architecture, plur. *mutuli, corbils*, i. e. projecting stones on which the ends of timbers are laid, 1 K. 7, 9. Sept. τὰ γῆσσι.

טַפַּח m. i. q. טַפַּח no. 1. a palm, hand-breadth, Ex. 25, 25. 37, 12. Ez. 40, 5. 43. R. טַפַּח.

טַפָּחוֹת m. plur. verbal noun (r. טַפַּח Piel no. 2) a bearing on the palms, nursing of children, Lam. 2, 20.

* טַפַּל fut. יַטַּפֵּל, pr. to patch, as in Talmudic; then trop. to patch up falsehood, i. e. to devise, to forge; comp. δόλον ἑκένειν, Lat. *suere dolos*. Ps. 119, 69. Job 13, 4. Ellipt. Job 14, 17 וְהִטַּפַּל עָלַי thou devisest (falsehoods) upon my iniquity, i. e. thou makest my sins more numerous by false accusations in addition. Comp. the similar passage in Targ. Jonath. Deut. 1, 1 מִיָּלִי שֶׁתִּקְרָא טַפְלָהוֹן צְדוּרִי מִיָּלִי שֶׁתִּקְרָא טַפְלָהוֹן concinnastis contra eum verba menda-

cia.—Arab. طَفَلَ to arrange one's discourse artificially.

טַפָּסֶר m. Jer. 51, 27, plur. c. suff. טַפָּסֶרֶה Nah. 3, 17, a foreign word, a satrap, military governor of a province among the Assyrians and Medes. If we may form a conjecture from the modern Persian language, we may compare تاجسر, war-chief, prince. Bohlen in his posthumous sheets compares Sanscr. *adhipacāra* king's legate. In Targ. Jonath. Deut. 28, 12, it occurs as the name of an angel of high rank.

* טַפַּף Arab. طَفَّ and دَفَّ to take short and quick steps, to trip, spoken of the walk of children, whence טַפַּף. Also of the affected gait of coquettish females, to mince; once infin. absol. Is. 3, 16 הִלְכוּ טַפִּינָה walking and mincing as they go; Luth. well as to the sense: sie treten einher und schwänzen, i. e. wag, waddle; so Saad. تَخَطَّر, Chald. בְּפָתְחָהּ. Corresponding are דָּבַב, Germ. *tappen, trappen*, and its dimin. *trippeln*, Engl. *to tap, to trip*.

* טַפָּר Chald. m. plur. טַפָּרִין, i. q. Heb. צַפָּרִין, nail of a man, Dan. 4, 30; hoof of an animal, Dan. 7, 19.

* טַפַּשׁ to be fat; metaph. to be dull, stupid, like Gr. *παγίς*, Lat. *pinguis*, Ps. 119, 70. Comp. הִטַּשְׁמִין Is. 6, 10.—More frequent in Chaldee.

טַפַּח (for טַפַּח drop, r. נָטַח) Taphath, pr. n. of a daughter of Solomon, 1 K. 4, 11.

* טָרַד to thrust, Lat. *trud-o* with the same radical letters; hence to follow on continually one after another; only Part. Prov. 19, 13. 27, 15 הִלַּךְ טָרֵד *stillicidium trudens*, i. e. a continual dropping of the eaves, one drop following another and thrusting it forward; comp. Engl. 'driving rain.'—Arab. طرد trusit, propulit; IV, res consecuta est aliam; see Schult. ad Prov. l. c. Chald. טָרַד. Syr. ܬܪܕ, to extrude.

Deriv. pr. n. מְטָרֵד.

טָרַד Chald. to thrust, to drive forth, Dan. 4, 22. 29. 30.

* טָרָה obsol. root, i. q. טָלָה, *to be fresh*, new. Arab. طَرَى and طَرَوْ id. Eth. ጥረ። raw, uncooked. The primary idea perhaps lies in *plucking off*, so that טָרָה (טָרַב, טָרִי) may be i. q. טָרָה q. v.—Hence טָרִי.

טָרִים i. q. טָרָה *not yet*, Ruth 3, 14 Chethibh.

* טָרַח in Kal not used, Arab. طَرَح

Conj. I. IV, VIII, *to cast down, to project*.

HIPH. once Job 37, 11 אֶה-בְּרִי יִבְרִיחַ *also in rain, he (God) casts down the thick cloud*, precipitates it, implying the descent and sudden fall of clouds through the weight of water in them, the bursting of a cloud. But Arab. طَرَح c. على

signifies also *to cast upon, to lay upon* any thing, comp. טָרַח a load, burden; and hence the passage might be rendered: *with rain he loads the thick clouds*; so some of the Rabbins. Symm. ἐμβροῖται. Still another interpretation see in art. בְּרִי, p. 158.—Hence

טָרַח m. *a cumbrance, trouble*, Deut. 1, 12. Is. 1, 14.—Chald. טָרַחָא toil, weariness, טָרַח to be wearied, Eth. ጥረ። id.

טָרִי adj. fem. טָרִיחָה *fresh, new*, e. g. a wound Is. 1, 6; the jaw-bone of an ass, Judg. 15, 15. R. טָרָה.

* טָרַם obsol. root, prob. i. q. טָרָה *to pluck off*, comp. טָרַם to cut off.—Hence

טָרַם pr. *a cutting off*, the place where a bough has just been cut from a tree; then, *beginning*.—Hence, though this etymology is doubtful:

1. *before, sooner than*; with fut. in a past sense, Ex. 12, 34 *the people took their dough יָחֳמֵץ טָרַם before it was leavened*. Josh. 3, 1. Ps. 119, 67; with fut. in fut. sense, Is. 65, 24.—In this signif. we more freq. find בָּטָרָם.

2. *not yet*; with præter. Gen. 24, 15 בָּטָרָה לֵדַבֵּר *he had not yet done speaking*. 1 Sam. 3, 7. Oftener with fut. in past sense, Gen. 2, 5 *and every plant of the field was not yet in the earth*. Ex. 10, 7. Josh. 2, 8. 1 Sam. 3, 3; fut. in fut. sense, Ex. 9, 30.

3. With the prepositions בְּ and מִן, id.

a) בָּטָרָה *when not yet, before*; with

præter. Ps. 90, 2. Prov. 8, 25. With fut. in the fut. signif. Is. 66, 7. Job 10, 21 בָּטָרָם אֵלַי *before I shall go*; but often in the signif. of præter. Jer. 1, 5 *I sanctified thee* בָּטָרָם הֵצֵאתָ *before thou camest forth*. Gen. 27, 33. 41, 50. Ex. 1, 19. Ruth 3, 14. 2 K. 6, 32. With inf. Zeph. 2, 2 לֵרַח בָּטָרָם. Ibid. pleonast. לֹא יָבוֹא בָּטָרָם pr. *before it come not upon you*, strictly a double negation. With a subst. מִן בָּטָרָם *before the harvest*, pr. in there being yet no harvest, Is. 28, 4.

b) מִן בָּטָרָם i. q. בָּטָרָם, *when not yet*, Hagg. 2, 15. Comp. מִן in the formula מִן בָּטָרָם, מִן בָּטָרָם, Is. 46, 10.

* טָרַח fut. יִטְרַח, once in pause יִטְרַח Gen. 49, 27.

1. *to pull or pluck off*, kindr. טָרַח, comp. Gr. τρέχω. Hence Arab. طَرَف to be fresh, new, i. e. freshly plucked, Heb. טָרַח, טָרַח no. 1.

2. *to pull or tear in pieces, to rend*, as wild beasts, Gen. 37, 33. 44, 28. Deut. 33, 20. Ps. 22, 14. Nah. 2, 13. Trop. of fierce warriors and enemies, Gen. 49, 27. Ps. 7, 3; even of God, Ps. 50, 22 פִּנְיָאֶתְרַח *lest I tear you in pieces*. Hos. 4, 14. 6, 1. Ascribed also to anger, as of God, Job 16, 9; of men Am. 1, 11. Job 18, 4.

NIPH. pass of no. 2, Ex. 22, 12. Jer. 5, 6.

PUAL id. Gen. 37, 33. 44, 28.

HIPH. *to tear up food*, i. e. into small pieces or mouthfuls, *to cause to eat, to feed* a person, Prov. 30, 8.

Deriv. the three following.

טָרַח adj. *fresh, new*, of a leaf, Gen. 8, 11. See r. טָרַח no. 1.

טָרַח m. c. suff. טָרַחוֹ 1. *a green leaf, fresh foliage*, pr. freshly plucked off, Ez. 17, 9; comp. Gen. 8, 11. Chald. et Syr. טָרַח, id.

2. *prey* of a wild beast, pr. an animal *torn in pieces*, Job 4, 11. 29, 17. 38, 39. Is. 5, 29. Am. 3, 4. Nah. 2, 13. 3, 1. Trop. הַרְרֵי טָרַח *mountains of prey* i. e. of plunderers, robbers, fastnesses whence they sally forth for prey, Ps. 76, 5.

3. *food*, of animals Job 24, 5; of men, Prov. 31, 15. Mal. 3, 10. Ps. 111, 5. Comp. the verb in Hiph.

טָרַח f. collect. *what is torn in pieces, flocks torn* by wild beasts, Gen. 31, 39.

Ex. 22, 12. Lev. 7, 24. Ez. 4, 14. Nah. 2, 13. R. טַרְפָּה.

טַרְפָּלִיט Chald. *Tarpelites* Ezra 4, 9, the name of a people from which the

Assyrian kings sent colonists to Samaria. Sept. *Ταρφαλαῖτοι*. Perh. the *Tapyri*, *Ταπουροί*, dwelling on the east of Elymais; Ptol. p. 148.

Yod, the tenth letter of the Hebrew alphabet, as a numeral denoting 10. The name of this letter, יוֹד, is doubtless i. q. יָד *the hand*, comp. יוֹם, plur. יָמִים from obsol. יָם; and its figure in the Phenician and Samaritan alphabets and on Maccabean coins, still presents a rude image of the hand; see Monumm. Phœnic. p. 30, also Pl. 3. So too the Ethiopic, where this letter is called *Yaman*, i. e. right hand.

It is interchanged: a) With the other feeble letters, א, ה, ו, so that these three aspirates are softened into Yod; e. g. with א, see in א; with ה, as הָלַךְ, הָלַךְ, see Thes. p. 360; often with ו. Indeed most of the Heb. roots which have Yod for the first radical, i. e. verbs פִּי, are in Arabic and Ethiopic פִּי, see Lehrs. p. 379 sq. as פִּלַּד, פִּלַּד, פִּלַּד etc. For the affinity of verbs פִּי with other biliteral roots, espec. verbs פִּי and פִּי, see Lehrs. § 112. 2. b) With the semi-vowel נ, as נָאָה, נָאָה, etc. see in נ. c) With the other palatals; e. g. with ג, as גִּידָה, גִּידָה, Iturea; גִּידָה Ethiop. גִּידָה to chastise; גִּידָה Armen. *gini* wine. Also with כ and ק, as קִישָׁר and קִישָׁר; see Thesaur. p. 557.

* יָאָב *to long for, to desire earnestly*, c. לְ Ps. 119, 131; Sept. *ἐπιπόθουν*. Syr. *ܝܐܒܝܬ* and *ܝܐܒܝܬ* id. Kindr. are יָאָב, יָאָב; comp. יָאָב where see, יָאָב.

* יָאָה *to be comely, becoming*, i. q. נָאָה (Ps. 33, 1. Prov. 17, 7). Impers. with הָ, *it is becoming, suitable for any one*; once Jer. 10, 7 *יָאָה לְךָ* for thee doth it become. Sept. ed. Compl. *σοὶ γὰρ πρόκειται*.—Syr. *ܝܐܐܝܬ* it is becoming, c. *ܝܐܐܝܬ* for any one, *ܝܐܐܝܬ*.

יָאָר see יָאָר river.

יָאָזְנִיָּה (whom Jehovah hears, r. אָזַן) *Jaazaniah*, pr. n. m. a) Jer. 35, 3. b) Ez. 11, 1.

יָאָזְנִיָּה (id.) *Jaazaniah*, pr. n. m. a) 2 K. 25, 23. Contr. יָזְנִיָּה *Jezaniah* Jer. 40, 8; יָזְנִיָּה 42, 1. b) Ez. 8, 11.

יָאִיר (whom God enlightens, r. אִיר) pr. n. *Jair*, Gr. *Ίάειρος* Mark 5, 22. a) A descendant of Manasseh, 1 Chr. 2, 21–23, comp. Gen. 50, 23; called also his son, Num. 32, 41. Deut. 3, 14. b) A judge of Israel, Judg. 10, 3. Patronym. יָאִירִי *Jairite* 2 Sam. 20, 26. c) Esth. 2, 5.

* I. יָאָל for יָאָל, in Kal not used, *to be foolish*. i. q. אָנִי q. v.

NIPH. יָאָל *to become foolish, to dote*, Is. 19, 13. Jer. 50, 36. Also *to act foolishly*, Num. 12, 11. Jer. 5, 4.

* II. יָאָל *to will, to desire*; kindr. with Sanscr. *val*, Gr. *βούλομαι*, Lat. *volo*, Germ. *wollen*, Engl. *to will*. Found only in

HIPH. הוֹאִירָל, fut. apoc. הוֹאִירָל, *to will*, in two senses:

1. Of one who *undertakes* that which he *wills*, however difficult, implying active volition, i. q. *to take upon oneself, to assay*; Sept. often *ἄρχομαι to begin*. With inf. c. לְ Gen. 18, 27. 31. Josh. 17, 12. Judg. 1, 27. 35. 1 Sam. 17, 39. With verb fin. *ἀσπνδύσας* Deut. 1, 5.

2. Of one *willing* to yield to the request or entreaty of another, implying passive volition, i. q. *to be content, to consent, to please*, sc. to do any thing. Job 6, 28 *הוֹאִירָלִי פָנִי בִּי* *be content, look upon me*. 2 K. 6, 3. Spec. a) Of one who yields and accepts a kindness offered; Judg. 17, 11 *הוֹאִירָלִי לְשִׁבְתָּהּ* and the Levite consented to dwell, etc. Ex. 2, 21. 2 K. 5, 23. So Josh. 7, 7 *would we had been content, and dwell on the other*

side Jordan! b) Of one who yields to sin; Hos. 5, 11 **כִּי הִיאִיל הַלֶּה אֶחְרֵי-צִי** for he consented and went after vanity i. e. idols; **צִי** being for **צִי** i. q. **צִי**. c) Of God, who in his clemency yields to prayer; Job 6, 9 **יִרְאֵל אֱלֹהֵי יִדְבָּאֵנִי** that it may please God, and he destroy me. 1 Sam. 12, 22. 2 Sam. 7, 29.—Constr. infin. c. **לֵךְ** Judg. 17, 11; with verb fin. **ἀσθενέω** 2 K. 5, 23. Hos. 5, 11. Job 6, 23; with verb fin. c. **לֵךְ** Josh. 7, 7. 2 Sam. 7, 29. Job 6, 9.

יָאֵר and **יָאֵר** m. an Egyptian word, signifying canal, channel, river; in the dialect of Memphis **ἰαπο**, in that of Thebes **ἰεπο**, see Jablonski Opusc. ed. te Water T. I. p. 93. 444. Peyron Lex. Copt. p. 40. In the Inscription of Rosetta, l. 14, 15, it is written **IOR**; see Kosegarten de Scriptura vett. Ægyptiorum p. 14. Among the Hebrews it signified:

1. a ditch. canal, channel, Is. 33, 21, where it is the *fosse* of a fortified city; Sept. **διώρυξ**. So of the canals of the Nile, Ex. 8, 1 [5]. Nah. 3, 8; comp. in no. 3.

2. a channel, shaft, sc. of a mine, Job 28, 10.

3. a river. **καὶ ἔξοχῃ** the river of Egypt. the Nile; fully **יָאֵר מִצְרַיִם** Am. 8, 8, 9, 5; often with the art. **הַיָּאֵר**, **ὁ ποταμός**, Gen. 41, 1 sq. Ex. 1, 22. 2. 3. 7, 15. 18. So with prefixes: **בְּיָאֵר** Ex. 7, 18. 20. Is. 19, 8; **בְּיָאֵר** as the Nile Jer. 46, 7. 8. Am. 9, 5. once contracted **בְּאֵר** id. Am. 8, 8. Poet. also without art. Is. 19, 7. 23, 3. Ez. 29, 9. Zech. 10, 11; whence **בְּיָאֵר** as the Nile Am. 8, 8, 9, 5. In one place only is it spoken of another river, Dan. 12, 5. 6. 7.—PLUR. **יָאֵרִים** Is. 7, 18, and **יָאֵרֵי מִצְרַיִם** 2 K. 19, 24. Is. 19, 6, the rivers of Egypt. i. e. the branches and canals of the Nile. So with suff. Ez. 29, 3. 4. 5. 10. Ex. 7, 19. Ps. 78, 44.

יָאֵשׁ in Kal not used, Arab. **يَأْس** and transp. **أَيْسَ**, to despond, to despair.

NIPH. **יָנֹאֵשׁ** id. with **מִן** prægn. to despair of and desist from; 1 Sam. 27, 1 **וְנֹאֵשׁ מִמֶּנִּי שְׁאֹל לְבַקֵּשׁנִי עוֹר** and Saul shall desist from me to seek me any more.

—Part. **נִיאֵשׁ** one in despair, desperate, Job 6, 26. Impers. *desperatum est, there is no hope*, it is in vain, Is. 57, 10. Jer. 2, 25. 18. 12.

PIEL inf. **יָאֵשׁ**, with **לְבַד**, to let despair, to give over to despair, Ecc. 2, 20.

יֹאשִׁיָּהּ (see next art.) Josiah, pr. n. m. Zech. 6, 10.

יֹאשִׁיָּהּ (whom Jehovah heals. r. **אֲשִׁיָּהּ**) pr. n. Josiah, king of Judah 642–611 B. C. the restorer of the Mosaic law, slain at Megiddo in battle with Necho king of Egypt, 2 K. 23, 23. 2 Chr. 34, 33. Gr. *Iovias*.

יֶאֱתָרִי Jeatherai, pr. n. m. 1 Chr. 6, 6 [21]; for which v. 26 **אֶתָרִי** q. v.

* **יָבֵב** in Kal not used. PIEL, to call aloud, to cry out. Judg. 5, 28. Aram. id. spec. of shouts of rejoicing, in the Targums for Heb. **הִרְיָה**; Syr. also to blow the trumpet, **ܡܕܥܐ** sound of the

trumpet. Arab. **أَبَّ** id. chiefly of the shout of battle; but from **يَبَّ** is also **يَبَابٌ** desert, so called from the howling of wild beasts. Comp. **יֹבֵב**.

Deriv. pr. n. **יֹבֵב**.

יָבֹל m. c. suff. **יָבֹלָה**, once **יָבֹלָה** or **יָבֹלָה** Deut. 32, 22; produce, increase of the earth, Lev. 26, 4. 20. Deut. 11, 17. 32, 22. Judg. 6, 4. Ps. 67, 7. 85, 13. Hab. 3, 17. Trop. Job 20, 28 **יָבֹל דְּבֵיתוֹ** the increase of his house departs, disappears, i. e. the wealth laid up in his house.—R. **יָבֹל** Hiph. i. q. **יָבֹלָה**, as **בֹּיָא** proventus, from **יָבֹא**.

יְבוּס (place trodden down, threshing-floor, r. **בֵּיס**) Jebus, the ancient name of Jerusalem among the Canaanites, Judg. 19, 10. 11. 1 Chr. 11, 4. 5.—The gentile n. is **יְבוּסִי** Jebusite, collect. the Jebusites, a Canaanitish tribe who inhabited this city and the neighbouring mountains; they were subdued by David, but still existed in the time of Ezra; Gen. 10, 16. 15, 21. Num. 13, 30. Josh. 15, 63. 2 Sam. 5, 6. Ezra 9, 1. The same gentile name is sometimes put for the city itself (i. q. **יְבוּסִי** Judg. 19, 11), Josh. 15, 8. 18, 16; also poetically in later times for Jerusalem Zech. 9, 7, as **בְּשָׁדִים** for Chaldea.

יִבְחָר (whom God chooses, r. **יָבַחַר**) *Ibhar*, pr. n. of a son of David, 2 Sam. 5, 15. 1 Chr. 14, 5.

יִבְרִין (whom God observes, r. **יָבַרִין**) *Jabin*, pr. n. of two kings of Hazor. a) Josh. 11, 1. b) Judg. 4, 2. Ps. 83, 10.

יָבֵשׁ see **יָבֵשׁ**.

* **I. יָבַל** 1. *to well, to flow*, sc. copiously and with impetus. Arab. **وَجَلَ** to flow copiously, to rain, whence **وَجَلٌ**, rain, a shower. Corresponding are Germ. *wallen*, whence *Welle*; Engl. *to well*. Hence **יָבַל**, **יָבֵל**, I. **יָבֵל**, a river, **יָבֵל** for **יָבֵל** rain, **יָבֵל** deluge.—Also *to flow, to run*, sc. with matter, as a sore, whence **יָבַל** sanie diffluens.

2. Poet. *to go, to advance gently*; as in Engl. *to flow, to glide*, also Germ. *wallen*, poet. for *to go*, the figure being taken from water; chiefly spoken of the waving motion of a crowd or of a solemn procession; hence

HIPH. **יָבֵל**, Syr. **ܝܒܠܐ**, Chald. **ܝܒܠܐ**, causat. of no. 2; poet. for **יָבֵל**.

1. *to lead, to bring, to conduct*, sc. persons, chiefly in solemn pomp, Ps. 60, 11. 108, 11. Jer. 31, 9. Is. 23, 7.

2. *to bring, to offer*, e. g. presents Ps. 68, 30. 76, 12. Zeph. 3, 10.

HOPH. **יָבֵל** 1. *to be led, brought, conducted*, Is. 53, 7. Jer. 11, 19. So of persons, mostly in state or solemn pomp, Ps. 45, 15. 16. Is. 55, 12; of funeral pomp, Job 10, 19. 21, 30. 32.

2. *to be brought, offered*, e. g. gifts, presents, Is. 18, 7. Hos. 10, 6. 12, 2.

Deriv. see in Kal no. 1, also **יָבֵל** and **יָבֵל** produce, **יָבֵל**.

* **II. יָבַל** a root not in use, onomatopoe. like Lat. *jubilare*, i. q. *to shout in joy and triumph*; other kindred forms see in **יָבֵל**. Hence **יָבֵל**, **יָבֵל** II.

יָבַל Chald. i. q. Heb. I. APH. **יָבַל** *to bring*, Ezra 5, 14. 6, 5.

יָבַל m. (r. **יָבַל** I) 1. *a stream, river*. **יָבַל** Is. 30, 25. 44, 4.

2. *Jabal*, pr. n. son of Lamech, the father of nomadic pastoral life, Gen. 4, 20.

יָבַל adj. f. **יָבֵלָה**, *flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers, spoken of a flock Lev. 22, 22. Vulg. *papulas habens*, having pimples, pustules; and so in Talmudic, see Mishna Erubhin 10. 13. Arab. **وَابِلَةٌ** defluxus pilorum.

יָבַל see in **יָבֵל**.

יָבֵלָה (for **יָבֵלָה** he consumes the people, r. **יָבֵלָה**) *Ibleam*, pr. n. of a city in Manasseh, Josh. 17, 11. Judg. 1, 27. 2 K. 9, 27; written in 1 Chr. 6. 55 **יָבֵלָה**.

* **יָבֵם** m. c. suff. **יָבֵם**, a brother-in-law, husband's brother, Lat. *levir*, who by the Mosaic law, when a husband died without heirs, was bound to marry the widow, Deut. 25, 5–9. Hence the denom. verb:

PIEL **יָבֵם** pr. *to act the husband's brother, to perform his duty, to marry a brother's widow*, Deut. 25, 5. 7. Gen. 38, 8.

יָבֵמָה f. c. suff. **יָבֵמָה**, *sister-in-law, a brother's wife*, Deut. 25, 7. 9. Also the wife of a husband's brother, Ruth 1, 15.—Fem. of **יָבֵם**.

יָבֵנָה (God lets build) *Jabneel*, pr. n. a) A city in Judah Josh. 15, 11. b) In Naphtali Josh. 19, 33. R. **יָבֵנָה**.

יָבֵנָה (God lets build, r. **יָבֵנָה**) pr. n. *Jabneh*, a city on the Mediterranean, taken from the Philistines by Uzziel, 2 Chr. 26, 6, comp. Josh. 15, 46. Sept. *Ἰαβνία* 1 Macc. 4, 15, and *Ἰαβνεία* 5, 58. 2 Macc. 12, 8. Strab. XVI. 2. Arab. **يَبْنَا** *Yebna*, which name is still borne by a village among the ruins of the ancient city. See Bibl. Res. in Palest. III. p. 22.

יָבֵנִיָּה (Jehovah will build) *Ibneiah*, pr. n. m. 1 Chr. 9, 8. R. **יָבֵנִיָּה**.

יָבֵנִיָּה (id.) *Ibnijah*, pr. n. m. 1 Chr. 9, 8.

* **יָבֵץ** obsol. root, Arab. **وَبَّص** *to shine, to be bright*. Hence pr. n. **יָבֵץ**.

יָבֵק *Jabbok*, pr. n. of a stream or torrent near Mount Gilead, flowing from the east into the Jordan on the northern border of the Ammonites, now called *Wadi Zerka* i. e. *cerulean*.

Num. 21, 24. Gen. 32, 23. Deut. 2, 37, 3, 16. Josh. 12, 2. Judg. 11, 13. See Burckhardt's *Travels in Syria*, p. 347. Bibl. Res. in Palest. II. p. 121.—As to the etymology, Simonis (*Onomast.* p. 315) not unaptly derives רַבֵּשׁ from רַבֵּק to pour out, to empty, by Chaldaism for רַבֵּשׁ, i. e. *a pouring out, emptying*. Yet in Gen 32, 23, 25, there is an allusion to this name, as if it were for רַבֵּבּוֹן, from ר. פֶּבֶן.

יְבֶרְכֶיהוּ (whom Jehovah blesses) *Jeberechiah*, pr. n. m. Is. 8, 2.

רִבְשָׁם (pleasant, r. בָּשָׂם) *Jibsam*, pr. n. m. 1 Chr. 7, 2.

* רִבֵּשׁ fut. רִיבֵשׁ, רִבֵּשׁ, plur. רִבְשֵׁי; inf. constr. רִבֵּשָׁה Gen. 8, 7, with prep. רִיבֵשׁ Is. 27, 11.

1. Perh. pr. *to be hot, to glow*, comp. בִּישׁ; then *to be arid, to be or become dry, to dry up*, as plants, trees, grass, Is. 15, 6, 19, 7, 40, 7, 8. Joel 1, 12; bread Josh. 9, 5, 12; fields tilled and sown Jer. 23, 10. Is. 27, 11; the earth after the deluge Gen. 8, 14; bones as destitute of marrow Ez. 37, 11; the hand as paralyzed 1 K. 13, 4. Zech. 11, 17, comp. Mark 3, 1; hence of the vital strength, Ps. 22, 16 רִבֵּשׁ בְּחֵרֶשׁ כְּחֵי *my strength is dried up like a potsherd*.—The moisture itself is also said *to dry up*; hence of streams and the sea Job 14, 11. 1 K. 17, 7. Joel 1, 20; a fountain Hos. 13, 15.—Aram. id. Arab. يَبَس id. For the difference between רִבֵּשׁ and רָבַב to be dry, see under רָבַב.

2. Like בִּישׁ, *to be ashamed, to be put to shame*, see Hiph. no. 2. Arab. يَبَس pudendum. [This signification comes from the idea of *heat, blushing*; comp. in בִּישׁ no. 1.—T.]

PIEL רִבֵּשׁ *to make dry, to dry up*, Job 15, 30. Prov. 17, 22. Nah. 1, 4, where רִיבֵשׁוּ is for רִיבֵשׁוּהוּ.

HIPH. הוֹרִיבֵשׁ 1. *to make dry, to dry up*, as plants, trees, Ez. 17, 24. Is. 42, 15; streams, the sea, Josh. 2, 10, 4, 23. Is. 44, 27. Jer. 51, 36.—Intrans. *to become dry, to be dried up*, of plants, fruits, the harvest, Joel 1, 10, 12, 17. Metaph. v. 12 *joy is dried up, withered away, from the sons of men*.

2. *to shame, to make ashamed*, see Kal

no. 2. 2 Sam. 19, 6.—Intrans. i. q. בִּישׁ in Kal, *to be ashamed, to feel shame*, Jer. 2, 26, 6, 15, 8, 12. Often of persons who are disappointed in their hopes, Joel 1, 11. Jer. 2, 26. Zech. 9, 5. Poet. of cities overthrown, *to be put to shame, disgraced*, Jer. 48, 1, 20, 50, 2. Also *to act shamefully*, Hos. 2, 7 [5].

רִבֵּשׁ adj. f. רִבֵּשָׁה R. רִבֵּשׁ no. 1.

1. *dry*, Job 13, 25. Ez. 17, 24, 37, 2, 4.

2. *Jabesh*, pr. n. a) A city in Gilead, fully written רִבֵּשׁ גִּלְעָד Judg. 21, 8 sq. also רִבֵּרֶשׁ 1 Sam. 11, 1, 3, 5, 10, etc. distant a night's journey from Bethshean 1 Sam. 31, 11. It was prob. on the *Wady Yabes*, which enters the Jordan from the east not far below Beisân; Burckh. Trav. in Syr. p. 239. According to Eusebius, it was six miles from Pella towards Gerasa. b) A man, 2 K. 15, 10, 13, 14.

רִבֵּשׁ adj. an intensive form, i. q. רִבֵּשׁ, found only in fem. רִבֵּשָׁה, *dry*; so רִיבֵּשָׁה *on the dry*, i. e. on dry ground, Ex. 14, 16, 22, 29. Josh. 4, 22. Then for *the dry land*, opp. the sea, Gen. 1, 9. Ex. 4, 9. Jon. 1, 9, 13, 2, 11. Ps. 66, 6. Comp. חֲרָבָה.—So Gr. ἡ ξηρά and τὸ ξηρόν, Matt. 23, 15, opp. ἡ θάλασσα. 1 Macc. 8, 32. Vorstius de Hebraismis N. T. ed. Fischer. cap. 2. § 2.

רִיבֵּשָׁה f. id. Ex. 4, 9. Ps. 95, 5.—Chald. st. emphat. רִיבֵּשָׁהּ id. Dan. 2, 10.

יִגְאָל (God will avenge) *Igal, Igeal*, pr. n. m. a) Num. 13, 7. b) 1 Chr. 3, 22. c) 2 Sam. 23, 36. R. יִגְאָל.

* יִגְבֵּי i. q. גִּיב, *to cut* sc. with a plough, *to plough, to till*; only Part. plur. יוֹגְבִים *ploughmen, husbandmen*, 2 K. 25, 12 Keri. Jer. 52, 16.—Hence

יִגְבֵּי m. plur. יוֹגְבִים, *a field*, as ploughed, Jer. 39, 10.

יִגְבֶּהָה (elevated, verb. fut. Hoph. r. יִגְבֶּהָה comp. יִגְבֶּהָה) *Jogbehah*, pr. n. of a place in the tribe of Gad, Num. 32, 35. Judg. 8, 11.

יִגְדַּלְיָהוּ (Jehovah will make great, r. גָּדַל) *Igdaliah*, pr. n. m. Jer. 35, 4.

* I. יִגְהֵ in Kal not used, *to grieve*. The primary idea lies either in *being pained*, kindr. יִגַּע; or else in *panting, sighing, groaning*, kindr. יִגְהֵ.

PIEL *יָגַה*, to afflict, to grieve, fut. *יִגְהַ* for *יִגְהַה* Lam. 3, 33. Comp. *יָבַשׁ* Pi.

HIPH. *הוֹגֵה* to afflict, to grieve, Job 19, 2. Lam. 1, 5. 12, 3, 32. Is. 51, 23.

NIPH. Part. *נִגְהַ* for *נִגְהָה*, afflicted, grieved; plur. *נִגְהִי* *בְּמוֹעֵד* Zeph. 3, 18 those grieved as prohibited from the sacred assembly. Fem. *נִגְהִי* afflicted Lam. 1, 4.

Deriv. *יָגוֹן*, *יָגוֹה*.

*II. *יָגַה* i. q. *הָגַה* II, to be separated, apart.

HIPH. *הוֹגֵה* for *הוֹגֵה*, to take away, to remove, 2 Sam. 20, 13. Arab. *وَجَى* Conj. IV, id. Syr. *وَجَّى* to expel, to eject.

יָגוֹן m. affliction, grief, sorrow, Gen. 42, 38. 44, 31. Ps. 13, 3. al. R. *יָגַה* no. 1.

יָגוֹר part. or adj. verbal (ר. *יָגַר*) *fearing*, used with pers. pronouns for a finite verb, Jer. 22, 25. 39, 17.

יָגוֹר (lodging-place. r. *יָגוֹר*) *Jagur*, pr. n. of a place in the tribe of Judah, Josh. 15, 21.

יָגַע m. adj. *wearied, weary*, Job 3, 17. R. *יָגַע*.

יָגַע m. (ר. *יָגַע*) 1. *labour, toil*, espec. difficult and wearisome; Gen. 31, 42 *יָגַע* *הַיָּדַי* the labour of my hands.

2. Meton. *the product of labour*; hence *a work*, Job 10, 3. Oftener *earnings, gain, wealth*, Is. 45, 14. 55, 2. Jer. 3, 24. 20, 5. Ez. 23, 29. Ps. 109, 11. Neh. 5, 13; espec. as derived from tillage, Ps. 78, 46. Job 39, 11; *יָגַע* *הַיָּדַי* Hag. 1, 11, id. Ps. 128, 2. Plur. *יָגַעַי* id. Hos. 12, 9.

3. As connected with suffering, *labour, pain*, i. e. the effort and pain of parturition; spoken of the ostrich Job 39, 16.

יָגַעַת f. (ר. *יָגַע*) *labour, weariness*, Ecc. 12, 12.

יָגַלִּי (exiled, r. *יָגַל*) *Jogli*, pr. n. m. Num. 34, 22.

* *יָגַע* fut. *יָגַעַת* 1. *to labour, to toil*, espec. with wearisome and painful effort, Arab. *وَجَعَ* to pain; kindr. is *יָגַה* I. Constr. absol. Job 9, 29 *לָמָּה יָגַעַת יָדִי בְּיָגַעַת* why then should I labour in vain? Is. 49, 4. 65, 23; with *בְּ* c. inf. Prov. 23, 4; with *בְּ* of that *in* which one labours,

Josh. 24, 13. Is. 43, 22 *thou hast not called upon me, O Jacob, so that thou hast laboured in me*, i. e. so that thou hast taken much pains about me (comp. v. 23. 24). 47, 12. 62, 8; once with acc. in the same sense, v. 15; with *בְּדָרִי* for any thing Hab. 2, 13. Jer. 51, 58.

2. *to be wearied, faint*, 2 Sam. 23, 10. Is. 40, 31. With *בְּ* of that *in* or *with* which one is weary, Ps. 6, 7 *יָגַעְתִּי בְּאַהֲרָהִי* I am weary with my groaning. Jer. 45, 3. Ps. 69, 4.

PIEL *to weary, to make faint*, Josh. 7, 3. Ecc. 10, 15.

HIPH. *הוֹגֵיִךְ* to weary any one, to be burdensome to him; with acc. of pers. and *בְּ* of thing, Is. 43, 23 *לֹא הוֹגֵעְתִּיךָ בְּלִבְוִיָּה* I have not wearied thee with incense, i. e. have not burdened thee by demanding it. v. 24 *הוֹגֵעְתִּי בְּעֲוֹנוֹתֶיךָ* thou hast wearied me with thy iniquities. Mal. 2, 17.

Deriv. *יָגַעַת*, *יָגַעַת*, and the two which here follow.

יָגַעַת m. *labour*, i. e. product of labour, earnings, Job 20, 18.

יָגַעַת adj. verbal (ר. *יָגַעַת*) *weary, exhausted, faint*, Deut. 25, 18. 2 Sam. 17, 2. Ecc. 1, 8 *כָּל-הַדְּבָרִים יָגַעַתִּים* all words become weary, i. e. would fail in trying to recount all those things.

יָגַר Chald. m. *a heap of stones*, Gen. 31, 47, where it is i. q. Heb. *יָגַר*. Syr. *يَجَر* id. Ethiop. *ገር* id. *ገር* to stone. Kindr. in Heb. is r. *יָגַר*.

* *יָגַר*, only in I and 2 pers. *יָגַרְתִּי*, *יָגַרְתָּ*, i. q. *יָגַר* no. 2, *to fear, to be afraid of*, c. acc. Job 3, 25. 9, 28. Ps. 119, 39; with *מִפְנֵי* Deut. 9, 19. 28, 60. Arab. *وَجَّى* id.—Hence

יָגַר adj. see *יָגוֹר*.

יָד f. (ר. *יָדָה*) constr. *יָד*, c. suff. *יָדִי*, *יָדְךָ*, but also *יָדְכֶם*, *יָדְכֶן* (for *יָדְכֶם*, *יָדְכֶן*); Dual *יָדַיִם* constr. *יָדַי*, c. suff. *יָדַי*; Plur. *יָדוֹת*, constr. *יָדוֹת*.

1. *the hand*, strictly the whole hand, as extended, (and so diff. from *כַּף* the hollow hand,) from r. *יָדָה* espec. *Hiph.* no. 1; comp. *זְרוֹעַ* arm, and *זֶרֶעַת* span, both from the idea of expanding; also *Goth. handus* i. e. a hand, *à prehend-*

endo. Syr. ^٢م, Arab. ^{يَد}, Eth. ḤP. id. Strictly and usually only of the human hand; once spoken of the feet of the lizard as resembling the hand of a man Prov. 30, 28.—The following are the principal phrases in which the literal signification is retained.

a) 'רָדִי עִם פִּי, *my hand is with*
any one, i. e. I aid him, am on his side,
1 Sam. 22, 17. 2 Sam. 3, 12. 2 K. 15, 19.

b) **יְדֵי הַיְּהוָה בִּפְּי** *my hand is upon any one*, i. q. *against* him (Gen. 16, 12), i. e. I do him violence and harm, Gen. 37, 27. 1 Sam. 18, 17. 21. 24, 13. 14. Josh. 2, 19. So **יְדֵי יְיָ הַיְּהוָה**, of the hand of God as afflicting and punishing Ex. 9, 3. Deut. 2, 15. Judg. 2, 15. 1 Sam. 7, 13. 12, 15; rarely in a sense of kindness, as aiding, favouring, 2 Chr. 30, 12. Ezra 9, 2; and for avoiding the ambiguity of this phrase there is added **לְרַצֵּה** Judg. 2, 15.—So in a sense of disfavour only: **נָתַן יְדֵי** (of God) Ex. 7, 4, and **יָצְאָה יְדֵי יְיָ** Ruth 1, 13; but in a sense of favour, Is. 25, 10 **הָיָה בְּיַד יְיָ יְהוָה** *the hand of Jehovah shall rest upon this mount*.

c) **יְדֵי יְיָ עַל** *the hand of Jehovah is upon* any one, both for good and for evil, but more usually in a good sense. E. g. as aiding, favouring, Ezra 7, 6 **כִּדְי יְיָ אֲלֵהוּ** *when the hand of Jehovah his God was upon him.* v. 28, 8, 18. 31. (Hence to *withdraw his hand*, i. q. to take away his favour, Ps. 74, 11.) Twice it is added expressly, **יְדֵי יְיָ אֲלֵהוּ לְטוֹבָה** Ezra 7, 9. Neh. 2, 8; also **יְדֵי יְיָ אֲלֵהוּ לְרָעָה** Ezra 8, 22. In a good sense further, **אֲשִׁיבָה יְדֵי עֲלֶיךָ** Is. 1, 25. But in a hostile sense, **הֲשִׁיבֹתִי יְדֵי עַל עֲקָרֶיךָ** Am. 1, 8. *I will turn my hand upon* i. e. *against Ekron*; and so with **אֶל** for **עַל**, Ez. 13, 9. Comp. in N. T. Acts 13, 11 **καὶ ἐστὴν ἡ χεὶρ τοῦ κυρίου ἐπὶ σε, καὶ ἔστη τυφλὸς κ. τ. λ.**

d) The phrase, *the hand of Jehovah is upon* (עַל) any one, is further used in the sense: *the Spirit of Jehovah is upon a prophet*, the prophet is moved, inspired, by the Spirit of God; since the divine Spirit was communicated to men by the laying on of hands, Ez. 1, 3, 14. 22. 37, 1. 2 K. 3, 15; with אֵל עַל 1 K. 18, 46. The same is אֵל עַל דָּרָךְ Ez. 3, 14 (comp. Is. 8, 11), and אֵל עַל נְפִשָּׁה דָּרָךְ Ez. 8, 1, comp. 11, 5 where for דָּרָךְ is רִיחָה.

Hence also Jer. 15, 17 מִפְּנֵי יְדֶךָ *because of thy hand*, i. e. because of the divine Spirit which rests upon me, by which I am moved.

e) נָתַן יָד *to give the hand*, as a pledge of fidelity, as confirming a promise, i. q. *to promise*, 2 K. 10, 15. Ezra 10, 19. Spec. of the vanquished giving their hands as a pledge of submission and fidelity to the victors, Ez. 17, 18. Jer. 50, 15. Lam. 5, 6. 2 Chr. 30, 8 לִיְהוָה *give the hand* i. e. *submit yourselves to Jehovah*.—Similar is the formula נָתַן יָד פְּנֵי *to pledge fidelity under* i. e. *to* any one, 1 Chr. 29, 34. Here belongs also the gloss of the Arabic lexicogra-

phers, **يَدٌ**, i. e. surety by a pledge, fidejussio; surrender, suobjectio, **χέλωσις**.

f) הַיָּד, *THE hand*, καὶ ἐξουίην, is sometimes spoken: α) *Of the hand of God*, as רוּחַ יְיָ for רוּחַ הַיָּם, שֵׁם יְהוָה for שֵׁם הַיָּם. So Is. 8, 11 בְּחַזַּק יְיָ for בְּחַזַּקַּת הַיָּד (comp. lett. d) *with strength of the hand*, i. e. with the powerful hand of God. β) *Without art. of the hand of man*, i. e. human help, as לֹא בְיָד Job 34, 20, and בְּאָפֶס יָד Dan. 8, 25, *without man's hand*, i. e. without human aid or interference. Chald. לֹא בִידֵן Dan. 2, 34. 35. Comp. Lam. 4, 6.

g) The *hand of God* is put : α) For the divine agency, mode of action, providence ; Job 27, 11 אֹרְהָ אֶתְכֶם בְּיַד-אֱלֹהִים *I will teach you concerning the hand of God*, his providence, how he acts. β) For the *power, care, protection of God* ; hence בְּיַד יְהוָה *in the power of God*, Ps. 31, 16. 95, 4. Prov. 21, 1 ; *in the care or providence of God*, Is. 62, 3 ; comp. Ps. 74, 11.

h) יָד לְיָד, *hand to hand*, from hand to hand, i. e. through all ages and generations, *ever*, and with a negative particle *never*. Prov. 11, 21 יָד לְיָד לֹא יִנָּקָה רָע *through all generations the wicked shall not go unpunished*. 16, 5. Similar is the Persian formula, دست بدست, Schult. Animadverss. ad Prov. l. c. Also Syr. اَمْبُ حَامْبُ i. e. *sigillatim*, one after another. For a like reason Arab. يَد i. q. succession.

i) יָד לִפְהַ *the hand to the mouth*, i. e. lay thy hand upon thy mouth, i. q. be silent,

hold thy peace, Prov. 30, 32. Comp. Job 21, 5. 29, 9. 39, 34. Mic. 7, 16. Pers.

דַּסְת בִּי דְהָאן.

k) שׁוּם יָד עַל רֹאשׁ 2 Sam. 13, 19, i. q. to smite the hands together over one's head, a gesture of despairing grief; comp. Jer. 2, 37.

For other phrases see under the verbs תָּמַךְ, תָּשַׁלַּח, תָּפַח, תָּנַח, תָּצַא, מָלַא, תָּחַק, etc. and the adjectives רָם, תָּקַע.

With prepositions, where sometimes the proper force of the noun itself is lost:

aa) בְּיָדִי α) *in my hand*, often for *with me*, after verbs of bearing, bringing, leading, etc. as *to bring in one's hand*, i. e. *with him*, 1 Sam. 14, 34 וַיָּבִיאוּ בְּיָדוֹ וְהָעָם אִישׁ אֶשׁ שׁוֹרוֹ בְּיָדוֹ and all the people brought every man his ox with him, etc. Jer. 38, 10 קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים and all the people brought every man his ox with him, etc. Jer. 38, 10 קַח בְּיָדְךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים take from hence thirty men with thee. Gen. 32, 14. 35, 4. Num. 31, 49. Deut. 33, 3. 1 Sam. 16, 2. 1 K. 10, 29.—That which one has *in his hand*, or takes *with him*, he has *in his possession*; hence this phrase is also referred to possession, like אֵז, עֵט, Lat. *penes*. Ecc. 5, 13 he begetteth a son וְאֵין בְּיָדוֹ מְאֻמָּה who has nothing in his hand, i. e. possesses nothing; comp. Heb. יָדִי מְצָאָה דָּבָר under the art. מְצָא no. 2. c. Chald. Ezra 7, 25 the wisdom of thy God which is in thy hand, i. e. which thou possessest. β) *into my hand*, i. e. *into my power*, after verbs of delivering over, Gen. 9, 2. 14, 20. Ex. 4, 21. 2 Sam. 18, 2. Hence צֹאן יָדוֹ the flock of his hand, i. e. delivered into his hand, Ps. 95, 7; and here too belongs Is. 20, 2 Jehovah spake בְּיַד יְשַׁעְיָהוּ Sept. πρὸς Ἰσαΐαν, sc. as about to deliver him a revelation. γ) *by my hand*, often for *by me*, by my intervention. Num. 15, 23 whatever Jehovah hath commanded you בְּיַד־מֹשֶׁה by the hand of Moses, i. e. by Moses. 2 Chr. 29, 25. 1 K. 12, 15. Jer. 37, 2. al. Often after verbs of sending, 1 K. 2, 25 and king Solomon sent בְּיַד בְּנֵיהֶוָה. Ex. 4, 13. Prov. 26, 6. 1 Sam. 16, 20. 2 Sam. 12, 25. Comp. Acts 11, 30. 15, 33. δ) *at my hand*, i. e. *before me*, *in my sight*, i. q. לְפָנַי. 1 Sam. 21, 14 he feigned himself mad בְּיָדָם at their hands, i. e. before them. Job 15, 23 he knoweth בִּי נֶכֶן בְּיָדוֹ יוֹם חֹשֶׁךְ that the day of darkness is ready at his hand, impends

over him.—In this sense the Arabs often say, بَيْنَ يَدَيْنِ between the hands of any one, see Korân Sur. 2. 256. Sur. 3. 2. Sur. 20. 109. Schult. Opp. min. p. 29, 30, et ad Job. p. 391. So the Greeks ἐν χειρὶ Apollon. Rhod. 1. 1113; comp. πρὸ τοῦ χειρὸν ἔχειν, Germ. *vorhanden*, at hand, δὲ ἀνὰ τοὺς ὀφθαλμοὺς ἔχειν, Lat. 'hostes sunt in manibus' i. e. in conspectu, Cæs. Bell. Gall. 2. 19. Sallust. Jug. 94. Virg. Æn. 11. 311 'ante oculos interque manus sunt omnia vestras,' i. e. πρὸ χειρὸς ἐστὶν.

bb) בֵּין יָדָיִם between the hands, i. e. on the breast, on the front of the body, Zech. 13, 6. Comp. בֵּין יְרֵינִים on the forehead.

cc) בְּיָד pro manu, according to one's hand, in the phrase בְּיָד הַמֶּלֶךְ according to the hand i. e. bounty of the king, 1 K. 10, 13. Esth. 1, 7. 2, 18. The phrase denotes the open and liberal hand of the king. Others less well: according to the royal power; but power and strength do not here belong to the subject of discourse, but liberality.

dd) מִיָּד from or out of the hand of any one, i. q. Engl. at his hand or out of his power; often after verbs of demanding Gen. 9, 5. 31, 39. Is. 1, 12; of receiving Gen. 33. 19. Num. 5, 25; of delivering Gen. 32, 12. Ex. 18, 9. Num. 35, 25. Hence also we find: from the hand (power) of the lion and the bear 1 Sam. 17, 37, of dogs Ps. 22, 21, of the sword Job 5, 20, of Sheol Ps. 49, 16. 89, 49, of the flame Is. 47, 14.

ee) עַל יָדִי פ' upon the hand or hands of any one. i. q. into his hand, after verbs of delivering over, committing, Gen. 42, 37. 1 Sam. 17, 22. 2 K. 10, 24. 12, 12. 22, 5. 9. Ezra 1, 8. So to deliver עַל יָדִי חֶרֶב into the hand (power) of the sword Ps. 63, 11. Jer. 18, 21. Also in the same sense is said ה' יָדִי פ', הַתָּה יָד פ' under the hand of any one, Gen. 16, 9. 41, 35. Is. 3, 6. β) עַל יָדִי on or at the hands of any one, as in Engl. under the hands of any one, i. q. under his guidance and auspices, his hand guiding and directing, Germ. 'an der Hand jemandes.' 1 Chr. 25, 3 עַל יָדֵינוּ under the guidance or auspices of their father. v. 2. 6. 7, 29. Also of one absent or dead, whose ordinances

are followed by posterity, 2 Chr. 23, 18 **עַל יְדֵי דָוִד** *at the hands of David*, i. e. under his guidance, according to his ordinances. Ezra 3, 10. Of things, 2 Chr. 29, 27 *the song began with the trumpets* **עַל יְדֵי כְלֵי דָוִד** *at or under the lead of the instruments of David*, i. e. it followed the measures of the instruments appointed by David. Comp. on this idiom Lud. de Dieu ad Jer. 5, 31, Criticæ Sacræ p.

240. So Arab. **عَلَى يَدَيْهِ**, *on the hands of*,

under the auspices or care of any one; a formula often used on Arabic coins to denote the persons by whom they are coined. See also below under no. 5.

ff) **לְדָר**, see no. 1. h; also no. 5.

Dual **יָדַיִם** *the two hands* of a person; also for the plural, Job 4, 3. Prov. 6, 17. Is. 13, 7.

2. Plur. **יָדָיו** *artificial hands*, also of things which bear resemblance to hands, e. g. a) *tenons* on boards, Ex. 26, 17. 19, 36, 22, 24. b) *axles, axletrees*, for wheels, 1 K. 7, 32, 33.—For the distinction between the dual and plural fem. in nouns denoting members of the body,

see Lehrs. p. 539.—Arab. **يَدٌ** handle, as of a mill, axe. Syr. plur. **أَيْدٍ** handles, tenons. Comp. **בְּפוֹת**.

3. Metaph. *power, strength, might*, the hand being regarded as the seat of strength; here too the proper force of the word is sometimes lost, comp. above in no. 1. dd. **בְּיָד** *with might*, Is. 28, 2. Ps. 76, 6 *none of the men of might have found יָדֵיהֶם* *their hands*, i. e. they found themselves without strength. (Comp. in Vita Timur. I. 44, *they found their hand and side*, i. e. had all their strength ready.) So of one *powerful deed, mighty work*, Ex. 14, 31; comp. *manus* Virg. Æn. 6, 688. Spec. *protection. help*. Deut. 32, 36 **אֲזַלָּה יָדְךָ** *help is departed*.—So Arab. **يَدُ الصَّبَا** the force of the east-wind, **لَا يَدُ لَكَ** thou hast no power in this or that. Syr. **إِسْمًا وَتَوْسَعًا** the power of the Romans. Pers. **دست** power.—For the phrase *a short or long hand*, see under the verb **קָצַר**.

4. Meton. *a stroke. blow*, pr. as given with the hand. Job 20, 22 **כָּל-יָד עֲמַל** *every stroke of the wretched cometh*

upon him, i. e. all that befalls the wretched. Job 23, 2 *my stroke, calamity*.—Comp. Lat. *manus* for blow, as used of gladiators.

5. *a side*, pr. of the sides of the body, where the hands and arms are situated; comp. Engl. 'on the right hand, left hand,' Lat. 'ad hanc manum' Terent. Ad. 4. 2. 31. Hence Dual **יָדַיִם** pr. the two sides, chiefly in the phrase **רָחֵב יָדַיִם** *large on both sides*, on every side, i. e. broad-sided, spacious, (comp. in **רָחֵב**,) Gen. 34, 21. Ps. 104, 25. Is. 33, 21. al.—Sing. of the *side* or *shore* of a river, Ex. 2, 5. Deut. 2, 37. Syr. **سَاحِلٌ** shore, coast.—With prepositions: **לְדָר** 1 Sam. 19, 3. 1 Chr. 18, 17. 23, 28. Prov. 8, 3; **בְּדָר** 1 Sam. 4, 18; **אֶל דָּר** 2 Sam. 14, 30. 18, 4; **עַל דָּר** Josh. 15, 46. 2 Sam. 15, 2. 2 Chr. 17, 15. 31, 15. Job 1, 14. Neh. 3, 2 sq. **עַל דָּר** Num. 34, 3. Judg. 11, 26; all signifying *at, on, by the side* of any one, *near*, Syr. **قَرِيبٌ** near. 1 Chr. 6, 16 [31] **אֲשֶׁר הָעֲצִמִּיר דָּוִד עַל יָדוֹ שִׁיר בַּיִת** [31] *whom David appointed by the side of the temple-singing*, i. e. to whom he gave an appointment *in* or *by* the temple-music. See further on the partic. **יָד** in no. 1. ee.—Plur. **יָדָיו** *sides*, e. g. a) Of a throne, i. e. *lateral supports, arms*, 1 K. 10, 19. b) *lateral projections, side-borders* of a base or pedestal, 1 K. 7, 35, 36.

6. *a place*, Deut. 23, 13. Num. 2, 17 **אִישׁ עַל דָּרוֹ** *every one in his place*. Jer. 6, 3. Is. 56, 5, see in no. 8. Is. 57, 8 **דָּרְךָ** *thou lookest out for thee a place*. Ez. 21, 24. Dual id. Josh. 8, 20 **לֹא הָיָה לָהֶם דָּרָם** *they had no place to flee to*.

7. *a part*, perh. pr. a handful, a part of a thing taken up at once in dividing, Dan. 12, 7. Plur. **יָדָיו**, 2 K. 11, 7 **שְׁתֵּי יָדָיו** *the two parts of you*, opp. the third part. Gen. 47, 24 **אַרְבַּע הַיָּדָיו** *the four parts*, opp. **חֲמִישִׁית** the fifth part. Neh. 11, 1. Comp. **פַּה** no. 4. Also in the connection: Dan. 1, 20 *and he found them עֲשָׂרָה יָדָיו* *ten parts above* (ten times wiser than) *all the magicians*, etc. Gen. 43, 34. 2 Sam. 19, 44.

8. *a monument, trophy*, i. q. **שֵׁם**, e. g. of victory, 1 Sam. 15, 12; a sepulchral monument 2 Sam. 18, 18. Is. 56, 5 *to them will I give a place within my walls*

יָדָה *a monument (or portion) and a name.*—Perhaps this name for monument in the Hebrew language may stand in some connection with the ancient custom of sculpturing upon the *cippi* or sepulchral columns *an uplifted hand with the arm*. See Hamacker *Diatribes de monumentis Punicis* p. 20; also Reuvens *ad eadem Animadvers.* p. 5 sq.

DUAL see no. 1. 3. 5. 6. For. PLUR. **יָדָה** see no. 2. 5. 7.

יָדָה Chald. st. emph. **יָדָה** Dan. 5, 5, 24; c. suff. **יָדָה**, **יָדָה**, **יָדָה** Ezra 5, 8; Dual **יָדָה** Dan. 2, 34, 45; i. q. Heb. **יָדָה**, *the hand*. So **יָדָה** in *one's hand*, spoken of what one has *with him*, in possession, Ezra 7, 14, 25; comp. Heb. **יָדָה** no. 1. aa. **יָדָה** *to give into the hand*, power, of any one, Ezra 5, 12. Dan. 2, 35, 7, 25. Also **יָדָה** *from or out of one's hand* or power, after verbs of delivering, comp. Heb. **יָדָה** in **יָדָה** no. 1. dd; e. g. from the power of lions, Dan. 6, 28.

יָדָה Chald. i. q. Heb. **יָדָה**, *to cast*.

APH. *to praise God*, i. q. Heb. Hiph. no. 2; Part. **יָדָה** Dan. 2, 23; contr. **יָדָה** 6, 11.

יָדָה *Idalah*, pr. n. of a place in Zebulun, Josh. 19, 15.—Perhaps from a doubtful root **יָדָה** i. q. Arab. **يَدَّاه** and **يَدَّاه** *to go softly and secretly*. Or, according to Simonis, for **יָדָה** 'what God exalts,' by Syriac flexion from **يَدَّاه** *to show*.

יָדָה (perh. honied, comp. **יָדָה**) *Id-bash*, pr. n. m. 1 Chr. 4, 3.

* I. **יָדָה** i. q. **יָדָה**, *to throw, to cast*, e. g. lots; only Præt. 3 plur. **יָדָה** Joel 4, 3. Nah. 3, 10. Obad. 11.

* II **יָדָה** i. q. **יָדָה**, *to love, to esteem highly*, Arab. **يَدَّاه**. Hence **יָדָה** one beloved, **יָדָה**, and the pr. names **יָדָה**, **יָדָה**, **יָדָה**.

* **יָדָה** *to throw, to cast*, i. q. **יָדָה** I. Kindr. is **יָדָה**. Eth. **ወደ** id.—Imp. **יָדָה** Jer. 50, 14.

PIEL i. q. Kal, *to cast* e. g. stones. Fut. **יָדָה** for **יָדָה** Lam. 3, 53. Inf. **יָדָה** Zech. 2, 4.

HIPH. **יָדָה**, fut. **יָדָה**, sometimes **יָדָה** Ps. 28, 7, 45, 18. Neh. 11, 17.

1. *to profess, to confess*, perhaps i. q. *to point out, to show* with the hand extended, as if with the hand *thrown out*, projected; see Kal, and comp. **יָדָה** and **יָדָה** Kal and Hiph. *to cast, to throw*, and then 'to point out with extended hand.' Arab. **يَدَّاه**, Conj. X. Syr. Aph. id.—Constr. c. acc. Prov. 28, 13; c. **יָדָה** concerning Ps. 32, 5.

2. *to give thanks, to praise, to celebrate*, since the acknowledgment (confession) of benefits is naturally followed by thanksgiving and praise; with acc. Gen. 29, 35. Jer. 33, 11. Ps. 7, 18, 30, 13; also **יָדָה** of pers. Ps. 92, 2, 106, 1. 1 Chr. 16, 7, 8. Neh. 12, 46. al. So in the phrase **יָדָה** *to celebrate the name of Jehovah* 1 K. 8, 33. Ps. 54, 8; **יָדָה** id. 106, 47. 122, 4; absol. id. Neh. 12, 24.

HITHPA. **יָדָה**, Vav being assumed in place of Yod, i. q. Hiph.

1. *to confess, pr. concerning oneself, to point out oneself as guilty*; Ethiop. **አስተዋዎ** *to accuse, to criminate*, pr. prob. *to object*, Germ. *vorwerfen*, from the sense of casting, i. q. *to cast in one's teeth*; **ወደ** accusation, objection, *Vorwurf*.—Dan. 9, 4; with acc. of thing, Lev. 5, 5, 16, 21, 26, 40; **יָדָה** Neh. 1, 6, 9, 2.

2. *to praise, to celebrate*, c. **יָדָה** 2 Chr. 30, 22.

Deriv. **יָדָה** hand, perh. **יָדָה** law, **יָדָה**; also **יָדָה**, **יָדָה**, and the pr. names **יָדָה**, **יָדָה**, **יָדָה**; likewise those which again come from this latter, as **יָדָה**, **יָדָה**, **יָדָה**.

יָדָה (for **יָדָה** loving) *Iddo*, pr. n. m. a) 1 Chr. 27, 21. b) Ezra 10, 43 Cheth.

יָדָה (judge) *Jadon*, pr. n. m. Neh. 3, 7.

יָדָה (known) *Jaddua*, pr. n. m. a) Neh. 10, 22. b) 12, 11, 22.

יָדָה, **יָדָה**, and **יָדָה** 1 Chr. 16, 38. (praising, celebrating, from obsol. subst. **יָדָה** laud. with the ending **יָדָה**, r. **יָדָה** Hiph.) *Jeduthan*, pr. n. of a Levite, one of the choristers appointed by David, 1 Chr. 9, 16, 16, 38, 41, 42, 25, 1. Put also for his descendants (**יָדָה**) *the Jeduthanites*, who also were musicians, Neh. 11, 17. Ps. 39, 1, 62, 1, 77, 1.

יָדַי (i. q. יָדוּ) *Jaddai*, pr. n. m. Ezra 10, 43 Keri. R. יָדַי II.

יָדִיר m. (r. יָדַר II) constr. יָדִיר.

1. Adj. *lovely, pleasant*, Ps. 84, 2. Plur. יָדִירוֹת *delights*, as Ps. 45, 1 שִׁיר יָדִירוֹת *a delightful song*. Others 'a song of love,' i. e. an epithalamium.

2. Subst. *one beloved, a friend*, Is. 5, 1. יָדִיר הַיְהוָה *the beloved of Jehovah* Ps. 127, 2; so of Benjamin Deut. 33, 12; of Israel Jer. 11, 15. Plur. of the Israelites, Ps. 60, 7. 108, 7. Syr. يَدِيرٌ *beloved*.

יָדִידָה (one beloved, fem.) *Jedidah*, pr. n. of the mother of king Josiah, 2 K. 22, 1. R. יָדַר II.

יָדִידוֹת f. *something beloved, a delight*, Jer. 12, 7. R. יָדַר II.

יָדִידָה (beloved of Jehovah) *Jedidiah*, the name given to Solomon at his birth by the prophet Nathan, 2 Sam. 12, 25. R. יָדַר II.

יָדִיָּה (praise God, r. יָדָה) *Jedaiah*, pr. n. m. a) 1 Chr. 4, 37. b) Neh. 3, 10.

יָדִיעָאֵל (known of God, r. יָדַע) *Jediel*, pr. n. of a son of Benjamin, 1 Chr. 7, 6. 10. 11.

יָדִיתוֹן see יָדִיתוֹן.

יָדִלָּה (tearful, r. יָדָלָה) *Jidlaph*, pr. n. of a son of Nahor, Gen. 22, 22.

* יָדַע fut. יָדַע, once יָדַע Ps. 138, 6; inf. absol. יָדַע, constr. יָדַע; imp. יָדַע, with הַ parag. once יָדַע for יָדַע Prov. 24, 14; Part. יָדַע, fem. יָדַעָה; pr. *to see*, and hence *to perceive, to come to know, to know*; corresponding to Gr. εἶδον. *oída*. It comprehends the action of *knowing*, both as inchoative and completed, i. e. *to come to know, to gain a knowledge of*, and also *to know, to have a knowledge of*. This root is widely spread in the Indo-European tongues, in the sense both of seeing and knowing; as Sanscr. *wid*, Zend. *weedem*, Gr. εἶδω, *ōidō*, Lat. *videō*, Goth. *witan*, Germ. *weten*, *wissen*, Engl. *to weet, to wit*; and so also in the Slavic languages, as Pol. *widze* to see, Bohem. *wedeti* to see. See Pott Etymol. Forschungen I. p. 246. In all these examples the first radical is *w*; and so יָדַע is for יָדַע.

A) The primary signif. *to see* in יָדַע is apparent in these examples; Gen. 3, 7 *and their eyes were opened* כִּי וַיִּדְּעוּ בָּם *and they saw that they were naked*. Ex. 2, 4 *and his sister stood afar off* לִדְּעָה מִחֲדָעָה *to see what would be done to him*. 1 Sam. 22, 3. So too Deut. 34, 10 אֲשֶׁר יָדְעוּ יְיָ פָּנִים אֵל- *אֲשֶׁר יָדְעוּ יְיָ פָּנִים*; elsewhere in the same connection we find רָאָה Gen. 32, 31. Judg. 6, 22. 2 K. 14, 8. 11. So Esth. 2, 11 יָדַע אֶת- *יָדַע אֶת-רָאָה* Gen. 37, 14. Sometimes יָדַע *to see* is coupled with a verb of *hearing*, to indicate what one *perceives* with his eyes and ears; Is. 40, 21 הֲלֹא הִדְּעוּ הָלֹא הִשְׁמַעוּ *have ye not seen? have ye not heard?* v. 28. 43, 19. 44, 18 לֹא יָדְעוּ וְלֹא בָּרְנוּ *they see not, they understand not, for he hath daubed their eyes from seeing, and their hearts from understanding*, where יָדַע and רָאָה are attributed to the eyes, as בִּין and הִשְׁבִּיל to the heart or mind. The LXX also often translate יָדַע by εἶδον *to see*; as 1 Sam. 10, 11. Job 28, 13. 31, 6. Ecc. 3, 21.—Hence

B) The verb יָדַע signifies *to perceive, to know*, pr. what follows seeing, or from seeing, unless one is destitute of the senses and of intellect, or obstinately shuts up his understanding; as in Is. 6, 9 וְלֹא יָדְעוּ וְלֹא רָאוּ *seeing they shall see and shall not perceive, understand*. Ecc. 6, 5.—To be more specific, יָדַע is

1. *to know*. i. e. *to perceive, to discern, to become aware of*, e. g. with the eyes Is. 6, 9, see above; often with the mind, and hence *to understand, to comprehend*, Judg. 13, 21. Gen. 8, 11. 1 Sam. 20, 33; with עַם לִבָּב Deut. 8, 5. With בִּי of that *by or from which one understands, knows*, Gen. 15, 8 בְּמָה יָדַע *whereby shall I know?* 24, 14. Ex. 7, 17.—Spec.

a) Often with intent and purpose, *to take knowledge of any thing, to observe, to mark*; 1 Sam. 23, 22 יָדַע וְרָאָה אֶת- *observe and see his place*. v. 23. 12, 17. 25, 17. Job 5, 27 לָךְ יָדַע *mark it for thee*.—Hence by a peculiar poetic idiom, *not to know, not to mark*, is said in respect to things which happen *unexpectedly, suddenly*, as if before one knows or marks them. Ps. 35, 8 *let destruction come upon him* יָדַע לֹא *and he know it not*, i. e. *unexpectedly*, un-

awares, Job 9, 5 God *removeth mountains* לֹא יָדְעוּ they know it not, i. e. unexpectedly, suddenly. Cant. 6, 12 לֹא יָדְעָהּ I knew not, my soul made me etc. i. e. unexpectedly, before I was aware. Jer. 50, 24. So מִי יוֹדֵעַ who knoweth? who marketh? i. e. no one marketh, for *unexpectedly, suddenly*, Prov. 24, 22; parall. פְּתָאם.—Korân Sur. 16. 28 'evertit eos Deus ولا يشعرون et non animadvertabant.' Lokm. Fab. 28.

b) With the like idea of volition, often to know, i. e. to see after, to care for, to regard. Gen. 39, 6 לֹא רָדַע מְאוּמָה he saw after nothing of what he had. Prov. 9, 13. 27, 23. Job 9, 21, opp. מָאָם. Is. 51, 7 יָדְעוּ אֵלֶּיךָ those who regard right. With בְּ Job 35, 15 לֹא רָדַע בְּפֶשַׁע he regardeth not iniquity.—Spec. aa) Of God as knowing i. e. regarding men and kindly caring for them, Ps. 144, 3. Nah. 1, 7; with מִן Am. 3, 2 you only have I known, regarded, loved, of all the families of the earth. Gen. 18, 19 יָדַעְתִּי לְמַעַן רָדַעְתִּי אֹתְךָ him (Abraham) have I known, regarded, chosen, that he may command, etc. With בְּ Ps. 31, 8, parall. רָאָה q. v. no. 2. d. Comp. Ps. 1, 6. bb) Of men as knowing God, i. e. as honouring and worshipping him, Hos. 8, 2. 13, 4. Ps. 36, 11. 9, 11 יָדְעוּ שְׁמִי who know thy name, i. e. who worship thee. Job 18, 21 לֹא יָדַע (אֱשֶׁר) who knoweth not God, i. e. who careth not for him, an atheist. 1 Sam. 2, 12. Job 34, 4.

2. to know, i. e. to come to know, to learn, to discover, e. g. by the sight, Ex. 2, 4. 1 Sam. 22, 3, see above; or by hearing, Gen. 9, 24. Deut. 11, 2. Neh. 13, 10; also to learn by experience, to experience, Job 5, 25. With an acc. Ecc. 8, 5; Ex. 6, 7. Is. 45, 6. Ez. 6, 7. 13, 7. 4. 9, 11, 10. al. Often in threats, comp. Engl. you shall soon know, learn, feel; Lat. tu ipse videbis, senties. Hos. 9, 7 יִדְעוּ יִשְׂרָאֵל Israel shall see and know, shall learn. Job 21, 19 יִדְעַתְּ אֱלֹהִים God shall recompense him, so that he shall know, feel. Is. 5, 19. 9, 8. Ps. 14, 4.—In the Korân a frequent phrase is وسوف يعلمون then they shall know, understand, learn, e. g. Sur. 26, 48; see Schult. Opp. min. ad Job 21, 19.

3. to know, i. e. to become acquainted with, e. g. a person Deut. 9, 24; a land Num. 14, 31; so Prov. 24, 14.—Often also by euphemism for intercourse with the other sex, e. g. a) Of a man, to know a woman, i. e. to lie with her, Gen. 4, 17. 25. 1 Sam. 1, 19. al. Also of unnatural lust, sodomy, Gen. 19, 5.—This euphemism is frequent also in verbs of knowing in other languages both oriental and occidental; e. g. Syr. سَحَن, Arab.

عرف, Ethiop. አክረ, Gr. γινώσκω, see Fessellius Advers. Sac. II. 14. Lat. cognosco Justin 5, 2; and so even Ital. and Fr. conoscere, connaître, although in these the usage is perhaps derived from the Scriptures. b) Of a woman, יָדַעְתִּי אִישׁ to know a man, to have lain with man, Gen. 19, 8. Judg. 11, 39; more fully יָדַעְתִּי אִישׁ לְמִשְׁכַּב זָכָר Num. 31, 17. 18. 35. Comp. Ovid. Heroid. 6, 133, 'turpiter illa virum cognovit adultera virgo.'

4. to know, i. e. to be acquainted with, any person or thing; with acc. of pers. Gen. 29, 5. Ex. 1, 8. 2 Sam. 3, 25. Is. 45, 4. 5. Ps. 18, 44 לֹא יָדַעְתִּי יַעֲבֹדוּנִי a people whom I have not known shall serve me. 81, 6 שִׁפְּרָה לֹא יָדַעְתִּי the lip (language) of one I knew not. Job 11, 11. With acc. of thing. Deut. 34, 6 לֹא יָדַע אִישׁ אֶת קְבֻרָתוֹ no man knoweth his sepulchre, where it is. Is. 29, 12 לֹא יָדַעְתִּי סֵפֶר I know not writing, am unacquainted with writing and reading. Ps. 104, 19. Job 21, 27. 28, 13. 23. al. With לְ of thing Ps. 69, 6; acc. et בְּ 2 Sam. 17, 8. Jer. 10, 23. Ps. 119, 75. With acc. of pron. impl. Job 36, 26 behold, God is great, וְלֹא יָדַע and we know him not. sc. his greatness. 37, 5. Is. 1, 3. Also בְּשֵׁם פֶּה יָדַע to know one by name, i. e. to know him well, to have familiar intercourse with him, Ex. 33, 12. 17.—PART. ACT. יָדַע one who knows a person or thing. Job 19, 13 יָדְעֵי those who know me, my acquaintances. With a genit. of thing, knowing, skilled, skilful in any thing. Gen. 25, 27 צִיד יָדַע skilled in hunting, a skilful hunter. 1 K. 9, 27 יָדְעֵי הַיָּם skilled in the sea, in maritime affairs. Am. 5, 16. Esth. 1, 13.—PART. PASS. יָדוּעַ known, with לְ Deut. 1, 13 men known unto your tribes; dat. impl. v. 15. Poet. c. gen. Is. 53, 3

יָדוּעַ חֲלִי *known of disease*, i. e. familiar with sickness, for the common prose construction לְחֲלִי יָדוּעַ. Comp. Syr. ܝܕܘܥܐ known, renowned.

5. to know a thing, to have a knowledge of it; followed: a) By a subst. in the acc. as יָדַע בִּינָה (see בִּינָה), יָדַע, to know understanding, knowledge, i. e. to excel in knowledge, wisdom, etc. Prov. 17, 27. al. Job 15, 9 יָדַע וְלֹא יָדַע what knowest thou and we know it not? 20, 4. 38, 18; with בִּי, to know of a thing, Gen. 19, 33. 35. 1 Sam. 22, 15. Jer. 38, 24; id. Job 37, 16; יָדַע בֵּין—לְ to know (discern) between one thing and another, Jon. 4, 11. 2 Sam. 19, 36. b) By a verb, as the infin. Jer. 1, 6 לֹא יָדַעְתִּי דְבַר. 1 Sam. 16, 18; infin. c. לְ Ecc. 4, 13. 10, 15; a finite verb, Job 32, 22 לֹא יָדַעְתִּי I know not to flatter. 1 Sam. 16, 16. Neh. 10, 29; so with וְ interposed Job 23, 23. c) By a clause, mostly with כִּי, Gen. 20, 6. 3, 5. Ex. 34, 29. Num. 11, 16. Job 9, 2. 28. al. rarely with כִּי impl. Job 19, 25 כִּי יִרְדְּתָי גֹּאֲלִי חַי I know that my redeemer liveth. Also with הֲ whether Judg. 18, 5; often with interrog. pronouns, as מִי Gen. 21, 26. 43, 22; מִהֶם Ex. 32, 1. 16, 15; לְמִהֶם Dan. 10, 20; מִצֶּיֶן Josh. 2, 4. 5. etc. d) With an acc. of a pron. impl. as after verbs of speaking; Gen. 48, 19 יִרְדְּתָי בְּנֵי יִרְדְּתָי I know, my son, I know, i. e. I know it. 4, 19. Cant. 1, 8. Job 38, 5. 21. Ps. 139, 14.—Spec. in phrases: aa) מִי יָדַע who knoweth? i. e. no one can well know, c. acc. Ecc. 6, 12. 8, 1 (comp. 3, 21); with הֲ—אוּ Ecc. 2, 19. So too as expressing desire and hope, i. q. 'who can tell but.' etc. with fut. 2 Sam. 12, 22 מִי יָדַע וְהַנִּיחַּ who knoweth? perhaps Jehovah may have mercy upon me. Joel 2 14. Jon. 3, 9. With אִם and a præter. Esth. 4, 14. bb) יָדַע טוֹב וְרָע to know good and evil, to know what is good and what is evil, i. e. to be wise, prudent, Gen. 3, 5. 22; whence יֶדְעַת טוֹב וְרָע Gen. 2, 17, the tree of wisdom. Hence young children are said not to know good and evil Deut. 1, 29, comp. Is. 7, 15; also old and decrepit persons who are in their second childhood. 2 Sam. 19, 36. See Hom. Od. 18. 223. οἶδα ξακτασται, Ἰσθλα τε καὶ χέσθηα· πάρος; δ' εἴτι νήπιος ἦα.

6. Absol. to know, to be knowing, to be wise; Job 8, 9 we are of yesterday יָדַע and know nothing, i. e. are not wise. Ps. 73, 22. Is. 32. 4. 44, 9. 18. 45, 20. 56, 10. Part. יָדָעִים i. q. הַכְּמִיִּים Job 34, 2. Ecc. 9, 11. Hence הָעֵצָה wisdom, q. v.

NIPH. נִידַע fut. יִדְּעַ, יִדְּעַ 1. Pass. of of Kal no. 1, to be perceived, known, with the eyes; Gen. 41, 21 וְלֹא נִידַע כִּי באוּ אֵלַי and it could not be known that they had come into their bellies, no one could perceive it. 1 K. 18, 36. Ps. 77, 20. 74, 5.

2. to be or become known, sc. to or by any one, with לְ Ruth 3, 3; or by any thing, with בְּ Ex. 33, 16. Hence genr. a) Of persons, with בְּ of place where, Ps. 76, 2. 79, 10. Prov. 31, 23. Is. 61, 9; or לְ of pers. to or by whom, Ex. 6, 3. Is. 19, 21. Ez. 20, 5; אֵלַי Ez. 20, 9. Comp. 1 Sam. 22, 6. Ps. 9, 17. b) Of things, Ex. 2, 14. Lev. 4, 14. Judg. 16, 9. Nah. 3, 17. Impers. it is known, with לְ of pers. 1 Sam. 6, 3; כִּי Ex. 21, 36; מִי Deut. 21, 1.

3. Pass. of Hiph. no. 2, to be made to know, to be taught by experience, i. q. to be punished, comp. Kal no. 2. Prov. 10, 9 מַעֲשֵׂה הָרָעִי יִדְּעַ he that liveth perversely shall be made to know, shall be punished. Jer. 31, 19 אַחֲרֵי הָיִיתִי יִדְּעַ after I was taught by experience; Luther well, 'nachdem ich gewitzigt bin,' i. e. made wiser.

PIEL causat. to cause to know, to show one something; with two accus. Job 38, 12.

PUAL part. מִידְּעָה known, c. suff. מִידְּעָה my acquaintance Ps. 31, 12. 55, 14. 88, 9. 19. Fem. מִידְּעָה a known thing, Is. 12, 5 Cheth.

Po. יִדְּעַ i. q. Pi. to show, and hence to appoint, with acc. of pers. 1 Sam. 21, 3. But perhaps it should read הוֹדְעָה for יִדְּעָה

HIPH. הוֹדִיעַ, imp. הוֹדֵעַ 1. Causat. of Kal no. 1, to cause to see, to let perceive, to show; with two acc. Jer. 16, 21 אֶדְּעֵם אֶחְזִיקָם I will cause them to see my hand, i. e. my power. With לְ of pers. Ex. 18, 20 and shalt show them the way.

2. to let know, to show any thing to any one; with two acc. Gen. 41, 39. Ex. 33, 12. 13. Ez. 20, 11. 22, 2; acc. of thing and dat. of pers. Deut. 4, 9. Ps. 145, 12. Neh. 9, 14; acc. of pers. and a whole clause, Job 10, 2. 1 Sam. 6, 2. 1 K.

1, 27; comp. Josh. 4, 22; acc. of thing,
Ps. 77, 15. 98, 2. Job 26, 3.

3. *to make known, to acquaint, to teach*, with acc. of pers. Job 38, 3. 40, 7. 42, 4 ; dat. Prov. 9, 9 ; acc. of thing Ex. 18, 16 ; two acc. of pers. and thing Is. 40, 14. Ps. 16, 11. 51, 8 ; acc. of pers. and infin. c. הָ Prov. 22, 19. Spec. *to teach* by experience, or by punishment, i. q. *to punish* ; comp. Kal no. 2. Judg. 8; 16 he took *thorns of the desert and threshing-sledges*, וַיִּדַּע בָּהֶם אֶת אֲנָשֵׁי סוּכוֹת *and with them made the men of Succoth know*, i. e. punished them, prob. by crushing them with the drays upon a layer of thorns ; see הִישׁ no. 2. Sept. and Vulg. ἡλίσθησεν, *contrivit*, as if from Heb. וַהֲדַשׁ, which seems indeed better adapted to the context, than is the common reading.

HOPH. הוֹפֵּה *to be made known, to become known*, with אֵל of pers. Lev. 4, 23.
28. Part. fem. מוֹדַעַת Is. 12, 5 Keri.

HITHP. הִתְיָדַעַת *to make oneself known, to let oneself be known*, Gen. 45, 1; *to reveal oneself*, c. אֵל Num. 12, 6.

Deriv. מַדָּע, דְּעָה, דֵּעָה, דַּעַת, מַדְעָא, מוֹדַעַת, מוֹדַעַת, and the pr. names יִידְעָא, יִידְעָנָה, יִידְעָא.

יָדַע Chald. fut. יִדְעַע Dan. 2, 9. 30. 4,
14; i. q. Heb. *to know*. Spec.

1. *to perceive, to understand*, Dan. 2, 8.
5, 23.

2. *to come to know, to learn, to discover,*
Dan. 4, 6, 11.

3. *to know, to have knowledge of*, Dan. 5, 22. Part. pass. *לְהִיָּדָע לְמֶלֶךְ* *be it known unto the king*, Ezra 4, 12. 13.

אֶרָא, fut. יהוֹרֵא, part. מְהוֹרֵא, *to make known, to show*, with dat. of pers. Dan. 2, 15. 17. 28; acc. as suff. Dan. 2, 23. 29. 4, 15. 5, 15. 16. 17. 7, 16.

Deriv. מנהיג.

יָדָא (knowing, wise) *Jada*, pr. n. m.
1 Chr. 2, 28. 32.

יְדַאֵה (Jehovah cares for him) *Jedah*, pr. n. m. 1 Chr. 9, 10, 24, 7. Comp. Zech. 6, 10, 14.

יְהִיעֲנִים m. (יְהִי) plur. יְהִיעֲנִים.

1. Pr. *knowing, wise*; and hence a *wizard, sorcerer*, Lev. 19, 31. 20, 6. Deut.

18, 11. 1 Sam. 28, 3. 9. Comp. ^sعَالِم pr.
knowing, wise, magus; so Engl. *wizard*
is pr. a wise man.

2. *a wizard spirit*, spirit of divination, by which wizards were supposed to be attended, Lev. 20, 27. Comp. *אֵלִים* no. 2. a.

יָהּ *Jah*, a poetic form from יְהוָה *Jehovah*, or rather from the more ancient pronunciation יְהוֹה, whence by apocope יָהּ (as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶהוּ), and then יָהּ by dropping the unaccented ה, see Lehrs. p. 157. Both these forms (יָהּ and יְהוּ) are promiscuously used at the end of many compound pr. names, as אֱלֹהֵי יָהּ and אֱלֹהֵי יְהוּ, יְרֵמְיָהּ and יְרֵמְיָהוּ, יִשְׁעָיָהּ and יִשְׁעָיָהוּ; the latter always in such cases without Mappik. The form יָהּ is chiefly employed in certain customary formulas or refrains; as הַלְלוּ יְהוָה *hallelujah, praise ye Jehovah*. Ps. 104, 35, 105, 45, 106, 1, 48, 111, 1, 112, 1, 113, 1, al. Further, e. g. Ps. 89, 9, 94, 7, 12. Is. 38, 11. Ex. 15, 2 עֲבִי יְהוָה *Jah is my glory and my song*. Ps. 118, 14. Is. 12, 2. Ps. 68, 5 שְׁמוֹ יְהוָה *Jah is his name*, see in בּ lett. C. Is. 26, 4.—This form is also retained in the Syriac in a few doxologies, as ܕܝܗܐ ܕܝܗܐ *glory to Jah*; Assem. Bibl. Orient. II. 230. III. 579.

* **יָתַב** i. q. **נָתַן**, *to give, to set, to put*; a verb defective and rare in Hebrew, but very common in the kindred languages; Chald. **יָתַב**, Syr. **يَتَب**, Arab. **وَهَب**, Eth. **ሠበ**. Once in Præt. Ps. 55, 23 **הַשִּׁלָּה עַל־יְהוָה יָתַבְהָ** *cast upon Jehovah what he hath given* (or laid upon) *thee*, i. e. thy lot, for **יָתַב לָהּ**. The person *to* whom. is often thus expressed after a verb of giving, by a suffix pron. e. g. **נָתַתִּי** Josh. 15, 19; comp. in r. **נָתַן** no. 1. Others here take **יָתַב** as a subst. *lot, burden, trouble*.—Elsewhere only in imper. **יָתַב** once Prov. 30, 15; usually with He parag. **יָתַבְהָ**, f. **יָתַבְהָ** Ruth 3, 15, plur. **יָתַבוּ** Ps. 29, 2. a) *give, give here*, Gen. 29, 21. Job 6, 22. 2 Sam. 16, 20 **עֲצֵה יָתַבְהָ לָכֶם** *give ye counsel!* b) *set, put, place*, 2 Sam. 11, 15. Deut. 1, 13 **יָתַבְהָ לָכֶם** *set ye for yourselves men*, i. e. appoint. Josh. 18, 4. c) Adv. of exhorting, of incitement, *come, come on! go to!* Gen. 11, 3. 4. 7. 38, 16. Ex. 1, 9.

Arab. هَبْ give, grant.—For הָבָה Hos.
4, 18, see Index.

Deriv. **הִתְהַבֵּי**.

יהב Chald. Dan. 3, 28, imp. **יָהַב** Dan. 5, 17; part. act. **יָהֵב** 2, 21, pass. **יָהֵב**; **יָהַב**; Præt. pass. **יָהֵב**, **יָהֵב** Dan. 7, 11. 12. Ezra 5, 14. The fut. and inf. are borrowed from **יָהַב**; comp. Syr. **يَهَب**, fut. **يَهَبُ** from **يَهَبُ** i. q. **יָהַב**.—*To give, to set*, i. q. Hebr.

1. *to give*, with acc. and dat. Dan. 2, 21. 23. 37. 5, 17. 19. 7, 4. 6; *to give or deliver over* Dan. 2, 38. Ezra 5, 12; with acc. *to offer, to yield*, Dan. 3, 28. **יָהַב** **יָהֵב** *to give account* Dan. 6, 3.

2. *to set, to put, to lay a foundation*, Ezra 5, 16; in the fire Dan. 7, 11.

ITHPE. **יָהֵב**, fut. **יָהֵב**, part. **יָהֵב**, *to be given, to be delivered over*, Dan. 4, 13. 7, 25. Ezra 4, 20. 6, 4. 8. 9.

יָהַב Ps. 55, 23, see in **יָהַב**.

* **יָהַב** a secondary root, denom. from **יָהַב**, **יָהֵב**, *Judah*, r. **יָהַב**.

HITHPE. **יָהֵב** pr. *to make oneself a Jew, to become a Jew*, by embracing the Jewish religion, Esth. 8, 17. So Eth.

TPUR, Arab. **هَاد** *to become a Jew*, from **יָהֵב** Jews, for **יָהֵב**. See in **יָהֵב**.

יָהַב see **יָהֵב** no. 2.

יָהֵב or **יָהֵב** (for **יָהֵב** whom Jehovah directs, r. **יָהֵב**) *Jahdai*, pr. n. m. 1 Chr. 2, 47.

יָהַב *Jehovah*, see in **יָהַב**.

יָהֵב (for **יָהֵב** i. q. **יָהֵב** Jehovah is He, comp. **יָהֵב**, **יָהֵב** and the same contraction in **יָהֵב**) *Jehu*, pr. n. a) A king of Israel who destroyed the family of Ahab, r. 884–856 B. C. He was hostile to idolatry, but of great cruelty, 1 K. 19, 16. 2 K. c. 9. 10. b) A prophet in Samaria in the reign of Baasha, 1 K. 16, 1. 2 Chr. 19, 2. 20, 34. c) 1 Chr. 2, 38. d) ib. 4, 35. e) ib. 12, 3.

יָהֵב (whom Jehovah holds, sustains, r. **יָהֵב**) *Jehoahaz*, pr. n. a) A king of Israel, r. B. C. 856–840, the son of Jehu, 2 K. 10, 35. 13, 1–9. b) A king of Judah, r. 611 B. C. the son of Josiah, 2 K. 23, 31–35. 2 Chr. 36, 1; written also **יָהֵב**, v. 2. Sept. **Ἰωαχάζ**.

יָהֵב (whom Jehovah bestowed, **יָהֵב**)

prob. from obsol. **יָהֵב**, **יָהֵב**, *donavit*,) *Jehoash*, pr. n. a) A king of Judah 877

–838 B. C. the son of Ahaziah, 2 K. 12, 1. 21. 14, 13; written also **יָהֵב** ib. 11, 2. 12, 20. b) A king of Israel 840–825 B. C. the son of Jehoahaz, 2 K. 13, 10–25; written also by contraction **יָהֵב** ib. v. 9. Sept. **Ἰωάζ**.

יָהֵב apocop. from **יָהֵב**. 1. *Judah*, i. e. the land of Judah, *Judea*. Dan. 2, 25 **יָהֵב** **יָהֵב** *the captives of Judea*, 5, 13. 6, 14. Ezra 5, 1. 8. Arab. **يَهُود**, collect. the Jews. Hence denom. **יָהֵב**, see in **יָהַב**.

2. *Jehud*, written **יָהֵב**, pr. n. of a town of the Danites, Josh. 19, 45.

יָהֵב (pr. verbal from fut. Hoph. of **יָהַב**, *celebrated, lauded*, comp. Gen. 29, 35. 49, 8) pr. n. *Judah*.

1. The fourth son of Jacob, born of Leah, Gen. 29, 35. 35, 23; also the tribe descended from him, **יָהֵב** Num. 1. 27. **יָהֵב** 2 Sam. 2, 7. 10, **יָהֵב** Num. 1, 26; the bounds of whose territory are described in Josh. c. 15. **יָהֵב** *the mountains of Judah*, Josh. 15, 48. After the secession of the ten tribes, the name of Judah was given to the subsequent kingdom, which comprised the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis. The other kingdom was called **יָהֵב** Israel, and also **יָהֵב** Ephraim; the latter chiefly in the prophets. Hence **יָהֵב** *the land of Judah*, the kingdom of Judah, Is. 19, 17. **יָהֵב** *the city of Judah*, i. e. Jerusalem, 2 Chr. 25, 28, i. q. **יָהֵב** 2 K. 14, 20.—After the carrying away of the ten tribes and after the Babylonish exile, the name *Judah, Judea*, was applied to the whole country of the Israelites, Hagg. 1, 14. 2, 2.—Where the land, *Judea*, is signified, **יָהֵב** is fem. Is. 7, 6. Joel 4, 20. Ps. 114, 2; where the people is intended, *the Jews*, it is masc. Is. 3, 8. Hos. 4, 15. al. but also coupled with a fem. Nah. 2, 1. Jer. 14, 2. al.

2. Of several persons: a) Neh. 11, 9. b) Ezra 3, 9. Neh. 12, 8. c) Neh. 12, 34. d) ib. v. 36.

יָהֵב plur. **יָהֵב**, sometimes **יָהֵב** Esth. 4, 7. 8, 1. 7. 13. 9, 15. 18, Cheth.

1. As a gentile name, *a Jew, the Jews*. a) A member of the kingdom of Judah

2 K. 16. 6. 25, 25. Jer. 32, 12. 38, 19. al.
b) In the later Hebrew, after the carrying away of the ten tribes, put for any *Hebrew, the Hebrews*, Neh. 1. 2. 2. 16. Esth. 3, 4 sq. 4, 3 sq. 8, 1. al. Fem. יהודייה *a Jewess* 1 Chr. 4, 18.

2. *Jehudi*, pr. n. m. Jer. 36, 14. 21.

יהודי Chald. *a Jew*, only in plur. יהודאין, s. emphat. יהודיא, *the Jews*, Dan. 3, 8. Ezra 4, 12. 5, 1. 5.

יהודייה f. 1. Gentile n. fem. of יהודי, as Adv. *Judaicè, in Jewish*, i. e. in the Jews' language, 2 K. 18, 26. Neh. 13, 24.

2. *Judith*, pr. n. of the wife of Esau, Gen. 26. 34.

* יהוה *Jehovah*, pr. n. of the supreme Deity, הַאֱלֹהִים, among the Hebrews. The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws (Ex. 20, 7 Lev. 24. 16), or following out some ancient superstition, regarded this name as too sacred to be uttered, as the ineffable name which they scrupled even to pronounce; see Philo Vit. Mosis T. III. p. 519, 529, ed. Colon. Jos. Antt. 2. 12. 4. Hence in the sacred text, wherever this *ὄνομα ἄρρηκτον* was written, they substituted for it in reading, or pronounced for it the word אֲדֹנָי; and for this reason the vowels of the name אֲדֹנָי are in the Masoretic readings every where written with the four letters יהוה. The initial Yod, however, takes only a simple Sheva, and not the composite one, יְהוֹה not יְהוֹהֶה; while prefixes receive the same points as if followed by אֲדֹנָי, e. g. לִיהוֹה, בִּיהוֹה. This practice must already have existed in the time of the LXX interpreters; since they uniformly render יהוה by ὁ Κύριος i. e. אֲדֹנָי. The Samaritans also followed the same custom; pronouncing however instead of יהוה the word אֲדֹנָי i. q. הַשֵּׁם. Wherever the sacred text has אֲדֹנָי יהוה, in order not to repeat אֲדֹנָי twice in succession, the Jews pronounce אֱלֹהִים, and write אֲדֹנָי יהוה.

Hence it appears that the name יהוה is furnished not with its own vowels, but with those of another word; and the question arises, what are its true and

genuine vowels? Many interpreters regard it as for יהוה, after the analogy of הַשֵּׁם, הַשֵּׁם, justly appealing to the authority of several ancient writers, who relate that the God of the Hebrews was called *IAΩ*, e. g. Diod. Sic. 1. 94. ἱεροῖσι τοῖς νόμοις διδόναι—παρὰ δὲ τοῖς Ἰουδαίοις Μωσὴν τὸν *IAΩ* ἐπικαλούμενον θεόν. Macrobi. Sat. 1. 18. Hesych. v. Ὀζίας. Clem. Alex. Strom. p. 666. Oxon. See more, Thesaur. p. 577. To this may be added, that the same form is conspicuous as the name of God on the gems of the Egyptian Gnostics; Iren. adv. Hæres. I. 34. Bellermann über die Gemmen der Alten mit dem Abraxas-bilde. I. II. Not very unlike is the form *ILYΩ* of Philo Byblius ap. Euseb. Præp. Evang. 10. 11; and *LIOT* (יהו) ap. Clem. Alex. Strom. V. p. 562.—Others, as Reland in his Decad. Exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707. following the Samaritans, suppose it anciently to have been pronounced יהוה, and have a support for their opinion in the abbreviated forms יהו and יה. So Theodoret Quæst. 15 in Exod. καλοῦσι δὲ αὐτὸ Συμμεριταὶ *IABE*, Ἰουδαῖοι δὲ *ALH* (אֱלֹהִים); Cod. Aug. *LA*.—Even those who regard יהוה as the true pronunciation, as Michaelis in Supplem. p. 254, are not destitute of some apparent grounds; for the abbreviated syllables יהו and יה, which stand first in many compound proper names, can be so readily explained from no other form.—But those only waste their time and labour, who endeavour to refer this name to a foreign origin, or assign to it any special relation with *Ju*-piter, *Jov*-is, or the like.

My own view coincides with that of those, who regard this name as anciently pronounced יהוה, like the Samaritans; since from this all the apocopated forms can be more readily derived (יהו, יה, יהו, for יהו, יהו); and because allusion is made in the O. T. to such an etymology; e. g. Ex. 3, 14 אֲהֵיָה אֲשֶׁר אֲהֵיָה *I shall be what I am*, (comp. Rev. 1. 4. 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος,) the name יהוה being derived from the verb יהוה *to be*, and regarded as designating God as *eternal, immutable*, who will never be other than the same. A like allusion is

found in Hos. 12, 6 **יְהוָה זָכָרוּ** *Jehovah* is *his name*, i. e. the Eternal, the Immutable. Comp. also the Inscription on the Saitic temple of Isis, Plut. de Iside et Osir. 9, *ἐγὼ εἶμι τὸ γεγονὸς καὶ ὄν καὶ ἐσόμενον*. See Tholuck on the Hypothesis of the Egyptian or Indian origin of the name Jehovah, Vermischte Schriften I. p. 377 sq. transl. in Bibl. Repos. IV p. 89 sq. 1834. Hengstenb. Authentie des Pentat. I. p. 204 sq.

As to the *usus loquendi* of this name, some of the differences of usage between it and **אֱלֹהִים** or **אֱלֹהִים** have already been noted; see in **אֱלֹהִים** B. no. 6. It may be further added, that in the prophetic books for the most part only **יְהוָה** is employed, as being the more august and venerable name; **אֱלֹהִים** being there used of the true God only in certain formulas, as Is. 13, 19, 53, 4. Jer. 35, 4. etc. On the other hand, in certain other usual formulas, **יְהוָה** alone is employed, e. g. **יְהוָה אֱמֶן**, **יְהוָה נֶאֱמַר**, **יְהוָה רַבֵּן**, etc. Thes. p. 578.—Spec. we may note:

a) **יְהוָה אֱלֹהִים**, i. e. *Jehovah God*, comm. the LORD God, by apposition, and not as some would have it *Jehovah of gods*, i. e. chief, or prince of gods. This is the customary appellation of Jehovah in Gen. c. 2, 3; elsewhere less frequent, as Ex. 9, 30, 2 Sam. 7, 22, 1 Chr. 28, 20, 29, 1, 2 Chr. 1, 9, 6, 41, 42. Ps. 72, 18. Jon. 4, 6; also **יְהוָה אֱלֹהֵינוּ** 1 Sam. 6, 20, 1 Chr. 22, 1, 19, 2 Chr. 32, 16. Far more frequent is this compound form when followed by a genit. as **יְהוָה אֱלֹהֵינוּ** Josh. 7, 13, 19, 20, 8, 30, 9, 18, 19. al. **יְהוָה אֱלֹהֵינוּ אֲבוֹתֵינוּ** Deut. 1, 21, 6, 3, 27, 3; **יְהוָה אֱלֹהֵינוּ אֲבוֹתֵינוּ** Deut. 1, 1, 31, 2, 7, 4, 5, 18, 16, 26, 14. al.

b) **יְהוָה צְבָאוֹת** *Jehovah (God) of hosts*, i. e. of the celestial armies, see in **צְבָאוֹת** no. 2. b.

c) **יְהוָה אֱדֹנָי**, for the points in **יְהוָה** see above at the close of the first paragraph; 2 Sam. 7, 18, 19. Is. 50, 4. Jer. 32, 17; also very freq. in Ezekiel.

d) **יְהוָה לִפְנֵינוּ**, see in **לִפְנֵינוּ**, under art. **פְּנֵינוּ** D.

יְהוֹזָבָד (whom Jehovah bestows, r. **יָזַד**) *Jehozabad*, pr. n. m. a) 1 Chr. 26, 4. b) 2 K. 12, 22. c) 2 Chr. 17, 18.

יְהוֹחָנָן m. (whom Jehovah bestows, r. **יָחַן**, q. d. *Θεοδωτος*) *Jehohanan*, pr. n. a) A military commander under Jehoshaphat, 2 Chr. 17, 15, 23, 1. b) 2 Chr. 28, 12. c) 1 Chr. 26, 3. d) Neh. 12, 13. e) ib. 6, 18. f) Ezra 10, 6, contr. **יֹחָנָן** Neh. 12, 22, 23. g) Ezra 10, 28. h) Neh. 12, 42.—See **יֹחָנָן**. Hence Greek *Ἰωαννῆς* and *Ἰωάννης*.

יְהוֹיָדָע m. (whom Jehovah knows, favours, r. **יָדַע**) *Jehoiada*, pr. n. m. a) A priest of great authority in the kingdom of Judah, 2 K. 11, 4. al. b) 2 Sam. 8, 18, 20, 23. c) 1 Chr. 27, 34. d) ib. 12, 27.—Hence contr. **יֹדָעַ** q. v.

יְהוֹיָכִין m. (whom Jehovah hath appointed, r. **כָּן**) pr. n. *Jehoiachin*. son of Jehoiakim. king of Judah B. C. 600, 2 K. 24, 6, 8–17. The same name is written **יֹיָכִין** Ez. 1, 2; **יֹיָכִין** Esth. 2, 6. Jer. 27, 20, 28, 4; **יֹיָכִין** for **יֹיָכִין** Jer. 24, 1 Chethibh; and **יֹיָכִין** Jer. 22, 24, 28, 37, 1.

יְהוֹיָקִים m. (whom Jehovah hath set up, r. **קָם**) pr. n. *Jehoiakim*. son of Josiah. king of Judah 611–600 B. C. 2. K. 23, 34, 36, 24, 1. Jer. 1, 3. His former name was **אֶלְיָקִים** q. v.

יְהוֹיָרִיב and **יֹיָרִיב** (whom Jehovah defends, r. **רָיַב**) pr. n. *Jehoiarib*, *Joiarib*, a distinguished priest at Jerusalem, 1 Chr. 9, 10, 24, 7. Ezra 8, 16. Neh. 11, 10, 12, 6, 19. Hence Gr. *Ἰωαρίβ* 1 Macc. 2, 1.

יְהוֹכָל (potent, verbal fut. Hoph. from **יָכַל**) *Jehucal*, pr. n. m. Jer. 37, 3; for which contr. **יֹכָל** Jer. 38, 1.

יְהוֹנָדָב and **יֹנָדָב** (whom Jehovah impels, r. **נָדַב**) *Jehonadab*, *Jonadab*, pr. n. a) A son of Rechab, an ancestor of the nomadic Rechabites, who bound his tribe by a vow to abstain from wine, 2 K. 10, 15. Jer. 35, 6. See **רָכַב**. b) 2 Sam. 13, 5 sq.

יְהוֹנָתָן and **יֹנָתָן** (whom Jehovah gave, r. **נָתַן**, Gr. *Θεοδωτος*) *Jonathan*, pr. n. m. a) A son of Saul, celebrated for his noble friendship towards David, 1 Sam. c. 13–31. b) A son of Abiathar, 2 Sam. 15, 27, 36. 1 K. 1, 42, 43.—Also of several others, called only **יֹנָתָן**, viz. c) A son of Gershom, an idolatrous

priest, Judg. 18, 30. d) 2 Sam. 21, 21. 1 Chr. 20, 7, 27, 32. e) 2 Chr. 27, 25. f) 2 Chr. 17, 8. g) Jer. 37, 15, 20, 38, 26. h) Neh. 12, 18.—See more in יִזְכָּרִי.

יְהוֹיָכָם i. q. יוֹסֵפֶה (by Chaldaism not contracted, r. יֹסֵפֶה) *Joseph*, pr. n. Ps. 81, 6, poetically for the nation of Israel. See יוֹסֵפֶה.

יְהוֹעֲזָבָה (whom Jehovah adorns, r. עֲזָבָה) *Jehoaddah*, pr. n. m. 1 Chr. 8, 36; for which 9, 42 יְהוֹעֲזָבָה.

יְהוֹעַדָּן (fem. of preced.) *Jehoaddan* pr. n. f. 2 Chr. 25, 1. 2 K. 14, 2 Keri; but יְהוֹעַדָּן Cheth.

יְהוֹזָדָק and יוֹזָדָק (whom Jehovah makes just, r. צַדִּיק) *Jehozadak, Jozadak*, pr. n. of the father of Joshua the high priest, Hagg. 1, 1. 12. Ezra 3, 2. 8. 5, 2.

יְהוֹרָם (whom Jehovah has exalted, r. רָם) *Jehoram, Joram*, pr. n. a) A king of Judah 891–884 B. C. son of Jehoshaphat, 2 K. 8, 16–24. b) A king of Israel 896–884 B. C. son of Ahab, 2 K. c. 3. c) A priest 2 Chr. 17, 8.—Written also contr. יוֹרָם.

יְהוֹשֻׁבֶה (Jehovah is her oath, i. e. worshipper of Jehovah, comp. אֱלִישֻׁבֶה) *Jehosheba*, pr. n. of a daughter of king Joram, and wife of Jehoiada the priest. 2 K. 11, 2; written in 2 Chr. 22, 11 יְהוֹשֻׁבֶה.

יְהוֹשֻׁעַ and יְהוֹשֻׁעַ (Jehovah his help, r. נָשַׁע, comp. אֱלִישֻׁעַ, Germ. *Gotthilf*.) *Jehoshua, Joshua*, pr. n. m. a) The minister and assistant of Moses, afterwards his successor and leader of the Israelites, the son of Nun, Ex. 17, 9, 24, 13; elsewhere called also הוֹשִׁיעַ Num. 13, 8, 16; see also יְשֻׁעַ. b) A high priest contemporary with Zerubbabel, Zech. 3, 1, 6, 11. Hagg. 1, 1. 12; see also יְשֻׁעַ. c) 1 Sam. 6, 14, 18. d) 2 K. 23, 8.—Sept. Ἰησοῦς, Vulg. *Josua*.

יְהוֹשָׁפָט (whom Jehovah judgeth, i. e. whose cause he sustains,) pr. n. *Jehoshaphat*. a) A king of Judah, 914–889 B. C. son of Asa, 1 K. 22, 41–51. From him the valley between Jerusalem and the Mount of Olives is supposed to have received the same name, Joel 4, 2, 12. 2 Chr. c. 20. See Bibl. Res. in Palest. I. p. 396. b) The recorder or annalist

of king David, 2 Sam. 8, 16, 20, 24. c) 1 K. 4, 17. d) The father of Jehu king of Israel, 2 K. 9, 2, 14.

יְהִיר adj. (r. הָיָה) *elated, proud, arrogant*, Prov. 21, 24. Hab. 2, 5.—Chald. and Talmud. id. אֶהְיֶה to be proud; יְהִירָה, יְהִירָה, pride.

יְהִלְלָאֵל (who praises God, r. הָלַל) *Jehalelel*, pr. n. m. a) 2 Chr. 29, 12. b) 1 Chr. 4, 16.

יְהִלִּים m. (r. הָלַם) a species of *hard gem*, so called from *beating*, hammering, Ex. 28, 18, 39, 11. Ez. 28, 13. Several of the ancient versions render it ὄνυξ, *onyx*, which is not improbable. Others, *adamant*, but less well; so Braun de Vestitu Sacerdotum, II. 13.

* יִהְיֶה obsol. root, Arab. وَهَس, to tread down, to trample upon.—Hence

יָהֵץ Is. 15, 4. Jer. 48, 34, elsewhere יָהֵץ, (place trodden down.) *Jahaz, Jahazah*, pr. n. of a Moabitish city situated near the desert, afterwards reckoned to the tribe of Reuben and assigned to the priests. Num. 21, 23. Deut. 2, 32. Josh. 13, 18, 21, 36. Judg. 11, 20. 1 Chr. 6, 63. Jer. 48, 34.—In several of these examples the final ה in יָהֵץ is local; as Num. Deut. l. c.

* יָהֵר a root not in use, prob. to be *high, tumid*, kindr. with יָהֵר, יָהֵר. Arab. كَبُحْر a prominent heap of sand.—Hence יָהֵר.

יֹאב (whose father is Jehovah) pr. n. *Joab*. a) The nephew and chief military officer of David, 2 Sam. 2, 24. 1 K. 2, 5, 22. al. b) 1 Chr. 4, 14. c) Ezra 2, 6, 8, 9. Neh. 7, 11.

יֹאחָז (whose brother i. e. helper is Jehovah) pr. n. *Joah*. a) A son of Asaph, the recorder or annalist of Hezekiah, 2 K. 18, 18. Is. 36, 3. b) The annalist of king Josiah, 2 Chr. 34, 8. c) 1 Chr. 6, 6. 2 Chr. 29, 12. d) 1 Chr. 26, 4.

יֹאחָז see יְהוֹאָחָז.

יֹאחָז (Jehovah is his God, i. e. worshipper of Jehovah,) pr. n. *Joel*. a) A pro-

phet, son of Pethuel, Joel 1, 1. b) The eldest son of Samuel, 1 Sam. 8, 2. c) A son of king Uzziah 1 Chr. 6, 21; for which, by a manifest error in transcribing, is read in v. 9 שֹׁאֵל.—Also of several other persons; see Thesaur. p. 582.

יֹאשָׁא (i. q. יְהוֹאָשׁ q. v.) *Joash*, pr. n. m. a) See in יְהוֹאָשׁ a. b) See ibid. b. c) The father of Gideon Judg. 6, 11. d) 1 K. 22, 26. 2 Chr. 18, 25. e) 1 Chr. 12, 3. f) ib. 4, 22.

יֹב *Job*, pr. n. of a son of Issachar Gen. 46, 13; perhaps an error in copying for יֹשֵׁב Num. 26, 24. 1 Chr. 7, 1 Keri.

יֹבָב (i. q. יֵבָב desert, see in r. יֹבָב) *Jobab*, pr. n. a) A people of Arabia, descended from Joktan, Gen. 10, 29. 1 Chr. 1, 23. A trace of this tribe is to be found perhaps in Ptolemy, who mentions a people on the eastern coast of Arabia near the Sacalitæ, whom he calls *Ἰωβαρίται*, or as Salmasius and Bochart conjecture *Ἰωβαβίται*, changing the ρ into β. See Bochart Phaleg II. 29. b) A king of Idumea Gen. 36, 33. 34. 1 Chr. 1, 44. 45. c) A king of the Canaanites Josh. 11, 1. d) 1 Chr. 8, 9. e) ib. 8, 18.

יֹבֵל comm. see in no. 2, (r. יֹבֵל II,) onomatopoeitic, i. q. Lat. *jubilum*, Germ. *Jubel*, comp. Engl. *jubilee*, signifying a cry of joy, joyful shout, and then transferred to the sound or clangour of trumpets, trumpet signal, alarm, like הַרְוֵהָ q. v.—Roots of like sound and signification denoting outcry, clamour, as the expression both of joy and pain, (since the two are often hardly to be distinguished, and are frequently expressed by the same words, comp. צִהַל, רָלָל are in the Semitic tongues רָלָל, רָלָל, also יֹבֵב; אָב; Gr. ὀλοῦν, ἀλαλεῖν, Lat. *ejulare*, *ululare*; in the Teutonic dialects, Swed. *jolen*, whence the ancient Scandinavian festival called *Jul* (Engl. *Yule*), Dutch *joelen*, comm. Germ. *jodeln*. In all these syllables *jöl*, *jobl*, *jodl*, the primitive idea is to cry io; comp. Lat. *io triumphe*. Hence

1. קֶרֶן הַיֹּבֵל *the horn of jubilee, signal-horn*, i. e. with which a signal of attack or alarm is sounded, Josh. 6, 5; also ellipt.

יֹבֵל Ex. 19, 13. Plur. שׁוֹפְרוֹת יֹבֵלִים Josh. 6, 6, with art. שׁוֹפְרוֹת הַיֹּבֵלִים 6, 4. 8. 13, *trumpets of jubilee* (for the plur. form see note) i. e. with which a signal is given, *alarm-trumpets*, signal trumpets. Between קֶרֶן הַיֹּבֵל *the signal-horn* and שׁוֹפֵר הַיֹּבֵל *the signal-trumpet*, there seems to have been no difference, see Josh. 6, 4, comp. v. 5. 6.—הַיֹּבֵל Ex. 19, 13, and בְּקֶרֶן הַיֹּבֵל Josh. 6, 5, *when the signal-horn is sounded*, i. q. elsewhere בְּשׁוֹפְרוֹת, comp. Josh. 6, 4 and v. 5.—The Chaldee translator and the Rabbins by an absurd conjecture interpret יֹבֵל a ram, and קֶרֶן הַיֹּבֵל *the ram's horn*; nor are several modern conjectures much better, for which see Fuller's Miscell. IV. 8. Carpzov. Appar. Antiqu. Cod. sac. p. 449. Bochart Hieroz. I. lib. 2. c. 43.

NOTE. The plural שׁוֹפְרוֹת הַיֹּבֵלִים *trumpets of alarms*, which stands where we should expect הַיֹּבֵל, depends on an idiom of the Hebrew language, which has hitherto been overlooked by Grammarians; see Heb. Gram. § 106. 3. In Hebrew, as in Syriac (Hoffmann Gramm. Syr. p. 254), there are three modes of forming the plural of compound nouns, or nouns in construction, viz. either: a) The governing noun alone is put in the plural, and this is much the most common method, as גְּבוּרֵי חַיִל, plur. גְּבוּרֵי חַיִל; or b) The Genitive or noun governed is also put in the plural, as גְּבוּרֵי הַחַיִל 1 Chr. 7, 5, שְׁרֵי מַסִּים, plur. שְׁרֵי אֱלִים Ex. 1, 11, בְּנֵי אֱלִים Ps. 29, 2 for בְּנֵי אֱלִים; or further: c) The governing noun remains unchanged, and the Genitive alone is made plural, of which a striking example is the phrase בְּתֵּי אֲבוֹת *'houses of fathers'*, בְּתֵּי אָב, see in בְּתֵּי no. 11.—The example above in question belongs to the second form, lett. b.

2. שְׁנֵי יֹבֵלִים Lev. 25, 13. 15. 31. 40, and ellipt. יֹבֵל ib. v. 28. 30. 33, (comm. gender, m. Num. 36, 4, but often fem. on account of the ellipsis of שְׁנֵי Lev. 25, 10,) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from *the sounding of trumpets* on the tenth day of the seventh month, by which it was announced to the people, Lev. 25, 9. It occurred every *fiftieth* year, Lev. 25, 10.

11. Jos. Ant. 3. 12. 3; not as some suppose in the forty-ninth; and according to the Mosaic law, in this year all lands which had been sold returned to their first possessor, all slaves were to be set free, and the lands lay untilld. Sept. *ἔτος ἀφ' ἑσέως, ἄφ' ἑσέως*.

יובל m. 1. *a river, stream of water*, Jer. 17, 8. R. **יבל** I.

2. *Jubal*, pr. n. of a son of Lamech, and the inventor of music, Gen. 4, 21. The name *Jubal* signifies perhaps pr. *jubilum*, or the sound of trumpets and other instruments, i.e. *music*, kindr. with **יובל**; and was afterwards applied to its inventor.—R. **יבל** II.

יוזבד (i. q. **יחזבד**) *Jozabad*, pr. n. of several Levites, a) 2 Chr. 31, 13. b) Ezra 8, 33. 10, 23. c) 10, 22.

יוזכר (whom Jehovah remembers) *Jozachar*, pr. n. of the murderer of king Joash, 2 K. 12, 22. In 2 Chr. 24, 26 written **זכר**, a manifest error in transcribing.

יוחא (perh. contr. from **יחיה** whom Jehovah revives, comp. **מִיכָה** for **מִיכָה**) *Joha*, pr. n. m. a) 1 Chr. 8, 16. b) 11, 45.

יוחנן (i. q. **יחזקן** where see) *Johanan*, pr. n. as contracted borne also: a) By two of David's officers, 1 Chr. 12, 4. 12. b) A son of king Josiah 1 Chr. 3, 15. c) A priest ib. 5, 35. d) 2 K. 25, 23. Jer. 40, 8. e) 1 Chr. 3, 24. f) Ezra 8, 12.

יוטה see **יטה**.

יורדע (i. q. **יחזקע** q. v.) pr. n. *Joiada*, Neh. 3, 6. 12, 10.

יורדין see **יחזקין**.

יורקים (i. q. **יחזקרים**) *Joiakim*, pr. n. m. Neh. 12, 10.

יורריב (i. q. **יחזרריב**) *Joiarib*, pr. n. a) See **יחזרריב**. b) Neh. 11, 5.

יוכבד (whose glory is Jehovah, r. **פְּבוֹ**) *Jochebed*, pr. n. of the mother of Moses and wife of Amram, Ex. 6, 20. Num. 26, 59.

יובל *Jucal*, see **יחזבל**.

* **יום** a root not in use, prob. *to be warm. hot.* like the kindred roots **חם**.

יום, **יחם**, **חם**; the **ח** being gradually softened into **י** and so into **י**; see p. 370. And as there exist three roots with the harsher guttural, **חם**, **חם**, **חם**; so also with the softer letter, **יום**, **יום**, **יום**.—From the root **יום** come **יום** day, **ימים** warm springs; from **יחם** comes plur. **ימים** constr. **ימי** days.

יום c. suff. **יומי**, plur. **ימים**, constr. **ימי**, poet. **ימיו**; masc. rarely fem. as Ecc. 7, 14. Jer. 17, 18. Ez. 7, 10.

1. *a day*, so called from the diurnal heat, r. **יום**. Chald. Samar. id. Syr.

יָוֶם, Arab. **يَوْمٌ**, id.—Spoken of the natural day, from the rising to the setting sun, opp. the night, Gen. 1, 14. 16. 7, 4. 12. 8, 22. 31, 39; also of the civil day or 24 hours, which includes the night, Gen. 7, 24. 50, 3. al. Job 3, 6 *let not (that night) rejoice among the days of the year*. **אֶחָד יוֹם** *in or on one day* Gen. 27, 45. 33, 13. Num. 11, 19; *the same day* Is. 9, 13. **בְּצֶעַם הַיּוֹם הַזֶּה** *in the self-same day* Gen. 7, 13, see in **צֶעַם**. Gen. 18, 1 **בְּהֵם הַיּוֹם** *in the heat of the day*, at noon, elsewhere called **נֶכֶן הַיּוֹם** *in the day* Prov. 4, 18, see in **בֵּינוּ**.—**יוֹם הַשַּׁבָּת** *the sabbath-day* Ex. 20, 8. **יוֹם בְּפָרִים** *day of atonement, expiation*, Lev. 23, 28. **יוֹם הַדְּרוֹשָׁה** Num. 29, 1. Prov. 27, 1 *boast not thyself of to-morrow, for thou knowest not what a day (to-day) may bring forth*.—Put for the light of day, *day-light*; comp. Gen. 1, 5. So Zech. 14, 7 **וְהָיָה יוֹם אֶחָד לֹא יוֹם וְלֹא לַיְלָה** *and there shall be a day when there will be neither day-light nor night*. Job 3, 5. Also for *a day's journey*, i. q. **דֶּרֶךְ יוֹם**, Deut. 1, 2; comp. Num. 11, 31.—Adv. absol. **יוֹם** i. q. **יּוֹמָם**, *by day, in the day-time*. Ps. 88, 2. Also **יוֹם יוֹם** *day by day, daily*, Gen. 39, 10. Ex. 16, 5. Is. 58, 2. Ps. 68, 20; in genit. **יוֹם יוֹם** *daily* Ps. 61, 9; **יוֹם יוֹם** id. Esth. 3, 4; **יוֹם יוֹם** pr. *day by day* 1 Chr. 12, 22. Neh. 8, 18; **יוֹם לְיוֹם** *from day to day, daily*, 2 Chr. 24, 11; but **יוֹם בְּיוֹם** *as day by day* 1 Sam. 18, 10; also **מִיוֹם מִיוֹם** *from day to day* Num. 30, 15. 1 Chr. 16, 23.—With a genit. of pers. *the day of any one* signifies: a) In a good sense, his *festal day*. Hos. 7, 5 **יוֹם מִלְּבָנִי** *the day of our king*, his birth-day or day of inauguration. 2, 15 **יְמֵי**.

הַפִּגְעִיּוֹת *the festivals of idols*. 2, 2 [1, 11] *יום יִזְרְעֶאל* *the day of Jezreel*, i. e. when the people shall be assembled at Jezreel. Spoken of one's *birth-day* Job 3, 1; not 1, 4. So *ἡμέρα τῆς* Diog. Laert. 4. 41; comp. Cic. Att. 13. 42. b) In a bad sense, *day of calamity*; Obad. 12 *יום אַחֲרֶיךָ* *the day of thy brother*. Job 18, 20 *posterity shall be astonished at his day*, *יוםוֹ*, i. e. at his calamity. Ps. 37, 13. 137, 7. 1 Sam. 26, 10. Ez. 21, 30. Arab.

יום day of misfortune.—Also Is. 9, 3 *יום מִדְיָן* *the day of Midian*, when the Midianites were defeated with slaughter. Comp. *dies Alliensis, Cannensis*, Arab. *يوم بدر* *dies pugnae Bedrensis*, Kor. 3. 119. c) *the day of Jehovah*, i. e. the day of judgment and punishment which Jehovah will hold upon the wicked, Joel 1, 15. Ez. 13, 5. Is. 2, 12. 13, 6. 9. Am. 5, 18. 20. Obad. 15. al. Plur. Job 24, 1. Gr. *ἡμέρα τοῦ κυρίου* 1 Thess. 5, 2. 2 Pet. 3, 10.

2. *time*, like *ἡμέρα* and Lat. *dies*, Judg. 18, 30. Is. 48, 7. Job 15, 32. 30, 25.—See the forms *הַיּוֹם*, *בְּיוֹם*, *בְּיוֹם*, etc. below in no. 3, under the letters a, b, d, e, f, g. More frequent in this sense in Plur. *יָמִים*, see below in Plur. no. 2.

3. With the art. and prepositions prefixed:

a) *הַיּוֹם* *this day, to-day*, Gen. 4, 14. Ex. 22, 14. 24, 12. 30, 32. 31, 48. al.

Arab. *اليوم* id.—Also: a) *by day, in the day-time*, opp. *בַּלַּיְלָה* *by night*, Neh. 4, 16 [22]. Hos. 4, 5, i. q. *יָוֶמָּה*. β) *at this time, now*, Deut. 1, 39. 1 Sam. 12, 17. 2 K. 6, 26. γ) *that day, at that time, then*, 1 Sam. 1, 4 *יְהִי הַיּוֹם* 14, 1. 2 K. 4, 8. Job 1, 6, where some render

a day, a certain time, i. q. *יָוֶמָּה*, neglecting the force of the article.

b) *בְּיוֹם* with infin. α) *in the day that, etc.* Gen. 2, 17 *בְּיוֹם אֲכָלְךָ* *in the day that (when) thou eatest*. 3. 5. Lev. 7, 36. β) *in the time that*, i. q. *when*; Gen. 2, 4 *בְּיוֹם עָשָׂה יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם* *when Jehovah made the earth and the heavens*. Ex. 10, 28. 32. 34. 1 K. 2, 8. Is. 11, 16. Lam. 3, 57; *after*, 2 Sam. 21, 12. With præter. Lev. 7, 35. 2 Sam. 22, 1.

c) *בְּיוֹם* α) *in the day-time*, opp. *בַּלַּיְלָה* Gen. 31, 40. Jer. 36, 30. β) *in*

that same day, i. e. *immediately, at once*, Prov. 12, 16. Neh. 3, 34. γ) *on that day*, i. q. *the other day, lately*, Judg. 13, 10.—For *בְּיוֹם הַהוּא* see in *הוּא* no. 3.

d) *בְּיוֹם* (with בְּ of time) *this day, at this time, now*, 1 K. 1, 31. Is. 58, 4. Sometimes it refers to an action about to take place, *now*, i. q. *before, first*, Gen. 25, 31. 33. 1 Sam. 2, 16. 1 K. 22, 25.

e) *בְּיוֹם הַזֶּה* α) *as at this day*, as at this time, as things now are; a phrase marking the present state of things as if pointed to with the finger. Gen. 50, 20 where Sept. ὥς σήμερον. Deut. 2, 30. 4, 20. 38. 29, 28. 1 Sam. 22, 8. 13. 2 Chr. 6, 15. Jer. 11, 5. al. So too *הַיּוֹם הַזֶּה* *בְּהַיּוֹם הַזֶּה* Deut. 6, 24. Jer. 44, 22. Ezra 9, 7. 15. Neh. 9, 10. β) *בְּהַיּוֹם הַהוּא*, *about that time, then*, בְּ being taken as a particle of time, Gen. 39, 11.

f) *מִיּוֹם* *from the time that, since*, Ex. 10, 6. Deut. 9, 24.

g) *כָּל-הַיּוֹם* α) *all days, every day, daily*, Ps. 42, 4. 11. 44. 23. 56. 2. 3. 6. 71, 8. 15. 24. 73, 14, parall. *לְבֹקֶרֶם* *every morning*. Sept. sometimes καὶ ἐκαστην ἡμέραν. γ) *the whole day, all the day*, Is. 62, 6 parall. *כָּל-הַיְלָלָה*. Ps. 32, 3. 35, 28. 37, 26. 38, 7. 13. Sept. ὅλην τὴν ἡμέραν. γ) *at all times, always, continually*. Ps. 52, 3 *כָּל-הַיּוֹם* *the goodness of God is manifested continually*. Prov. 21, 26 *הַנֶּאֱנָה הַנֶּאֱנָה* *the wicked continually burneth with desire*. 23, 17. Is. 28, 24 *doth the ploughman always plough?* 65, 5 *אֵשׁ יִבְרָח בְּלַיְלָה* *a fire always burning*. Often with *תָּמִיד* added, Is. 51, 13. 52, 5. Ps. 72, 15. The same is *בְּכָל-יּוֹם* *every day, at all times*, Ps. 7, 12. 88, 10. 145, 2.—This formula belongs to the poetic style; in prose the corresponding expression is *כָּל-הַיָּמִים* q. v. below in no. 2.

DUAL *יוֹמַיִם* *two days* Ex. 16, 29. 21, 22. Num. 9, 22. Hos. 6, 2 *מִיּוֹמַיִם בְּיוֹם* *after two days on the third day*, i. e. soon; comp. John 2, 19. 20.

PLUR. *יָמִים* as if from a sing. יָם (רָמָה), by Chaldaism *יָמִין* Dan. 12, 13; constr. *יָמִי*, poet. *יָמִין* Deut. 32, 7. Ps. 90, 15. Comp. Aram. *יָמִין*, *יָמִין*.

1. *days*, e. g. *שִׁבְעַת יָמִים* *seven days* Gen. 8, 10. 12. *יָמִים אֲחֵרִים* *some days*, i. e. some time, for a time, Gen. 27, 44.

In the same sense ימים is put absol.

(like אַיָּמָא some days, some time, Syr. *ܐܝܡܐܢܐ* after some time, Barhebr. Chron. p. 391, 418,) Neh. 1, 4. Dan. 8, 27. Gen. 40, 4 בְּאַשְׁמֵר יָמִים וַיְהִי יָמִים and they were for some time in ward. מִיָּמִים after some time Judg. 11, 4. 14, 8. 15, 1. לִקְצֵן יָמִים id. Gen. 4, 3. 1 K. 17, 7. לִקְצֵן יָמִים id. Neh. 13, 6. The space of time thus signified, often several months, never a whole year, is apparent from these examples: Gen. 24, 55 *let the damsel abide with us קָטֹר יָמִים some days, perhaps ten*, the indefinite יָמִים being made specific by the adjunct קָטֹר. Is. 65, 20 יָמִים *an infant of a few days*. A longer time is implied in Num. 9, 22 יָמִים *two days or a month or some longer time*. 1 Sam. 29, 3 *he hath been with me זֶה יָמִים אוֹ זֶה for these many days or rather these years*.

2. *days, time*, as consisting of a succession of days, very frequent. So 1 K. 2, 11 and the time (הַיָּמִים) that David reigned over Israel was forty years. 1 Sam. 27, 11. Gen. 47, 8 יָמֵי שְׁנֵי חַיֶּיהָ the time of the years of thy life. בְּיָמֵים in those days, at that time, Ex. 2, 11. 23. Josh. 20, 6. 1 Sam. 28, 1. Jer. 3, 16. 18. Joel 3, 2. al. כָּל-הַיָּמִים for all time, for ever, Fr. *toujours*, (ἡμεῖς πάντα Hom. Il. 8. 593. ib. 12. 133.) Deut. 4, 40. 5, 26. 6, 24. 11, 1. 1 Sam. 1, 28. 18, 29. Job 1, 5. Jer. 31, 36. 32, 39. al. הַיָּרִי pr. the daily affairs, i. e. *annals*, see in הַיָּרִי no. 2. בְּיָמֵי אַבְרָהָם in Abraham's time Gen. 26, 1. 15, 18; so espec. of kings and princes, e. g. בְּיָמֵי שָׁאוּל in the time of Saul, during his reign, 1 Sam. 17, 12; of David 2 Sam. 21, 1; Solomon 1 K. 10, 21; so Esth. 1, 1. Neh. 12, 26. 47. בְּיָמֵי פְלִשְׁתִּים in the time of the Philistines, during their rule, Judg. 15, 20.—Is. 39, 6 הִנֵּה יָמִים בָּאִים behold the days come, the time cometh, etc. a phrase frequent in prophecies, espec. in those containing threats; Jer. 7, 32. 9, 24. 16, 14. 23, 5. 7. 31. 27. 31. 38. al. comp. Is. 7, 17.—With a genit. or suff. *time appointed* to any one; Gen. 29, 21 *my time is full*, completed, out, comp. v. 18.—Spec. a) Often i. q. *time*

of life, age. So בָּא בְּיָמֵים far gone in days, advanced in age, Gen. 24, 1. Josh. 13, 1; comp. *προσβητικῶς ἐν ταῖς ἡμέραις* Luke 1, 7. גְּדוֹלַת יָמִים great of age, i. e. of great age, very aged, Job 15, 10; opp. קָצֵר יָמִים short of age, short-lived, 14, 1. כָּל-הַיָּמִים all one's days, one's whole life, Gen. 43, 9. 44, 32. With genit. יָמֵי אָנוּשׁ a man's days, life, Job 10, 5; יָמֵי מִיָּךְ my life 7, 6; מִיָּךְ all thy life long, so long as thou hast lived, Job 38, 12. 1 Sam. 25, 28. 1 K. 1, 6. בְּיָמֶיכֶם in your days, while ye live, Jer. 16, 9. הַאֲרִיךְ יָמֶיךָ to prolong one's days, to live long, see in אָרַךְ Hiph. Poet. Job 32, 7 Trop. of things, Gen. 8, 22 הָאָרֶץ כָּל-יְמֵי הָאָרֶץ all the days of the earth, while the earth endures. b) יָמִים in accus. is often put pleon. after words denoting a certain and definite time, as שְׁנָתוֹס יָמִים Engl. *two years of time* Gen. 41, 1. Jer. 28, 3. 11; שְׁלֹשָׁה שָׁבָעִים יָמִים Dan. 10, 2. 3; הַחֹדֶשׁ יָמִים a month of time, i. q. a month long, Gen. 29, 14; יָרַח יָמִים id. Deut. 21, 13. 2 K. 15, 13. See on this idiom, Lehrgeb. p. 667. In like manner the Arabic subjoins زمان time, and the Ethiopic ሰዓል days, like the Hebrew; see the Ascension of Isaiah by Laurence, I. 11. XI. 7.

3. Sometimes יָמִים marks a definite space of time, viz. a year; as also Syr. and Chald. ܝܡܐ, ܝܡܐ, denote both time and year; and as in Engl. several words signifying time, weight, measure, are likewise used to denote certain specific times, weights, measures; see in בְּרֵךְ. —Certain examples of this idiom are the following: 1 Sam. 27, 7 and the time that David dwelt in the country of the Philistines was יָמִים וְאַרְבַּעַת הַחֹדֶשִׁים a year and four months. Lev. 25, 29. Judg. 17, 10. זֶכֶח הַיָּמִים the yearly sacrifice 1 Sam. 2, 19. מִיָּמִים מִיָּמִה from year to year, every year, Ex. 13, 10. Judg. 11, 40. 21, 19. 1 Sam. 1, 3 (comp. שָׁנָה שָׁנָה v. 7). 2, 19. יָמִים כָּל-שָׁנָה Is. 32, 10, for which is read 29, 1 שָׁנָה עַל-שָׁנָה. —Also for Plur. years, with numerals added, (as פָּנִים plur. faces.) 2 Chr. 21, 19 כָּכָה צָאָה הַקָּץ לַיָּמִים שְׁנֵים לְשָׁנָה after the end of two years.—Am. 4, 4 לְשָׁנָה יָמִים is doubtful, either every three years, or

יֹעֲזָבֵד (perh. for יֹעֲזִיָּה, whom Jeho-
vah helps) *Joelah*, pr. n. m. 1 Chr. 12, 7.
R. יֶזֶל Hiph.

יֹעֵד (his witness is Jehovah) *Joed*, pr. n. m. Neh. 11, 7. R. **עֹדֵד**.

יֹעֶזֶר (whose help is Jehovah) *Joezer*, pr. n. m. 1 Chr. 12, 6. R. **עֹזֵר**.

יֹעֵץ see r. **עֵץ** no. 2, Part.

יֹאשֵׁעַ (to whom Jehovah hastens sc. with help, r. **עֹשֵׂה**) *Joash*, pr. n. m. a) 1 Chr. 7, 8. b) 27, 28.

יֹאצֵדֶק see **יְהוֹאָצֶדֶק**.

יֹאצֵר see r. **יָצַר** Part.

יֹאקִים (contr. from **יְהוֹאָקִים**) *Jokim*, pr. n. m. 1 Chr. 4, 22.

יֹרָה (i. q. **יֹרֵה**) *Jorah*, pr. n. m. Ezra 2, 18. Elsewhere called **חֲרִיָּה** q. v.

יֹרֶה m. (part. act. Kal of r. **רָהַ**) pr. *sprinkling, watering*, Hos. 6, 3. Hence *the first or early rain*, which falls heavily in Palestine from about the middle of October until December or January. The first showers prepare the ground for receiving the seed. Deut. 11, 14. Jer. 5, 24. Comp. **מְלֻקָּשׁ**. See Bibl. Res. in Palest. II. p. 97.

יֹרֵי (for **יֹרֶה** whom Jehovah teacheth, r. **רָהַ** Hiph.) *Jorai*, pr. n. m. 1 Chr. 5, 13.

יֹרָם (i. q. **יְהוֹרָם**) *Joram*, pr. n. m. a) i. q. *Jehoram* king of Judah 2 K. 8, 23; comp. v. 16. b) i. q. *Jehoram* king of Israel, 2 K. 8, 16; comp. 3, 1. c) 2 Sam. 8, 10; for which 1 Chr. 18, 10 **הַיֹּרָם**. d) 1 Chr. 26, 25.

יֹשֵׁב חֶסֶד (whose love is returned) *Jushab-hesed*, pr. n. m. 1 Chr. 3, 20.

יֹשְׁבֵיָה (whom Jehovah lets dwell, r. **יָשַׁב**) *Joshibiah*, pr. n. m. 1 Chr. 4, 35.

יֹשָׁה (contr. for **יֹשְׁבֵיָה** q. v. or from r. **יָשַׁה** after the form **יֹשְׁבֵיָה**) *Joshah*, pr. n. m. 1 Chr. 4, 35.

יֹשָׁבִיָּה (for **יֹשְׁבֵיָה**, i. q. **יֹשְׁבֵיָה** q. v.) *Joshaviah*, pr. n. m. 1 Chr. 11, 46.

יֹרָם (Jehovah is upright) pr. n. *Jotham*. a) A son of Gideon, Judg. 9, 5. 7. b) A king of Judah, son of Uzziah, r. 759-743 B. C. 2 K. 15, 5. 7. 32-38. Is. 1, 1. c) 1 Chr. 2, 47.

יֹתֵר and **יֵתֵר** act. part. Kal of r. **יָתַר**. 1. Pr. 'that remaining,' 'what is over and above;' hence as subst. *the rest, re-*

sidue, 1 Sam. 15, 15. Also *gain, profit, emolument*, Ecc. 6, 8. 11.

2. Adv. a) *more, further*, of time, with **אֲזַ** Ecc. 2, 15; comparat. Ecc. 7, 11. With **מִן** *more than* Ecc. 12, 12. Chald. **יֹתֵר**, Syr. **ܝܬܝܪܐ** id. b) *too much, overmuch*, i. q. **ܝܬܝܪܐ**; Ecc. 7, 16, parall. **יֹתֵר מִמֶּנִּי**. c) *besides*; Esth. 6, 6 **יֹתֵר מִמֶּנִּי** *besides me*. So **יֹתֵר שֶׁ** Conj. *besides that*; Ecc. 12, 9 **יֹתֵר שֶׁהָיָה קְהֵלֶת חָכָם** *and besides that Koheleth was wise*.

יֹתֵרֶת, only defect. **יֹתֵרֶת**, (fem. of **יֹתֵר**, pr. redundant,) in full **הַיֹּתֵרֶת** Ex. 29, 13. Lev. 3, 4, also **הַיֹּתֵרֶת** Lev. 9, 10, and **יֹתֵרֶת הַקֶּבֶד** Ex. 29, 22. Lev. 8, 16. 25. 9, 19, i. e. collect. *the lobes of the liver*, qs. the redundant parts of the liver, the flaps. Sept. **λοβὸς τοῦ ἥπατος**, Saad. **يَبَادَة** id. of like origin with the Heb. from **יָדַע** i. q. **יָדַע**. See other views in Thesaur. p. 645 sq.

* **יָדַע** obsol. root, Arab. **وَدّ** intrans. *to gather together, to assemble*.—Hence

יִזְיָאֵל (assembly of God) *Jeziel*, pr. n. m. 1 Chr. 12, 3.

יִזְיָה (for **יִזְיָה**, whom Jehovah sprinkles, r. **נָזַה**) *Jeziel*, pr. n. m. Ezra 10, 25.

יִזִּיז (whom God moves, to whom he gives life and motion, r. **זָזַז**) *Jaziz*, pr. n. m. 1 Chr. 27, 31.

יִזְלִיָּה (whom God draws out, ~~pr.~~ serves, r. **זָלַה**) *Jizliah*, pr. n. m. 1 Chr. 8, 18.

* **יָזַם** a root sometimes assumed for the form **יָזַמַה** Gen. 11, 6; but see r. **יָזַם**.

* **יָזַן** see in r. **זָן** Hoph.

יִזְבִּיָּה see **יִזְבִּיָּה**.

* **יָזַע** obsol. root, Arab. **وَضَع** *to flow, to run*, as water, Amhar. **ወደ** for **ወደደ** to sweat. Hence **יָזַע** and

יָזַע m. *sweat*, i. q. **יָזַע**, **ἀπαξ λεγόμεν**. Ez. 44, 18.

יִזְרָה c. art. **הַיִּזְרָה** *the Izrahite* 1 Chr. 27, 8; prob. for **יִזְרָה**, i. q. **יִזְרָה**.

יִזְרָה (whom Jehovah brings forth, r. **יָרָה** no. 2.) *Izrahiah*, pr. n. m. a) 1 Chr. 7, 3, see **יִזְרָה** b) Neh. 12, 42.

יִזְרְעֶאל, once יִזְרְעֶאל 2 K. 9, 10 (God hath planted) pr. n. *Jezreel*.

1. A city in the tribe of Issachar, Josh. 19, 18; the royal residence of Ahab and his successors, 1 K. 18, 46. 21, 1. 2 K. 9, 15; whence יִזְרְעֶאל Hos. 1, 4, *the blood of Jezreel*, i. e. the blood there shed by Ahab and Jehu. [The city lay in the midst of the great plain, on the brow of the descent into the lower broad middle arm of it, which runs down eastwards to the Jordan valley, between the mountains of Gilboa and the modern Little Hermon. This latter seems to have been the Valley of Jezreel, עֵמֶק יִזְרְעֶאל Josh. 17, 16. Judg. 6, 33. Hos. 1, 5. The great plain on the west is τὸ μέγα πεδῖον Ἐσδραελῶν *the great plain of Esdraelon*. Judith 1, 8. 1 Macc. 12, 49; now called *مرج ابن عامر Merj Ibn 'Amir*. The town itself is called زرعين *Zer'in*, a corruption of יִזְרְעֶאל. In the valley below the city, about twenty minutes east, is a large and fine fountain, 1 Sam. 29, 1. See Bibl. Res. in Palest. III. pp. 162 sq. 173, 227 sq. This great plain has ever been a celebrated battle-field, Judg. c. 4. 6. 33. 1 Sam. 29, 1. c. 31.—R.] There too the prophet Hosea (1, 5) predicts a great slaughter of the people, יוֹם יִזְרְעֶאל Hos. 2, 2. The same prophet gives to his oldest son, then just born, the name of *Jezreel*, 1, 4; and afterwards makes him, together with his brother *Lo-Ammi* and his sister *Lo-Ruhamah* (1, 6. 9), emblems of the people to be restored after punishment and dispersion and augmented by new favours, 2, 24. 25, comp. 2, 2. In this way is to be understood the vexed passage Hos. 2, 24, *the earth shall answer, and yield her corn, wine, and oil; and these (gifts of the earth) shall answer Jezreel*, i. e. the earth rendered fertile from heaven (v. 23) shall again yield her produce to Jezreel. The prophet then proceeds in the allusion thus made to Jezreel, v. 25 יִזְרְעֶנִּיהָ בְּאֶרֶץ I will sow her for myself in the land, and I will again cherish *Lo-Ruhamah* (the non-cherished), and I will say to *Lo-Ammi* (not my people), *thou art my people*, i. e. the whole people of Israel (whom the prophet thus represents

emblematically by his three children) I will again plant, cherish, and vindicate as my own. Here יִזְרְעֶאל is construed c. fem. as a collect. like Ephraim Is. 17, 10. 11. al.—The gentile n. is יִזְרְעֶאֱלִי *Jezreelite*, 1 K. 21, 1; fem. יִזְרְעֶאֱלִיָּה *Jezreelitess*, 1 Sam. 27, 3. 30, 5.

2. A town in the mountains of Judah, Josh. 15, 56.

3. Masc. pr. n. a) A son of Hosea, comp. in no. 1. Hos. 1, 4. b) 1 Chr. 4, 3.

* יִדְּ fut. יִדְּ, kindr. אָחַד, אָחַד, to become one, to be united, joined; to unite oneself, c. בָּ Gen. 49, 6; אָח (אֶחָד) Is. 14, 20.

PIEL to make one, to unite, Ps. 86, 11. Arab. وَحَد Conj. II.

Deriv. יִתְחַד, יִתְחַד also

יִתְחַד m. 1. a being one, oneness, union. 1 Chr. 12, 17 יִתְחַד לִבְּכֶם לִי my heart shall be towards you for oneness, shall be one with you; comp. opp. לָבַד apart p. 112.—Hence

2. Adv. in union, conjointly, together; spoken:

a) Of united action, together. Ps. 2, 2 יִתְחַד לִבְכֶּם they take counsel together. 31, 14. Ezra 4, 3 but we Israelites יִתְחַד לַיהוָה will together build unto the Lord, with our united strength. So after verbs of contending together; as יִתְחַד לְנֹלֵחַם to fight together 1 Sam. 17, 10; also Is. 43, 26. 50, 8.

b) As to place, together, in one place; יִתְחַד לְשָׁב to dwell together Ps. 133, 1. 2 Sam. 10, 15. 1 Sam. 11, 11 so that two of them were not left together.

c) As to time, together, at the same time, Job 6, 2. Is. 45, 8. Sometimes sameness of both time and place is implied, 2 Sam. 14, 16. 21, 9.

d) It connects two or more nouns more closely by the idea of equality, likeness, together, alike, in like manner. Ps. 49, 3 high and low, יִתְחַד עָשִׁיר וְעָבִיר rich and poor together, alike. v. 11. Job 34, 29. So also as connecting verbs, Is. 42, 14. 44, 11 יִתְחַד יִפְחָדוּ they shall fear, they shall be ashamed together, i. e. shall both (alike) fear and be ashamed. Ps. 40, 15.

e) With nouns or pronouns it implies oneness, a whole, all, all as one. Ps. 62,

10 *they all are swifter than a breath.* Job 40, 13. Ps. 74, 6 *all the carved work thereof.* v. 8. Is. 27, 4. Also after *כל*, *all together*, all as one, wholly, Job 34, 15 *all flesh together*, all as one. Is. 22, 3.—Hence

f) With *כל* implied, *altogether, all as one, wholly*, poet. for *כל* itself. Job 38, 7 *when the morning stars all sang together*, i. e. all as one. 3, 18. 24, 44. 31, 38. Deut. 33, 5. So without a noun, Job 16, 10 *all they have gathered themselves against me.* 17, 16. 19, 12. Ps. 40, 15. 41, 8. With a negative, *no one, none at all*, i. q. *כל*. Hos. 11, 7 *none of all exalts him.*

g) As referring to a single thing, i. q. *כל*, *altogether, wholly*. Ps. 141, 10 *until that I wholly pass over, escape.* Job 10, 8 *thine hands have fashioned me wholly round about.*

יחדיו Jer. 46, 12. 21. 49, 3, elsewhere *יחדיו*, (from the preced.) pr. *in his unions, conjunctions*, for *יחדיו*, i. e. *conjointly, together*; so Is. 40, 5 *all flesh together*. Ex. 19, 8 *all flesh together*. But by degrees the force of the suffix was lost, so that *יחדיו* is referred not only to the Sing. as in these examples, but also to nouns and verbs plural, Deut. 33, 17. 2 Sam. 2, 16; and even to those in the first and second persons, Is. 41, 1. 23. Ps. 34, 4. Job 9, 32, also Is. 45, 20. Hence it is i. q. *יחד*, but more frequent. Opp. *לְבַדּוֹ* in *בְּד* no. 1. b.—Spoken:

a) Of united action, *together*; Ps. 34, 4 *O magnify the Lord with me, and let us exalt his name together.* Is. 11, 4. So with reciprocal verbs, as *to consult together*, etc. Job 2, 11. Ps. 55, 15. 83, 6. Is. 45, 21. Also with verbs of contending, fighting, Is. 41, 1. 23.

b) As to place, *together*, in one place, Deut. 22, 10. 11; *to dwell together* Gen. 13, 6. 36, 7. Deut. 25, 5; *to go together* Gen. 22, 6. 8. 19. Job 9, 32; *to eat together* Judg. 19, 6. Jer. 41, 1; *to gather together* Josh. 9, 2. Judg. 6, 33. Ps. 102, 23.

c) As to time, *together*, at the same time; Is. 1, 31 *and they shall both burn together.* 65, 7. 66, 17. 1 Sam. 31, 6. 1 Chr. 10, 6.

d) With the idea of equality, likeness, *together, alike*, in like manner; 1 Sam. 30, 24 *they shall part alike*, share equally. Deut. 12, 22. Am. 1, 15. 2 Sam. 2, 17. In this way it often connects more closely two nouns; comp. *שדות ונשים יחדיו* no. 2. d. Jer. 6, 12 *fields and wives together*, alike. v. 11. 21. 13, 14. Is. 41, 19. 60, 13. Also verbs, Ps. 35, 26. Is. 46, 2.

e) Put with a plural, as if comprising many in one, *all, all as one*; Jer. 5, 5 *they all, all together.* Job 24, 17 *the morning is to them all the shadow of death*, i. q. *יחדיו*. So after *כל*, *all together*, all as one, Is. 31, 3 *they all shall fail together.* 43, 9. 45, 16. Jer. 31, 24.

f) With *כל* implied, *altogether, all, all as one*; Is. 10, 8 *are not all my princes kings?* Ps. 37, 38. 48, 5. Deut. 33, 17. So without a noun, *they all*, i. q. *בָּלָם*, Ps. 14, 3. 19, 10. Is. 18, 6. 48, 13. Jer. 51, 38. Prov. 22, 18.

יחדיו (his union) *Jahdo* pr. n. m. 1 Chr. 5, 14.

יחדיואל (whom God makes joyful, r. *יחדה*) *Jahdiel*, pr. n. m. 1 Chr. 5, 24.

יחדיוה (whom Jehovah makes joyful, r. *יחדה*) *Jehdeiah*, pr. n. m. a) 1 Chr. 24, 20. b) 27, 30.

יחדיואל (whom God saves alive, for *יחדה*, r. *יחדה*) *Jehavel*, pr. n. m. 2 Chr. 29, 14 Cheth.

יחדיואל (whom God beholds) *Jahziel*, pr. n. m. of several persons, 1 Chr. 12, 4. 16, 6. 23, 19.

יחדיוה (whom Jehovah beholds) *Jahziah*, pr. n. m. Ezra 10, 15.

יחדיואל (for *יחדה* אל 'whom God makes strong,' Patah in a short syllable being changed to Segol, as *אֶבְלָה* Ex. 33, 3 for *אֶבְלָהָ*, Heb. Gr. § 27. n. 2. a.) *Ezekiel*, pr. n.

a) A celebrated prophet, the third in the prophetic canon, son of Buzi a priest. He was carried into captivity

with king Jehoniah, and lived in the Jewish colony on the river Chaboras; Ez. 1, 3. 24, 24. His prophecies extend to the sixteenth year after the capture of Jerusalem by Nebuchadnezzar, comp. Ez. 29. 17. Sept. *Ἐζεκιῆς*, and so Eccles. 49, 8 [10]. Vulg. *Ezechiel*. Comp. the like forms in יהזקיה, *Ἐζεχίας, Ezechias*.

b) A priest, 1 Chr. 24, 16.

יהזקיה m. i. q. חזקיה, q. v.

יהזקיה pr. n. m. *Jehizkiah*, 2 Chr. 28, 12. For the form, see in יהזקיה.

יהזרה (whom God leads back, fut. Hiph. parag. of Chald. יהזר to return,) *Jahzerah*, pr. n. m. 1 Chr. 9, 12. Better perh. to read יהזרה q. v. See also in אחזי.

יהיאל (God liveth, r. יהיה) *Jehiel*, pr. n. of several persons: a) 1 Chr. 15, 18. 16, 5; called also יהיה 15, 24. b) ib. 27, 32. c) 2 Chr. 21, 2. d) ib. 29. 14 Keri, but Cheth. יהיאל. 31, 13. e) ib. 35, 8. f) Of others Ezra 8, 9. 10, 2. 21. 26.—From lett. *a* comes Patronym. יהיאל 1 Chr. 26, 21. 22.

יהיד adj. (r. יהיה) f. יהידה. 1. *unicus, one alone, only*, espec. an only child, *only begotten*, with בן Gen. 22, 2. 12. 16; absol. Am. 8. 10. Jer. 6, 26. Zech. 12, 10. Prov. 4. 3.—Fem. יהידה Judg. 11, 34; poet. *the only one*, put for *life* as not to be replaced, Ps. 22. 21. 35, 17. Comp. קבוד.

2. *alone, lonely, forsaken, wretched*, Ps. 25, 16. 68, 7.

יהיה see in יהיאל lett. a.

יהיל m. *waiting, hoping*, sc. in God Lam. 3, 26. R. יהל.

* יהל in Kal not used, i. q. חיל no. 3; *to be in pain*; see Hiph. no. 2. Also *to stay, to delay*, and so *to wait*, i. q. חיל no. 6; see Pi. Hiph. Niph.

PIEL יהל 1. *to wait*, Job 29, 21 לִי יָהֵל *unto me they gave ear and waited* sc. for my opinion; the Dag. is euphonic, Lehrs. p. 85. Espec. with hope, confidence; hence i. q. *to expect, to hope*; Job 6, 11 אֶחֱלָה כִּי אֶחֱלָה *what is my strength, that I should (longer) hope?* 13, 15.—With an acc. of time, Job 14, 14; לִי of pers. Job 29, 23. Mic. 5, 6; לִי of thing Job 30, 26. Is. 42, 4. Frequent is

יהל *to hope in Jehovah, to await his aid*, Ps. 31, 25. 33, 22. 69, 4; אֶל יְיָ לְהֵל *to hope in the word of Jehovah, to trust in his promise*, Ps. 119, 74. 81. 114. 147; also Ps. 33, 18. 147, 11. 119, 43.

2. Causat. *to cause to hope*, Ps. 119, 49; inf. c. לִי Ez. 13, 6.

HIPH. 1. *to wait, to tarry*, i. q. Piel no. 1; with acc. of time 1 Sam. 10, 8. 13, 8; absol. 2 Sam. 18, 14; לִי of thing Job 32, 11. Also *to wait with hope, to hope*, c. לִי, as יהל *to hope in Jehovah, to await his aid*, Ps. 38, 16. 42, 6. 12. 2 K. 6, 33. Mic. 7, 7; הִי לְהֵל *Ps. 130, 5*; absol. id. Lam. 3, 21, comp. v. 24.

2. i. q. חיל no. 3, *to be in pain*; Jer. 4, 19 Keri אוֹחִילָה קִירוֹת לִבִּי *I am pained at my very heart*. So too, many Mss. in the text. Cheth. אוֹחִילָה, made up perhaps from אוֹחִילָה and אוֹחִילָה which is read in some Mss.

NIPH. יהל fut. יהל (for יהל) i. q. Piel and Hiph. *to wait*, pr. to be made to wait; with acc. of time Gen. 8, 12; absol. Ez. 19, 5.

Deriv. יהל, יהל, also

יהלאל (hoping in God) *Jahleel*, pr. n. of a son of Zebulun, Gen. 46, 14. Patronym. יהלאל *Jahleelite* Num. 26, 26.

* יהם i. q. חם *to be or become warm*, espec. as cattle in heat; Arab. *وَحْم*, to be warm, as the day; V, to be in heat. as cattle; *وَحْم* heat, lust. The forms usually referred to Kal of this verb. I have referred above to חם p. 324. Thither too may be referred יהם for יהם Gen. 30, 39 *and the flocks were in heat*, i. e. conceived; also יהם v. 38, which is 3 plur. fem. in the Chald. and Arab. manner for the comm. יהם, see Lehrs. p. 276.

PIEL יהם or יהם, *to be warm in lust, of a flock, to be in heat, to rut*, Gen. 30, 41. 31, 10. Hence *to conceive*, of a woman, Ps. 51, 7 וְבָחַטָּה יְהִמֵּנִי אִמִּי *and in sin did my mother conceive me*, where יהם is for יהם, as אחרי for אחרי Judg. 5, 28.

Deriv. יהם for חם

יהמור Deut. 14, 5. 1 K. 5, 3 [4, 23]; Arab. *يحمور*, a species of deer, of a red-

dish colour. (see r. **המר** no. 2.) with serrated horns which are cast every year; prob. the *cervus dama* or *fallow-deer*. See Bochart Hieroz. P. I. p. 913, or T. II. p. 284, Lips. Oedmann Verm. Samml. I. p. 30 sq.

יחמי (for **יחמיה**, whom Jehovah guards, r. **חמה**) *Jahmai*, pr. n. m. 1 Chr. 7, 2.

* **יחם** obsol. root, *to be barefoot*. Arab.

חַפִּי id. Syr. **شعب** unshod, **أَنَسَ** to take off one's shoes. The ultimate root lies in the syllable **חה**, and the primary notion is that of *rubbing off*, qs. peeling, removing the bark or shell, etc. see r.

חפה II. Hence **חַפִּי** is also 'to have the hoof worn,' as a beast of burden; 'to have the skin rubbed, galled,' as a horse; IV, to cut off the mustachios, to trim the beard.—Hence

יחם adj. *unshod, barefoot*, 2 Sam. 15, 30. Is. 20, 2. 3. 4. Jer. 2, 25.

יחזאל (whom God allots, r. **חצה**) *Jahzeel*, pr. n. of a son of Naphtali, Gen. 46, 24; in 1 Chr. 7, 13 written **יחזיאל**.—Gentile n. **יחזאל** Num. 26, 48.

* **יחר** i. q. **אחר**, *to delay, to tarry*, once 2 Sam. 20, 5 Cheth. **יירחר** i. e. **יירחר** fut. Kal. The Keri **יירחר** is Hiph. of r. **יחר**, or also of **אחר** by Chaldaism.

* **יחש** obsol. root, prob. *to protrude itself, to swell out*, and hence *to put forth, to sprout*, of plants. Comp. Arab. **نهض** to shoot up, to grow, as a plant; also Heb. **שחם**, whence **שחים** 'what grows of itself' and **שחך** to lift up oneself, to rise.—Hence

יחש m. a word of the silver age, *stem, lineage, family*; once Neh. 7, 5 **ספר יחש** the *genealogical table* or *register*.—Chald. **יחם** and **יחום** in Targg. are put for Heb. **משפחה** and **הולדות** Ruth 2, 1. Gen. 6, 9. Simonis compares also

نحاس nature, origin; but this word strictly denotes *brass*, i. q. **נחשת**, and the formula **כרים النحاس** 'of a liberal and generous disposition,' is merely tropical, pr. 'of fine brass.'—Hence the denom. verb in

HITHP. **החריש** *to enrol one's name in the genealogical tables, to be registered*, **ἀπογραφῆσαι**, 1 Chr. 5, 1. 7. 17. 9, 1. Neh. 7, 5.—Inf. **החריש** often as a noun, i. q. *register, genealogical table*, 1 Chr. 7, 5. 7. 9. 40. 2 Chr. 31, 16. 17. 2 Chr. 12, 15 *the acts of Rehoboam, ... are recorded in the annals of Shemaiah*... **לחריש** *in the manner of a register*; Vulg. 'diligenter exposita.'

יחת (perh. union, contr. for **יחיתה**) *Jahath*, pr. n. m. 1 Chr. 4, 2. 6, 5. 28. al.

* **יטב** i. q. **טוב**, used only in fut. **יטב**, **יטב**, once **יטבתי** Nah. 3, 8. In the præt. only **טוב** is used.

1. *to be good, well*, before **מן** comparat. *to be better* Nah. 3, 8.—Elsewhere impers. a) **יטב לי** *it shall be well with me*, Gen. 12, 13. 40, 14. Deut. 4, 40. Præt. **טוב לי**. b) **יטב בעיני** *it was good in my eyes*, i. e. *it pleased me*, was my pleasure, Gen. 41, 37. 45, 16. Lev. 10, 19. 20; in the later books with **לפני** Esth. 5, 14. Neh. 2, 5. 6; **ל** Ps. 69, 32.

2. *to be cheerful, joyous*, i. e. the mind or heart. **לב**, Judg. 19, 6. 9. Ruth 3, 7. Ecc. 7, 3. 1 K. 21, 7.

HIPH. **היטיב**, fut. **יטיב**, once **יטיבתי** Job 24, 21, conv. **יטיבתי**.

1. Genr. a) *to make or do well*, sc. what one does, Deut. 5, 25 [28] **היטיבו כל־אשר דברו** *they have done well all that they have spoken*, i. e. have well and rightly spoken. 18, 17. With infin. c. **ל**, Jer. 1, 12 **היטיבתי לראות** *thou hast done well in seeing*, hast well seen. 1 Sam. 16, 17 **מיטיב לנגן** *who can play well*; and so **ל** being omitted, poet. Is. 23, 16. Inf. absol. **היטיב**, **היטיב**, pr. *doing well* or *right*, as Adv. *well, carefully, diligently*, Deut. 9, 21. 13, 15. 17, 4. 19, 18. 27, 8. So best Mic. 7, 3 **על הרע בפיהם לִהיטיב** *for evil are their hands diligently*, i. e. they do evil diligently. b) **היטיב דרכיו** Jer. 2, 33. 7, 3. 5, and **ה' מַלְלֵי** 35, 15, *to make good one's ways, one's doings*, i. e. to conduct oneself well, to live uprightly, virtuously; also ellipt. the acc. being omitted, Jer. 4, 22 **וְלֹא יֵדְעוּ** *to do well they know not*. 13, 23. Gen. 4, 7. Inf. abs. **היטיב** as Adv. *well, right*, Jon. 4, 4. 9. c) *to do good to any one, to benefit*; absol. Is. 1, 17. Jer. 10, 5; with dat. of pers. Gen. 12, 16. Ex. 1,

20. Judg. 17. 13; **עָם** of pers. Gen. 32. 10. 13. Num. 10. 32; **אָה** (אֹה for אָה) Jer. 18. 10. 32. 41; acc. of pers. Deut. 8. 16. 30. 5. Job 24. 21. Once in a bad sense, Ps. 49. 19 they *do praise thee* בִּי הִיטִיבָה לְךָ because thou doest well to thyself, i. e. indulgest thine appetites, etc. d) Intrans. to be good, well, Mic. 2. 7. Hence with **אָל**, to please, as in Kal, 1 Sam. 20. 13.

2. to make well, comely, to adorn; Prov. 30. 29 bis; there are three בִּיטִיבִי אֲנִי which make comely their going, i. e. walk or run gracefully. Jer. 2. 33. So to dress the head, to tire, 2 K. 9. 30; to trim lamps Ex. 30. 7.

3. to make cheerful, joyous, Judg. 19. 22. Prov. 15. 13.

Deriv. בִּיטִיבָה, and those here following.

יטב Chald. fut. **יִטְבֵּב** id. with **עַל** to seem good, to be pleasing to any one, Ezra 7. 18.

יִטְבָּה (goodness, pleasantness, r. **יִטְבֵּב**) Jobah, pr. n. of a place elsewhere unknown, 2 K. 21. 19.

יִטְבָּתָה (id.) Jotbathah, Num. 33. 33. Deut. 10. 7, pr. n. of a station of the Israelites in the desert, with water.

יִטְטָה and **יִטְטָה** (extended, r. **יִטְטָה** fut. Hoph.) Juttah, pr. n. of a city in the south of Judah, assigned to the priests,

Josh. 15. 55. 21. 16. [Now **יִטְטָה** Yutta south of Hebron, see Bibl. Res. in Palest. II. p. 190, 195. 628. Prob. the πόλις Ἰουδα of Luke 1. 39, the birth-place of John the Baptist; see Reland Palæst. p. 870.—R.]

יִטְטָר (prob. i. q. **יִטְטָר**, an enclosure, nomadic camp, from r. **יִטְטָר**, after the form **יִטְטָר**) pr. n. Jetur, a son of Ishmael, Gen. 25. 15. 1 Chr. 1. 31; put also for his posterity, the Itureans, dwelling beyond Jordan east of Mount Hermon, 1 Chr. 5. 19. Here was later the province of Iturea, Luke 3. 1. See Reland Palæst. p. 106; now called **جيدور** Jaidar. Burckhardt's Travels in Syria, etc. p. 286. The general boundaries of this province seem to have been Gaulanitis and Bashan on the south, Mount Hermon on the west, the territory of Damascus on the north, and Trachonitis

(el-Lejah) and Haurân on the east; but its limits appear to have varied at different times. The inhabitants were skilful archers and daring robbers; Cic. Philipp. 2. 8. 44. Strabo 16. 2. 10, 18, 20 *αυτοῖργοι πάντες*. See Thesaur. p. 548. F. Münter Progr. de rebus Ituræorum ad Luc. 3. 1. Hafniæ 1824.

יין m. (r. **יין**) constr. **יַיִן**, once **יַיִן** Cant. 8. 2. c. suff. **יַיִנִי**.

1. wine, so called from its fermenting, effervescing; as **הַיַּיִן** from **הָיַר**. Arab. **وَيْن** collect. clusters turning black, with the noun of unity **وَيْنَة**, Eth. **ወይን** a vineyard, wine, Gr. *οἶνος*, Lat. *vinum*, Armen. **գինի** gini.—Gen. 14. 18. 19, 32 sq. Ex. 29. 40. **יַיִן וְשֵׁכָר** wine and strong drink Lev. 10. 9. Num. 6. 3. Judg. 13. 4. 7. **יַיִן נֶאֱדָר** wine-bottle i. e. skin, 1 Sam. 16. 20. Hence **בֵּית הַיַּיִן** the house of wine Cant. 2. 4. poet. for **בֵּית הַשִּׁמְרָה** the banqueting-hall Esth. 7. 8; and the words in Cant. l. c. **הָבִיאוּנִי אֶל-בֵּית הַיַּיִן** he brought me to the banqueting-house, imply 'he made me drunk with love,' *ἔφρασε μου ἔρωτα*. Vulg. *cella vinaria*. Others understand a vineyard; but less well.

2. Meton. of cause for effect, wine, for drunkenness, intoxication, Gen. 9. 24. 1 Sam. 1. 14. 25. 37.

יָד 1 Sam. 4. 13 Chethibh, a manifest error of copyists for **יָד** side, which stands in Keri.

* **יָכַח** in Kal not used. 1. Pr. i. q. **יָכַח** to be right, straight, direct; then

2. to be in front, right before the eyes; and so to be clear, manifest. Kindr. is Arab. **وَجَح** i. q. **وَضَح** to appear; IV to be clear, manifest, of a way.

HIPH. **הִיכִיחַ** 1. Pr. to make or set right, e. g. a cause, to decide, to judge, comp. Gr. *εὐθύνομ, εὐθύνω*. Is. 11. 3 **וְלֹא יִשְׁפֹּט אָזְנוֹ יְהוָה** nor decide after the hearing of his ears, according to what his ears have heard. Gen. 31. 42.—Hence, to do justice to any one, to defend his right, see **יָדָע**, **יָדָע**; so with **לֵךְ** Is. 11. 4. Job 16. 21. Also to adjudge to any one, to appoint, c. **לֵךְ** Gen. 24. 14. 44. With **בֵּין** to judge between parties, to

set right, to be an arbiter, Gen. 31, 37. Job 9, 33.

2. *to show to be right, to justify, to prove*; Job 13, 15 אֶהְיֶה אֶל־פָּנָיו אוֹכִיחַ *only I will prove my own ways before him*, show that they are right. v. 3 *I desire to prove my cause, to justify myself*. 19, 5 *prove against me my reproach*, show that I have deserved it. 6, 25 see in no. 3.—Spec. *to defend one's cause in court, to plead*, Is. 29, 21. Am. 5, 10; comp. Job 13, 3 above.

3. *to set right from error, etc. to admonish, to warn*; with acc. of pers. Lev. 19, 17. Prov. 9, 8. 28, 23; לְ of pers. Prov. 9, 7. 15, 12. 19, 25. Also *to confute, to convict*, to show to be wrong; Job 22, 4 הַמִּצִּיחֶךָ יִכְיֶהָ *will he confute thee for fear of thee?* 32, 12. Ps. 50, 21; c. בּ. Prov. 30, 6.—Often with the idea of censure, i. q. *to reprove, to rebuke, to chide*, Gr. ἐλέγχειν. Ps. 50, 8 *not for thy sacrifices will I reprove thee*. Job 6 25 מַה יוֹכִיחַ הוֹכִיחַ מִמֶּנּוּ *what doth your reproving prove?* i. e. your censure (הוֹכִיחַ for הוֹכִיחַ). v. 28. 15, 3. Gen. 21, 25. Part. מוֹכִיחַ *a reprovor, censurer*, Prov. 25, 12. Ez. 3, 26; מ' אָדָם Prov. 28, 23; מ' אֱלֹהִים Job 40, 2.

4. Intens. *to set right by punishment*, i. q. *to correct, to chasten, to punish*. (Comp. ἵκναι θανάτω Hdot. 2. 177.) Ps. 141, 5 *let the righteous smite me* . . . *let him chastise me*. Prov. 24, 25. Hence of God as punishing men; Job 5, 17 *happny the man whom God correcteth*, chasteneth, comp. Heb. 12, 6 παιδεύειν. Prov. 3, 12. Ps. 6, 2. 105, 14. Job 13, 10. 2 Sam. 7, 14. Hab. 1, 12. 2 K. 19, 4 *it may be the Lord thy God will hear all the words of Rabshakeh* וְהוֹכִיחַ בְּדִבְרָיו *and will punish him for the words, etc.* Is. 37, 4.

HOPH. pass. of Hiph. no. 4, *to be chastened*, Job 33, 19.

NIPH. נוֹכַח 1. Pass. of Hiph. no. 3, *to be confuted, convicted*. Gen. 20, 16 וְנִכְחַת *and she (Sarah) was convicted*, had nothing to say in excuse.

2. Recipr. pr. to set right one another, i. e. *to argue or reason together, to dispute with any one*, Is. 1, 18; c. עַם Job 23, 7.

HITHP. הִתְנוֹכַח i. q. Niph. no. 2, c. עַם Mic. 6, 2.

Deriv. הוֹכַחַת, הוֹכַחָה.

יְכִילָה see in יְכִילָה.

יָכִין (whom God makes firm, r. פִּין) Jachin, pr. n.

1. Of men: a) A son of Simeon Gen. 46, 10; for which 1 Chr. 4, 24 יָכִין. Patronym. is יָכִינִי Num. 26, 12. b) Neh. 11, 10. 1 Chr. 9, 10. c) 1 Chr. 24, 19.

2. The column on the right before the porch of Solomon's temple, 1 K. 7, 21.

* יָכַל, rarely יָכֹל 2 Chr. 7, 7. 32, 14, יָכֹלְתִּי Judg. 8, 3, יָכֹלְתִּי Ps. 13, 5; fut. יָכֹל, יָכֹל, pr. fut. Hoph. 'to be enabled,' see Lehrg. p. 460; (that it is not fut. Kal is apparent from the fact, that the pr. n. יָכֹל Jer. 38, 1, is also written יָכֹל Jer. 37, 3;) fut. plur. יִכְלוּ, יִכְלוּ Ps. 18, 39; inf. constr. יִכְלוּ Num. 4, 16.

1. *to be able, I can*. Chald. et Samar. id. Kindr. is כֹּוֹל to take in or hold, to contain to sustain. Constr. with acc. Job 42, 2; more freq. inf. c. לָ, *to be able to do any thing, etc.* Gen. 13, 6. 16. 45, 1. 3. Ex. 7, 21. 24; inf. simpl. Ex. 2. 3. 18, 23; also with a finite verb Esth. 8, 6 וְיָכֹל וְרָאִיתִי *how shall I be able to see the evil*; and without לָ Lam. 4, 14. Num. 22, 6 see in נָכַח Pi. Absol. Is. 39, 11. Job 31, 23. 33, 5.—Spec. a) *to be able to effect, to accomplish, to prevail*, stronger than עָשָׂה; 1 Sam. 26, 25 וְכָל הַיּוֹם וְגַם יָכֹל *and I shall be able to do all the day and also I shall be able to prevail*. 1 K. 22, 22. Jer. 3, 5. With negat. Ps. 21, 12. Jer. 20, 11. Is. 16, 12. b) *to be able legally, I may*, i. q. impers. *it is lawful for any one*. Gen. 43, 32 *the Egyptians could not eat with the Hebrews*, sc. by law, it was not lawful for them. Num. 9, 6. Deut. 12, 17. c) In a moral sense, *to be able* sc. to bring oneself to do any thing. Gen. 37, 4 *they could not* (bring themselves to) *speak kindly with him*. Job 4, 2. Hos. 8, 5 ellipt. לֹא יִכְלֹו *how long will they yet not be able* (to show) *cleanness of hands*, suppl. לְעֲשׂוֹת, q. d. how long that they cannot resolve to practise integrity? d) *to be able to bear*, for the fuller לָשֹׂא Jer. 44, 22. Prov. 30, 21; so Is. 1, 13 לֹא אֶכְלֵם *I cannot bear iniquity, etc.* Ps. 101, 5. 2. *to be able, strong, to prevail, to overcome*, sc. in battle or in any business, undertaking, etc. Hos. 12, 5. Gen. 30, 8. 32, 29. With לָ of pers. *to prevail over any one in contest*, Gen. 32, 26. Judg. 16, 5.

1 Sam. 17, 9. Jer. 20, 10. With a verbal suffix, either as dat. or acc. Ps. 13, 5. With dat. of thing, metaph. *to master* any thing difficult, *to comprehend* it, Ps. 139, 6.

Deriv. pr. names יְהוֹכָד, יוֹכָד, יוֹכָדָה.

יָכַל or יָכַל Chald. fut. יָכַל Dan. 3, 29, 5, 16; and with Heb. form יָכַל Dan. 2, 10.

1. *to be able, I can*, with inf. c. לָ Dan. 2, 47, 3, 17, 4, 34.

2. *to prevail, to overcome*, with dat. of pers. Dan. 7, 21.

יָכַלְהָ and יָכַלְהָי (able through Jehovah, r. יָכַל) *Jecholiah*, pr. n. of the mother of king Uzziah, 2 K. 15, 2; also 2 Chr. 26, 3 Keri, where Cheth. יָכַלְהָי id.

יָכַלְהָי, יָכַלְהָי, see יְהוֹכָדָה.

יָלַד, 1 pers. יָלַדְתִּי, c. suff. יָלַדְתִּיךָ Ps. 2, 7, יָלַדְתִּיךָ Jer. 15 10, יָלַדְתִּיךָ 2, 27, Patah changed to Hirek, Heb. Gr. § 27. n. 3; Infin. absol. יָלַד, constr. לָדָה (לָלַדָה) Is. 37, 3, מָלָכָה Hos. 9, 11), usually לָדָה, once לָה 1 Sam. 4, 19, c. suff. לָדָה; Fut. יָלַד; Part. יוֹלֵד, fem. יוֹלֵדָה, יוֹלֵדָה and יוֹלֵדָה Gen. 16, 11. Judg. 13, 5, 7.

1. *to bear, to bring forth*, as a mother,

Arab. وَلَدَ, Eth. ፊለ, comp. יָלַד, יָלַד; Aram. יָלַד, יָלַד. The primary idea seems to be that of *slipping* or *gliding out*; so that יָלַד is kindred with יָלַד, comp. מָלַט, מָלַט. Spoken of mankind Gen. 4, 1. 17. 20. 25, and often; also of beasts Gen. 30, 39. 31, 8. Job 39, 1; and of birds, *to lay eggs*, Jer. 17, 11, comp. Gr. ὠὶ τίξτω. Constr. absol. Gen. 17, 17. 1 K. 3, 17. Judg. 13, 2. Ecc. 3, 2; with accus. and often with dat. of the father to whom a child is born, Gen. 17, 21 *with Isaac*, שָׂרָה לָהּ יָלַדְתִּיךָ *whom Sarah shall bear unto thee*. 21, 3, 41, 50. Judg. 8, 31. Hos. 1, 3. al. and so ellipt. with the dat. alone Gen. 6, 4, 16, 1. 30, 2; comp. Niph. and Pual.—PART. fem. has three forms distinguished as follows: a) יוֹלֵדָה as subst. *a woman in travail*, a lying-in woman, Hos. 13, 13 יוֹלֵדָה. Is. 21, 3. Jer. 6, 24. Mic. 4, 9, 10. Ps. 48, 7. b) יוֹלֵדָה as real particip. often put for a finite verb, Gen. 17, 19 שָׂרָה אֲשֶׁתָּה יוֹלֵדָה לָהּ בֵּן. Is. 7, 14. Jer. 31, 8; rarely as a subst. *a woman in travail* Lev. 12, 17. With

genit. *genitrix*, *mother* of any one, Prov. 17, 25. 23, 25 יוֹלֵדָהּ *she that bare thee*, thy mother. Cant. 6, 9. Jer. 50, 12. c) יוֹלֵדָה like the Arabic (comp. مَوْلَا for مَوْلَا), for the finite verb in the like formula: הִנֵּה הָרָה וְיֹלֵדָהּ בֵּן Gen. 16, 11. Judg. 13, 5, 7.—Part. pass. יוֹלֵדָה *born*, hence *a child, son*, just born, 1 K. 3, 26. 27. 1 Chr. 14, 4; with gen. אִשָּׁה יוֹלֵדָה *born of a woman*, i. e. a man, mankind, Job 14, 1. 15, 14. 25, 4.—Trop. *to bring forth* deceit, wickedness, comp. in הָרָה, Job 15, 35. Ps. 7, 15; comp. Is. 33, 11. By a like metaphor, Prov. 27, 1 *for thou knowest not what this day may bring forth*. Zeph. 2, 2 בְּשֶׁרֶם לָדָה חֹק *before the decree (of the Lord) bring forth*, i. e. take effect.

2. *to beget*, as a father; so Arab. Ethiop. as above, Gr. τίξτω, γεννώ, Lat. parere, of both sexes. So יוֹלֵדִים Zech. 13, 3 *parents*, οἱ τέκοντες Hom. Gen. 4, 18 *Methuselah beget* (יָלַד) *Lamech*. 10, 8. 13. 15. 24. 26. 25, 3. Prov. 23, 22. al. sæp. Spoken of God in two senses: a) *to create, to produce*, i. q. בָּרָא, comp. Job 38, 8. 9. So Job 38, 28. 29 *hath the rain a father (creator)* וּבֶפֶר שָׁמַיִם מִי יוֹלֵדוֹ *and the hoar-frost of the heavens who hath begotten it?* Deut. 32, 18. Comp. אָב father, also creator, no. 4. So of an idol, Jer. 2, 27. b) *to constitute, to appoint*, sc. as son of God, as king; Ps. 2, 7 יוֹלֵדָהּ אֲנִי הַיּוֹם *thou art my son, this day have I begotten thee*, constituted thee as king. Comp. ἐγέννησα 1 Cor. 4, 15.

NIPH. נוֹלָד, twice plur. נוֹלָדִים for נוֹלָדִים 1 Chr. 3, 5. 20, 8, (with Dag. euphon. and *o* shortened to *u*, Heb. Gr. § 27. n. 1,) *to be born*, as הַיּוֹם הַזֶּה *the day of one's being born*, his natal day, Ecc. 7, 1. Hos. 2, 5; comp. Job 3, 3. עַם נוֹלָד *a people to be born*, yet unborn, Ps. 22, 32. With לָ of father. Job 1, 2. 2 Sam. 14, 27. Gen. 10, 1; impers. or with בֵּן impl. Gen. 17, 17, *shall there be born* (יֹלֵד) *unto him that is a hundred years old?* With מִן of the mother, 1 Chr. 2, 3. Ezra 10, 3; לָ 1 Chr. 3, 1.

PIEL יָלַד *to help bring forth, to deliver* a woman, as a midwife. Ex. 1, 16. Part. f. מוֹלֵדָה *a midwife* Gen. 35, 17. 38, 28. Ex. 1, 15 sq.

PUAL יוֹלָד and יוֹלָדָה Judg. 18, 29. Job

5, 7; *to be born*, i. q. Niph. Judg. 13, 8. Ps. 87, 4. 5. 6. With לָ of father Gen. 4, 26. 24, 15. Judg. 18, 29; with בֵּן impl. Gen. 10, 21. So with לָ of a near relative, Ruth 4, 17 לְנֶכְמִי. Is. 9, 5; לָ of thing Job 5, 7.—Trop. *to be brought forth, created*, e. g. the mountains, Ps. 90, 2.

Hiph. הוֹלִיד 1. *to cause to bring forth*, as God a woman Is. 66, 9; a man his wife, *to make fruitful*, to have children by her, 1 Chr. 2, 18. 8, 8.—Trop. of rain as fertilizing the earth Is. 55, 10.

2. *to beget*, as a father, i. q. Kal no. 2; Gen. 5, 4. 7. 11, 11 sq. 1 Chr. 2, 10 sq. Ecc. 6, 3. al.—Trop. *to create*, Job 38, 28 מִי־הוֹלִיד אֲגֻלֵּי־טַל *who hath begotten (created) the store-houses of the dew?*

3. i. q. Kal no. 1, *to bear, to bring forth*; but only trop. *to bring forth wickedness*, Is. 59, 4; parall. קָמַל.

Hoph. pr. 'to be begotten,' hence *to be born*. Inf. הֻלְדָּה Gen. 40, 20. Ez. 16, 5, and הֻלְדָּתָה Ez. 16, 4, a being born, *birth, nativity*. Gen. l. c. יוֹם הֻלְדָּתָה אֶת־פָּרֹעֶה *the birth-day of Pharaoh*, pr. the day of Pharaoh's being born. On the accus. with passives, see Heb. Gr. § 140.

Hithpa. *to declare one's birth or descent, pedigree*; *to give one's name to be enrolled in genealogical tables*, Num. 1, 18.—In the later books this idea is expressed by הִתְרַחֵשׁ.

Deriv. מוֹלִידָה, מוֹלִידָה; pr. names מוֹלִיד, מוֹלִידָה, מוֹלִיד, מוֹלִידָה; and the four here following.

יָלַד m. in pause יָלַד; plur. יוֹלָדִים, constr. יוֹלָדִי, once יוֹלָדִי Is. 57, 4.

1. *one born, a son*, poet. i. q. בֵּן; spoken נֶאֱמַר עֶשְׂרִי־בָנִים of the king's son Is. 9, 5. Hence יוֹלָדִים נִכְרִים *sons of strangers*, poet. for foreigners, see no. 1; also *sons of transgression*, for transgressors, Is. 57, 4.—Plur. comm. *children*, i. q. בָּנִים, Ex. 21, 4. Ezra 10, 1. Hos. 1, 2; also for *the young* of animals, Is. 11, 7. Job 38, 41.

2. *a boy, child*, recently born, an infant, Ex. 1, 17. 2. 3 sq. Ruth 4, 16. 2 Sam. 12, 15 sq. 1 K. 3, 25; as borne in the arms Gen. 21, 8; also as older and mingling in childish sports 2 K. 2, 24. Job 21, 11. Zech. 8, 5; but still of tender age Gen. 33, 13. Is. 57, 5. Also as more

advanced, *a youth, young man*, Gen. 4, 23 parall. אִישׁ. 37, 30. 42, 22 of Joseph when 17 years old. Dan. 1, 4. 10. 1 K. 12, 8. 10. Ecc. 4, 13.

יָלְדָה fem. of יָלַד, *a girl, maiden*, Gen. 34, 4. Joel 4, 3. Plur. יוֹלָדוֹת Zech. 8, 5.

יָלְדוּת f. (denom. from יָלַד) *childhood, youth*, Ecc. 11, 9. 10.—Concr. *youth, for young men*, Ps. 110, 3.

יָלֹד adj. verbal, *born*, i. q. יוֹלָד, Ex. 1, 22. Josh. 5, 5. 2 Sam. 5, 14.

יָלֹךְ (passing the night, abiding, r. לֵין) *Jalon*, pr. n. m. 1 Chr. 4, 17.

יָלִיד m. (r. יָלַד) 1. Adj. verbal, *born*, chiefly in the phrase יָלִיד בֵּית *one born in the house*, a house-born slave, *verna*, Gen. 14, 14. 17, 12. 13. 23. Lev. 22, 11.

Jer. 2, 14. Arab. وَلِيدٌ, id.

2. Subst. *a son, child*, יוֹלָדֵי הַבָּנִים *the sons of Anak* Num. 13, 22. 28; יוֹלָדֵי הָרָפָה *the sons of Rapha*, i. q. רָפָאִים *Rephaim*, 2 Sam. 21, 16. 18.

* יָלַךְ *to go*, see יָלַךְ.

* יָלַל not used in Kal, onomatopoeic,

to yell, to wail, Arab. وَلَّلَ, Syr. and Zab. ܐܠܠܐ, Chald. ܐܠܠ Aph. ܐܠܠ. Kindred roots are ܐܠܠ II, ܐܠܠܐ, Gr. ὀλοῦμαι, Lat. ejulare, ululare, Engl. *to yell*; also Armen. ܠܠ, Germ. lullen, Engl. *to lull*.

Hiph. יוֹלִיל; fut. יוֹלִיל Mic. 1, 8; oftener יוֹלִיל Is. 15, 2. 3, from the form יוֹלִיל Is. 52, 5; ה between two vowels being softened to י.

1. *to wail, to lament*, Jer. 47, 2. Ez. 21, 17. al. With עַל of that over or for which, Jer. 48, 31. 51, 8. Mic. 1, 8; ל id. Is. 16, 7.—Ascribed also to inanimate things, as trees Zech. 11, 2; places, as filled with wailings, שֶׁעַר הַיְּלִיל Is. 14, 31. 23, 1. Often in prophetic denunciations Is. 13, 6. 23, 6. Jer. 25, 34. Joel 1, 11. 13. Zeph. 1, 11. Amos 8, 3 הַיְּלִיל שִׁירֹת הַיְּקֵל *the songs of the palace wail*, are turned to wailings.

2. Once of the exulting cries of haughty victors, *to yell, to shout*, Lat. ululare, Is. 52, 5. So ܐܠܠ of a warlike

cry, Barhebr. p. 411, 413; Gr. ὀλολύζειν of a shout of joy, Æschyl. Sept. ante Theb. 831. Agam. 28 sq. Vice versa ὀλολύζειν of wailing. Eurip. Phœn. 358. Comp. also יָרַן, יָרַע, יָרַח, signifying a cry of either kind.

HOPH. הוּלַל (as הוּלַח) to be made to wail. Ps. 78, 63 the fire consumed their young men and their virgins made no wailing, comp. v. 64 'their widows made no lamentation;' Sept. οὐκ ἐπένθησαν, Vulg. non sunt lamentatæ. So Schnurrer; but perhaps it should be read הוּלִילִי in the active i. q. הוּלִילִי.—More usually taken as Pual of הָלַל, where see.

Deriv. הוּלַל and the two here following.

יָלַל m. a yelling, howling of wild beasts in the desert, Deut. 32, 10. Comp.

Arab. يَبَابُ howling, poet. for the desert in which wild beasts howl; see Willmet's Lex. Arab. s. v. Comp. also Heb. אָיִים.

יָלַח f. (r. יָלַח) constr. יָלַח, wailing, lamentation, Is. 15, 8. Jer. 25, 36. Zeph. 1, 10. Zech. 11, 3.

* יָלַע 1. i. q. לָוַע to lick up, to swallow down; see in לָוַע. Hence הוּלַע, wailing.

2. to speak rashly, to utter at random; a signif. connected with the former, and frequent in the syllable לַע; see in לָוַע, note. Prov. 20, 25 קֹדֶשׁ לָע קֹדֶשׁ מוֹדֶשׁ אָדָם לָע קֹדֶשׁ מוֹדֶשׁ אָדָם וְאֶחָד נִדְרָיו לְבָקֵר it is the snare of a man, that he rashly utters a vow, and after the vow makes inquiry. Arab. لَغَى id. chiefly of those who take rash oaths, Kor. Sur. 2, 225.

Deriv. see in no. 1.

* יָלַח obsol. root, Arab. وَلَف Conj. III, to stick fast, to cling. Hence

יָלַח f. a sort of itching scab, scurf, tetter, so called as sticking fast. Lev. 21, 20, 22, 22. Sept. λειχήν, Vulg. impetigo.

* יָלַק obsol. root, i. q. לָקַח to lick, to lap, also to lick up or off, as an ox in feeding, to feed off, comp. לָחַק Num. 22, 4. also יָלַע.—Hence

יָלַק m. feeding, the feeder; put for a species of locust, winged Nah. 3, 16, and hairy Jer. 51, 27; so Ps. 105, 34. Joel 1,

4, 2, 25. Prob. the ἀτιέλαβος, attelabus, a locust with small short wings, not yet full grown, and therefore not yet able to fly; so Jerome in Nah. l. c. See The-saur. p. 597.

יָלָקִית m. a sack, pouch, scrip, 1 Sam. 17, 40. R. לָקַט to collect.

יָם m. (r. יָמַם) constr. יָם except in יָם-סוּף; c. suff. יָמָה Jer. 51, 36; with He loc. יָמָה; Plur. יָמִים.

1. a sea, so called from its tumult and roaring. Arab. يَمٌّ, Syr. مُمْ and مَحْ, but the latter is more usually a lake, Egypt. يَمٌّ, id.—Where the sea καὶ ἐξοχή is spoken of, the article is usually added: הָיָם הַיָּם the sand of the sea Gen. 32, 13 [12]. 41, 49; שָׁפַח דְּגֵי הָיָם Judg. 7, 12. 1 Sam. 13, 5; יָם-סוּף Gen. 1, 26. 28. Job 12, 8; also in poetry Job 36, 12. 36, 30. Ps. 8, 9. 33, 6. 78, 53. al. But in poetry the art. is often omitted, Ex. 15, 8. 10. Job 9, 8. 11, 9. 38, 8. 16. Ps. 66, 6. 68, 23. Is. 5, 30. 50, 2. 60, 5. al. sæp. likewise in prose, but more rarely, as יָם-רָקִי towards the sea 1 K. 18, 43; יָם-עַל-יָם on the sea, by sea, 2 Chr. 2, 15 [16], comp. אֶל-יָם Ezra 3, 7.—Is. 11, 9 כַּמִּים לָיָם מְבַסִּים as the waters cover the sea i. e. its depths, bottom. Hab. 2, 14. מִיָּם-יַד-יָם from sea to sea, from the Mediterranean to the Persian Gulf or Indian Sea, Am. 8, 12. Zech. 9, 10. Ps. 72, 8; comp. Mic. 7, 12. —Various parts of the ocean, and also several lakes (for יָם is used of these Job 14, 11, comp. Syr. مَحْ), are denoted by special names: α) The Mediterranean, as הָיָם הַחֲדָרִי the hinder or western sea Deut. 11, 24. Joel 2, 20; יָם-פְּלִשְׁתִּים the sea of the Philistines Ex. 23, 31; הָיָם הַגָּדוֹל the great sea Num. 34, 6. 7. Josh. 1, 4. 9. 1. Ez. 47, 10. 15. 20. β) The sea of Galilee, or lake of Tiberias; הָיָם הַכִּנֶּרֶת the sea of Chinnereth Num. 34, 11. γ) The Dead sea: הָיָם הַמֶּלַח the salt sea Gen. 14, 3; הָיָם הַיַּבְדֵּב the sea of the Arabah or desert Deut. 4, 49; הָיָם הַקָּדְמוֹנִי the eastern sea Joel 2, 20. Zech. 14, 8. δ) The Red sea: יָם-סוּף the weedy sea Ps. 106, 7. 9, 22; הָיָם הַמִּצְרַיִם the Egyptian sea Is. 11, 15.—Absol. הָיָם according to the context is put for the Mediterranean

Josh. 15, 47; the lake of Galilee Is. 8, 23; the Red sea Is. 10, 26; the Dead sea, without art. Is. 16, 8.—Poet. *the sea* is put for *maritime regions*; so נְשִׂיאי הַיָּם *the princes of the sea* i. e. of countries around and beyond the sea Ez. 26, 16, i. q. נְאִיִּים Is. 60, 5. Deut. 33, 19. So Is. 23, 4 הָיָה הָיָה הָיָה *the sea hath spoken, the fortress of the sea*, i. e. Tyre.—PLUR. יָמִים *seas* Gen. 1, 22. Lev. 11, 9. 10. Ps. 135, 6. Poet. often where the sing. stands in prose; as הַיָּם הַיָּם *the sand of the sea* Job 6, 3. Ps. 78, 27. Jer. 15, 8; comp. sing. above. הַיָּם הַיָּם *the coast of the sea* Gen. 49, 13. Judg. 5, 17 (comp. הַיָּם הַיָּם Josh. 9, 1); לֵב הַיָּם *the heart of the sea* Ps. 46, 3. Jon. 2, 4; comp. also Gen. 1, 10. Deut. 33, 19. Ps. 8, 9. al.—The word יָם *sea* is also transferred:

a) To a large *river*; e. g. the Nile Is. 18, 2. 19, 5. Nah. 3, 8. Job 41, 23; the Euphrates Is. 27, 1. (prob. 21, 1.) Jer. 51, 36. Plur. the branches of the Nile Ez. 32, 2.—So Arab. ⁵يَم of the Nile, Kor. Sur. 20, 39. al. In like manner البحر *the sea* for the Nile, Elmac. I. 12. Euty. Alex. I. 86. II. 377, 499. The Egyptians still use البحر *the sea* in common parlance for the Nile; see Bibl. Res. in Palest. I. p. 542.

b) By hyperbole, to a large *vase* or *basin*; hence הַיָּם הַיָּם *the sea of brass, brazen sea*, i. e. the great laver in the court of the priests before Solomon's temple, 2 K. 25, 13. 1 Chr. 18, 8; also הַיָּם הַיָּם 1 K. 7, 23; הַיָּם v. 24. 29. 2 K. 16, 17. 2 Chr. 4, 3 sq.

2. *the West, the western quarter*, since the Mediterranean sea lies west from Palestine; see in אַחֲרֵי no. 2. p. 33. רֵיחַ הַיָּם *the west wind* Ex. 10, 19; פְּאַת־הַיָּם *the west side* Ex. 27, 12. 38, 12; יָמָה *westward* Gen. 28, 14. Ex. 26, 22. (But יָמָה is to or at the sea, Num. 34, 5. Josh. 16, 6. 8. 24, 6; so לְיָמָה 19, 11.) מִיָּם *from the west*, i. e. at or on the west, Gen. 12, 8. Josh. 11, 2. 3; מִיָּם לְ מִיָּם *on the west of any place*, Josh. 8, 9. 12. 13.—Twice, Ps. 107, 3. Is. 49, 12, הַיָּם is joined with צָפוֹן *the north*; whence some have preferred to understand it. at least in these passages, of *the south*; but elsewhere too, other quarters are coupled

together not opposite but adjacent to each other, comp. Am. 8, 12. Deut. 33, 23.

יָם Chald. emphat. יָמָה *the sea*, Dan. 7, 2. 3.

* יָמָה absol. root, i. q. יָם, יָמָה, q. v. to be warm, to be hot. Comp. حَمِي et ferbuit dies.—Hence יָמָה and יָמָה plur. of יָם; also

יָמָה (day of God, יָם i. q. יָם, comp. יָמָה i. q. יָם, man,) *Jemuel*, pr. n. of a son of Simeon, Gen. 46, 10; for which יָמָה Num. 26, 12.

יָמָה poet. plur. of the noun יָם, q. v.

יָמָה id. see יָם.

יָמָה m. (r. יָם) plur. ἄπαξ λεγόμεν. Gen. 36, 24, prob. as Vulg. *aquæ calidæ, warm springs*; such being actually found in the region in question on the eastern shore of the Dead sea, see in לְיָם Arab. حَبِيم, Syr. سَحَابَة, id. Jerome says, in Quæst. ad. l. c. "nonnulli putant *aquas calidas* juxta linguæ Punicæ [Syriacæ?] viciniam, quæ Hebrææ contermina est, hoc vocabulo significari;" and this is not to be disregarded, nor is it destitute of etymological grounds; see under יָם and יָמָה.—The Cod. Samar. reads הָאֵימָה *the Emim* or giants, and so Onkelos and Pseudo-Jonathan understand it. By a groundless conjecture from the context, some of the Rabbins and modern versions render it *mules*.

יָמִימָה (dove, Arab. يَمَامَة, r. יָם; comp. יָמָה, r. יָם) *Jemimah*, pr. n. of one of Job's daughters, Job 42, 14.

יָמִין comm. gend. rarely masc. Prov. 27, 16. Ex. 15, 6; constr. יָמִין. R. יָמִין.

1. *the right hand*, as the pledge of good faith and as lifted up in swearing, 2 K. 10, 15. Is. 62, 8. Lat. *fidissima destra* Valer. Flacc. 5. 65. Arab. يَمِين, Ethiop. የላይ, Syr. يَمِين, the right hand, the right.—Gen. 48, 8. 14. Ex. 15, 6. Ps. 44, 4. al. sæp. Ps. 144, 8. 11 יָמִין יָמִין *their right hand is a right hand of falsehood, deceit*. Is. 62, 8 *the Lord hath sworn by his right hand*. (Comp. the Arabic oath يَمِين)

אלה by the right hand of Allah; whence ימין fem. oath.) Is. 41, 10 *I will uphold them בְּיָמִין צְדִיקִי with my righteous right hand.* Hence אִישׁ יְמִינָה the man of thy right hand, whom thou sustainest, aidest, Ps. 80, 18. So freq. יָמִין רַי Ex. 15, 6. Ps. 118, 15. 16. Hab. 2, 16; יָמִין הָרָה וַיְמִינָה Ps. 77, 11. al. Pleon. יָמִין Ps. 74, 11.—The following constructions may be noted: a) *On the right, at the right hand*, is עַל יָמִין Job 30, 12, מִיָּמִין 1 K. 7, 39. 49. b) *On the right of any one, at the right hand of any person or thing*, is עַל יָמִין פ' Ps. 109, 6. Zech. 4, 11, יָמִין דָּבָר 1 Sam. 23, 24, מִיָּמִין פ' Ps. 109, 31. Is. 63, 12, מִיָּמִין ל' Gen. 48, 13. Ps. 16, 8, ל' מִיָּמִין 2 K. 23, 13. c) *On or at the right hand*, after verbs of motion, is לְיָמִין Neh. 12, 31, יָמִין זֶכְרִי 12, 6; of any one, לְיָמִין פ', as Ps. 110, 1 שֹׁב לְיָמִי sit thou on my right hand. d) *To or towards the right hand*, is עַל הַיָּמִין 2 Sam. 2, 19. Is. 9, 19, אֶל-הַיָּמִין Ez. 1, 10, הַיָּמִין Gen. 13, 9; also יָמִין Is. 54, 3. Zech. 12, 3. So יָמִין chiefly in phrases: יָמִין אוֹ שְׂמָאל Num. 20, 17. 22, 26. 1 Sam. 6, 12, and סוּר יָמִין אוֹ שְׂמָאל, to turn to the right or to the left, Deut. 2, 27. 17. 20. Josh. 1, 7. 23. 6.—Further in the phrases: aa) *To stand or be at one's right hand*, i. q. to aid, to assist any one, Ps. 16, 8. 109, 31. 110, 5. Is. 63, 12. bb) *To sit on the right hand of the king*, as the highest place of honour, e. g. spoken of the queen 1 K. 2, 19. Ps. 45, 10; of one beloved of the king and vicegerent of the kingdom Ps. 110, 1, where see the Commentators. Comp. Heb. 8, 1. Jos. Ant. 6, 11. 9. Elsewhere too the right hand is the place of honour, to which there is allusion in Job 30, 12. cc) *To take or hold the right hand of any one*, i. q. to sustain, to aid, Ps. 73, 23. Is. 41, 13. 45, 1.

2. the right, i. e. the right side, part, quarter; comp. יָד signifying both *hand* and *side*. In the genit. after other nouns it expresses the adj. *right* (יָמִין), as שׁוֹק הַיָּמִין the right leg Ex. 29, 22. Lev. 8, 25; הָרָה יְמִינִי his right thigh Judg. 3, 16. 21; כָּל-עֵינֵי יָמִינִי all your right eyes 1 Sam. 11, 2; also יָד יְמִינִי his right hand Gen. 48, 17. Judg. 3, 15. 20, 16;

יָד יְמִינִי my right hand Ps. 73, 23. Jer. 22, 24; יָד יְמִינִם their right hand for their right hands Judg. 7, 20, comp. פִּימוּ Ps. 17, 10 their mouth for their mouths. —The right part or side seems also to be put for the right place, the proper and legitimate position; Ecc. 10, 2 a wise man's heart is לְיָמִינוֹ at his right, i. e. in its right and proper place, is itself right; but a fool's heart is at his left, i. e. in the wrong place, perverse.

3. the South, the southern quarter, see יָמִין in אֲחֹרֶר no. 2. p. 33. Ps. 89, 13. Acc. יָמִין in the south Job 23, 9. 1 Sam. 23, 19 מִיָּמִין הַיְּשׁוּבוֹת on the south of the desert. v. 24. 2 Sam. 24, 5.

4. good fortune, prosperity, happiness, since the right hand was of good omen;

hence Arab. يَمِين to be happy, يَمِين happiness. So in the pr. name בְּנֵי-יָמִין q. v. p. 142.—Hence

5. Jamin, pr. n. m. i. q. Felix. a) A son of Simeon Gen. 46, 10. 1 Chr. 4, 24. b) 1 Chr. 2, 27. c) Neh. 8, 7.—Hence

יָמִינִי Jaminite, patronym. from pr. n. יָמִין, Num. 26, 12.

יָמִינִי 1. Adj. i. q. יָמִינִי, right, not left, only 2 Chr. 3, 17 Cheth. Ez. 4, 6 Cheth.

2. בְּנֵי-יָמִינִי and ellipt. יָמִינִי, Benjamite; gentile n. from בְּנֵי-יָמִין q. v. p. 142.

יָמִלָּה and יָמִלָּה (whom God makes full, r. מָלָה) Imlah, pr. n. of the father of the prophet Micaiah, 1 K. 22, 8, 9.

יָמִלֵּךְ (whom God makes king, r. מָלָךְ) Jamlech, pr. n. of a phylarch or chief in the tribe of Simeon, 1 Chr. 4, 34.

* יָבִים obsol. root. I. i. q. הָבִים and הָמָה to make a noise, to rage and roar, as the billows of the ocean. Hence יָבִים sea.

II. i. q. יָוֵם, יָוֵם, to be warm, hot, as the day, whence Syr. يَوْمَان day-time; comp. in יָוֵם Trop. of desire, love; whence יָמִינִי dove, as pr. n.

* יָבִין in Kal not used, kindr. with יָבִין to be firm, also to be faithful. Hence יָמִין the right hand, as the pledge of good faith, etc.

יָמִין and הַיָּמִין 2 Sam. 14, 19, denom. from יָמִין.

1. *to use the right hand*, (opp. **הַשְּׂמָאל**), part. plur. **מִרְמִינִים** *right-handed* 1 Chr. 12, 2.

2. *to take the right, to turn to the right*, Gen. 13, 9. Is. 30, 21. Ez. 21, 21. So proverb. *to turn to the right or left* of any thing, i. q. *to evade*, 2 Sam. 14, 19.—

Arab. **يَمَن** and **يَمَن** a dextra accessit.

Deriv. **יָמִין** see Kal, **יָמִינִי**, **יָמִינִי**, perh. **יָמִינִי**; also the two following.

יָמִנָה (good fortune, i. q. **יָמִנָה**) *Jimnah*, pr. n. m. a) A son of Asher, Gen. 46, 17. Num. 26, 44. 1 Chr. 7, 3. b) 2 Chr. 31, 14.

יָמִינִי adj. (r. **יָמִין**) f. **יָמִינִית**, *right*, not left, Ex. 29, 20. Lev. 8, 23. 1 K. 6, 8. al.—The form is as if from a subst. **יָמִין**, **יָמִין**, the right side.

יָמִנֵה (whom God keeps back, r. **יָמִנֵה**) *Imnah*, pr. n. m. 1 Chr. 7, 35.

* **יָמִיר** in Kal not used, i. q. **יָמִיר**, *to change, to alter*, intrans. Hence

Hiph. **יָמִיר** *to change* trans. *to exchange*, Jer. 2, 11; where several Mss. read **יָמִיר** from r. **יָמִיר**.

Hithp. **יָמִיר** *to change oneself* with any one, i. e. *to substitute oneself for him, to take the place of* any one. Comp. Arab. **بدل** *to change, to exchange*; Conj. V, *to take the place of* any one.—Is. 61, 6 **בְּכִבוֹדָם יִתְחַמְּרוּ** *in their splendour ye shall take their place*, i. e. possess it in their stead. So Saadias and Jarchi. Others, as Vulg. Chald. Syr. 'in their splendour shall ye glory,' as if i. q. **יִתְחַמְּרוּ**.

יָמִירָה (refractory, r. **יָמִירָה**) *Imrah*, pr. n. m. 1 Chr. 7, 36.

* **יָמִישׁ** i. q. **יָמִישׁ**, *to feel, to touch*, in Kal not used.

Hiph. id. Judg. 16, 26 Cheth. **הִימִישֵׁנִי**, read **הִימִישֵׁנִי**, *let me feel, touch*.

* **יָנָה** fut. **יָנָה**, part. f. **יָנָה**, *to be violent, raging, cruel*; the primary idea being that of *heat*, so that **יָנָה** is kindr. with **יָזַן** *to boil up*, and also with **יָזַם**, **יָזַם**, see in **יָזַם**.—Part. fem. Zeph. 3, 1 **הַיָּנָה הַזֹּאת** *the violent or oppressing city*. Elsewhere as an epithet of the

sword, **הַיָּנָה הַזֹּאת** *the cruel, the oppressing sword*, sword of violence, Jer. 46, 16. 50, 16; and without **הַיָּנָה** id. Jer. 25, 38 **הַיָּנָה** *the wrath of the cruel* sc. sword, where the epithet is put for the thing itself, as Schnurrer well; or perhaps, with Sept. Chald. and some Mss. it ought to read **הַיָּנָה הַזֹּאת**.—With an accus. Ps. 74, 8 **יָנִים יַחַד** *let us maltreat them all*, destroy them.

Hiph. **יָנָה**, fut. **יָנָה**, *to treat with violence, to maltreat, to oppress*; with acc. as princes a people Ez. 45, 8; the Chaldeans Israel Is. 49, 26; espec. of the rich and noble as oppressing the poor, widows, orphans, strangers, Ex. 22, 20. Lev. 19, 33. Deut. 23, 17. Jer. 22, 3. Ez. 18, 7. 12. 26. 22, 7. 29; of fraud and overreaching in buying and selling Lev. 25, 14. 17. With acc. of pers. and **יָנָה**, *to thrust out of a possession by violence, to dispossess*, Ez. 46, 18. Chald. Aph. **יָנָה** id.

יָנוּחַ (rest, quiet, r. **יָנוּחַ**) *Janoah*, pr. n. of a place on the confines of Ephraim and Manasseh, 2 K. 15, 29. With ה local **יָנוּחַ** Josh. 16, 6. 7.

יָנוּם (slumber, r. **יָנוּם**) Josh. 15, 53 Cheth. for which Keri has **יָנוּם** (flight, r. **יָנוּם**) *Janum*, pr. n. of a place in the tribe of Judah.

יָנוּס *Janus*, see in **יָנוּם**.

* **יָנָה** a spurious root, assumed for Hiph. **הַיָּנָה**. But see **יָנָה** Hiph.

יָנִיקָה f. i. q. **יָנִיקָה**, *a sucker, sprout*, Ez. 17, 4. It has the pass. form but active power. Chald. **יָנִיק**, **יָנִיק**, suckling. R. **יָנִיק**.

* **יָנַק** fut. **יָנִיק** *to suck*; Chald. **יָנַק**, Syr. **يَنَق**, Sam. **יָנַק** id. Absol. Job 3, 12; pr. to suck the mother's breast c. acc. Cant. 8, 1. Joel 2, 16; but also other things, as Job 20, 16 *he sucketh the poison of asps*. Trop. Is. 60, 16 *thou shalt suck the milk of the nations, and shalt suck the breast of kings*, i. e. thou shalt be made rich with the wealth of nations and kings. Deut. 33, 19 **יָנִיקוּ לָהֶם יַמִּים** *for they shall suck the abundance of the seas*, i. e. of nations beyond the sea. Is. 60, 11. 12.—PART. **יָנִיק** a) *a suckling, sucking child*, (Syr. **يَنَق**),

יִנְשָׁא, Num. 11, 12. Deut. 32, 25. 1 Sam. 15, 3, 22, 19. Is. 11, 8. Jer. 44, 7. Ps. 8, 3. al. More fully יִנְשָׁא שְׂדֵהֶם Joel 2, 16. b) Trop. *a sucker, sprout*, as drawing the sap from the parent stock, Is. 53, 2. More frequent in this sense is fem. יוֹנְקָה, Job 8, 16. 14, 7. 15, 30. Plur. יוֹנְקוֹת Ez. 17, 22. Hos. 14, 7. Ps. 80, 12.

HIPH. הִינִיק also הִינִיק Lam. 4, 3, *to give suck, to suckle*, as a mother her infant, Gen. 21, 7. Ex. 2, 7. 9. 1 Sam. 1, 23; also of animals, Lam. 4, 3; absol. מִיִּנְקוֹת (camels) *giving suck, milch-camels*, Gen. 32, 16. Trop. *to cause to suck* sweet things, i. e. to give to taste, to let enjoy, Deut. 32, 13.—PART. fem. מִיִּנְקָה Ex. 2, 7, c. suff. מִנְקָתוֹ 2 K. 11, 2, *giving suck*, as subst. *a wet-nurse*. Plur. מִיִּנְקוֹת Is. 49, 23.

Deriv. יִנְיָקָה.

יִנְשָׁה m. once יִנְשָׁה Is. 34, 11, an unclean bird, prob. a water or marsh fowl Lev. 11, 17. Deut. 14, 16; frequenting deserts or marshes, Is. l. c. Sept. and Vulg. render it *ibis*, i. e. the Egyptian heron; Chald. and Syr. *the owl*, which also Bochart adopts, Hieroz. P. II. p. 281 sq. and supposes it to be derived from נִשָּׂא twilight. Most prob. some species of *heron* or *crane* is to be understood, whose cry resembles the *blowing* of a horn or trumpet, as the *ardea stellaris* or *bittern*, the *ardea agami* or trumpeter-bird, or the common *crane*, etc. and this is supported by the etymology from נִשָּׂא to blow. In the list of unclean birds in Lev. l. c. this bird is followed by the הַנִּשְׂמָה, derived from the similar verb נִשָּׂא i. q. נִשָּׂא.

* יָסַד inf. with pref. לִיסֹד Is. 51, 6, לִיסֹד 2 Chr. 31, 7 (as if from פָּן), c. suff. יָסְדִי Job 38, 4; pr. *to set, to place, to seat*, comp. Niph. no. 1, and סִיד seat. The primary monosyllabic root is Sanscr. *sad* to sit, Lat. *sed-ere*, Goth. *sat-jan* to put, Engl. *to set*; the same root with harder letters is Heb. שָׂיַח, Gr. σῖω, ἰσθμῖ, and with softer letters Gr. ἰδ- (ἰδομαι). Arab. وَسَد is spec. to put or place under, e. g. a cushion, pillow—Hence

1. *to set*, i. e. *to place, put, lay* the foundations of any thing, *to found*, e. g. a

building Ezra 3, 12; a city Is. 54, 11. (Comp. שָׂיַח Is. 42, 4. 44, 7; שָׂיַח 1 Sam. 2, 8.) More freq. in this sense in Piel; in Kal mostly poet. of God as *founding* the heavens and the earth, Ps. 78, 69. 89, 12. 104, 5. Job 38, 4. Is. 48, 13. Zech. 12, 1. Am. 9, 6 וַאֲנִי־הוּא עַל אֶרֶץ יִסְדָּהּ *and hath founded his vault upon the earth*, i. e. the vault of the heavens as apparently resting upon the earth. Ps. 24, 2.—Of a heap, *to lay down* sc. the bottom, 2 Chr. 31, 7.

2. *to set*, i. e. *to appoint, to assign* sc. a place to any one (comp. שָׂיַח Ex. 21, 13). Ps. 104, 8 *they go up mountains, they go down valleys, הוּא יִסְדָּהּ לָהֶם אֶת-מְקוֹמָם* *unto the place that thou hast appointed for them*. So of a people, Is. 23, 13 *to the land of the Chaldeans; this people till now was not, אֲשֶׁר יִסְדָּהּ לְבָנִים Assyria appointed it for dwellers in the desert*, i. e. for the Chaldeans; see Comment. on Is. ad loc. Hence *to appoint or constitute* for some specific purpose, Hab. 1, 12 *לְהוֹכִיחָם יִסְדָּהּ* *for chastisement hast thou appointed them* sc. the Chaldeans, i. e. hast called them forth; parallel לְמַשְׁפַּט טְמֵאוֹת.

3. *to set laws, to ordain*, Ps. 119, 152. Comp. שָׂיַח Gen. 47, 26, also Gr. νομοθετης.

NIPH. נִסַּד 1. *to be settled, seated down*, i. e. a) *to settle* in a land, Ex. 9, 18 *in Egypt הָיוּם הַזֶּה בְּיִסְדָּם* *since the day of their settling in it until now*, i. e. since the Egyptians settled down in the land. b) *to sit down together* for consultation; hence *to consult, to take counsel together*, with עַל *against* any one Ps. 2, 2. 31, 14.

2. *to be founded*, as the temple Is. 44, 8.

PIEL יָסַד 1. *to set, place, lay*, e. g. a foundation-stone Is. 28, 16; *to found* an edifice Zech. 4, 9. Ezra 3, 10; a city Is. 14, 32. Josh. 6, 26 בָּבְכָרוֹ יִסְדָּהּ *with his first-born* (i. e. with the loss of him, ב of price) *shall he lay its foundation*. Also acc. of material 1 K. 5, 17 [31].—Trop. Ps. 8, 3 *out of the mouth of babes and sucklings הוּא יִסְדָּהּ* *hast thou founded for thee praise, glory*; so Arabic writers compare glory to an edifice firmly founded and fortified, see Muntinghe ad h. l. Thesaur. p. 602.

2. *to set*, i. e. *to appoint, to constitute*

for any purpose, 1 Chr. 9, 22. Also to *set fast*, i. e. to *prescribe*, to *ordain*, c. על Esth. 1, 8.

Pual to be founded, e. g. columns Cant. 5, 15; the temple 1 K. 6, 37. Ezra 3, 6. Hagg. 2, 18. Zech. 8, 9; with an acc. of material, as in Pi. 1 K. 7, 10.

Hoph. i. q. Pual. Inf. הוּסַד 'the being founded,' subst. *foundation*, Ezra 3, 11. 2 Chr. 3, 3. Part. מוּסַד (Dag. euphon.) *founded*, Is. 28, 16 מוּסַד מוּסַד *a foundation founded*, i. e. firm, sure; comp. חָפֵּשׁ מְחָפֵּשׁ Ps. 64, 7, מְבַשֵּׁל Ex. 12, 9.

Deriv. the three next following, and סוּדִי, pr. n. מוּסַד, מוּסַד, מוּסַד.

יָסַד m. *foundation*, metaph. *beginning*, Ezra 7, 9. R. יָסַד.

יָסוּד m. *foundation*, as of an altar Ex. 29, 12. Lev. 4, 7, 8, 15, 9, 9; of a building Job 4, 19. Ps. 137, 7. al. [Poet. *foundation of the sea, the ground or bottom on which it rests, the depths*, Hab. 3, 13; see in צִנְאָר.—R.]—Plur. יָסוּדִים Mic. 1, 6, and יָסוּדוֹ Lam. 4, 11; also metaph. *princes* Ez. 30, 4, comp. שְׂחוֹת. R. יָסַד.

יָסִידָה f. *foundation*, Ps. 87, 1. R. יָסַד.

יָסוּר m. (ר. יָסַר) *a corrector, reprover, censurer*, verbal subst. of the form גְּבוֹר. Job 40, 2 [39, 32] הָרִב עִם־יְהוָה יָסוּר *contending shall the reprover of God contend with the Almighty?* רִב is here inf. absol. from רִיב instead of the finite verb (comp. Judg. 11, 25 הָרִב רִב עִם יִשְׂרָאֵל, where the finite verb is added), and to יָסוּר then corresponds in the other hemistich מוֹכִיבָה אֵלֶיָּהּ, comp. Prov. 9, 7. The single words of this clause have often been correctly explained, (see for יָסוּר Junius and Tremellius, and for the form רִב Aben Ezra and Kimchi.) but I have found no one who has rightly apprehended the whole sense. The above interpretation was proposed in former editions, and has been adopted by Umbreit, Winer, De Wette, but neglected by Rosenmüller.

יָסַר (verbal of fut. r. סוּר, as יָרִיב from יָרִיב) *departing, one who departs*; Jer. 17, 13 Cheth. יָסוּרִי *those departing from me*. Keri יָסַרִי.

* יָסַךְ a doubtful root, i. q. יָסַךְ to *pour*, but intrans. *to be poured*, comp. שָׁיַח and

יָשַׁח; once Ex. 30, 32 יָסַךְ *it shall not be poured*. Perhaps it should read יָסַךְ Hoph. of סוּךָ.

יָסַכָּה (she looks abroad, r. סָכָה) *Isach*, pr. n. of the sister of Lot, Gen. 11, 29.

יָסַמְכָהוּ (whom Jehovah upholds, r. יָסַם) *Ismachiah*, pr. n. m. 2 Chr. 31, 13.

* יָסַךְ in Kal and Hiph. both of which are defective, thus: Præt. יָסַךְ, rarely הוּסַךְ 2 K. 20, 6. Ecc. 1, 16; Inf. הוּסַךְ; Imper. twice סָפִי Is. 29, 1. Jer. 7, 21, though this form can be referred to סָפִי; Fut. יוּסַךְ, apoc. יוּסַךְ, in pause סָפִי Job 40, 32, אֶל־הוּסַךְ Prov. 30, 6, and by a wrong orthography יָסַךְ Ex. 5, 7. 1 Sam. 18, 29 (as vice versa יוּסַךְ, from אָסַף q. v.) convers. יוּסַךְ; Part. יוּסַךְ for יוּסַךְ Is. 29, 14, 38, 5, plur. יוּסַכִּים Deut. 5, 22; also מוּסַכִּי Neh. 13, 18.

1. to add, Syr. and Chald. Aph. אָסַף, אָסַף. The primary idea seems to be that of *scraping, scraping together*, like kindr. סָפִי, comp. סוּךָ.—With accus. of the thing added and על of that to which it is added, Lev. 5, 16 הוּסַף יוּסַף *and shall add the fifth part of thereto*. Lev. 22, 14, 27, 13 sq. Deut. 19, 9; אל 2 Sam. 24, 3. Often too the accus. of the thing added is omitted, Deut. 13, 1 [12, 32] לֹא־הִסַף עָלָיו וְלֹא־הִגִּיעַ מִמֶּנִּי *thou shalt neither add thereto nor diminish therefrom*, sc. any thing. Prov. 30, 6. Ecc. 3, 14.—Hence

2. to add to, i. e. to increase, to enlarge, comp. French *ajouter à*. With על Ps. 71, 14 וְהוּסַפְתִּי עַל־כָּל־תְּהִלָּתְךָ *I will add to, increase, all thy praise*; comp. Lat. 'detrahere (aliquid) de laudibus alic.' Ps. 115, 14. Ezra 10, 10; אל Ez. 23, 14; ל Is. 26, 15; acc. Lev. 19, 25. Job 42, 10 וַיִּהְיֶה אֶת־כָּל־אֲשֶׁר לְיָהוּב *and Jehovah increased twofold all that Job had*. Ecc. 1, 18. Prov. 9, 9, 16, 21. 19, 4. Job 17, 9. Is. 29, 19. Imper. Prov. 9, 11 בְּךָ שָׁנוּהוּ *shall they increase the years of thy life*, i. e. thy years shall be increased; comp. Heb. Gr. § 134. 3.—To increase any thing to any one, is sometimes i. q. to give more, as Ps. 120, 3 מַה־יִּתֵּן לְךָ וּמַה־ *what giveth to thee and what giveth more (adds to give) to*

thee thy false tongue? i. e. what doth thy false tongue profit thee? comp. Lev. 26. 21. Ez. 5, 16. Elsewhere *to increase* is also i. q. *to surpass, to exceed*, as 2 Chr. 9, 6 *הַשְׁתַּגְּדָה עַל הַשִּׁמְעָה* *thou exceedest* (hast added to) *the fame that I heard*; comp. 1 K. 10, 7. So Ecc. 1, 16. 2, 9.

3. *to add to do any thing*, with infin. either simply or with pref. *לִּ*; more rarely followed by a finite verb with or without the copula, Prov. 23, 35. Is. 52, 1. Hos. 1, 6. Hence a) i. q. *to do again*, another time, so that it may be expressed in Engl. by the adverb *again*. Gen. 4, 2 *וַיֹּסֶף לְלַחֵם* *and again she bare*. 8, 10. 12, 18, 29 *וַיֹּסֶף עוֹד לְדַבֵּר* *and he spake yet again*. 25, 21. Ex. 10, 28, 29. b) *to do further, longer; to continue to do any thing*. Gen. 4, 12 *לֹא-יִתֵּן הָאֲדָמָה לְךָ* *the ground shall no longer yield to thee her strength*. Num. 32, 15. Josh. 7, 12. 1 Sam. 19, 8. 27, 4. Is. 47, 1. c) *to do the more*; Gen. 37, 5 *וַיֹּסֶף עוֹד שֹׂנְאֵה אֹהֵי* *and they hated him yet the more*. v. 8. 1 Sam. 18, 29. 2 Sam. 3, 34.—Sometimes the action which is thus to be repeated or continued is not directly expressed, but is implied in the preceding words. Job 20, 9 *עֵינָיו יִשְׁפְּתוּ וְלֹא יֵרָא* *the eye saw him, but shall not add sc. לִשְׁפֹּךְ*, i. e. shall see him no more. 34, 32 *אִם עָשִׂיתִי חַטָּאת* *if I have done iniquity, I will (do it) no more*. 38, 11. 40, 5. 32. Ex. 11, 6 *כַּדְּמָה לְעוֹלָם* *as was never before*, sc. *לְהוֹיָא*, *and such as never more shall be*. Num. 11, 25 *וַיִּשְׁכַּח עֲלֵיהֶם* *and when the spirit rested upon them they prophesied*, sc. *וְלֹא יִסְתַּח* *but never again or more after that day*; so Sept. and Syr. well. Here belongs also the phrase: *כַּדְּמָה לְעוֹלָם* *God do so and so add to do*, i. e. and more also, 1 Sam. 3, 17. 14, 44. NIPH. נוֹסֵף 1. *to be added*, c. *עַל* Num. 36, 3, 4. Reflex. *to join oneself* Ex. 1, 10.

2. *to be increased*, i. e. intrans. *to increase, to grow*, e. g. in wealth, Prov. 11, 24. Part. נוֹסֵפֶה Is. 15, 9 *additions, accessions*, sc. of calamities, i. q. new calamities.

Deriv. pr. names יוֹסֵף, יוֹסֵפֶה, יוֹסֵפֶה.

יִסַּח Chald. in Kal not used. HOPH. in the Hebrew manner הוֹסֵף *to be added*, Dan. 4, 33.

* יִסַּח rarely found in Kal, fut. c. suff. יִסַּח Hos. 10, 10; part. יִסַּח Prov. 9, 7. Ps. 94, 10. Elsewhere with the same sense:

PIEL יִסַּח, fut. יִסַּח, inf. יִסַּח Lev. 26, 18, 19. יִסַּח Ps. 118, 18.

1. *to chastise or chasten, to correct, to punish with blows, strokes*, Deut. 22, 18. 1 K. 12, 11. 14 *my father chastened you with whips*. Espec. of children as corrected by their parents, Prov. 19, 18. 29, 17; of men as chastened of God, Lev. 26, 18. 28. Ps. 6, 2. 38, 2. 39, 12. 118, 18. Jer. 2, 19. 10, 24.—Eth. **ገረዘ** to chastise, to reprehend, to instruct; the palatal *י* being changed into the harder *ג*.

2. *to chasten with words*, i. e. a) *to admonish, to exhort*, Prov. 9, 7. Job 4, 3 (comp. Hos. 7, 15). Ps. 16, 7 *אֶת-יְיָ לַיְלָה* *also by night my reins admonish me* sc. *to praise the Lord*. With *מִן* *to admonish or dehort from any thing*, Is. 8, 11. Often of the admonition and discipline which parents give to children, Deut. 21, 18; or which God bestows on men, Deut. 4, 36. 8, 5. Ps. 94, 12. b) *to set right, to instruct*; Is. 28, 26 *וַיִּסְתַּח אֵלָיו* *he doth instruct him according to the right, his God doth teach him*. With two acc. Prov. 31, 1.—It is often coupled with *הוֹכִיחַ*, which differs from *יִסַּח* only as it primarily denotes a milder discipline consisting in admonition and confutation, and is transferred to the severer which employs blows and punishment; while the latter is used pr. of the severer discipline, and trop. of that which is milder. Like the former is also Gr. *παιδεύειν*, Germ. *zuchtigen*, from *Zucht*, *ziehen*, *erziehen*; like the latter, Heb. *לָמַד*.

HIPH. i. q. Kal and Piel; once אִסְתַּח Hos. 7, 12.

NIPH. נוֹסֵף *to be chastened, admonished, to take warning*, Ps. 2, 10. Jer. 6, 8. 31, 18; c. *בְּ* Lev. 26, 23. Prov. 29, 19.

NITHPA. נִסְתַּח Ez. 23, 48, *to be instructed*; for נִסְתַּח, see Lehrg. p. 249. Yet the common analogy would be preserved by giving it the vowels of Niph. as נוֹסַח.

Deriv. מוֹסֵר, מוֹסֵר, מוֹסֵר.

יֵע m. (רָעָה) plur. יָעִים, *a shovel*, for removing ashes, mentioned among the

furniture of the altar. Ex. 27, 3. 38, 3. Num. 4, 14. 1 K. 7, 40. 45. al. Vulg. *forceps*.—In Arab. several nouns derived from the root **ועי** signify *vessel*; but the Arabic usage in this root seems nevertheless to have differed from the Hebrew.

יַעֲבֹז (he causes pain, r. **עָבַז**) *Jabez*, pr. n. a) A man 1 Chr. 4, 9. 10, where the name is so explained. b) A place in the tribe of Judah, 1 Chr. 2, 55.

* **יָצַר** fut. **יִצְרֶה** 1. *to point out, to appoint, to fix, to or for any one, with לְ*; espec. a place Jer. 47, 7, or time 2 Sam. 20, 5; also punishment, Mic. 6, 9.—Arab. **وعد** to point out beforehand, sc. good, but also evil; III, to appoint a time or place. The primary idea is that of *commanding*; kindr. are **צָוֶה**, **צִוָּה**, q. v. Arab. **وعز**.

2. *to fix upon as a wife or concubine, to betroth. with acc. and לְ* Ex. 21, 8. 9.

NIPH. **נוֹצֵר** 1. Reflex. *to meet with any one at an appointed place, by appointment, with לְ* Ex. 25, 22. 29, 42. 43. 30, 6. 36; **נָצַל** Num. 10, 4.

2. Recipr. *to meet together at an appointed time and place, by appointment*, Neh. 6, 2. 10. Job 2, 11. Am. 3, 3. Also

3. Genr. *to come together, to assemble*, Josh. 11, 5. 1 K. 8, 5. Ps. 48, 5; with **עַל** *against any one of conspirators* Num. 14, 35. 16, 11. 27, 3.

HIPH. **הוֹצִיר**, *to cause or appoint to meet at a certain time and place, espec. before a tribunal, to cite before a court, to arraign, c. acc.* Job 9, 19 **יֹעִירֵנִי מִי** *who shall arraign me?* Jer. 49, 19. 50, 44.

HOPH. 1. *to be fixed, set*, Jer. 24, 1.

2. *to be turned, directed, of the face*, Ez. 21, 21.

Deriv. **עֲדָה**, **מוֹעֵד**, **מוֹעֵדָה**, and pr. names **מוֹעֲדָה**, **מוֹעֲדָה**, and

יַעֲדוֹ 2 Chr. 9, 29 Keri (in Cheth. **יַעֲדוֹ**) *Jedo*, pr. n. m. elsewhere **עִדּוֹ** *Iddo*, q. v.

* **יָצָה** *ἀπαξ λεγόμεν. to snatch away, to sweep away*; Is. 28, 17 **יָצָה בָּרֶד מִחֶסֶה** *and the hail shall sweep away the refuge of lies*. Vulg. *subvertet*, Saad. **جرب** *abripiet*.—Arab. **وعى** to collect;

IV, to lay up; but the primary idea seems to be that of *snatching*, which is applied both to snatching or scraping together and to snatching away; comp. **סָפַח**, **סִיפָה**, **סִיפָה**, **סִיפָה**.

יְעֻזָּאֵל (perh. treasured of God, from the Arab. see in r. **יָעַז**) *Jeuel*, pr. n. m. 1 Chr. 9, 6.—Elsewhere **יְעֻזָּאֵל** is found only in Chethibh, where Keri has **יְעֻזָּאֵל**, as: a) The founder or restorer of Gibeon, 1 Chr. 9, 35. b) A military officer of David, ib. 11, 44. c) A scribe of Uzziah, 2 Chr. 26, 11. d) ib. 29, 13. e) Ezra 8, 13.

יְעוּז (counselling, verbal fut. r. **עוּץ**) *Jeuz*, pr. n. m. 1 Chr. 8, 10.

יַעֲזִיר see in **יָעַז**.

יַעֲזָרִים plur. *woods, forests*, i. q. **יַעֲזָרִים**, Ez. 34, 25 Cheth. See **יָעַז** no. 2.

יְעוּשׁ (to whom God hastens, r. **עוּשׂ**) *Jeush*, pr. n. a) A son of Esau, Gen. 36, 18; for which **יְעֻשׁ** vv. 5. 14 Cheth. b) A son of Rehoboam, 2 Chr. 11, 19. c) 1 Chr. 7, 10. d) ib. 8, 39. e) ib. 23, 10.

* **יָעִז** in Kal, not used, prob. i. q. **יָעִז** *to be strong, firm, robust*; see in **יָעַז**.

NIPH. Is. 33, 19 **עַם נֹצֵז** *a firm people*, i. e. *fierce, obstinate*, sc. the Assyrians. So Symm. *ἀναιδέης* shameless, Vulg. *impudens*.

יַעֲזִיֵּאל (whom God consoles, from r. **עָזָה**) *Jaaziel*, pr. n. m. 1 Chr. 15, 18; for which v. 20 **יַעֲזִיֵּאל**.

יַעֲזִיָּה (whom Jehovah consoles, see preced. art.) *Jaaziah*, pr. n. m. 1 Chr. 24, 26. 27.

יַעֲזִיר and **יַעֲזִיר** 1 Chr. 6, 66. 26, 31 (whom God helps, r. **עָזַר**) *Jazer*, pr. n. of a city in the tribe of Gad, on the border of the Ammonites, and for a long time subject to Moab; Num. 21, 32. 32, 1. 3. 35. Josh. 13, 25. 21, 37. Is. 16, 8. 9. The *sea of Jazer*, **יָם יַעֲזִיר** Jer. 48, 32, is of doubtful authority, as no such sea is known to exist; see Comment. on Is. 16, 8. Gr. *Ἰαζήρ* 1 Macc. 5, 8.—Comp. Eusebius de locis Heb. voc. *Ἰαζήρ*. Reland Palæst. p. 825. It was perh. situated where now are found the ruins *'Ain Hazir*, or those of *Sār* or *Sir*; Burckh.

Travels in Syr. p. 355, 357. Seetzen in Zach's Monatl. Corr. XVIII. p. 429, 430.

* יָעַט a root *ᾰπαξ λεγόμεν.* i. q. *עָבַד* to clothe Is. 61, 10.

יָעַט Chald. i. q. Heb. יָעַץ, to counsel. Part. יָעִיט counsellor of the king, plur. c. suff. יָעִיטוֹי Ezra 7, 14, 15.

ITHP. to consult together, Dan. 6, 8.

Deriv. עָבַט.

יָעִיאל (i. q. יָעִיאל) *Jeiel, Jehiel*, see Keri in יָעִיאל. Elsewhere: a) A prince of Reuben 1 Chr. 5, 7. b) A Levite ib. 15, 18, 21. 16, 5. 2 Chr. 20, 14. c) 2 Chr. 35, 9. d) Ezra 10, 43.

יָעִיר (whom God awakes, r. עָוִיר) *Jair*, pr. n. of a man 1 Chr. 20, 5 Keri; in Cheth. is יָעִיר. In the parallel passage 2 Sam. 21, 19, there stands instead of יָעִיר אֲרָגִים (forests of the weavers); but אֲרָגִים is prob. repeated from the following מְנוֹר אֲרָגִים by an error of transcription.

יָעִישׁ see in יָעִישׁ lett. a.

יָעֵכָן (afflicted, r. עָכָן) *Jachan*, pr. n. m. 1 Chr. 5, 13.

יָעַל in Kal not used: 1. to go up, to ascend, to rise above, kindr. with עָלָה, Arab. وَعَلَّ to rise above, to ascend a mountain, to stand upon the summit,

עָלָה eminent, noble, a prince. Hence עָלָה rock-goat, ibex.

2. to be eminent, to have worth, to be profitable; comp. יָעַל in the compound בְּיָעַל, and see Hiph.

HIPH. הוֹעִיל 1. to be of use, to profit, to help, absol. Prov. 10, 2. 11, 4. Jer. 2, 8 לֹא-יִנְעִלוּ אֱלֹהִים they go after those that profit nothing, i. e. false gods, idols. 1 Sam. 12, 21. Is. 44, 10. Hab. 2, 18. With dat. of pers. Is. 30, 5. Jer. 23, 32; or of thing. Job 30, 13 לֹא-יִנְעִלוּ they help my fall. With suff. יוֹעִילִיךָ Is. 57, 12.

2. Intrans. to profit, to receive profit, from any thing. Job 21, 15 מִהֲנוּעִיל what profit should we have, etc. 15, 3 words לֹא יוֹעִיל בָּם by which he is not profited. 35, 3. Is. 47, 12. 48, 17. Jer. 12, 13.

Deriv. the two following.

יָעַל m. plur. יָעָלִים constr. יָעָלִי 1. the wild or mountain goat, ibex, Germ. *Steinbock*, Arab. وَعَلٌ and عِلٌّ. Ps. 104, 18.

Job 39, 1. צִוְרֵי הַיָּעָלִים the rocks of the wild goats, situated in the desert of Engedi, 1 Sam. 24, 3. See Bochart Hieroz. P. I. p. 915 sq.

2. *Jael*, pr. n. a) A judge in Israel before the age of Deborah, Judg. 5, 6. b) The wife of Heber the Kenite, who slew Sisera, Judg. 4, 17. 18, 5, 24. Some suppose the same to be meant in Judg. 5, 6.

יָעָלָה see next art. no. 2.

יָעָלָה fem. of the preced. 1. a wild she-goat, the female ibex; Prov. 5, 19 יָעָלָה הָיָה the graceful ibex, an epithet for a lovely woman. The Arabs say proverbially *أزهي من الوعل* more beautiful than the ibex, Bochart Hieroz. I. 899.

2. *Jaalah*, pr. n. of a man, Ezra 2, 56; written יָעָלָה Neh. 7, 58.

יָעָלָם (hidden, r. עָלָם) *Jaalam*, pr. n. of a son of Esau, Gen. 36, 5. 14.

* יָעַן obsol. root, Syr. Ethpa. *أَفْجَعَنَ* to be greedy, voracious, to be avaricious, *مُحَنَّا* greedy, voracious. Hence יָעֵן ostrich.

יָעֵן (for יָעֵנָה, r. עָנָה I. no. 4) pr. subst. purpose, intent, aim. But it everywhere passes over into a participle, viz.

1. Preposit. with a subst. on account of, because of, propter, Ez. 5, 9. Hagg. 1, 9. With inf. Is. 30, 12. 37, 29. Jer. 7, 13. 48, 7. Ez. 5, 7. 16, 36. al.

2. Conjunct. יָעֵן אֲשֶׁר because that, because, Gen. 22, 16. 1 Sam. 30, 22. 1 K. 3, 11. al. So less freq. יָעֵן כִּי Num. 11, 20. Is. 7, 5. al. Both forms are followed by a præter. With fut. יָעֵן אֲשֶׁר to the intent that, in order that, Ez. 12, 12.—With inf. יָעֵן אֲשֶׁר impl. i. e. יָעֵן alone as Conjunct. because, with præter. Num. 20, 12. 1 K. 20, 42. 2 K. 22, 19. al. Thrice it is repeated emphat. יָעֵן וַיָּבֵינָם because, even because, Lev. 26, 43. Ez. 13, 10; and without copula יָעֵן בְּיָעֵן Ez. 36, 3. Comp. מִיָּעֵן.

יָעֵן m. (r. יָעֵן) the ostrich, the male, so called from its greediness and glut.

tony; once in plur. רִנְיִים Lam. 4, 3 Keri, and there prob. *ἐρινόλωσ*, *ostriches*. Sept. ὡς στρουθίου, Vulg. *sicut struthio*. Compare for the sense, Job 39, 16. 17.—Much more frequent is

רִנְיָה fem. of the preced. *the female ostrich*, (for the form comp. רִנְיָה fem. רִנְיָה, not רִנְיָה,) always coupled with בַּת, i. e. *בַּת הַרִנְיָה the daughter of the ostrich*, i. e. *the female ostrich* herself, see Bochart Hieroz. II. 230; opp. רִנְיָה the male ostrich, Lev. 11, 16. Deut. 14, 15.—Plur. רִנְיָה, *ἐρινόλωσ* for both sexes, Is. 13, 21. 34. 13. 43, 20. Jer. 5, 39. Mic. 1, 8. Job 30, 29; in which passages they are said to inhabit the desert and to utter a plaintive cry. The Arabs also call the ostrich, without distinction of sex, نَعَامٌ, نَعَامَةٌ.—

—Others derive רִנְיָה from רִנְיָה to cry out, referring to the doleful cries of the ostrich. Others again without good reason render it *an owl*.

רִנְיָה (for רִנְיָה, whom Jehovah answers, r. רִנְיָה) *Jaanaï*, pr. n. m. 1 Chr. 5, 12.

* רִנְיָה, רִנְיָה, fut. רִנְיָה, Jer. 51, 58. 64, fut. רִנְיָה, *to be wearied, faint*, comp. רִנְיָה, רִנְיָה; either with running, Jer. 2, 24 מְרַנְיָהּ *they that seek her will not be wearied*. Is. 40, 30. 31; or also with severe labour, Is. 40, 28. Hab. 2, 13; and also thirst, Is. 44, 12. Hence *to be wearied out, exhausted*, Jer. 51, 64. Arab. رَغَف to run swiftly; IV, to go with fatigue, to loll as a dog; I, IV, to look feeble. The primary idea seems to be that of *breathing hard, panting*, like one weary with running; so the syll. רִנְיָה, comp. רִנְיָה, רִנְיָה, רִנְיָה.

Hoph. part. *wearied, faint, exhausted*, Dan. 9, 21 מְרַנְיָה *wearied with a wearisome course*, i. e. long and swift; comp. הוֹרִנְיָה no. 2. Sept. *τύχει φερόμενος*. Others following Theod. Vulg. Syr. derive מְרַנְיָה from r. רִנְיָה, and render it *flying*; but unaptly, since it is followed by רִנְיָה.

Deriv. הוֹרִנְיָה and the two following.

רִנְיָה m. *wearied, faint*, Is. 40, 29; of a people 50, 4.

רִנְיָה m. *weariness, fatigue*, from a *swift course*, Dan. 9, 21; see r. רִנְיָה Hoph.

* רִנְיָה fut. רִנְיָה; for imper. is twice רִנְיָה from r. רִנְיָה, Judg. 19, 30. Is. 8, 10; *to consult, to advise*, i. e. both *to take and give counsel*. Phenic. אִישׁ יִנְיָ מֶלֶךְ counsellor of the king, Monum. Phœn. p. 152. Chald. יִנְיָ id. Arab. وَعظ to admonish, to exhort, as prophets. The native power of this root is prob. *to command*, which is kindred to that of taking and giving counsel, of exhorting and predicting, comp. *consul* and *consulo*; although the ultimate primary idea seems to be that of *strength, firmness, power*, which lies in the root רִנְיָה, רִנְיָה. Kindr. roots are: רִנְיָה to make firm, strong, to

be firm, whence עֲצָה, עֲצָה wood; עֲצָה and עֲצָה to be firm, obstinate; עֲצָה to be hard, firm, strong; also עֲצָה, עֲצָה; further: עֲצָה, עֲצָה, to strengthen;

רִנְיָה and רִנְיָה to command; also רִנְיָה q. v. The LXX express the native power of the root Ps. 32, 8; where they render the Heb. אִישׁ יִנְיָ מֶלֶךְ by ἐπιστηγῶν ἐπὶ σε τοὺς ὀφθαλμούς μου.—Hence

1. *to consult, i. e. to take counsel, to purpose, to determine*. Is. 14, 24 בְּאִשְׁרֵי בְּאִשְׁרֵי רִנְיָהּ *as I have purposed (decreed) so shall it stand*. v. 27. With an acc. Nah. 1, 11 יִנְיָ בְּנִיבִל *purposing destruction*. Is. 32, 7. 8. רִנְיָה *to take counsel, to purpose a purpose*, Is. 8, 10. 14, 26. Ez. 11, 2. With infm. and לְ 2 Chr. 25, 16; with כֹּל *against* any one Is. 7, 5. 19, 12. 17. Jer. 49, 30; לְ Jer. 49, 30.—Sometimes *to consult* i. q. *to devise*, c. acc. Hab. 2, 10 *thou hast consulted shame to thy house, hast devised it, prepared it by thy counsels*. Mic. 6, 5; with inf. and לְ Ps. 62, 5.

2. *to counsel, i. e. to advise, to give counsel*, Judg. 19, 30. 2 Sam. 17, 15; with acc. of counsel רִנְיָה ib. 16, 23. 17, 7. Prov. 12, 20; with כֹּל *against* any one 2 Sam. 17, 21; followed by a whole sentence v. 11. With dat. of pers. Job 26, 3; for which is put a suffix Ex. 18, 19. 1 K. 1, 12. 12, 8. 13. 2 Chr. 10, 8. Jer. 38, 15.—Spec. a) Of God as coun-

selling, admonishing, and persuading men, by the law and prophets; Ps. 16, 7 *I bless the Lord אֲשֶׁר יִשְׁמְרֵנִי who giveth me counsel* sc. to abstain from idolatry, comp. v. 4-6. Prægn. Ps. 32, 8 *אֲרַעְצָה עִלֶּיךָ יְיָנִי I will counsel thee and keep mine eye upon thee*, will be propitious to thee; see in עֵינִי. Others refer this to the psalmist, comp. Jer. 38, 15. b) Of future things, *to advise, to advertise, to predict*, Num. 24, 14; comp. Is. 41, 28. So Arab. **وعظ**.—Hence

PART. **יועץ** as Subst. *a counsellor, adviser*, Prov. 11, 14, 15, 22, 24, 6. 2 Chr. 25, 16. Ezra 4, 5. Espec. *a king's counsellor*, royal adviser, 2 Sam. 15, 12. Ezra 7, 28, 8, 25, comp. 7, 24, 25. **יועץ לַמֶּלֶךְ** *the king's counsellor* 1 Chr. 27, 33. 2 Chr. 22, 4. **יועצי פרעה** Is. 19, 11. Also **יועצי ארץ** Job 3, 14 and **יעיר י' Is. 1, 26**. comp. Mic. 4, 9, *the counsellors, chief men* (q. d. *consuls*) of a state or city; and so simpl. **יועץ** Is. 3, 3. Job 12, 17. In Is. 9, 5 **יועץ** is one of the attributes of the Messiah, as mighty in counsel.—Fem. **יועצת** *a female counsellor* to evil, 2 Chr. 22, 3.

* **NIPH.** **נועץ** 1. Reflex. *to let oneself be counselled, advised*; Part. **נועץ** q. d. *well advised* Prov. 13, 10.

2. Recipr. *to consult or take counsel together*; spoken of several, often with **רוּחָהוּ** Ps. 71, 10. 83, 6 **רוּחָהוּ לֵב רוּחָהוּ** *they have consulted together with one heart*, mind. Is. 45, 21. Neh. 6, 7. Of one, 1 K. 12, 28. With **עִם**, *to consult with any one*, 1 Chr. 13, 1. 2 Chr. 32, 3; with **אִתּוֹ** (אִתָּה) id. Is. 40, 14. 1 K. 12, 6, 8. Also with **אֵל**, spoken of a king consulting with his servants and giving them his commands, 2 K. 6, 8. 2 Chr. 20, 21.

3. *to decide after consultation, to counsel, to advise*, 1 K. 12, 6, 9 **מִה אֶתֶּם נוֹעְצִים** *what do ye advise? what is the result of your deliberation?* 2 Chr. 10, 6. With inf. and **בְּ** 2 Chr. 30, 23.

HITHPA. i. q. Niph. no. 2. Ps. 83, 4.

Deriv. **מועצה**, **עצה**.

יַעֲקֹב (heel-catcher, supplanter, liar-in-wait, r. **עָקֵב**, comp. Gen. 25, 26, 27, 36. Hos. 12, 4,) pr. n. *Jacob*, the youngest of the twin sons of Isaac, called also *Israel*, **יִשְׂרָאֵל**, the founder of the Israelitish nation, Gen. c. 25-50; hence **אֱלֹהֵי**

יַעֲקֹב *the God of Jacob*, i. e. *Jehovah*, Is. 2, 3. Ps. 20, 2; and so prob. Ps. 24, 6, where **אֱלֹהֵי** seems to have been dropped in transcribing. Also **בֵּית יַעֲקֹב** *the house or family of Jacob*, poet. for the people of Israel, i. q. **יִשְׂרָאֵל**, **יִשְׂרָאֵל**, Ex. 19, 3. Is. 2, 5, 6. Am. 3, 13; and simpl. **יַעֲקֹב** id. Num. 23, 7. Ps. 14, 7. Is. 27, 6, 9. al. Elsewhere put for the whole people regarded as one individual, e. g. Is. 44, 1, 45, 4. Jer. 30, 10. Obad. 10. al. Put also later, like *Israel*, for *the kingdom of Ephraim* or the ten tribes, Hos. 12, 3. Mic. 1, 5. Is. 17, 4; as likewise afterwards for the one remaining kingdom of Judah, Obad. 18. Nah. 2, 3.

יַעֲקֹבָה (id.) *Jaakobah, Jacobah*, pr. n. m. 1 Chr. 4, 36.

יַעֲקֹן see **יַעֲקֹן**.

* **יַעֲרֵר** obsol. root i. q. Arab. **وغر** pr. *to boil up and over*; then *to be redundant*, spoken of any kind of redundancy or exuberance, as of plants. Hence the two following:

יַעֲרֵר m. c. suff. **יַעֲרֵרִי**, with He local **יַעֲרֵה** Josh. 17, 15. Plur. **יַעֲרִים** Ez. 39, 10; **יַעֲרִי** Ps. 29, 9.

1. *redundance or overflowing of honey, the droppings*, i. e. honey flowing or dropping of its own accord from the combs, which the Greeks and Romans call *ἀκτὴν μέλι, mel acetum*, (Plin. H. N. 15, 11.) Cant. 5, 1. More fully **יַעֲרֵה הַדְּבַשׁ** 1 Sam. 14, 27, from the fem. form **יַעֲרָה**. Some have wrongly rendered it *favus mellis*, which signifies *honeycomb*, i. e. the cells in which the honey is contained; comp. Ovid. Fast. 4. 152 'expressis mella liquata favis.' It is rather i. q. **נֶפֶשׁ צִיפִּים** *dropping of the honeycombs*, Germ. *Honigseim*, i. e. liquid honey, Ps. 19, 11.

2. *a thicket of trees*, so called from the *exuberance, luxuriousness* of trees and shrubs. Syr. **ܡܚܝܬܐ** thicket of briars, Arab.

وَعَر rugged tract, whence the verb **وَعَرَ** to be rugged, difficult of passage.—Is. 21, 13. Ez. 21, 2, 3. Hence genr. *a wood, forest*, Deut. 19, 5. Josh. 17, 15, 18. al. simp. **עֲצֵי הַיַּעֲרֵר** *trees of the forest* Ps. 96, 12. Is. 44, 14; **יַעֲרֵר הַיַּעֲרֵר** *beasts of the forest*, wild beasts, Ps. 50, 10, 104, 20

Contrasted with **יער** is **בְּרָמֶל** a park, garden, as the smaller with the greater, the cultivated with the wild, Is. 29, 17, 32, 15; but the forest of cedars in Lebanon, as being small and beautiful, is called **יער בְּרָמֶל** *the forest of his park* i. e. like a park, 2 K. 19, 23. Is. 37, 24. **בֵּית הַיַּעַר** *the house of the forest* Is. 22, 8, fully **בֵּית הַיַּעַר הַלְבָּנוֹן** *the house of the forest of Lebanon* 1 K. 7, 2, 10, 17, i. e. the armoury or arsenal of king Solomon, called also **נֶשֶׁק** Neh. 3, 19, and having its name from the cedar of Lebanon of which it was built. Metaph. *a forest of enemies*, Is. 32, 19, comp. 10, 18, 19, 34.—Spoken of the sanctuary or tabernacle, Ps. 132, 6 *to we heard of it at Ephratah, we found it בְּשָׂדֵי יַעַר in the fields of the forest*, implying a region of Ephraim with forests where Shiloh was situated; or perh. in allusion to the name of the city **קִרְיַת יַעֲרִים Kirjath-jearim**, where the ark was kept twenty years.

יַעֲרָה or **יַעֲרָה** (ר. **יַעַר**) 1. Fem. *honey*, 1 Sam. 14, 27; see in **יַעַר** no. 1.

2. *Jarah*, pr. n. m. 1 Chr. 9, 42; prob. a corrupted form, see **יְהוֹעֲרָה**.

יַעֲרֵי אֲרָגִים see in **יַעַר**.

יַעֲרֶשֶׁה (whom Jehovah makes fat, r. **יַעַר**) *Jareshiah*, pr. n. m. 1 Chr. 8, 27.

יַעֲשֵׂה (contr. for **יַעֲשִׂה**, whom Jehovah has made, r. **יַעַשׂ**) *Jaasai*, pr. n. m. Ezra 10, 37 Keri. In Cheth. **יַעֲשֻׁ** *Jaasu*.

יַעֲשִׂיאל (whom God has made, r. **יַעַשׂ**) *Jaasiel*, pr. n. of one of David's military officers, 1 Chr. 11, 47, comp. 27, 21.

יַפְדִּיהַ (whom Jehovah sets free, r. **יַפֵּה**) *Iphedeiah*, pr. n. m. 1 Chr. 8, 25.

* **יָפָה** fut. **יִפְּהַ**, apoc. **יִיְהַ** Ez. 31, 7.

1. Pr. *to be bright, to shine*, kindr. with **יָפַע**, comp. **יָנַע** and **יָנָה**. Hence **יָפִי** no. 1, and **מוֹפֵת** splendid deed, miracle.

2. *to be fair, comely, beautiful*, of a woman Ez. 16, 13. Cant. 7, 2, 7, comp. 4, 10; of a tree Ez. 31, 7.

PIEL *to beautify, to deck*, with silver and gold Jer. 10, 4.

PU. **יִפְּפֶה**, the two first radicals being doubled, intens. *to be very beautiful*, Ps. 45, 3.—But this form is without analogy, there being no other example of thus

doubling the *first* radicals. According to some the letters **יפ** at the beginning are spurious; having arisen perhaps from a mode of abbreviation practised by the copyists, which has been the fruitful source of errors; see Thesaur. Heb. p. 64. Others propose a different punctuation, **יִפְּיִיָּה** or **יִפְּיִיָּה**, comparing the adj. **יִפְּיִיָּה** q. v. so that the signif. would then be diminutive rather than intensive. But in all languages diminutives are used to express strong affection and praise. See Thes. p. 612.

HITHP. *to beautify oneself, to deck oneself*, e. g. a woman, Jer. 4, 30.

Deriv. the three following, also **יָפִי**, **יָפִי**, and **מוֹפֵת**.

יָפָה adj. m. constr. **יָפָה**, f. **יָפָה** constr. **יָפָה**; plur. **יָפּוֹת**, constr. **יָפּוֹת**.

1. *fair, comely, beautiful*, of both men and women, Gen. 12, 14. 2 Sam. 13, 1, 14, 25. Cant. 1, 8, 16, 5, 9; often with **מְרִאָה** 1 Sam. 17, 42, or **תֹּאֵר** Gen. 29, 17; of animals Gen. 41, 2 sq. Of a region or country Ps. 48, 3; of the boughs of a tree Ez. 31, 3; of a pleasing voice Ez. 33, 32.

2. *good, excellent*, *καλός*. Ecc. 3, 11 *God hath made all things beautiful*, i. e. good, well, *καλῶς*. 5, 17.

יָפֹה־פִּיָּה adj. f. Jer. 46, 20, *fairish*, tolerably fair. The form is pr. **יָפֹה־פִּיָּה**, a diminutive, Lat. *pulcherula*, Span. *bonitina*, and should be thus written as one word, the letter **ה** being quiescent, as in **הִזְהָאֵל** 2 K. 8, 8, 15, **עֲשֹׂה־אֵל**, **פְּדֹה־צִוִּי**; or perh. **יָפִי־פִּיָּה** with many Mss. which however savours of emendation. The division into two words has arisen from copyists, who did not perceive the grammatical character of the word; comp. also in Is. 2, 20, 61, 1.

יָפוֹ (beauty) Josh. 19, 46. 2 Chr. 2, 15. Jon. 1, 3, also **יָפוֹא** Ezra 3, 7, pr. n. *Japho*, Gr. *Ἰόππη*, *Joppa*, a maritime city in the territory of Dan, with a harbour on the Mediterranean, now called **יָפָא** *Yafa*, and still distinguished for its port. Reland *Palæstina* p. 864.

* **יָפַח** i. q. **נָפַח**, **פָּיַח**, *to puff, to blow*, in Kal not used.

HITHP. *to pant, to sigh, to bewail oneself*, Jer. 4, 31.—Hence

יָפָה adj. *breathing, puffing out*. Ps. 27, 12, **יָפָה הָמָס** and *breathing out violence*. Comp. Prov. 6, 19. Acts 9, 1. Cic. Catil. 2. 1.

יָפִי Ez. 28, 7, elsewhere **יָפִי** m. in pause **יָפִי**, c. suff. **יָפִי**. R. **יָפָה**.

1. *splendour*, e. g. of a king Is. 33, 17; of a city Ps. 50, 2. Ez. 27, 3. 4. 11; of a people Zech. 9, 17.

2. *beauty*, of a woman Ps. 45, 12. Is. 3, 24. Ez. 16, 25. Esth. 1, 11. al.

יָפִיָּה (splendid) pr. n. *Japhia*.

1. A place in the tribe of Zebulun, Josh. 19, 12. Now *Yāfa* near Nazareth; see Bibl. Res. in Palest. III. p. 200.

2. Of persons: a) A king of the city of Lachish, Josh. 10, 3. b) A son of David, 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

יָפִיָּה (whom God delivers, r. **פָּלַט**) *Japhlet*, pr. n. m. 1 Chr. 7, 32. 33. Patronym. with the syllable **יָ** added, Josh. 16, 3.

יָפָהָה (perh. for whom is prepared, see r. **פָּנָה** Pi. no. 2.) pr. n. *Jephunneh*. a) The father of Caleb, Num. 13, 6. 14, 6. b) 1 Chr. 7, 38.

* **יָפֵעַ** in Kal not used, *to be bright, to shine*, kindr. with **יָפָה**. Chald. Zab. id.

הִפְיַע 1. *to cause to shine*, said of God, Job 37, 15.

2. *to shine forth*, pr. to give light, to scatter light, (like **הִיאֵר**,) Job 3, 4. 10, 22. Espec. of Jehovah as appearing in light and splendour, Deut. 33, 2. Ps. 50, 2. 80, 2. 94, 1.—Trop. Job 10, 3, *to shine upon*, i. e. to approve, to aid.

Deriv. pr. names **יָפִיעַ**, **יָפִיעָה**; also

יָפָהָה f. *splendour, beauty*, of a city, Ez. 28, 7. 17.

יָפֶתֶח pr. n. *Japheth*, the second son of Noah, Gen. 5, 32. 7, 13. 9, 18 sq. whose posterity are described as occupying chiefly the western and northern regions, Gen. 10, 2–5. This accords well with the etymology of the name, which signifies pr. *widely spreading*, from r. **פָּתַח**; see Gen. 9, 27. Sept. *Ἰούφεθ*.

יָפֶתֶח pr. n. perh. for **יָפֶתֶחָה** whom God sets free, r. **פָּתַח**; comp. **יָפֶתֶחָה**.

1. *Jiphtah*, a place in the tribe of Judah, Josh. 15, 43.

2. *Jephthah*, a judge of the Israelites, who by a rash vow bound himself to immolate his daughter, Judg. c. 11. 12. 1 Sam. 12, 11. Gr. *Ἰεφθαίης*, Vulg. *Jephte*.

יָפֶתֶחָהֶל (which God opens, r. **פָּתַח**) *Jiphtah-el*, pr. n. of a valley in the territory of Zebulun and Asher, Josh. 19, 14. 27.

* **יָצָא** præt. once **יָצָהִי** Job 1, 21; fut. **יָצָא**; imp. **צֵא**, with He parag. **צֵאָה** Judg. 9, 29, plur. once anomalous **צֵאָהֶנָּה** Cant. 3, 11; inf. absol. **יָצָא**, constr. **צֵאָה**; part. **יָצֵא**, f. **יָצְאָה** for **יָצָאָה** Ecc. 10, 5, **יָצְאָה** Ps. 144, 14, and **א** being dropped **יָצֵחַ** Deut. 28, 57.—*To go out, to go forth*, Ethiop. **ወጸአ** id. In Syr. and Chald. the corresponding verb as to the radicals is **יָצָא**, **يَظ**, to put forth, to germinate, i. e. a plant; but of men and other things the usual word for the idea of going out is **يَخْرُج**, **يَخْرُج**, and in Arabic,

يَخْرُج. Opp. is **يָבֵא** *to go in, to come*, see in **בִּיא** no. 1. d; and see there also the phrase *to go in and out*.

Constr. α) absol. Gen. 24, 11. Ex. 16, 4. Judg. 3, 24. al. sæp. β) The place whence one goes out is put with **מֵן**, Gen. 8, 19. Job 3, 11; also with acc. like Lat. *egredi urbem, to go out of a place*, Gen. 44, 4 **יָצְאוּ מֵעִירָהֶם** they had gone out from the city. Ex. 9, 29. 33. Job 29, 7. Deut. 14, 22 **יָצְאוּ מֵהַשָּׂדֶה** what goeth forth from the field, its produce. Am. 4, 3 **יָצְאוּ מֵהַבְּרִיחַ** ye go forth from the breaches, ruins. So Part. **יָצְאוּ** Gen. 34, 24. 9, 10. Ex. 1, 5.—The gate through or by which one goes out is marked by **מֵן** Judg. 11, 31; **בְּ** Jer. 17, 19. Neh. 2, 13; in acc. Job 30, 24. γ) The person from whom one goes out is put with **מֵצֵד** Ex. 8, 26. 9, 33; **מֵאֵת** Ex. 5, 20; **מִלְפָּנֶיךָ** from the presence of a king, etc. Gen. 41, 46. 47, 10. Esth. 8, 15. Ecc. 10, 5. So **יָצְאוּ מִלְפָּנֶיךָ** Gen. 4, 16; **יָצְאוּ מֵאֵת פִּנִּי** Job 2, 7. Poet. also c. acc. Jer. 10, 20 **יָצְאוּ מִנִּי** my children go forth from me, abandon me. Different are those passages where **יָצָא** is *to go forth from a people*, i. e. to go away, to depart from them; Is. 49, 17 **יָצְאוּ מִמֶּךָ** thy wasters shall go forth of thee, i. e. shall depart from thee,

comp. v. 19. Jer. 43, 12; trop. Lam. 1, 6.
 δ) The *place whither* and *person* to whom, are put with אל, Ex. 33, 7. Ez. 3, 23. Jer. 19, 2. Deut. 23, 11; ל, as יצא לְצִבְאָה Num. 31, 27, 28; ב, 1 Sam. 28, 1; c. acc. as הַשָּׂדֶה יֵצֵא Gen. 27, 3. Num. 11, 26; יֵצֵא צֶבֶא whence in part. יֵצֵא 1 Chr. 5, 18, 7, 11, 12, 33; comp. below in b. Also with אל of pers. Gen. 19, 6. Ex. 2, 11; לְקָרְאָה to go out to meet any one Prov. 7, 15.—Both constructions (γ, δ) are found trop. Jer. 9, 2, 25, 32. ε) The *time when* one goes out is put in regimen with the participle; 2 K. 11, 7. 9 הַשַּׁבָּת יֵצְאוּ הַיֵּצְאִים who go out (of duty) on the Sabbath. ζ) Once poet. with accus. of number or quantity with which any thing goes forth; Am. 5, 3 אֵלֶּה הַיְּצִיר הַיּוֹצֵאִים אֶלֶּה the city that went forth a thousand.

Spec. to go out, to go forth, is spoken:

a) Of those who *emigrate out of* a land; e. g. persons or families, Gen. 10, 11, 12, 4. Ruth 1, 7. Jer. 22, 11. 1 Sam. 22, 3; also a whole people, Ex. 34, 18. Num. 22, 5. Deut. 9, 7. Hence בְּגִזְלָה יֵצֵא to go forth into captivity Jer. 29, 16, 48, 7. Zech. 14, 2; and so prob. Ps. 144, 14 אֵין יֵצֵא nothing going forth sc. into captivity, exile.

b) Of soldiers, as going forth, marching out, e. g. from the city to war, from the camp to battle, 1 Sam. 23, 15, 26, 20. 1 K. 20, 39. 2 K. 19, 9. Is. 37, 9. al. or with מִלְחָמָה Judg. 3, 10. 1 K. 8, 44; לְמִלְחָמָה 2 Sam. 21, 17; with לְקָרְאָה Num. 20, 18; אֵל against Deut. 23, 7; אֶחָדִי Josh. 8, 17. Trop. of God who goes forth to conquer his foes, Is. 26, 21, 42, 13. Hab. 3, 13. Zech. 14, 3. Ps. 81, 6; of an angel warring for a people Dan. 10, 20; of a war-horse Job 39, 21. So יֵצֵא לְפָנֵי הָעָם to go out before the people to war, to be their leader, e. g. of a king 1 Sam. 8, 20; of Jehovah 2 Sam. 5, 24. Judg. 4, 14. Ps. 68, 8.—On the other hand, יֵצֵא is also spoken of soldiers as going forth out of a strong city in order to deliver it up, 1 Sam. 11, 3, 10. 1 K. 20, 31. Is. 36, 16. al.

c) Of persons going forth or out in various ways; e. g. from a house abroad Prov. 7, 15. Job 31, 34; a shepherd to hunt wild beasts 1 Sam. 17, 35; a husbandman to his labour Ps. 104, 23; a

merchant or sailor to exercise his calling. Deut. 33, 18 זְבֻלֹן בְּצִיָּהּ וְזָבִילָן יֵצֵא re-joice, Zebulun, in thy going forth, i. e. in thy voyages and commerce.

d) Of children, to go forth, to issue from the mother's womb, i. e. to be born; Gen. 25, 25, 26, 38, 28. Ex. 21, 22. With מִבֶּטֶן added Job 1, 21, 3, 11. Ecc. 5, 14; מִרְחֶם Jer. 1, 5, 20, 18; comp. Deut. 28, 57. Trop. Job 38, 29.—So too a son is said to go forth from the loins or bowels of his father; מִחֲלָצִי Gen. 35, 11; מִיֶּרֶךְ Gen. 46, 26; מִמְּעֵי Gen. 15, 4. 2 Sam. 7, 12. Hence יֵצֵא מִן to go forth from any one is i. q. to be descended from him, Gen. 10, 14, 17, 6. 2 K. 20, 18. Is. 39, 7. al.—Of animals Is. 14, 29.

e) Persons are said to go forth, who are set free, escape, from prison, danger, etc. e. g. from prison Ecc. 4, 14 (comp. Ps. 88, 9); from trouble Prov. 12, 13; danger Jer. 11, 11; fire Ez. 15, 7; servitude, i. q. to be delivered, 2 K. 13, 5. So of slaves who go forth free, are manumitted, Ex. 21, 3, 4, 11. Lev. 25, 41, 54; more fully יֵצֵא הַפְּשִׁי, as Ex. 21, 5. Trop. of lands reverting free to their former owner in the year of jubilee, Lev. 25, 28, 30, 31, 27, 21. Once c. acc. Ecc. 7, 18 הַיֵּצֵא אֶת־יְרֵכָם יֵצֵא אֶת־יְרֵכָם goeth forth (escapeth) from them all. In a like sense, to go forth free from a lot 1 Sam. 14, 41; from trial Job 23, 10; contra רָשָׁע יֵצֵא to go out guilty, be condemned, Ps. 109, 7.

f) The soul, spirit, heart, is said to go forth, when one is overwhelmed, faints, with joy, Cant. 5, 6; or fear, terror, Gen. 42, 28.

Trop. also of inanimate things:

g) Of plants, to go or come forth, i. e. to put forth, to spring up, to grow, 1 K. 5, 13. Is. 11, 1. Job 31, 40; flowers Job 14, 2; fruits Deut. 14, 22; also a horn Dan. 8, 9. So Job 28, 5 הָאֵרֶץ מִמֶּנָּה יֵצֵא לֶחֶם out of which cometh forth bread.—Hence יֵצֵא צֶמַח. Comp. Syr. ^{ܝܬܝܐ} to germinate.

h) Of the sun, to go forth, i. e. to rise, Gen. 19, 23. Judg. 5, 31. Is. 13, 10. Ps. 19, 6; the stars Neh. 4, 15; comp. the dawn Hos. 6, 3. Poet. of deliverance, as compared with the sun or dawn, Is. 51, 5. Ascribed also to fire, Num. 26,

אֵשׁ יֵצֵא מֵאֵרֶץ 21, 29; to lighting Ez. 1, 13; to the winds Zech. 6, 5.

i) Of waters, *to go forth, to spring up*, sc. from a fountain, source, Gen. 2, 10. Ex. 17. 6. Deut. 8, 7. Ez. 47, 11. Comp. מֵי־צֵד Is. 41, 18.

k) Of the lot as *going forth* from the urn, with ל of pers. Num. 33, 54. Josh. 16, 1. 19, 17. 32. 40. So of an arrow that is sped, Zech. 9, 14.

l) Of things *exported* 1 K. 10, 29; comp. מֵי־צֵד v. 28.

m) Of money as being *laid out*, expended, with עַל 2 K. 12, 13. Talm. id. comp. the synon. verbs in Syr. Arab. Ethiop.

n) Of a border, boundary, *to go forth*, i. e. *to run on, to pass on*, Num. 34, 9. Josh. 15, 3. 4. 9. 11. 16, 6. 19, 12. Jer. 31, 39.

o) Of a building or a part of it which *runs out, projects*, Neh. 3, 25. 26. 27.

p) Of words, discourse, which *go forth* from the mouth, Josh. 6, 10. Num. 30, 3. Espec. of vows Num. 33, 24. Judg. 11, 36; also of a command Esth. 7, 8; promises Is. 45, 23; prophecies Is. 48, 3. Ez. 33, 30.

q) Of whatever *goes forth*, is promulgated, to the public; e. g. an edict of the king or of God Esth. 1, 19. Dan. 9, 23; a judicial sentence Hab. 1, 4. Ps. 17, 2; comp. Zech. 5, 3. So of rumours Esth. 1, 17.—Comp. Ps. 19, 5 בְּכָל-הָאָרֶץ יֵצֵא הָיָה יֵצֵא הָיָה.

r) Of things which *go or come forth*, from any person or thing as their author, source; e. g. physically, Judg. 13, 14 כָּל אֲשֶׁר יֵצֵא מִגִּפְנוֹ הָיָה any thing that cometh forth of the vine. 14, 14. Also morally, 1 Sam. 24, 14. Jer. 23, 15. 30, 19. Comp. Job 26, 4. Of the divine counsel, Gen. 24, 50. Is. 28, 29; comp. Is. 2, 3. 51, 4.

s) Of things which *come to an end*, the *outgoing* or end of any thing. Ez. 7, 10 יֵצֵא הַצִּפּוֹרָה the circle is out, the turn is ended. So of the *outgoing* or end of time, Ex. 23, 26 בְּצֵאת הַשָּׁנָה at the end of the year; and hence of the end, destruction of a city Ez. 26, 18. Comp. Chald. יֵצֵא for צֵיִת end.

Hiph. הוֹצִיא, fut. יוֹצִיא, conv. יוֹצֵא;

imper. הוֹצֵא, once הוֹצִיא Is. 43, 8; part. מוֹצֵא, once מוֹצֵא Ps. 135, 7; *to cause to go out or forth*; i. e.

1. *to lead forth, to bring out*, with acc of pers. and מִן of place whence, Ex. 13, 14. 16, 6. al. see below; also with מֵצֵל of pers. from whom Gen. 45, 1. 2 Sam. 13, 9. With אֶל of pers. to whom Gen. 19, 5. Jer. 38, 23. Hos. 9, 13, also of place to which Ez. 46, 21; ל of place 2 Chr. 29, 16. The place through which is put with ב Ez. 12, 5.—E. g. *to bring out* the people from Egypt Ex. 13, 14. 16, 6. 18, 1. Deut. 1, 27. 7, 8. 16, 1; any one from prison Gen. 43, 23. Is. 42, 7. Jer. 39, 14. Ps. 68, 7; from distress Ps. 25, 17. 143, 11, comp. 31, 5; from the power of enemies, i. q. *to deliver*, 2 Sam. 22, 49 מוֹצִיאִי מֵאֲרִבִּי, for which in Ps. 18, 49 is מַפְלִי־מֵאֲרִבִּי, which is more usual. Also *to lead forth* to war Is. 43, 17; *to bring or lead forth* for punishment sc. without a city Gen. 38, 24. Deut. 17, 5. 22, 24. 1 K. 21, 10. In a stronger sense, i. q. *to send forth, to put away*, Ezra 10, 3. 19.—Trop. of various things: a) *to bring forth* out of the womb, i. q. *to let be born* Job 10, 18. Is. 65, 9; see Kal lett. d. Also of the magicians who brought forth flies Ex. 8, 14; and of the artisan who produces an instrument Is. 54, 16. b) *to bring forth, to produce*, as the earth herbage, trees, Gen. 1, 12. 24. Ps. 104, 14. Is. 61, 11. Hagg. 1, 11; also *to put forth*, as a rod buds, shoots, Num. 17, 23 [8]; see Kal lett. g. c) *to bring or lead forth* the stars, to cause to rise, Is. 40, 26. Job 38, 32; see Kal lett. h. d) *to bring forth to light*, to make conspicuous, Job 38, 11. Ps. 37, 6. Jer. 51, 10. e) *to bring or take forth*, i. q. *to separate*, Lev. 26, 10. Jer. 15, 19 הֲקֵר מִזִּילִל אִם הוֹצִיא הֲקֵר if thou take forth (separate) the precious from the vile.

2. Of things, with the idea of bearing, *to bring forth, to bear forth, to carry out*. e. g. from the camp Lev. 4, 12. 21. 6, 4. 14, 45; from the temple 2 K. 23, 4; from a house Ex. 12, 46. Amos 6, 10; into the field Gen. 14, 18. Deut. 24, 11. Judg. 6, 18. Also of a report, rumour, *to bring out, to spread, to publish*, with עַל of or about, Num. 14, 37. Deut. 22, 14. 19; with ל, *to report words* to any one, Neh. 6, 19. Comp. Is. 42, 1 מְשַׁקֵּט לְגוֹיִם

יֹצִיא *he shall bring forth* (publish) *law to the nations.* v. 3.

3. *to take or draw out*, as the hand from the bosom Ex. 4, 6, 7; a sword from the sheath Ez. 21, 8, 10. So *to take out or bring forth* from a coffer, etc. Gen. 24, 53. 2 Chron. 34, 14; from a pot Ez. 24, 6.—Hence

4. *to exact* money, and with **עַל** *to impose* a tribute, contribution, 2 K. 15, 20; comp. Kal lett. m.

HOPH. *to be led forth, to be brought out*, Gen. 38, 25. Jer. 38, 22. Ez. 14, 22. 38, 8; of water flowing out Ez. 47, 8.

Deriv. **יֹצֵא**, **מוֹצֵא**, **מוֹצֵאָה**, **יֹצֵאִי**, **צֵאָה**, **צֵאוֹת**, **צֵאוֹתָם**, **צֵאוֹתֵי**.

יָצָא Chald. in Kal not used. SHAPH. **שִׁירָא** and **שִׁירָי** in Targg. *to bring to an end, to finish*, for Heb. **בָּלָא**. Hence **שִׁירָא** finished, Ezra 6, 15.

* **יָצַב** in Kal not used, *to set, to put, to place*, i. q. **נָצַב**, from which latter verb Niph. Hiph. and Hophal, as also many derivative nouns, are formed.

HITHP. **הִתְנַצַּב** 1. *to set or place oneself, to take a stand, to stand.* 1 Sam. 17, 16 **וַיִּתְנַצַּב אַרְבָּעִים יוֹם** and took his stand (for combat) *forty days*. 2 Sam. 18, 30 **הִתְנַצַּב כָּהֵן**. Ex. 2, 4, 14, 13. Num. 22, 22. 1 Sam. 3, 10. 12, 7, 16; i. q. *to stand forth* Jer. 46, 4, 14. With **בְּ** of place Ex. 19, 17. Deut. 31, 14. Judg. 20, 2; **עַל** Ps. 36, 5. Hab. 2, 1. Num. 23, 3, 15.—Other constructions are: α) With **עַל** of pers. *to set oneself to any one, to present oneself, to resort to his party*; 2 Chr. 11, 13 *and the priests and the Levites* **עָלְיוּ וַיִּתְנַצַּבוּ** *resorted to him*, Rehoboam, i. e. went over to his party, Vulg. *venerunt ad illum*. So **עָלָה וַיִּתְנַצַּב עַל יְהוָה** *to present oneself unto Jehovah, to stand before him*, spoken of angels as his attendants, ministers, presenting themselves daily, etc. Job 1, 6, 2, 1. Zech. 6, 5; comp. Luke 1, 19. Once in a hostile sense, *against*, Ps. 2, 2. β) With **עִם** *to stand with, near*, any one, Ex. 34, 5. Num. 11, 16. γ) With **לְפָנֵי**, as **לְפָנֵי הַמֶּלֶךְ** *to present oneself before the king*, to attend upon him, Ex. 8, 16 [20]. 9, 13; comp. **עָמַד** Prov. 22, 29. So **יִי** *to present oneself before Jehovah*, in the holy place, Josh. 24, 1. 1 Sam. 10, 20.—It sometimes implies the idea of

rising up, c. **מִנֶּגֶד** *against*, 2 Sam. 18, 13; comp. Ps. 2, 2 and **עָמַד**.

2. *to stand, to stand forth*, of things; Job 38, 14 **וַיִּתְנַצְבוּ כִּמּוֹ לְבוּשׁ** and (all things) *stand forth as in splendid attire*; see **לְבוּשׁ**.

3. *to stand firm, to endure*, sc. *before* any one, either as victor before an enemy, **לְפָנֵי** Deut. 9, 2. Job 41, 2, **בְּפָנֵי** Deut. 7, 24. 11, 25, **עִם** 2 Chr. 20, 6; or as upright and innocent before a judge, **לְפָנֵי עֵינֵי** Ps. 5, 6. Absol. 2 Sam. 21, 5.

4. *to stand up for any one, to stand by* him, with **לְ** of pers. Ps. 94, 16.

NOTE. For the anomalous form **הִתְנַצַּב** Ex. 2, 4 for **הִתְנַצַּב**, see Lehrg. p. 386.

יָצַב Chald. Pe. not used, *to be firm, sure, certain*.

PA. *to speak the truth, certainty*, Dan. 7, 19. comp. v. 16.—Hence adj. **יָצִיב**.

* **יָצַג** in Kal not used, but kindr. with the roots **רָצַב** (**רָצַב**), **רָצַע**, and **רָצַח** Hiph.

HIPH. **הִרְצִיג**, comp. **רָצַע**, Hiph. **הִרְצִיץ**, pr. *to cause to stand*, i. e.

1. *to set, to place*, e. g. persons Gen. 43, 9, 47, 2. Judg. 7, 5. Jer. 51, 34. Job 17, 6; things Gen. 30, 38. Deut. 28, 56. al. Trop. *to set up, to establish*; Am. 5, 15 *establish justice, right, in the gate*.

2. *to put, to place*, Judg. 6, 37.

3. *to let stand*, i. e. *to let stay, to leave*, Gen. 33, 15.

HOPH. **הִצַּג** pass. of Hiph. no. 3, *to be left* Ex. 10, 24.

יָצְהָר m. from r. **צָהַר** *to shine*; comp. in **זָהָב** no. 2.

1. *oil*, espec. new and of this year's growth, Num. 18, 12. Deut. 12, 17, 14, 23. Joel 1, 10. al. It is often coupled with **תִּירוֹשׁ** must, new wine; and seems to differ from **שֶׁמֶן**, as **תִּירוֹשׁ** from **יֵינִין**. Hence **בְּנֵי הַיָּצְהָר** *the sons of oil*, i. e. the anointed, Zech. 4, 14.—Hence the denom. verb **הִצְהִיר**; see in **צָהַר**.

2. *Izhar*, pr. n. of a son of Kohath, Ex. 6, 18. Num. 3, 19. Patronym. in **יִזְהָרִי**. Num. 3, 27.

יָצַר subst. m. (pr. part. pass. Kal, r. **יָצַע**) any thing spread down or strewed; hence

1. *a bed, couch*, plur. Ps. 63, 7. 132, 3. Job 17, 13; of the marriage bed, sing. Gen. 49, 4.

2. *a floor, story*, Vulg. *tabulatum*, 1 K. 6, 5. 6. 10; Keri **רָצִיעַ**. Constr. with fem. v. 6; with masc. v. 10. In Solomon's temple this name is given (l. c.) to the three stories of side-chambers (**צִלְעוֹת**) which were built around the temple on three sides, five cubits in height, one above another. In v. 6, **רָצִיעַ** fem. is spoken of the single stories; in vv. 5. 10, where it is joined with the masc. it is put collect. for this whole part of the building. See A. Hirt der Tempel Salomo's p. 24, 25; who however makes these stories to have risen to the height of the temple itself, following indeed the testimony of Josephus, but contrary to the express words of the Hebrew text in v. 10: **וַיִּבְנוּ אֶת-הַרְצִיעֹת: עַל-כָּל-הַיְּבֵרֹת הַמֵּשׁ אֲמוֹת קִיפְרוּ**.

רָצָה (sporting, mocking, r. **צָחַק**, see Lehrs. p. 500; to which etymology allusion is made Gen. 17, 17. 19. 18, 12. 21, 6. 26, 8) pr. n. *Isaac*, Sept. *Ἰσαάκ*, the patriarch, son of Abraham and Sarah, Gen. c. 21. 22. 24–27. In the poetical books it is four times **רָשָׁה** (Syr. **رَشِم**, Arab.

رَشَق) Ps. 105, 9. Jer. 33, 26. Am. 7, 9, 16. In Am. l. c. put poetically for the whole nation of Israel, i. q. **רָשָׁה**.

יצר *Izhar*, see **צָחַר**.

רָצָה m. adj. verbal (r. **רָצָה**) pass. in form but with active signif. plur. constr. **רָצָה** *gone forth, come out*, 2 Chr. 32, 21.

רָצָה Chald. adj. m. (r. **רָצָה**) 1. *established, fixed, valid*, Dan. 6, 13.

2. *certain, sure, true*, Dan. 2, 45. 3, 24. 7, 16. **מִן-רָצָה** adv. *certainly*, 2, 8.

* **רָצָה** *to spread down, to strew* as a bed, Lat. *sternere*. Arab. **رَضَع** to put or place, to strew. Kindr. are **רָצָה**, **רָצָה**, **רָצָה**. In Kal only Part. pass. **רָצָה** as subst. q. v.

Hiph. **רָצָה** *to spread down or underneath* as a bed. Ps. 139, 8 **וְאַצְרֵהָ שְׁאוֹל** *and if I spread down Sheol as my bed*, i. e. make Sheol my bed. Is. 58, 5.

Hoph. pass. Is. 14, 11 **וְהָרְחִיקָה רָצָה רְמָה** *worms are spread under thee*, as thy couch. Esth. 4, 3; comp. Is. 58, 5.

Deriv. **רָצָה**, **רָצָה**.

* **רָצָה** fut. **רָצָה**, plur. **רָצָה** 1 K. 18, 34; once fut. *E* **רָצָה** intrans. 1 K. 22, 35; imp. **רָצָה** 2 K. 4, 41, and **רָצָה** Ez. 24, 3; Inf. **רָצָה** Job 38, 38.

1. *to pour, to pour out*; kindr. is **רָצָה** II, comp. **רָצָה**.—Spoken: a) Of liquids Gen 28, 18. 35, 14. Ex. 29, 7. 2 K. 3, 11. al. Metaph. to pour out the spirit, Is. 44, 3; also Part. pass. Ps. 41, 9 **וְהָרָצָה** *his wicked deeds are poured out upon him*, i. e. the wrath of God is poured upon him on account of his wickedness; see also in **רָצָה** I. b) Of melted metal for molten work or vessels, *to cast*, Ex. 25, 12. 26, 37. 36, 36. al. Part. pass. **רָצָה** *poured out, cast*, 1 K. 7, 24. 30; hence *hard, firm, solid*, as of cast metal, Job 41, 15. 16.

2. Intrans. *to be poured out, to flow out*, 1 K. 22, 35. Job 38, 38 **וְהָרָצָה עָפָר לְמוֹצָק** *when the dust flows into a molten mass*, i. e. when wet with rain it flows together and becomes hard.

PIEL *to pour out*, Part. fem. **רָצָה** 2 K. 4, 5 Chethibh.

Hiph. **רָצָה**, Part. fem. **רָצָה** id. 2 K. 4, 5 Keri. But with another form:

Hiph. **רָצָה** *to set or lay out, to place*, i. q. **רָצָה**, Josh. 7, 23. 2 Sam. 15, 24. The idea of *pouring out* is kindred with those of *laying out*, setting, placing, etc.

Hoph. **רָצָה** *to be poured out*, as liquids Lev. 21, 10. Job 22, 16; trop. Ps. 45, 3; of metal, *to be cast, molten*, 1 K. 7, 23. 33. Job 37, 18.—Part. **רָצָה** *molten*, i. e. molten work, 1 K. 7, 16; trop. *firm, steadfast, intrepid*, Job 11, 15. The form **רָצָה** 1 K. 7, 37. Job 38, 38, see in its order; also in Kal no. 2, above.

Deriv. **רָצָה**, **רָצָה**, **רָצָה**, and

רָצָה f. *a pouring out, casting of metal*, 1 K. 7, 24.

* **יצר** 1. Pr. i. q. **יצר**, **יצר**, but intrans. *to be straitened, narrow, scanty*; found in this signif. only in fut. **יצר**, plur. **יצר**, Prov. 4, 12. Is. 49, 19. Job 18, 7. Elsewhere impers. **וַיִּצַר לוֹ** *it is strait to him*, i. e. a) *he is in a strait, in trouble*, Judg. 2, 15. 10, 9. Job 20, 22. b) *he is in distress, in anxiety*, Gen. 32, 8; and so in fem. **וַיִּצַר לָהּ** 1 Sam. 30, 6. c) *he is grieved*, takes it to heart, 2 Sam. 13, 2. For the præter. is used **יצר**, from r. **יצר**.

2. *to form, to fashion, to make*; from the idea of *cutting*, see in ציר. In this signif. we find præter. יצר; part. יוצר; fut. יצר, also יוצר Gen. 2, 7, יוצר 2, 19, c. suff. יוצרה Is. 44, 12.—Spoken of a workman in wood who carves statues, Is. 44, 9, 12; also in iron, who forges any thing, Is. 54, 17; and of a potter who moulds clay Is. 64, 7. Hence of God as the creator, Gen. 2, 19 *and the Lord God formed out of (יוצר מן) the ground every beast of the field*; with acc. of material, v. 7. Often without mention of the material, Ps. 94, 9 יוצר עין *who formed the eye*. 95, 5. 104, 26. Am. 4, 13. Is. 45, 8; whence, the idea of *fashioning* being neglected, it is i. q. *to create*, as Ps. 74, 17 *thou hast created summer and winter*. Is. 45, 7. Ps. 33, 15. Zech. 12, 1; in all which passages it differs little from the synon. ברא, עשה, with which it is often coupled, Is. 43, 7, 45, 7, 18. Am. 4, 13. Jer. 33, 2.—Further: a) With ל it is *to form for* any thing, *to destine*; Is. 42, 6 אצרה ואחנה לברית עם *I have formed and set thee for a covenant with the people*, as the author or mediator of a covenant. 49, 5, 8. 45, 18 fin. Without ל Is. 41, 21. b) Of things predestined, *preformed*, purposed of God in his counsels, to take place afterwards, (opp. עשה of the actual event,) Is. 22, 11. 37, 26. 46, 11 אצרה את אצטננה *I have purposed, I will also do it*. 2 K. 19, 25. c) With על, *to form in mind, to devise, to plot against*, Ps. 94, 20; of God Jer. 18, 11.—Hence

PART. יוצר as subst. 1. *a potter*. Is. 29, 16. 41, 25. Jer. 18, 2 sq. Lam. 4, 2. יוצר בלי יוצר *a potter's vessel*, earthen, Jer. 19, 11. Ps. 2, 9. 2 Sam. 17, 28; comp. Is. 30, 14.—Zech. 11, 13 *cast it אל-היוצרי to the potter and I took the thirty pieces of silver, and cast them אל-היוצרי in the house of the Lord to the potter*. Here Grotius interprets אל-היוצרי *to the potters, to the pottery*, or place where the potters dwell, where was prob. a court into which were thrown all the broken vessels of the temple (comp. Jer. 19, 2. 10. 11), and where it may be supposed that other filth was cast out; so that the expression is i. q. 'to cast upon the dung-hill,' ἐς κόρυμβας. This pottery was apparently on the south-east part of the

city, at the *pottery-gate*, טַעַר חֲרֻסִּית, hear to the valley of Hinnom, which was polluted by various kinds of filth; and some understand here this valley itself, Hengstenb. Christol. II. p. 249. But the words בֵּית הָהוּא seem not to be reconcilable with this interpretation. [Yet such a place for refuse pottery may well have been connected with the temple itself.—R.] Hence the other and earlier explanation is preferable, which here regards יוצר as i. q. יוצר treasurer from יצר; so Chald. and Syr. Vers Kimchi: הַיּוֹצֵר הוּא כְּמוֹ אֲיוֹצֵר. Two Mss. read אֵל הַיּוֹצֵר. The letters נ and י are elsewhere not unfrequently interchanged; see in נ, and Thesaur. p. 2.

2. *a statuary, maker of statues*, Is. 44, 9.

3. *a creator*, spoken of God Is. 43, 1 44, 2, 24.

NIPH. pass. of Kal no. 2, *to be formed created*, Is. 43, 10.

PUAL יצר pass. of Kal no. 2. b, *to be preformed, predestined*, Ps. 139, 16.

HOPH. fut. יוצר *to be formed*, e. g. weapons Is. 54, 17.

Deriv. the two following.

יצר m. c. suff. יצרו 1. *formation frame*; Ps. 103, 14 ידע יצרכנו *for he knoweth our frame*, i. e. he knoweth how and whence we are formed. Hence *thing formed, work*, e. g. of the potter Is. 29, 16; spec. *an image, idol*, Hab 2, 18.

2. Metaph. what is formed in the mind, *imagination, thought, purpose*, fully לב יצר, Gen. 8, 21. 6, 5. Deut. 31.

21. יצר סמוך *staid in purpose*, i. e. a man of stable mind, firm purpose, Is. 26

3. Comp. Ps. 112, 8.

3. Jezer, pr. n. of a son of Naphtali Gen. 46, 24. Patronym. is יצרי Jezerite Num. 26, 49. This latter form afterwards was also the pr. n. of another person, Izri, 1 Chr. 25, 11, for which יצרי v. 3.

יצרים m. plur. (ר. יצר) pr. *things formed, forms*, poet. for *members*, as Vulg. well. Job 17, 7.—Others understand lineaments of the face.

* יצת, only in fut. יצת, plur. in pause יצתה Is. 33, 12, Dag. euphon. for יצתה.

1. to set on fire, to kindle, c. **ב** Is. 9, 17.

2. Intrans. to burn, i. q. to be burned, consumed, with **בָּאֵשׁ**, Is. 33, 12. Jer. 49, 2. 51, 58.

NIPH. præt. **נָצַח** 1. to be set on fire, to be burned, consumed, Neh. 1, 3. 2, 17. Jer. 2. 15. 9, 9. 11. 46, 19.

2. Metaph. to kindle up, to burn, of anger, with **אֶ** against any one, 2 K. 22, 13. 17.

HIPH. הִצִּיתָ. once הוֹצִיתָ 2 Sam. 14, 30 Cheth. i. q. Kal no. 1, to set on fire, to burn. construed: a) הִצִּיתָ אֵשׁ בְּדָבָר to set fire to any thing, Jer. 17, 27. 50, 32. Lam. 4. 11. Am. 1, 14; c. **עַל** Jer. 11, 16. b) הִצִּיתָ דָּבָר בָּאֵשׁ to burn any thing with fire. Josh. 8, 8. 19. Jer. 32, 29. 2 Sam. 14, 30. 31. With **בָּאֵשׁ** impl. Jer. 51, 36.

* **יָקַב** obsol. root, to hollow out, to excavate; Arab. **وَقَبَّ** and **وَقْبَةٌ** a hollow in the rock, in which water collects; the former also of any hollow in the body, as of the eyes. Kindr. are Arab. **قَاب** I, II, to dig, to excavate, Heb. **נָקַב** to bore, Chald. **קַבַּב** to vault, and others which see under **כָּפַה**.—Hence

יָקַב m. c. suff. **יָקַבְהָ** Deut. 15, 14. 16, 13; plur. constr. **יָקַבְהִי** Zech. 14, 10.

1. a wine-vat, *ὑπολήνιον*, the vat or receptacle into which the must or new wine flowed from the press (**נֶזֶר**), Joel 2, 24. 4, 13 [3, 18]. Prov. 3, 10. Hagg. 2, 16. Jer. 48, 33. It was often excavated in the earth or even in the rock.

2. the wine-press, i. e. the upper vat or receptacle in which the grapes were trodden out or pressed, Job 24, 11. 2 K. 6, 27; comp. Hos. 9, 2. See **נֶזֶר**.

יָקַבְצָאֵל (which God gathers, r. **קָבַץ**) *Jekabzeel*, Neh. 11, 25, and **קַבְצָאֵל** (God's gathering) *Kabzeel*, Josh. 15, 21. 2 Sam. 23, 20, pr. n. of a place in the southern part of Judea.

* **יָקַד** fut. **יָקַד** Is. 10, 16, also **יִיקַד** Deut. 32, 22; to set on fire, to burn, Is. 65, 5. Arab. **وَقَدَّ** id. Syr. **تَقَمَّ**.—Part. pass. **יָקִיד** as subst. a kindled or burning mass upon a hearth, Is. 30, 14.

Норн. **הוֹקֵד**, to be kindled, to burn,

Lev. 6, 2. 5. 6; trop. of anger. Jer. 15, 14. 17, 4.

Deriv. **יָקִיד**, **מוֹקֵד**, **מוֹקְדָה**.

יָקַד Chald. id. Part. fem. emphat. **יָקִידָהּ** and **יָקִידָהּ** burning, flaming, Dan. 3, 6. 15. 21. 23. 26.—Hence

יָקַדָהּ Chald. f. constr. **יָקִידָהּ**, a burning, conflagration, Dan. 7, 11.

יָקִידֵם (possessed by the people, r. **יָקִידָהּ**) *Jokdeam*, pr. n. of a city in the mountains of Judah, Josh. 15, 56.

* **יָקַהּ** obsol. root, Arab. **وَقَّهَ** to obey. Hence **יָקַהּ**.

* **יָקַהּ** obsol. root, Arab. **وَقَّى** V, to venerate; VIII, to fear God, to be pious. Hence pr. n. **יָקִיהִיאֵל**, also

יָקַהּ (pious) *Jakeh*, pr. n. m. Prov. 30, 1.

יָקַהּ f. (r. **יָקַהּ**) only in constr. **יָקַהּ** Dag. euphon. obedience, Gen. 49, 10 **וְלֹא יָקַהּ עַמִּים** and until to him shall be the obedience of the nations, i. e. until the nations obey him. Prov. 30, 17.

יָקִיד m. a burning, Is. 10, 16. R. **יָקִיד**.

יָקִים m. (r. **קִים** no. 3) whatever exists on the earth, living thing, Gen. 7, 4. 23. Deut. 11, 6.

יָקִישׁ m. Hos. 9, 8, also **יָקִישׁ** Ps. 91, 3. Prov. 6, 5; Plur. **יָקִישִׁים** Jer. 5, 26, a fowler. The first of the above forms is pr. intransitive; the other is passive, but with an intransitive sense.—R. **יָקַשׁ**.

יָקִיתִיאֵל (perh. piety towards God, r. **יָקַהּ**) *Jekuthiel*, pr. n. m. 1 Chr. 4, 18.

יָקָטָן (who is made small, r. **קָטַן**) *Joktan*, pr. n. of one of the sons of Eber, a descendant of Shem, Gen. 10, 25. 26, the progenitor of many tribes in southern Arabia. In the Arabian genealogies he is called **قحطان** Kahtân; see Bochart Phaleg II. c. 15. Pococke Spec. Hist. Arab. p. 3, 33. A. Schultens Hist. imperii Joctanidarum in Arabia Felice. Harderov. 1786. 4.

יָקִים (whom God sets up, r. **קִים**) *Ja-kim*, pr. n. m. a) 1 Chr. 8, 19. b) 24, 12.

יָקִיר adj. dear, beloved, i. q. **יָקָר** no. 3, Jer. 31, 20. R. **יָקִיר**.

יָקָר Chald. adj. (ר. יָקָר) 1. *hard, difficult*, Dan. 2, 11.

2. *honoured, noble*, Ezra 4, 10.

יָקָמְיָהּ (whom Jehovah gathers, r. *קָמָה*) *Jekamiah*, pr. n. m. a) 1 Chr. 2, 41. b) 3, 18.

יָקָמֵם (who gathers the people, r. *קָמָה*) *Jekameam*, pr. n. m. 1 Chr. 23, 19, 24, 23.

יָקָמֵם (gathered by the people, r. *קָמָה*) *Jokmeam*, pr. n. of a Levitical city in the tribe of Ephraim, 1 K. 4, 12. 1 Chr. 6, 53. For it is read in Josh. 21, 22 קִבְצִים q. v.

יָקָנֵם (possessed by the people, r. *קָנָה*) *Jokneam*, pr. n. of a place in the tribe of Zebulun, Josh. 12, 22. 19, 11. 21, 34.

* יָקַע only in fut. יָקַע, i. q. נָקַע of which only the præter is used, *to be rent or torn away*; hence

1. *to be out of joint, dislocated*, as a limb Gen. 32, 26.

2. Metaph. *to be alienated from any one*, with מִן Jer. 6, 8. Ez. 23, 17; יָמַע v. 18.

HIPH. *to hang up on a stake or cross, to impale*, ἀνασκολοπιζειν, pr. to dislocate the limbs, since this was an accompaniment of this punishment; Num. 25, 4. 2 Sam. 21, 3. 9.

HOPH. pass. of Hiph. 2 Sam. 21, 13.

* יָקַץ only in fut. יִיקַץ, יִיקַץ, once יִיקַץ Gen. 9, 24, also יָקַץ 1 K. 3, 15 in some Mss. and editions; intrans. *to awake*, Gen. 28, 16. 41, 4. 7. al. For the præter. is used the form יָקַץ Hiph. of קִיץ Arab. يَفُظ id.

* יָקַר fut. יִיקַר 2 K. 1, 13, יִיקַר Ps. 72, 14, and יָקַר Ps. 49, 9.

1. Pr. *to be heavy*, Syr. نَقَر, Chald. יָקַר, Arab. وَقَر id.

2. *to be weighty, i. e. to be dear, precious, costly*; Ps. 49, 9 יָקַר פְּדִיּוֹן נַפְשָׁם *the redemption (λύτρον) of their life is precious, costly, i. e. they cannot be redeemed from death with money. With בְּעֵינַי to be dear, precious, in the eyes of any one, i. e. to him*; 1 Sam. 26, 21 אֲשֶׁר בְּעֵינַי *because my life was precious in thine eyes, because thou didst spare my life*. 2 K. 1, 13. 14. Ps. 72, 14. With לָ id. Ps. 139, 17. Also with מִצֵּל

to be highly estimated, prized, by any one, (comp. מִן, מִן, מִן) Zech. 11, 13 *the noble price אשר יקראתי מִצֵּלָהֶם which I was prized at of them, i. e. which I was held to be worth, ironically*. 1 Sam. 18, 30.

HIPH. *to make rare*, Is. 13, 12. Prov. 25, 17. Comp. adj. יָקָר no. 5.

Deriv. the three following, and יָקָר

יָקָר constr. יָקָר; fem. יָקָרָה 1. Pr. *heavy, weighty*, see the verb; only metaph. of demeanour, *grave, calm*; Prov. 17, 27 קֶרִי יָקָר רֵיחַ *calm of spirit*. In Cheth. is יָקָר רֵיחַ, see in קָר Arab.

وَقَر to be grave, quiet, patient.

2. *precious, costly*, Jer. 15, 19. אֶבֶן יָקָרָה collect. *precious stones, gems*, 1 K. 10, 2. 10. 11. 1 Chr. 20, 2. Ez. 27, 22. 28, 13; also of the costlier kinds of stones employed in building, as marble, and even hewn stones, 2 Chr. 3, 6. Is. 28, 16; plur. אֶבְנֵי יָקָרוֹת 1 K. 5, 31. 7, 9 sq. Metaph. Ps. 36, 8 מַה־יָּקָר חֶסֶדְךָ אֱלֹהִים *how precious is thy loving-kindness, O God!* 116, 15, comp. 72, 14. Prov. 3, 15. 6, 26. Also *esteemed, prized*, Ecc. 10, 1.

3. Of persons, *dear, beloved*. Ps. 45, 10 *kings' daughters are among thy beloved ones*, in the number of thy maidens; where בְּיָקָרוֹתֶיךָ is by Syriasm for בְּיָקָרְתֶּיךָ Dag. euphon. Lam. 4, 2.

4. *splendid, beautiful*, Job 31, 26 יָרַח הַלַּיְלָה יָקָר *the moon walking in splendour*. Plur. f. יָקָרוֹת *the splendid*, as an epithet for *the stars*; as Zech. 14, 6 Cheth. יָקָרוֹת יָקָפְאִין *the splendid ones are drawn in, i. e. the stars grow pale, draw in their brightness*, comp. Joel 2, 10. — Subst. *splendour, beauty*, Ps. 37, 20 בְּיָקָר פָּרִים *like the beauty of the pastures, i. e. the grass, verdure*.

5. *precious, i. e. rare*, 1 Sam. 3, 1. See the verb in Hiph.

יָקָר m. Kamets impure. 1. *preciousness, costliness*. בְּלִי יָקָר *a precious vessel* Prov. 20, 15. Concr. כָּל־יָקָר whatever is precious, *precious things*, Job 28, 10. Jer. 20, 5. Hence *value, price*, Zech. 11, 13.

2. *honour, dignity*, Ps. 49, 13. 21. Esth. 1, 20. 6, 3. 6. 9. 11.

3. *splendour, magnificence*, Esth. 1, 4.

יָרָא Chald. m. 1. *precious or costly things*, Dan. 2, 6; comp. Is. 3, 17. 10, 3 Targ.

2. *honour, dignity*, Dan. 2, 37. 4, 27. 33.

* יָקַשׁ (*yakosh*) 1 pers. יִקְשֶׁה Jer. 50, 24. i. q. יָקַשׁ q. v. *to lay snares*; with ל of pers. *to lay snares for any one*, i. e. *to plot against him*, Jer. 50, 24; more fully ל יָקַשׁ פֶּה Ps. 141, 9. Part. יֹקֵשׁ *a fowler* Ps. 124, 7.—Fut. יִקְשֶׁה Is. 29, 21 is from קָשׁ.

NIPH. נִקְשָׁה *to be snared, caught in a snare*, Is. 8, 15. 28, 13; c. בָּ Prov. 6, 2. Metaph. *to be ensnared by avarice, to be seduced*, Deut. 7, 25.

PUAL part. plur. יִקְשָׁיִם for יִקְשִׁיִּם Ecc. 9, 12; see, for this dropping of מ, Lehrs. p. 316.

Deriv. מִקְשָׁה, יִקְשָׁה, and

יִקְשָׁן (*fowler*) *Jokshan*, pr. n. of the second son of Abraham and Keturah, the ancestor of the Sabæans and Dedanites, Gen. 25, 2. 3.

יִקְשָׁל (subdued of God, r. יָקַח) *Joktheel*, pr. n. a) A city in the tribe of Judah, Josh. 15, 38. b) Given by king Amaziah to the city Sela or Petra, the capital of Arabia Petræa, 2 K. 14, 7.

* יָרָא, præt. plur. יָרְאוּ Deut. 5, 5, once יָרְאוּ Josh. 4, 24; Fut. יִירָא, יִירָא, plur. יִירָאוּ and יִירָא 2 K. 17, 28; Imp. יָרָא, plur. יִירָאוּ by Syriasm for יִירָאוּ Lehrs. p. 417, 1 Sam. 12, 24. Ps. 34, 10; Inf. יָרָא Josh. 22, 25, with pref. לִירָא for לִירָא 1 Sam. 18, 29, elsewhere fem. יִירָא.—The primary signif. is pr. *to tremble*, since יָרָא is strictly a softened form of יָרַע and יָרַע q. v. Not found in the kindred dialects.—Hence

1. *to fear, to be afraid*, construed: a) Absol. Gen. 3, 10, 18, 15. אֶל־יִירָא, אֶל־יִירָא *fear not* Gen. 15, 1. 21, 17. 26, 24. al. sæpe. Poet. of the earth Ps. 76, 9. b) With acc. of pers. or thing feared, Num. 14, 9. 21, 34. Job 9, 35; also מִן Ps. 3, 7. 27, 1. Job 5, 21; pr. *to be in fear from or before any person or thing, in the manner of verbs of fleeing*, comp. מִן no. 3. b. With מִלְפָּנֵי 2 K. 1, 15. Jer. 1, 8. 2 K. 19, 6; מִלְפָּנֵי 1 Sam. 18, 12. c) With ל, *to fear for any pers. or thing*, Josh. 9, 24 מֵאֵד לְנַפְשֵׁהוּנִי *we feared greatly for*

our lives because of you. Prov. 31, 21. d) With ל and מִן c. inf. *to fear to do any thing, to hesitate*, Gen. 19, 30 בִּירָא לְשֹׁכֵהוּ *for he feared to dwell in Zoar*; oftener מִן Gen. 46, 3. Ex. 3, 6. 34, 30. e) With מִן, *to fear lest*, etc. Gr. *δειδω μὴ*, Gen. 31, 31. 32, 12.

2. *to fear, i. e. to reverence, to honour*, as parents Lev. 19, 3; a king 1 K. 3, 28. Ps. 72, 5; a leader Josh. 4, 14; a prophet 1 Sam. 12, 18; a sanctuary Lev. 19, 30; an oath 1 Sam. 14, 26.—Spec. יָרָא אֶת־יְהוָה a) *to fear God*, pr. because of his wonders, portents, Ex. 14, 31. 1 Sam. 12, 18. Ps. 33, 8. 40, 4. Is. 41, 5. Mic. 7, 17. b) *to reverence God*, as the punisher of wrong; hence to abstain from evil, to be upright, pious, e. g. Lev. 19, 14. 32. 25, 17. Ex. 1, 17. Prov. 3, 7 *fear God and shun evil*. Job 1, 9. Ecc. 12, 13. With מִלְפָּנֵי *before God*, Ecc. 8, 12. 13. c) *to worship or serve God*, 1 K. 18, 12; also of false gods 2 K. 17, 7. 35. 37. Deut. 3, 22.—In like manner in Syr. and Arabic, verbs of fearing are also transferred to religion and piety, as

حشى يرهب يورع رقى.

NOTE. The form יִירָא (יִירָא) Is. 60, 5 is from יָרָא *to see*; comp. Is. 66, 14. Zech. 10, 7. Mic. 7, 16. etc. Thesaur. p. 622.

NIPH. נִירָא *to be feared*, fut. יִירָא Ps. 130, 4. Elsewhere only PART. נִירָא, *devis*; i. e.

1. *fearful, dreadful, terrible*, of a people Is. 18, 2. 7. Hab. 1, 7; of a desert Deut. 1, 19. 8, 15; of the judgment-day Joel 2, 11. 3, 4.

2. *deserving reverence, august, awful, holy*, of God Deut. 10, 17. 7, 21. Neh. 1, 5. Ps. 47, 3. 96, 4; the name of God Deut. 28, 58. Ps. 99, 5. Mal. 1, 14; an angel or celestial appearance Judg. 13, 6. Ez. 1, 22; a sacred place Gen. 28, 17.

3. As causing astonishment and awe. *stupendous, wonderful, great*, Ps. 66, 3. 5. Ex. 15, 11. Plur. נִירָאוֹת *wonderful acts, glorious deeds*, of a king Ps. 45, 5; espec. of God Deut. 10, 21. 2 Sam. 7, 23. Adv. *in a wonderful way, wonderfully* Ps. 65, 6. 139, 14; like נִירָאוֹת.

PIEL יִירָא *to make afraid, to terrify*, c. acc. 2 Sam. 14, 15. 2 Chr. 32, 18. Neh. 6, 9. 14.

Deriv. יִירָאוֹן—יָרָא.

ירא m. constr. ירא, plur. constr. יראי; fem. יראָה, constr. יראת Prov. 31, 30; participial adj. r. ירא.

1. *fearing, reverencing*; joined with personal pronouns it forms a periphrasis for the finite verb, as ירא אָנֹכִי *I fear* Gen. 32, 12; ירא אַתָּה *thou fearest* Judg. 7, 10; אֲנַחְנוּ יִרְאִים *we fear* 1 Sam. 23, 3; negat. יִרְאֵנִי יֵרָא *he feareth not* Ecc. 8, 13. Followed by the case of the verb; c. acc. Prov. 13, 13. Ex. 9, 20. Ecc. 9, 2; also freq. יִרְאֵה אֱלֹהִים *fearing God* 2 K. 4, 1. 17, 32 sq. Jon. 1, 9. Oftener with genit. יִרְאֵה אֱלֹהִים, *fearer of God*, and therefore abstaining from evil, i. q. *upright, godly, pious*. Gen. 22, 12. Job 1, 1. 8. 2, 3. Fem. id. Prov. 31, 30. Plur. יִרְאֵי אֱלֹהִים Ps. 15, 4. 22, 24. 115, 11. al. Comp. Ovid, 'timidas Deorum.'

2. *fearful, timid*, Deut. 20, 8.

יראָה 1. Pr. inf. of the verb ירא, *to fear, to reverence*, with pref. לְ Neh. 1, 11 לְיִרְאָה *to reverence thy name*. Deut. 4, 10. 5, 26. 6, 24. 10, 12. 14, 23. 1 K. 8, 43. al. With pref. בִּן, 2 Sam. 3, 11 מִיִּרְאָהוּ *because he feared him*.

2. Subst. *fear, terror*; Jon. 1, 10 יִירְאֵי הָאֲנָשִׁים הָרָאָה גְּדוּלָּה *the men were afraid with great fear*. Ps. 55, 6. Ez. 30, 13. With genit. of the subject, i. e. of him who fears, Job 22, 4; also of the object, i. e. that which is feared, e. g. יִרְאָהְךָ *the fear of thee* Deut. 2, 25. Acc. as adv. Is. 7, 25 יִרְאָה טְמִיר וְשִׁית *for fear of briers and thorns*. Comp. Ez. 1, 18 יִרְאָה לָהֶם *terror was to or in them*, i. e. they were terrible, dreadful.

3. *holy fear, reverence, awe*; יִרְאָה אֱלֹהִים Gen. 20, 11. 2 Sam. 23, 3, also יִרְאָה יְהוָה, *reverence towards God, piety, religion*; Prov. 1, 7 יִרְאָה יְהוָה רֵאשִׁית דַּעַת *the fear of the Lord is the beginning of wisdom*. Job 28, 28. Is. 11, 2. Ps. 34, 12. 111, 10. Meton. *precepts of piety, of religion*. Ps. 19, 10. With יְהוָה impl. Job 4, 6. 15, 4; and so c. suff. יִרְאָתִי *the fear of me*, sc. of God, piety, Jer. 32, 40. Ps. 5, 8. Ex. 20, 20. Rarely the suff. refers to the subject, as יִרְאָתָם אֵלַי *their piety towards me* Is. 29, 13.

יִרְאֹן (piety? r. ירא) Iron, pr. n. of a city in Naphtali, Josh. 19, 38.

יִרְאָה (whom Jehovah looks upon, r. ירא) Irijah, pr. n. m. Jer. 37, 13, 14. Written יִרְאִיָּה in some editions.

יִרְבֵּ i. q. יריב, *an adversary*; hence יִרְבֵּ מֶלֶךְ *an adverse king*, hostile, i. e. the king of Assyria, Hos. 5, 13. 10, 6. R. יריב.

יִרְבֵּעַל m. (contr. for יִרְבֵּ בַעַל, with whom Baal contends, r. יריב) Jerubbaal, a surname of Gideon, the judge of Israel, Judg. 6, 2. In 2 Sam. 11, 21 he is called יִרְבֵּשֶׁת, q. v. Sept. Ἰεροβᾶλ.

יִרְבֵּעָם (whose people is many, r. יריב) pr. Jarobeam, comm. Jeroboam, pr. n. of two kings of the ten tribes. a) One, the son of Nebat, was the founder of that kingdom, and introduced the worship of the golden calves, r. 975–54 B. C. 1 K. 11, 26–43. c. 12–14. b) The other, the son of Joash, r. 825–784 B. C. 2 K. 13, 13. 14, 23–29.

יִרְבֵּשֶׁת (with whom the idol contends, r. יריב, comp. בִּשֶׁת) Jerub-besheth, pr. n. m. 2 Sam. 11, 21. See יִרְבֵּעַל.

* יִרֵד once by aphæresis יר Judg. 19, 11; Fut. יִרְדֵּ, יִרְדֵּ, in pause יִרְדֵּ Ps. 18, 10; Imp. יִרֵד, יִרֵד, once יִרֵד Judg. 5, 13; Inf. absol. יִרֵד Gen. 43, 20, constr. יִרֵד, c. suff. יִרְדֵּי, once יִרֵד Gen. 46, 3.

1. *to go down, to descend*; Eth. יִרֵד to descend; in Arabic comp. يَرِي to go to drink, to go to water, pr. to go down to the water, etc. but the word in common use is يَرِي. — Construed: a) Absol. Ex. 19, 24. Is. 47, 1. β) The place whence is put with בֵּן, Ex. 19, 14. Ez. 27, 29; מֵעַל 1 Sam. 25, 23. Ez. 26, 16; also in acc. Jer. 13, 18 the crown shall come down as to your heads, i. e. from your heads. γ) The place whither with עַל upon, e. g. from heaven upon a mountain Ex. 19, 18, also Ez. 47, 8. Josh. 3, 16. Judg. 11, 37; with אֶל 2 Sam. 11, 10; הָ Cant. 6, 2; בְּ Ex. 15, 5. Is. 63, 14; c. acc. with or without ה־ local Gen. 12, 10. Ps. 55, 16. Job 7, 9. 17, 16. Hence Part. c. genit. יִרְדֵּי בֵּיר *those going down to the pit*, i. e. about to die, see בֵּיר, Ps. 28, 1. 30, 4. al. Ps. 22, 30. Is. 42, 10. Also with אֶל of pers. to whom Ex. 11, 8. Neh. 6, 3. δ) Poet. like other verbs of running down, flowing, (see Heb. Gram. § 135. 1. n. 2.) it is construed with an accus. of that which descends or flows down in abundance; espec. of the eye as יִרְדֵּ

down with tears, weeping abundantly; Lam. 3, 48 מִיָּד יִרְדַּ עֵינַי *my eye runneth down with rivers of water*, i. e. pours them forth. 1, 16. Jer. 9, 17. 13, 17. 14, 17. Ps. 119, 136. The same idiom is frequent in Arabic, العین وردت البکی *my eye flows down with weeping*, see Schult. ad Prov. 20, 5. By a different turn, Is. 15, 3 יִרְדַּ בְּבֹכִי *running down with weeping*, i. e. weeping abundantly.

Spoken of motion from place to place, not only of descending from a mountain Ex. 34, 29, but genr. of those who go from a higher to a lower place or region. Often of God as descending from heaven. Gen. 11, 5. 18, 21. Ex. 3, 8. Is. 31, 4. Mic. 1, 3.—Spec. a) Of those who go down to a fountain or river Gen. 24, 16. 45. Ex. 2, 5. Josh. 17, 9. 1 K. 2, 8; or to the sea Jon. 1, 3. Is. 42, 10. Ps. 107, 23, since the land is higher than the water; but comp. Ez. 27, 29. b) Of those who go out of a city, cities being mostly built on hills and mountains for the sake of security, Ruth 3, 3. 6. 2 K. 6, 18; or who go down from a citadel (acropolis) to the lower parts of a city 1 Sam. 9, 25. 27. 2 Sam. 11, 9. 10. 13. 1 K. 1, 25. 38. al. c) Of those who go out to battle, as occurring in plains, Judg. 5, 14. 1 Sam. 14, 36. 2 Sam. 21, 15. 2 Chr. 20, 16. d) Of those who go from a mountainous district or country to one lower and more level, as from Jerusalem or its vicinity to Egypt Gen. 12, 10. 26, 2 sq. 46, 3; or to the country of the Philistines and the sea-coast (שְׁפֵלָה) Gen. 38, 1. 1 Sam. 13, 20. 23, 4. 11; or to Samaria 1 K. 22, 2. 2 K. 8, 29. 2 Chr. 22, 6. e) Of those who go towards the south; since the ancients regarded the northern parts of the earth as the highest; 1 Sam. 25, 1. 26, 2. 30, 15. See the intpp. ad Virg. Georg. 1. 240 sq. Hdot. 1. 95. 1 Macc. 3, 37. 2 Macc. 9, 23. Comp. C. B. Michaëlis Diss. de notione superi et inferi, reprinted in Comment. Theol. a Velthusen aliisque, V p. 397 sq.

Often also of inanimate things, as of a stream descending from a mountain Deut. 9, 21; of the rain Ps. 72, 6; of a way and of boundaries which tend downwards or towards the south, Num. 34, 11. 12. Josh. 18, 13 sq. Of the

day as declining, Judg. 19, 11; of calamity as sent down from God Mic. 1, 12. etc.

2. *to be brought down, cast down, thrust down, to fall*. 1 Sam. 23, 6 אֶפְרַיִם יִרְדַּ בְּיָדוֹ *an ephod had fallen into his hand*, i. e. he had an ephod with him. So of a crown falling from the head (see above in β) Jer. 3, 18; a wood cut down Is. 32, 19. Zech. 11, 2; a wall thrown down Deut. 28, 52; a city destroyed Deut. 20, 20; horses killed in battle Hagg. 2, 22. So *to be cast* into the sea, to sink, Ex. 15, 5; into Sheol Is. 5, 14; also trop. of those who are cast down from a state of prosperity into poverty and want, Deut. 28, 43. Jer. 48, 18. Lam. 1, 9.

Hiph. הֵיִרְדַּ *to make go down, to cause to descend*, in any way, either a person or thing, *to bring down*, Gen. 42, 38. 44, 29. 31. Hence

1. Of persons, *to lead or bring down*, cause to come down, Gen. 44, 21. Judg. 7, 4; *to let down*, as with a cord, Josh. 2, 15. 18; *to bring or send down*, as into Sheol. 1 Sam. 2, 6. Ez. 26, 20. Also with violence, *to cast down*, cause to fall, as God nations Ps. 56, 8; or kings from their thrones Is. 10, 13, comp. Obad. 3. 4; *to subdue* nations 2 Sam. 22, 48.

2. Of things, *to bring or carry down*, Gen. 37, 25. 43, 11; *to let or take down*, Gen. 24, 18. 46. Num. 4, 5; *to let descend, fall, flow down*, 1 Sam. 21, 14. Joel 2, 23. Lam. 2, 18. Ps. 78, 16. Also with violence, *to cast down*, Hos. 7, 12. Prov. 21, 22.

Hoph. הִירְדַּ pass. of Hiph. *to be led or brought down* Gen. 39, 1; *to be taken down*, as a tent Num. 10, 17; *to be cast or thrust down* Is. 14, 15. Ez. 31, 18. Zech. 10, 11.

Deriv. the two following, and מוֹרְדַּ.

יָרַד (descent) *Jared*, pr. n. m. a) Gen. 5, 15. Gr. Ἰαρεδ Luke 3, 37. b) 1 Chr. 4, 18.

יְרֵדַּ, always with art. הַיְרֵדַּ, except Ps. 42, 7. Job 40, 23, (pr. the flowing, the river, from the idea of descending, flowing down, יָרַד, as Germ. *Rhyn. Rhein*, from the verb *rinnen*) *the Jordan*, Gr. ὁ Ἰορδάνης, the chief river of Palestine, rising at the foot of Anti-Lebanon, and flowing into the Dead Sea, where

it terminates. Gen. 13, 10. 11. 32, 11. 50, 10. Arab. **الأردن** *el-Urdun*, and at present also **الشريعة** *esh-Sheri'ah*, watering-place. On the character of the Jordan, see Bibl. Res. in Palest. II. p. 257. III. p. 309 sq. and for its sources see ib. III. p. 347 sq. Biblioth. Sac. 1846, p. 187 sq. 208 sq.—Hence **כפר** *ḥē ḥāḥ*, **הַיַּרְדֵּן** *ḥē perīxwros tou Iordārou*, the valley and region through which it flows, Gen. 13, 10. 12. 19, 17. 2 Sam. 18, 23; comp. Matt. 3, 5. Poet. without art. **אֶרֶץ יַרְדֵּן** id. Ps. 42, 7. In Job 40, 23 Jordan is poet. put for any large stream; as a *Cicero*, for any distinguished orator.—On the etymology, see more in The-saur. p. 626.

* **יָרָה** *ἀπαξ λεγόμεν.* kindr. with the roots **יָרַע**, **יָרַס**, pr. *to tremble*, and then *to be astonished, amazed*, like Arab. **عَجَبَ**. Hence **תִּירָה**, in 2 Mss. **תִּירָה**, Is. 44, 8. Sept. *μή πλανᾷσθαι*, but the other ancient versions express the sense *to fear, to be afraid*, as if it were i. q. **תִּירָה**.

* **יָרָה**, inf. absol. **יָרֶה**, constr. **יָרוּה**, also **יָרוּה** 2 Chr. 26, 15; fut. **יִירָה**, plur. 1 pers. c. suff. **יִירֶם** Num. 21, 30; imp. **יָרֶה** 2 K. 13, 17.

1. *to throw, to cast*, c. acc. Ex. 15, 4; e. g. lots Josh. 18, 6; an arrow 1 Sam. 20, 36. 37. Prov. 26, 18, hence absol. *to shoot* 2 K. 13, 17; metaph. of plots Ps. 11, 2. 64, 5; acc. of pers. Num. 21, 30. Part. plur. **יֹרְרִים** *archers* 1 Chr. 10, 3. 2 Chr. 35, 23. Eth. **ፀፀ** id.

2. *to place, to lay a foundation, to found*; comp. Gr. *βάλλειν* *ἄστυ* i. q. *to lay the foundation of a city*, Syr. **ܒܢܐ** *to cast*, also *to lay a foundation*. Job 38, 6 *who hath laid the corner-stone thereof?* Gen. 31, 51 *to this pillar* **אֲשֶׁר יָרִיתִי** *which I have founded*, placed, erected.

3. *to sprinkle, to water*, c. acc. Hos. 6, 3; pr. *to throw water, to scatter drops of water*, comp. **יָרַק**.—Hence Part. **יֹרֶה** as subst. *the early rain*, see above p. 392.

NIPH. pass. of Kal no. 1, *to be cast at, shot through*, with arrows; fut. **יִרָה** Ex. 19, 13.

HIPH. **יִרָה**, fut. **יִרָה**, conv. **יִרֶה** 2 K. 13, 17, plur. **יִרְאוּ** 2 Sam. 21, 24.

1. i. q. Kal no. 1, *to throw, to cast*, Job 30, 19; spec. arrows, *to shoot*, 1 Sam. 20, 20. 36. 2 K. 13, 17. 19, 32. The person shot at is put with **לְ** 2 Chr. 35, 23; in acc. Ps. 64, 5. 8.—Part. **מֹרֶה** *an archer* 1 Sam. 31, 3. 1 Chr. 10, 3. By Aramaism, written in the manner of verbs **יָרָה**, 2 Sam. 11, 24 **וַיִּרְאוּ הַמִּזְרָאִים** *and the archers shot*, etc. comp. 2 Chr. 26, 15.

2. *to sprinkle, to water*, i. q. Kal no. 3; hence Part. **יֹרֶה** i. q. **יֹרֶה** *the early rain*, Joel 2, 23. Ps. 84, 7.

3. *to thrust out the hand*, like **שָׁלַח יָד**, espec. in order to point out or show any thing; hence *to point out, to show*, Gen. 46, 28. Prov. 6, 13 **בְּאֶצְבָּעָיו** *pointing with his fingers*, i. e. making signs. With two acc. of pers. and thing Ex. 15, 25.—Hence

4. *to teach, to instruct*, comp. Gr. *διδάσκω*, *ἀναγιγνώσκω*, absol. Ex. 35, 34. Mic. 3, 11; with acc. of pers. Job 6, 24. 8, 10. 12, 7. 8; acc. of thing Is. 9, 14. Hab. 2, 18; with two acc. of pers. and thing Ps. 27, 11. 86, 11. 119, 33. Also with **אֶ** of thing, pr. *to instruct in any thing*, Job 27, 11. Ps. 25, 8. 12. 32, 8; once with **אֶל** pr. *to teach or form to any thing* 2 Chr. 6, 27; with **בְּ** *as to any thing* Is. 2, 3. Mic. 4, 2. With dat. of pers. and acc. of thing Deut. 33, 10. Hos. 10, 12.—Part. **מֹרֶה**, *teaching, a teacher*, see in its order.

Deriv. **יֹרֶה**, **מֹרֶה**, **הֹרֶה**, and pr. names **יֹרֶה**, **יֹרֶי**, **יֹרֶאֱל**, **יֹרֶאֱל**, **יֹרֶה**, **יֹרֶה**.

יֹרֶאֱל (founded of God, r. **יָרָה**) *Jeruel*, pr. n. prob. of a town and of a desert adjacent, 2 Chr. 20, 16.

יָרוּחַ (i. q. **יָרֶחַ** moon) *Jaroah*, pr. n. m. 1 Chr. 5, 14.

יָרוֹק m. *green thing, green herb*, Job 39, 8. R. **יָרוֹק**.

יֹרֶשָׁה and **יֹרֶשָׁה** (possessed sc. by a husband, r. **יָרָשׁ**) *Jerusha*, pr. n. of the mother of king Jotham, 2 K. 15, 33. 2 Chr. 27, 1.

יֹרֶשָׁה, according to the Masora five times fully **יֹרֶשָׁה** Jer. 26, 18. Esth. 2, 6. 1 Chr. 3, 5. 2 Chr. 25, 1. 32, 9; fem. Is. 3, 8. 10, 11. 40, 2. 9. al. (poet. **יֹרֶשָׁה** Gen. 14, 18. Ps. 76, 3;) pr. n. *Jeru-*

saalem, Gr. Ἱερουσαλήμ and Ἱεροσόλυμα, a royal city of the Canaanites Josh. 10, 1. 5. 15, 8; after the accession of David, the chief city of the Hebrews, and the royal residence of David and his posterity, situated on the confines of Judah and Benjamin. For a full description of its topography and antiquities, see Bibl. Res. in Palest. I. p. 371 sq. Comp. Reland Palæst. p. 832 sq.

As to the etymology and orthography of the name, there has been much dispute. In respect to the former, Reland Palest. p. 832 sq. and recently Ewald Heb. Gram. p. 332, hold ירושלים to be i. q. ירוש-שלום *possession of peace*, one ש being dropped. But this is contrary to analogy; since where a letter is doubled, the first in such case is not dropped, but compensated by a Dagesh forte in the other, as in רבבצל for רבוב; and besides, the form ירוש nowhere occurs in the sense of possession (i. q. ירושה) either separately or in compounds. Hence it is better to regard ירו as derived from ר. ירה no. 2, i. q. *a founding, foundation*; whence ירושלים *a foundation of peace*, of prosperity; comp. ירואל. —As to the other part of the compound name, there are some who regard שלם and שלום as the dual of שָׁלֵם *quiet*, and suppose the city to be thus designated as double, or having two parts, comp. 2 Sam. 5, 9; so Ewald and Maurer. But in the passage cited there is no mention of a double city; and that the ש in this word is a primitive radical, and not servile, is apparent from the forms שָׁלֵם Gen. 14, 18, Chald. שְׁלִים, Gr. Σόλιμα, Ἱεροσόλυμα. More probably, therefore, it was anciently pronounced שָׁלִים *peace, safety, prosperity*; but in the later periods of the silver age, some began to write it שָׁלִים, and to regard it as a noun plural or perhaps dual which was to be pronounced שָׁלִים; and this in the seventh or eighth century, when the points were added, had become the established view, so that the grammarians supposed the same pronunciation was to be restored in all cases. It follows, in our view, that the defective form ought every where to be read and pointed ירושלים. In like manner Samaria in Heb. and anciently, was

called שְׁמֶרֶן, Chald. שְׁמֶרֶן, and thence, as if dual, שְׁמֶרֶן; comp. Lehrs. p. 538. See more in Thesaur. p. 628, 629.

ירושלים Chald. *Jerusalem*, Ezra 4, 12 20. 24. 5, 1. 2. 15, also ירושלים Ezra 5, 14. 6, 9.

* ירוש obsol. root, perh. i. q. ירק, *to be pale, yellow*, ה and פ being interchanged; see under ה, p. 290.—Hence the two following, and ירויה.

יָרֵחַ m. *the moon*, so called from its paleness; in prose always with the article, in poetry usually without it; Gen. 37, 9. Deut. 4, 19. 17, 2. 2 K. 23, 5. Jer. 8, 2. Ecc. 12, 2. Ps. 8, 4. 104, 19. Job 25, 5. al. Ps. 72, 5 לְפָנֵי יָרֵחַ *in the sight of the moon*, i. e. so long as the moon shall give her light; comp. v. 7.

יָרֵחַ m. plur. יָרֵחִים, constr. יָרֵחַי; denom. from יָרֵחַ.

1. *a month*, i. e. a lunar month, as was customary among the Hebrews; comp. Germ. *Mond* and *Monat*, Engl. *moon* and *month*, Gr. μήνη and μήν, Lat. *mensis*. Syr. مَسْأَ month. It is i. q. חֹדֶשׁ, but less frequent, and used mostly by earlier writers. Ex. 2, 2; and in the poetic style Deut. 33, 14. Job 3, 6. 7, 3. 29, 2. 39, 2. Zech. 11, 8. But see 1 K. 6, 37. 38, 8, 2.—יָרֵחַ יָרֵחַ see in יום Plur. no. 2. b.

2. *Jerah*, pr. n. of a people and region of Arabia, of the descendants of Joktan, Gen. 10, 26. 1 Chr. 1, 20. Bochart in Phaleg II. 19. not unaptly supposes this name to be itself Hebrew, but yet a translation from an Arabic name of the same signification; and this being premised, he understands by it the *Alilai*, dwelling in a gold region on the Red sea (Agatharchides c. 49. Strabo XVI. p. 277), whose true name he conjectures to be בני هلال sons of the moon, so called from the worship of the moon or Alilat, Hdot. 3, 8. For a tribe bearing this name in the vicinity of Mecca, see Niebuhr's Descript. of Arabia p. 270 Germ. —More probable however is the opinion of J. D. Michaelis in Spicileg. II. p. 60, who understands by it *the Moon coast* (غَب القمر), and *Moon mountain* (جبل القمر), near Hadramaut; since

ירח in Gen. 1. c. is joined with the land of Hadramaut, i. e. חֲצִרְמֹת q. v. See Edrisi par Jaubert, I. p. 54.

ירח Chald. *a month*, Ezra 6, 15. Dan. 4, 26.

יריחו see יריחה.

ירחם (who finds mercy, r. רחם) *Jero-*
ham, pr. n. m. a) 1 Sam. 1, 1. 1 Chr. 6, 12. 19. b) 1 Chr. 9, 12. c) 27, 22. d) 2 Chr. 23, 1. e) Neh. 11, 12. f) Other persons, 1 Chr. 8, 27. 9, 8. 12, 7.

ירחמאל (on whom God has mercy, r. רחם) *Jerahmeel*, pr. n. m. a) 1 Chr. 2, 9. 25. 26. 42. Hence patronym. in ירי-
Jerahmeelite 1 Sam. 27, 10. 30, 29. b) 1 Chr. 24, 29. c) Jer. 36, 26.

ירחה *Jarha*, pr. n. of an Egyptian slave 1 Chr. 2, 34. 35. The etymology is unknown.

* ירס Arab. *وَرَسَ* II, to throw headlong, to precipitate, *وَرَسَ* a precipice, destruction; hence in Kal once, *to be headlong, rash, perverse*, Num. 22, 32; in Cod. Samar. stands *ירס* as gloss.

PIEL *ירס* to throw headlong, to cast; once Job 16, 11 *יְהוָה יָרַסְתִּי בְּיָדָיו* God hath cast me into the hands of the wicked; Sept. *ἐξέταξε με*, Vulg. *tradidit me*.

יריאל (i. q. ירואל q. v.) *Jeriel*, pr. n. m. 1 Chr. 7, 2.

יריב m. (ר. יריב) 1. *an adversary*, Ps. 35, 1. Jer. 18, 19. Is. 49, 25.

2. *Jarib*, pr. n. a) See יריבין no. 1. a. b) Ezra 8, 16.

יריבאי (see יריבי) *Jeribai*, pr. n. m. 1 Chr. 11, 46.

יריח and יריחה (founded i. e. constituted of Jehovah, r. ירה) *Jeriah*, pr. n. m. 1 Chr. 23, 19. 24, 23. 26, 31.

יריחו Josh. 2, 1. 2. 3. יריחו Num. 22, 1, and יריחה 1 K. 16, 34, *Jericho*, a celebrated city of Palestine, situated near the Jordan and Dead Sea, in the territory of Benjamin, and in a most fertile region. Sept. *Ἰεριχώ*, Strabo *Ἰεριχοῦς* XVI. 2. 41, Arab. *أريحا* *Eriha*, called also *Riha*; see Reland *Palæstina* p. 383, 829 sq. Bibl. Res. in Palest. II. :279, 285 sq.—The form יריחה is prob.

the primary one, signifying *place of fragrance*, from r. ריח.

ירימות see in ירימות.

ירימות (heights, r. רם) *Jerimoth*, pr. n. m. 1 Chr. 7, 8.

יריעה f. (r. רע) *a curtain, hanging*, so called from its tremulous motion; spec. of a tent Is. 54, 2. Jer. 4, 20. 10, 20. 49, 29; of the sacred tabernacle Ex. 26, 1 sq. 36, 8 sq. 2 Sam. 7, 2; of Solomon's palace Cant. 1, 5. Syr. *ܢܚܐ* tent-curtain, also tent itself.

יריעות (curtains) *Jerioth*, pr. n. f. 1 Chr. 2, 18.—R. ירע.

* ירבה obsol. root, of the same or a similar power with the kindred רבה, *to be tender, soft*. Hence רבה, רבה, pr. n. רבה.

ירב constr. רבה, c. suff. ירבי; dual ירבין; fem. Num. 5, 21.

1. *the thigh*, so called from its softness, see r. רבה; Gr. *μυρός*, Arab. *وَرَك* and *وَرَك* thigh, buttock, haunch. How far it differs from *מַחְזִיזִים* the loins, *ὑσφίς*, is apparent from Ex. 28, 42: *thou shalt make for them linen drawers to cover their shame, וְיָדֵי הַרְבִּיבִים מִמַּחְזִיזִים* from the loins even unto the thighs; as also from the general use of the word. That is, *מַחְזִיזִים* denotes the lower part or region of the back, while רבה, dual ירבין, signifies the thick and fleshy double member which commences at the bottom of the spine and extends to the lower legs (שׁוֹקִים), i. e. *the two thighs with the buttocks*. So *בֶּהַר הַיָּרֵךְ* the socket of the thigh, by which the thigh is connected with the pelvis, *the hip-joint*, Gen. 32, 26. 33. *עַל הַיָּרֵךְ* on or at the thigh, where the sword is worn, Ex. 32, 27. Judg. 3, 16. 21. Ps. 45, 4. *To smite the thigh*, a gesture of mourning and of indignation, Jer. 31, 19. Ez. 21, 17; comp. Hom. II. 12. 162. ib. 15. 397. Od. 13. 198. Cic. cl. Orat. 80. Quinctil. XI. 3. Also, *to put the hand under the thigh*, as the accompaniment of an oath, prob. in some connection with the sacredness of circumcision, Gen. 24, 2. 9. 47, 29; *to come out from the thigh* of any one, i. e. to be begotten by any one or descended from him, Gen. 46,

26. Ex. 1, 5. Judg. 8, 30; comp. Koran Sur. 4, 27. Sur. 6, 98. The *buttocks* are prob. meant Num. 5, 21, 27. For שׁוֹק Judg. 15, 8, see in art. שׁוֹק. In animals *the thigh, haunch, ham*, Ez. 24, 4.

2. Trop. of things, in which sense the fem. form יִרְכָה is much more usual. E. g. a) *the shank* of the sacred candelabra, where the stem (קֶנֶה) separated into the three feet, Ex. 25, 31, 37, 17. b) *the side* of a tent or tabernacle Ex. 40, 22, 24; of an altar Lev. 1, 11. 2 K. 16, 14.

DUAL יִרְכָה *the two thighs* Ex. 28, 42, see in no. 1, above. Cant. 7, 2.

יִרְכָה f. (r. יִרְכָה) i. q. יִרְכָה no. 2. b, *the side, hinder part*, e. g. of a country, c. suff. יִרְכָה Gen. 49, 13. Comp. בָּתְחָה.

DUAL יִרְכָה constr. יִרְכָהי, once יִרְכָהי 1 K. 6, 16 Cheth. pr. *the two thighs, buttocks, haunches*, but used only of things. E. g.

1. *the hinder part, hinder side, rear*, Ex. 26, 22, 23, 27, 36, 27, 28, 32; of the temple 1 K. 6, 16. Ez. 46, 19.

2. The interior of any thing, *the hinder or inner parts, recesses, penetralia*, as of a house Am. 6, 10. Ps. 128, 3; of a ship Jon. 1, 5; of a cavern 1 Sam. 24, 4; of a sepulchre Is. 14, 15. Ez. 32, 23. Hence יִרְכָהי *the recesses of Lebanon*, i. e. the extreme and inaccessible parts of the mountain, Is. 37, 24; also Judg. 19, 1. 18 יִרְכָהי הֶרֶם-אֶפְרַיִם *the recesses of mount Ephraim*. Hence

3. *uttermost parts, remote regions*, e. g. יִרְכָהי צָפוֹן *the uttermost parts of the north*, extreme northern regions, Is. 14, 13. So in Ps. 48, 3 *beautiful in its elevation, the joy of the whole earth is mount Zion*; the joy of the remotest north is the city of the great king, מְשׁוֹשׁ being repeated, and the remotest north being put by synecd. for the most distant nations; so De Wette ed. 4. יִרְכָהי אֲרָץ *the extremities of the earth*, remotest lands, Jer. 6, 22, 25, 32; comp. בְּנֵיפֹת הָאָרֶץ.

יִרְכָה Chald. f. *the thigh*, Dan. 2, 32.

* יִרְכָה obsol. root, prob. i. q. יִרְכָה, רִים, *to be high*. Hence pr. n. יִרְמֹחַ, אֶרֶם, יִרְמִי, also

יִרְמֹחַ (height) *Jarmuth*, pr. n. a) A city in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 3, 12, 11. Neh. 11, 29. Vulg. *Jerimoth, Jerimuth*; Euseb. and Jerome *Jarimuth, Jermucha*, ten miles from Eleutheropolis towards Jerusalem; now יַרְמוּךְ *Yarmūk*, see Bibl. Res. in Palest. II. p. 344. b) A city of the Levites in Issachar, Josh. 21, 29; called יִרְמֹחַ 19, 21.

יִרְמֹחַ (heights, r. יִרְמֹחַ) *Jeremoth*, pr. n. m. a) 1 Chr. 8, 14. b) Ezra 10, 26. c) v. 27. d) 1 Chr. 23, 23, for which יִרְמֹחַ 24, 30. e) 25, 22, for which יִרְמֹחַ v. 4. f) Ezra 10, 29 Cheth. Keri יִרְמֹחַ.

יִרְמִי (dwelling in heights, r. יִרְמִי) *Jeremai*, pr. n. m. Ezra 10, 33.

יִרְמִיָּה and יִרְמִיָּהוּ (whom Jehovah setteth up, r. יִרְמִיָּה Chald. no. 2) *Jeremiah*, Sept. *Ieremias*, pr. n. a) The distinguished prophet, son of Hilkiah a priest, Jer. 1, 1. 27, 1. Dan. 9, 2. etc. b) 1 Chr. 12, 13. c) 2 K. 23, 31, comp. Jer. 35, 3. d) 1 Chr. 5, 24. e) 12, 4. f) 12, 10. g) Neh. 10, 3, 12, 1. 12.

* יִרְעָה *to tremble*, and hence *to fear, to be afraid*, i. q. יִרְאָה, אֶרָא. Arab. يَرَعَ and يَرَع id. This signification lies in the primary syllable יִרְעָ, comp. the roots יִרְעָה, יִרְעָה, יִרְעָה. Once in præter. Is. 15, 4 נַפְשׁוֹ יִרְעָה לוֹ *his soul trembleth within him* (Moab), sc. for fear, terror.—Fut. יִרְעָה belongs to r. יִרְעָה.

Deriv. יִרְיָעָה, pr. n. יִרְיָעָה.

יִרְפָּאֵל (what God heals, r. יִרְפָּאֵל) *Irpeel*, pr. n. of a place in Benjamin, Josh. 18, 27.

* I. יִרְקָה 1. *to spit*, i. q. יִרְקָה II, Chald. יִרְקָה, Ethiop. ጸፈ, id. Præter. Num. 12, 14. Deut. 25, 9. Inf. absol. יִרְקָה Num. 1. c.—The fut. יִרְקָה is borrowed from יִרְקָה.

* II. יִרְקָה obsol. root, *to be green, pale green*, as a plant; comp. יִרְקוֹן Arab.

וָרִק to put forth leaves, as a tree; IV, to sprout; both from the idea of greenness, verdure. Hence the six following, and יִרְקָה.

יִרְקָה m. adj. *green*, neut. *something green, green herbage*, 2 K. 19, 26. Is.

37, 27. Spec. *greens, herbs*; יֶרֶק *a garden of herbs* Deut. 11, 10. 1 K. 21, 2. יֶרֶק אֶרְתָּה *a portion of herbs, vegetables*, Prov. 15, 17. Syr. *ܝܪܩܐܢܐ*, an herb.

יֶרֶק m. *greenness*, כָּל-יֶרֶק עֵשֶׂב *all greenness of plants, every green plant*, Gen. 1, 30. 9, 3. יֶרֶק דָּשָׁא *greenness of grass* i. e. green grass, Ps. 37, 2. Elsewhere concr. *the green, the verdure, foliage*, of fields and trees, Ex. 10, 15. Num. 22, 4. Is. 15, 6.

יֶרֶקוֹן m. (יֶרֶק) *greenness, paleness*, *χλωρότης, ὀχρότης*. Spoken

1. Of persons, *paleness* of face, that ghastly greenish-yellow tinge which arises from sudden affright, Jer. 30, 6.

2. Of grain, *paleness, yellowness*, a turning yellow from disease, Deut. 28, 22. 1 K. 8, 37. Am. 4, 9. Hagg. 2, 17. Arab.

יֶרֶקָן id. Coupled with יֶרֶקוֹן q. v.

יֶרֶקוֹן m. (יֶרֶק) *yellowness*, see יֶרֶק in art. יֶרֶק, bb.

יֶרֶקָם (paleness of the people, יֶרֶק; or perh. 'the people is spread abroad,' for יֶרֶקָם) *Jorkeam*, pr. n. of a town of Judah, 1 Chr. 2, 44.

יֶרֶקָר plur. f. יֶרֶקָרִיָּה. R. יֶרֶק.

1. Adj. *greenish, yellowish*, *χλωροῖς*, spoken of a leprous colour in garments, Lev. 13, 49. 14, 37.

2. Subst. *paleness, yellowness*, of gold Ps. 68, 14. Ethiop. *ጥፋ* gold itself.

Arab. *وَرَق* money, coin.

* יֶרֶש Jer. 49, 1, also יֶרֶשׁ, 2 pers. יֶרֶשׁ Deut. 6, 18, but c. suff. יֶרֶשׁתָּה 30, 5, plur. 2. p. יֶרֶשׁתֶּם; Fut. יֶרֶשׁ, plur. יֶרֶשׁוּ; Imp. יֶרֶשׁ Deut. 1, 21, ib. 2, 24. 31, and fully יֶרֶשׁ, with He parag. יֶרֶשׁ 33, 23; Inf. יֶרֶשׁתָּה, c. suff. יֶרֶשׁתָּה.

1. *to take, to seize, to take possession of, to occupy*, mostly by force, 1 K. 21, 15. 16, 18.—That this, and not 'to inherit,' is the primary signification, is apparent from the derivatives יֶרֶשׁתָּה net, and יֶרֶשׁתָּה must, new wine; as also from the syllable *resh*, which like *as*, יֶרֶשׁ, has the force of *taking, seizing*, see in יֶרֶשׁ. The secondary sense of inheriting is found in Arab. *ورث*, Syr. *ܐܪܫܐ*, Chald. *ܐܪܫܐ*,

Eth. *ገረሰ*; and perhaps Lat. *heres* for *hered-s* is from the same source.—Construed: a) With acc. of thing, spoken very frequently of the occupation of the promised land, Lev. 20, 24. Deut. 1, 8. 3, 18. 20. Ps. 44, 4. 83, 13. al. So of the whole earth Is. 14, 21; houses Ez. 7, 24; the wealth of nations Ps. 105, 44. Part. יֶרֶשׁ *a possessor, conqueror*, Mic. 1, 15. Jer. 8, 10. b) With acc. of pers. *to take possession of any one*, i. e. to seize upon his possession, *to drive him out, to dispossess him*, to succeed in his place. Deut. 2, 12 יֶרֶשׁוּ וּבְנֵי עֵשָׂו וּבְנֵי עֵשָׂו וּבְנֵי עֵשָׂו and the children of Esau drove them out (the Horites), and destroyed them from before them. v. 21. 22. 9, 1. 11. 23. 12, 2. 18, 14. 19, 1. 31, 3. Prov. 30, 23 *a handmaid who has dispossessed her mistress*, has succeeded in her place. Is. 54, 3. Jer. 49, 2. With יֶרֶשׁ from before Deut. 12, 29. Judg. 11, 24. The proper force of the word is apparent in the following passages: Deut. 31, 3 *the Lord will destroy these nations from before thee, and thou shalt take possession of them*, seize upon their possessions, succeed them. Judg. 11, 23 *Jehovah hath driven out the Amorites before his people Israel, and wilt thou (Sihon) take possession of their land?*

2. *to possess, to hold in possession*, Lev. 24, 46. Deut. 19, 14. 21, 1. al. So of a land Obad. 19. Ez. 36, 12. Judg. 18, 9; wealth Judg. 18, 7. Very frequent in the phrase יֶרֶשׁ אֶרֶץ *to possess the (promised) land*, spoken of the quiet occupancy and abode of the Israelites in Palestine, promised of old to Abraham, and emblematic of the highest prosperity and happiness, Gen. 15, 7. Ps. 25, 13. 37, 9. 11. 22. 29. Is. 60, 21. Comp. Matt. 5, 5.—Poet. of animals Is. 34, 11; plants Hos. 9, 6.

3. Spec. *to inherit*, to receive an inheritance, with acc. of thing Num. 27, 11. 36, 8; also, acc. of pers. (comp. no. 1. b.) *to inherit one's estate, to be one's heir*, Gen. 15, 3. 4. Absol. Gen. 21, 10 *the son of the bond-woman shall not inherit with my son, with Isaac*. Part. יֶרֶשׁ *an heir*, Jer. 49, 1. 2 Sam. 14, 7.

NIPH. יֶרֶשׁ *to be dispossessed, to be driven out of one's possessions, to come*

to poverty, pass. of Kal no. 1. b. Gen. 45, 11. Prov. 20, 13. 30, 9. In this sense it has affinity with ריש to be poor.

PIEL ירש twice, i. q. Kal no. 1; with acc. of thing Deut. 28, 42; with acc. of pers. i. q. to drive out from a possession, *to dispossess, to bring to poverty*, Judg. 14, 15 הִלְרִשְׁנוּ קְרָאָהָם לָנוּ *have ye called us to impoverish us?* Here some Mss. and editions omit Metheg, and the form would then be Kal. But the regular Inf. Kal would be לְרִשְׁתָּנִי.

HIPH. הוריש 1. *to cause to possess, to give possession of any thing to any one*, with two acc. Judg. 11, 24. 2 Chr. 20, 11. Poet. Job 13, 26 וְהוֹרִישָׁנִי עֲוֹנוֹת נְעוּרֹתַי *and makest me to possess the sins of my youth*, i. e. still imputest them to me. With ל of pers. Ezra 9, 12.

2. i. q. Kal no. 1, *to take possession of, to seize upon*. a) With acc. of thing, e. g. a land Num. 14, 24; a city Josh. 8, 7, 17, 12; a mountainous tract Judg. 1, 19. b) With acc. of pers. to seize upon one's possessions, *to drive out of a possession, to dispossess, to expel*, Judg. 1, 29 sq. 11, 23. Josh. 3, 10. Ps. 45, 3. al. Often of God as driving out the Canaanites, Ex. 34, 24. Num. 32, 21. 1 K. 14, 24. 2 K. 16, 3. al. Trop. also of things, Job 20, 15 *God shall drive them out from his belly*, sc. the riches swallowed.—Hence

3. *to dispossess of wealth, to make poor*, 1 Sam. 2, 7. Comp. Niph.

4. *to destroy*, Num. 14, 12.

Deriv. מורש, מורשה, מורש, מורש, מורש, מורש, and pr. n. m. מורשא or מורשא, מורשא.

ירשה f. a possession, Num. 24, 18.

ירשה f. 1. a possession, Deut. 2, 5. 9. Josh. 12, 6. 7. Judg. 21, 17. Ps. 61, 6.

2. inheritance, Jer. 32, 8.

ירשה see ירשה.

ישימאל (whom God has set up, r. Jesimiel, pr. n. m. 1 Chr. 4, 36.

* ישים 1. i. q. שום, *to put, to place*; hence נאִי־שָׁמָּה Judg. 12, 3 Cheth.

2. Intrans. *to be put, placed*; comp. יצר and ציר. Fut. יִשָּׁם Gen. 50, 26; also Gen. 24, 33 Cheth. where in Keri is יִשָּׁם Hoph. of שום.

ישראל (for ישרה אל, warrior or soldier of God, r. שרה, see Gen. 32, 29)

Israel, pr. n. given by Jehovah to the patriarch Jacob, see Gen. 32, 29. 35, 10; but more frequently put for his posterity, the people of Israel.—Hence

1. For the whole people of Israel, the twelve tribes, is put בְּנֵי יִשְׂרָאֵל the children of Israel in the Pentat. Josh. Judg. Sam. Kings and Chronicles; בֵּית יִשְׂרָאֵל the house of Israel Ex. 16, 31. 40, 38; also simpl. יִשְׂרָאֵל *Israel, the Israelites*, Ex. 5, 2. 9, 7. 11, 7; with sing. masc. Josh. 4, 22. 7, 8. 11. Am. 7, 11. 17; sing. fem. Is. 19, 24. Jer. 3, 11; plur. masc. Josh. 3, 17. 7, 25. Judg. 8, 27. So too in the phrases יְהוָה יִשְׂרָאֵל, i. e. Jehovah; בְּרִית יִשְׂרָאֵל in Israel, 1 Sam. 9, 9. Judg. 11, 40. Ruth 4, 7. Deut. 17, 4. יִשְׂרָאֵל the land of Israel, Palestine, 1 Sam. 13, 19. 2 K. 6, 23. Sometimes the whole people is presented as one person, Ex. 4, 22 *Israel is my son*. Num. 20, 14; and so Is. 41, 8. 42, 24. 43, 1. 15. 22. 28. 44, 1. 5; parall. יִשְׂרָאֵל.—Emphat. יִשְׂרָאֵל is sometimes put for the true Israelites (ἡ ἀληθὴς Ἰσραηλῖται John 1, 48), those distinguished for piety and virtue, and worthy of the name, Is. 49, 3. Ps. 73, 1; comp. Rom. 9, 6 οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ.

2. In consequence of the dissensions between the ten tribes and Judah after the death of Saul, these ten tribes, among whom Ephraim took the lead, as being the majority, took to themselves this honourable name of the whole nation, see 2 Sam. 2, 9. 10. 17. 28. 19, 40–43. 1 K. 12, 1; and on their separation after the death of Solomon into an independent kingdom, founded by Jeroboam, this name was adopted for the kingdom, so that thenceforth the kings of the ten tribes are called מְלָכֵי יִשְׂרָאֵל, and the descendants of David, who reigned over Judah and Benjamin, מְלָכֵי יְהוּדָה. So in the prophets of that period *Judah and Israel* are put in opposition, Hos. 4, 15. 5, 3. 5. Am. 1. 1. 2, 6. Mic. 1, 5. Is. 5, 7. al. Yet the kingdom of Judah was still reckoned as a part of the people *Israel*; as in Is. 8, 14 the two kingdoms are called the two houses of Israel, comp. Is. 10, 20. And hence, after the destruction of the kingdom at Samaria, the name *Israel* began to be applied to the whole surviving people; so in Jer. Ezek. Ezra,

Nehemiah, see 2 Chr. 12, 1. 15, 17. 19, 8. 21, 2. 4. 23, 2. 24, 5.

The gentile n. is **יִשְׂרָאֵלִי** *Israelite* 2 Sam. 17, 25; fem. **יִשְׂרָאֵלִיָּה** Lev. 24, 10.

יִשְׂשַׁכָּר *Issachar*, pr. n. of the fifth son of Jacob by Leah, Gen. 30, 18. The tribe of Issachar (**בְּנֵי יִשְׂשַׁכָּר**) inhabited the region adjacent to the sea of Galilee, Josh. 19, 17 sq. comp. Gen. 49, 14. Deut. 33, 18. Jos. Ant. 5. 1. 22.—The name, as it now stands in the text, is every where furnished with the vowels belonging to the constant Keri **יִשְׂכָּר** i. e. bought with a reward or price, see Gen. 30, 16. The fuller form in Chethibh may be read in two ways, either **יֵשׁ שְׂכָר** *there is reward*, or **יֵשׂא שְׂכָר** *he brings reward*, see Gen. 30, 18.

יֵשׁ, with Makk. **יֵשׁ** (ר. **יֵשׁ**), as **בֵּן** from **בְּנָה** pr. *to ēvai, being, existence*; then *what is, what exists, there is*. Hence

1. Implying existence, presence, etc. *there exists, there is*; so Arab. **أَيْس**, Syr. **أَيْس**, Chald. **אֵיִרִי** q. v. a) Spec. **יֵשׁ-אֱלֹהִים שְׁפָנִים** *there is (exists) a God that judgeth in the earth*. Is. 44, 8 **הֲיֵשׁ אֱלֹהִים מִבְּלִעְרִי** *is (exists) there a God besides me?* Ps. 14, 2. 2 Sam. 9, 1. Jer. 5, 1. Lam. 1, 12. b) Genr. *there is*, Fr. *il y a*, Germ. *es gibt*, implying existence, presence, readiness, etc. Ruth 3, 12 **יֵשׁ אֵל קָרוֹב מִמֶּנִּי** *there is (here) a kinsman nearer than I*. Judg. 19, 19 *there is (יֵשׁ) both straw and provender*, i. e. here, ready. 1 Sam. 21, 5 **לָחֶם קֹדֶשׁ יֵשׁ**. Ecc. 1, 10. 2, 21. 7, 15. 8, 14. Prov. 13, 7. 18, 24. Hence comes in later Heb. the phrase **יֵשׁ אֲשֶׁר** *there are (were) who*, twice or thrice repeated, for *some, others, others*, Neh. 5, 2. 3. 4 **יֵשׁ אֲשֶׁר אָמְרוּ** *there were who said*, i. e. some said. Also **יֵשׁ אֲשֶׁר יְהִיָּה** *there was that it was*, repeated for 'it was (happened) sometimes,' i. q. **וַיְהִי כִי**, Num. 9, 20. 21. Onk. **אֵיִה יְהִיָּה**. c) With a note of place added, Gen. 28, 16 **יֵשׁ יְהִיָּה** 24, 33. Num. 13, 20. Judg. 4, 20. Job 6, 6; or a people, etc. *in or from which one is*, Deut. 22, 17. 2 K. 2, 16. Ezra 10, 44.

2. Put directly for the subst. verb *to*

be, i. q. **יֵשׁ**, *it is*; Judg. 6, 13 **יְהוָה עִמָּנוּ** *and Jehovah is with us*. Gen. 23, 8 **יֵשׁ אִתְּךָ שֵׁן** *if it is in your mind*, if it be your mind. For **יֵשׁ לְאֵל יִרְרָה** see in **אֵל** I. 2. Also with a suffix, which then expresses the subject of the subst. verb; as **יֵשׁהּ** *thou art* Judg. 6, 36; **יֵשְׁכֶם** *ye are* Gen. 24, 49; **יֵשְׁנוּ** *he (it) is* Esth. 3, 8. 1 Sam. 14, 39. 23, 23; with a note of place Deut. 99, 14. So with a particip. Judg. 1. c. Gen. 24, 49 **אִם יֵשְׁכֶם עִשִׂים** *if ye are dealing kindly*, if ye deal kindly.

3. **יֵשׁ לִי** *there is to any one, he has*, genr. *to have*, i. q. **לִי הָיָה**, see in **הָיָה** no. 3. bb. Syr. **أَيْسَ لِي** id.—Ruth 1, 12 **יֵשׁ לִי הִתְקָה** *there is to me hope, I have hope*. Gen. 44, 20 **יֵשׁ-לָנוּ אָב וְזָקֵן** *we have a father*. 43, 7. 1 Chr. 29, 3. Job 25, 3. Jer. 41, 8; so **לֹא יֵשׁ לוֹ** *all whatsoever he had* Gen. 39, 4. 5. 8. 2 K. 4, 13 **הֲיֵשׁ לְדָבָר לִךְ אֶל-הַמֶּלֶךְ** *hast thou to speak to the king?* So with the dative impl. Job 33, 32 **יֵשׁ מִלִּין אִם יֵשׁ לִךְ מִלִּין** *for if thou hast words i. e. any thing to say*. Is. 43, 8. 2 Chr. 25, 9. Prov. 8, 21.

NOTE 1. It appears from the examples, that the subst. **יֵשׁ** corresponds, so far as the common use of language is concerned, to the substantive verb **הָיָה**, viz. to those significations of it given in **הָיָה** no. 3; in such a way indeed as of itself to mark no distinction of number or time, but more commonly implying the *present* time. Thus in very many examples it is put for *is*, plur. *are*, 2 K. 2, 16. Ezra 10, 44. Ps. 58, 12. Ecc. 8, 14; also Præt. *was, were*, Gen. 39, 4. 5. 8. Num. 9, 20. 21. Neh. 5, 2. 3. 4; Fut. *will or shall be*, Jer. 31, 6. So too in conditional clauses, after **אִם** Gen. 23, 8. 1 Sam. 14, 39; **לֹא** Num. 22, 29. Job 16, 4.

NOTE 2. For **יֵשׁ לֹא** *there is not*, which is found in Arabic and Aramæan contracted into one word (**لَيْسَ**, **لَيْسَ**), the Hebrews employ **אֵין**, **אֵין**; the various uses of which correspond to those of **יֵשׁ**; see above, p. 43. Strictly therefore a form **יֵשׁ אֵין** is not admissible; yet it is found twice, by a pleonasm of the subst. verb, 1 Sam. 21, 9. Ps. 135, 17; see in **אֵין** no. 2. b.

* יֵשֵׁב, fut. יֹשֵׁב, conv. וְיֹשֵׁב; inf. abs. יֹשֵׁב 1 Sam. 20, 5, once יֹשֵׁב Jer. 42, 10; constr. יֹשֵׁב, c. suff. יֹשֵׁב; Imp. יֵשֵׁב, constr. יֹשֵׁב, c. suff. יֹשֵׁב; Part. fem. יֹשֵׁב Nah. 3, 8, elsewhere יֹשֵׁב, יֹשֵׁב. For יֹשֵׁב Ps. 23, see Index.

1. to sit down, to seat oneself; kindr. with יָצַב to set, to place; intrans. to be set, placed. Aram. יָצַב, id. The Arab. verb وَثَب has the signification to sit, only in the Himyaritic dialect; see the amusing story in Pococke Spec. Hist. Arab. p. 15 ed. White; but this sense is found in the common Arabic in the subst. وَثَاب throne, couch, consessus.

The verb is frequent in the sense to lie in wait, to spring upon the prey, and gener. in the sense of leaping, springing.—Construed: absol. Gen. 27, 19. Prov. 3, 1; with לְ of place Ps. 9, 5. 110, 1. Is. 7, 1. 1 K. 2, 19; c. dat. pleon. Gen. 21, 6 יֹשֵׁב לָהּ and sat down for herself, by herself.—Also to be seated, to sit, to be sitting, with בְּ Gen. 19, 1. 2 Sam. 7, 1; 1 K. 1, 35. 2 K. 13, 13. 1 Sam. 20, 4. Poet. with acc. of that on which one sits, Ps. 80, 2 יֹשֵׁב הַכְּרֻבִּים who sitteth upon the cherubim, i. e. upon a throne borne by the cherubim. 99, 1. Is. 37, 16. mpl. to sit up, Is. 52, 2.

Spec. of יֵשֵׁב to sit is spoken: a) Of judges who sit to dispense justice, Is. 8, 6 יֹשֵׁב עַל הַמִּשְׁפָּט who sitteth at judgment, at the judicial table (comp. יֹשֵׁב עַל הַלֶּחֶם to sit at meat 1 Sam. 20, 24), i. e. as a judge. Joel 4, 12. Mal. 3, 3. Hence יֹשֵׁב הַכֶּסֶּף the seat of violence, i. e. of unjust judgment, Am. 6, 3. b) Of kings sitting either as judges Ps. 9, 5. 8; or upon the throne, Germ. thronen, Ps. 61, 1. 55, 20. Is. 14, 13. Zech. 6, 13; comp. Rev. 18, 7. Hence in Is. 10, 13 יֹשְׁבֵי יְהוּדָה are kings sitting upon thrones. Of God as king and judge of the world, to sit enthroned for ever. Ps. 29, 10. 102, 13. c) Of those who sit in ambush, to lie in wait, to lurk, fully יֹשֵׁב לְמוֹ אֶרֶב Job 38, 10; with dat. of pers. Judg. 16, 9. Jer. 3, 2; absol. Ps. 10, 8. 17, 12. So וְשָׁב, see above; comp. Gr. λόγος, λοχεύω, λοχεύω, from λέγω to sit down, Lat. insidare. d) Of mourners, who sit upon

the ground Is. 3, 26. 47, 1. Job 2, 13; or solitary Lam. 1, 1. 3, 28; or who are said simply to sit, Ps. 137, 1. Neh. 1, 4. Deut. 21, 23. Hence of a widow. Gen. 38, 11. Is. 47, 8. e) Of those who sit still, who are quiet, idle, opp. to those who go out to war or to hunt, Jer. 8, 14. Is. 30, 7. Gen. 25, 27 יֹשְׁבֵי אֹהֳלִים sitting in tents i. e. remaining at home, occupied in domestic affairs. So κάθημαι Valckn. ad Hdot. 2, 86. f) Of an army which sits down in a place, holds it, 1 Sam. 13, 16. Lat. 'sedere contra aliquem.' g) יֹשֵׁב עִם to sit with any one, to have intercourse, to associate with him, Ps. 26, 4. 5; comp. Ps. 1, 1. Jer. 15, 17. h) The phrase to sit at the king's right hand see in יָמִין no. 1. bb. i) Further יֹשֵׁב is used also of things which elsewhere are said to be set, put, placed, comp. the primary idea above and also Piel; and where other languages employ either verbs of standing, being laid, (comp. יָסַד, יָרָה.) or like the Heb. those of sitting, dwelling. Comp. מוֹשֵׁב site of a city, 2 K. 2, 19; Chald. יָרָה to be situated, of a city, Targ. Is. 22, 1. Nah. 3, 1. Eth. ነበረ id. So of thrones as set, placed, Ps. 122, 5 כִּסְאֵי דִּימִשְׁכָּא for there are set thrones for judgment, as the highest seat of justice. Ps. 125, 1 as Mount Zion, which cannot be moved, יֹשֵׁב לְעוֹלָם but is set fast for ever. Zech. 12, 6. 14, 10; comp. Jer. 30, 18. Zech. 2, 8. This last example can also be referred to no. 4; to which also some interpreters refer all these passages. But the idea of inhabiting does not suit the most of them; while they all admit and even require the signif. of being set, placed.—Hence inf. יֹשֵׁב as subst. seat, see in its order.

2. to remain, to abide, to tarry; since those who continue in a place sit down. 2 Sam. 10, 5 tarry (יָשְׁבוּ) at Jericho until your beards be grown. 1 Sam. 25, 13. Gen. 24, 55. 29, 19. Num. 35, 25. Judg. 6, 18. al. With acc. of place, as in no. 1; Ruth 2, 7 מְעַט מִבֵּיתָא her tarrying in the house is little. With dat. pleon. Gen. 22, 5 שָׁבוּ לְכֶם הֵנָּה abide ye here. With dat. of pers. Hos. 3, 3 יֹשְׁבֵי לִי abide for me, i. e. remain true to me; also to stay for any one, to wait, Ex. 24,

4. Poet. also pass. or intrans. *to be inhabited, to be habitable*, i. q. Hoph. with which Kal often agrees in signif. Comp. רָבַל fut. יִרְבֵּל. So too Gr. *ναίω*, espec. *ναίεσθαι* Od. 4. 404. Spoken of cities Jer. 17, 25; regions Joel 4, 20 *Judah shall be inhabited for ever*, opp. ‘to be desolate’ v. 19; Sept. κατοικηθήσεται, Vulg. *habitabitur*. Zech. 7, 7. Often intrans. *to be uninhabited, not habitable*, in the description of desolate cities and regions; e. g. Babylon Is. 13, 20 comp. parall. Jer.

יִשְׁבַּח (praising, r. שָׁבַח) *Ishbah*, p
n. 1 Chr. 4, 17

יִשְׁבוֹ (his seat is at Nob) *Ishbo-benob*, pr. n. m. 2 Sam. 21, 16 Cheth.

יִשְׁבִּי בִּנְבּוֹ (my seat is at Nob) *Ishbi-benob*, pr. n. m. 2 Sam. 21, 16 Keri.

יִשְׁבִּי לֶחֶם (יִשְׁבִּי לֶחֶם) *Jashubi-lehem*, pr. n. m. 1 Chr. 4, 22.

יִשְׁבָּעַם (to whom the people turneth) *Jashobeam*, pr. n. m. 1 Chr. 11, 11, 27, 2.

יִשְׁבָּק (leaving, יִשְׁבָּק) *Ishbak*, pr. n. of a son of Abraham by Keturah, Gen. 25, 2.

יִשְׁבִּיקָשָׁה (for יִשְׁבִּי בִּנְבּוֹ seat in hardness) *Joshebekashah*, pr. n. m. 1 Chr. 25, 4, 24.

***יָשָׁה** not in use, pr. to stand, to stand out, to stand upright, and hence to be; whence the noun יִשׁ being and הַיִּשְׁתָּה a setting upright, uprightness. Corresponding are Sanscr. as to be, Pers. هستن, Lat. esse; comp. Syr. أَمَّا, Arab. وصى. Comp. as to signification בִּין to stand, whence כָּאן to be. Other traces of this root in Hebrew are found in the pr. names יִשְׁשָׁה, יִשְׁשִׁי.

יָשֻׁב (he turneth, יִשְׁבִּי) *Jashub*, pr. n. a) A son of Issachar, Num. 26, 24. Hence patronym. יִשְׁשִׁי Num. 1. c. b) Ezra 10, 29.

יִשְׁוָה (even, level, יִשְׁוָה) *Ishvah*, pr. n. of a son of Asher, Gen. 46, 17.

יִשְׁוֹחֵיָה (whom Jehovah bows down, יִשְׁוֹחֵיָה) *Jeshohaiah*, pr. n. m. 1 Chr. 4, 36.

יִשְׁוִי (i. q. יִשְׁוִי) *Ishvi*, pr. n. a) A son of Asher, Gen. 46, 17. b) A son of Saul, 1 Sam. 14, 49.

יִשְׁוִי pr. n. *Jeshua*, contracted from יְהוֹשֻׁעַ i. q. יְהוֹשֻׁעַ *Joshua* q. v. common in the later Hebrew; whence Gr. Ἰησοῦς.

1. Of men. a) Of Joshua the successor of Moses, Neh. 8, 17. b) Of the high priest of the same name, see יְהוֹשֻׁעַ no. 2. Ezra 2, 2. 3. 2. Neh. 7, 7. c) 1 Chr. 24, 11. d) Three Levites, 2 Chr. 31, 15. Ezra 2, 40. 8, 33. Neh. 7, 43. 8, 7. 9, 4. 5. 10, 10. 12, 8. 24. e) Neh. 3, 19, comp. 7, 11. Ezra 2, 6.

2. *Jeshua* a city of Judah, Neh. 11, 26.

יִשְׁוִיָּה f. (יִשְׁוִי) with הָ parag. poet. יִשְׁוִיָּה Ps. 3, 3. 80, 3. Jon. 2, 10.

1. *deliverance, safety, salvation* in a temporal sense, Is. 56, 1. 59, 11. Ps. 14, 7. al. Ps. 3, 9 לַיהוָה הַיִּשְׁוִיָּה to *Jehovah* belongeth *deliverance*, it comes from him. אֱלֹהֵי יִשְׁוִיָּה *God my deliverer* Ps. 88, 2. הָיָה לִי לַיִּשְׁוִיָּה *he is to me for deliverance*, is become my deliverer, Ex. 15, 2. 2 Sam. 10, 11. Ps. 118, 14. 21. So of deliverance from guilt Job 13, 16.—Concr. a) *a deliverer*, Ps. 68, 20 הַצִּל יִשְׁוִיָּהוּ. 62, 3. 7. Is. 33, 2. Plur. Ps. 42, 12 and 43, 5 יִשְׁוִיָּהוּ פָנִי וְאֱלֹהֵי *my deliverer and my God*; so too doubtless 42, 6. b) *delivered, rescued*, (comp. בָּרָכָה Gen. 12, 2, and plur. בָּרְכוּת Ps. 21, 7,) Is. 26, 18 יִשְׁוִיָּהוּ בָּל נַעֲשָׂה אֶרֶץ *we have not made the earth delivered*, i. e. we have not delivered the earth, wrought deliverance in it.

2. *help, aid*, espec. from God, Ps. 9, 15. 13, 6. 20, 6. 21, 6; fully יִשְׁוִיָּהוּ Ex. 14, 13. Is. 26, 1 וְחָלַל יִשְׁוִיָּהוּ הַיִּשְׁוִיָּהוּ *his help will God set as walls and bulwarks*, i. e. God's help will be to us instead of walls, etc.—Hence, *victory*, 1 Sam. 14, 45. Is. 59, 17. Hab. 3, 8. Ps. 118, 15. Plur. *victories*, espec. those by which a people are delivered from danger through the divine aid, Ps. 18, 51. 44, 5. 74, 12. Comp. the root Hiph.

no. 2. Arab. نَصْر help, also victory.

3. *welfare, prosperity, happiness*, Is. 51, 6. 60, 18. Job 30, 15.

***יָשָׁה** obsol. root, Arab. transp. وحش to be empty, spoken of a desert and desolate region, also of a hungry stomach. Conj. IV, to have an empty stomach, to be hungry, وَحْشًا fasting. Hence

יָשָׁה m. *emptiness, hunger*, once Mic. 6, 14.

***יָשַׁט** only HIPH. הוֹשִׁיט, to stretch out, to extend, c. acc. et לָ Esth. 4, 11. 5, 2. 8, 4. Chald. הוֹשִׁיט, Syr. اَوْشَط id.

יִשִּׁי (perh. firm, strong, see יִשְׁוִיָּה) pr. n. *Jesse*, the father of king David, who as being of humble birth was often called by his enemies in contempt בְּנֵי-יִשִּׁי the son of *Jesse*, 1 Sam. 20, 27. 30. 31. 22, 7. 8. 2 Sam. 20, 1. 1 K. 12, 16. (1 Sam. 16, 1 sq.) *The stem of Jesse*; poet. for the

family of David, Is. 11, 1; and *the root* (sprout) of *Jesse* for the Messiah, id. v. 10. Sept. *'Issoui*.

יִשְׁיָה (whom Jehovah lendeth, r. **יָשָׂה**) *Ishiah, Ishijah*, pr. n. a) 1 Chr. 7, 3. b) Ezra 10, 31. Also of several Levites.

יִשְׁיָה (id.) *Ishiah, Jesiah*, pr. n. m. 1 Chr. 12, 6.

יִשְׁמָה f. (r. **יָשָׂה**) plur. **יִשְׁמָהוֹת** *desolations, ruins, destruction*, Ps. 55, 16 Cheth. Comp. pr. n. **בֵּית־יִשְׁמָהוֹת** p. 130. r.

יִשְׁמֹן m. *a waste, desert*, Is. 43, 19. 20. Ps. 68, 8. 78, 40. 106, 14. al. R. **יָשָׂה**.

יִשְׁשׁ m. (r. **יָשָׂה**) *an old man*, pr. one grey-headed, only poetic. Job 12, 12. 15, 10. 29, 8. 32, 6. In the kindr. dialects the corresponding word is **مَمْلُؤ**,

قَسِيص, the letter י being changed to a rough palatal, see under lett. כ.

יִשְׁשִׁי (son of an old man) *Jeshishai*, pr. n. m. 1 Chr. 5, 14. R. **יָשָׂה**.

* **יָשָׂה** i. q. **יָשָׂה** *to be laid waste, made desolate*; hence fut. **יָשָׂה** Gen. 47, 19. Ez. 12, 19. 19, 7. But this form can be derived from **יָשָׂה** itself, as **יָקַל** from **קָלַל**, see Heb. Gramm. § 66. n. I. 3. Plur. **יִשְׁשָׁמוּ** Ez. 6, 6.

Deriv. **יִשְׁמָהוֹת**, **יִשְׁמֹן**, pr. n. **יִשְׁמֹן**, and

יִשְׁמָה (waste, desolation) *Ishma*, pr. n. m. 1 Chr. 4, 3.

יִשְׁמָעֵאל (whom God heareth, r. **יָשָׂה**) *Ishmael*, pr. n. a) The son of Abraham by Hagar, the ancestor of many Arabian tribes, Gen. 25, 12–18. Hence patronym. **יִשְׁמָעֵאֵלִי** 1 Chr. 2, 17. 28, 3, plur. **יִשְׁמָעֵאֵלִים**, *Ishmaelites*, Arabs descended from Ishmael; they are spoken of as carrying on a traffic with Egypt, Gen. 37, 25. 27. 39, 1; and living a wandering life as nomades at the eastward of the Hebrews and of Egypt as far as to the Persian gulf and Assyria, i. e. Babylonia, Gen. 25, 18; which same limits are elsewhere (1 Sam. 15, 7) assigned to the Amalekites. Judg. 8, 24 comp. v. 22. Ps. 83, 7. b) The murderer of Gedaliah, Jer. 40, 8. 14 sq. 41, 2 sq. c) Of several other

persons, 1 Chr. 8, 38. 2 Chr. 23, 1. Ezr 10, 22.

יִשְׁמָעִיָּה (whom Jehovah heareth, r. **יָשָׂה**) *Ishmaiah*, pr. n. m. 1 Chr. 12, 4.

יִשְׁמָעִיָּהוּ (id.) *Ishmaiah*, pr. n. m. 1 Chr. 27, 19.

יִשְׁמֶרַי (for **יִשְׁמָעִיָּהוּ**, whom Jehovah keepeth, r. **יָשָׂה**) *Ishmerai*, pr. n. m. 1 Chr. 8, 18.

* **יָשָׁן**, 1 pers. **יָשָׁנָה** Job 3, 13; fut **יָשָׁן**, plur. **יָשָׁנוּ** Prov. 4, 16; inf. **יָשָׁן** Ecc. 5, 11; pr. *to be languid, weary*, Hence

1. Of persons, *to fall asleep*, Gen. 2, 21. 41, 5. Ps. 4, 9. Also *to sleep*, 1 K. 19, 5. Prov. 4, 16. Ecc. 5, 11; of beasts Ez. 34. 25.—Arab. **يَسَنَ** *to begin to sleep, to slumber*, **يَسَنَةٌ** beginning of sleep. Vice

versa, the Arabs use the verb **نام** of sleep itself, while the Hebrews denote by it only slumber, see **נָם**.—Couplet with **נָם** in the phrase **לֹא יָשָׁן וְלֹא נָם** *to neither slumber nor sleep*, spoken of an active soldier Is. 5, 27; of a sleepless guardian Ps. 121, 4.—*To sleep* is also spoken poetically: a) Of the listless those who do nothing, whence **ἀνεργον** **μόργων** of God. Ps. 44, 24 *why sleepest thou, Jehovah?* 78, 65. b) Of the dead Job 3, 13; more fully c. acc. **יָשָׁן שְׁנֵי עֹלָם** Jer. 51, 39. 57, and **יָשָׁן הַמָּוֶת** Ps. 13, 4.

2. Of things, *to be flaccid, flabby, dry*; hence *to be old*, not new, comp. **נָבֵל**. So adj. **יָשָׁן**, and

NIPH. **יָשָׁן** 1. *to be dry*, spoken of old grain of a former year, opp. to new or of this year, Lev. 26, 10.

2. *to be old*, i. e. of leprosy, *to be inveterate*, Lev. 13, 11; of a person who has dwelt long in a country, Deut. 4, 25.

PIEL causat. of Kal no. 1, *to cause to sleep*, Judg. 16, 19.

Deriv. **יָשָׁנָה**, **יָשָׁן**, and the three here following.

יָשָׁן adj. fem. **יָשָׁנָה**, *dry*, i. e. *old*, not new, spoken of grain of a former year Lev. 25, 22. Cant. 7, 14; of an old or former gate Neh. 3, 6. 12, 39; of an old pool Is. 22, 11. See r. **יָשָׁן** no. 2.

יָשָׁן adj. fem. **יָשָׁנָה**, plur. constr. **יָשָׁנִים** Dan. 12, 2.

for the deliverance of thine anointed. So צִדֵּי יֵשַׁר *my rock of deliverance*, through which I am secure from danger, 2 Sam. 22, 47. Ps. 95, 1; יֵשַׁר id. Ps. 18, 3; אֱלֹהֵי יֵשַׁר *God of my deliverance*, i. e. God my deliverer, my helper, Ps. 18, 47. 25, 5. 27, 9. Mic. 7, 7. Concr. יֵשַׁר *my deliverer, helper*, Ps. 27, 1.

3. *safety, welfare, prosperity*, Job 5, 4. 11. Ps. 132, 16. Is. 61, 10; comp. 2 Chr. 6, 41.

יֵשַׁרִי (saving, salutary, r. יָשַׁע) *Ishi*, pr. n. m. a) 1 Chr. 2, 31. b) 5, 24. c) 4, 20.

יֵשַׁעְיָה (id.) *Jesiah*, pr. n. m. a) 1 Chr. 3, 21. b) Ezra 8, 7. c) v. 19. d) Neh. 11, 7.

יֵשַׁעְיָהוּ (help of Jehovah, r. יָשַׁע) *Isaiah*, Sept. *Ἰσαΐας*, Vulg. *Isaias*, pr. n. a) The celebrated prophet who lived and had great influence under the reigns of Uzziah, Jotham, Ahaz, and Hezekiah; see Is. 1, 1. 6, 1 sq. 7, 1 sq. 20, 1 sq. 22, 15 sq. c. 36–39. b) 1 Chr. 25, 3. 15. c) 26, 25.

* יֵשַׁף obsol. root, kindr. with שָׁפַף *to smooth, to polish*, and صَفَّى, شَفَى, *to shine*. Hence

יֵשַׁפָּה (in some Mss. יֵשַׁפָּה) Ex. 28, 20. 39, 13. Ez. 28, 13, *jasper*, a precious stone or gem of various colour, but mostly green. Arab. يَسْف, يَشْف, يَشْم.

יֵשַׁפָּה (perh. bald, r. שָׁפַף) *Ishpah*, pr. n. 1 Chr. 8, 16.

יֵשַׁפָּן (id.) *Ishpan*, pr. n. m. 1 Chr. 8, 22.

* יֵשַׁר fut. יֵשַׁר, plur. 3 pers. יֵשַׁרְנָה 1 Sam. 6, 12.

1. *to be even, level*, [which seems to be the primary idea of this verb and its derivatives.—T.] Arab. يَسِرُ facilis, lenis, prosper fuit.—Metaph. of an even mind, tranquil, composed, (comp. שָׁקֵט Is. 38, 13.) opp. to inflated, proud. Hab. 2, 4 הִנֵּה נַפְשׁוֹ לֹא-רַחֲמָה נִפְשׁוֹ בּוֹ *lo elated, not tranquil is his soul within him*. Hence יֵשַׁר no. 2, מִישׁוֹר, שְׂרוֹן.

2. *to be straight, right*, espec. of a way, kindr. with יָשַׁר, and also פָּשַׁר, עָשַׁר — 1 Sam. 6, 12 וַיֵּשְׂרֵהָ הַפָּרוֹחַ בְּדֶרֶךְ pr. *and the kine were straight in the way*, i. e.

took the straight way; for the grammat. form, see Heb. Gramm. § 47. n. 3. Metaph. only in the phrase יֵשַׁר בְּעֵינַי *it is right in my eyes*, i. e. *is pleasing to me*, I approve it, Num. 23, 27. Judg. 14, 3. 1 Sam. 18, 20. 1 K. 9, 12. Jer. 18, 4.

PIEL 1. Causat. of Kal no. 1, *to make even, to level, to make plain*, e. g. ways Is. 40, 3. 45, 13; with לְ for any one. So God is said *to make plain the ways* of any one, i. e. to give him success, prosperity, Prov. 3, 6. 11, 5, opp. נָפַל.

2. *to make straight one's way*, Prov. 9, 15 *who make straight their ways* i. e. who go straight forwards, the upright. יֵשַׁר לְלֶכֶת pr. *to make straight to go*, i. e. to go straight forwards, *to walk uprightly*, Prov. 15, 21. Hence *to direct, to lead*, e. g. an aqueduct 2 Chr. 32, 30; poet. the thunder Job 37, 3.

3. *to esteem as right, to approve*, Ps. 119, 128.

PUAL pass. of Pi. no. 1. Part. מִישָׁר *flattened gold*, i. e. drawn out into plates, fitted, 1 K. 6, 35.

HIPH. הִישָׁר, also הוֹשָׁר Ps. 5, 9 and Is. 45, 2 Cheth.

1. *to make even or level, to level*, e. g. a way Ps. 5, 9, uneven places Is. 45, 2 Cheth.

2. *to make straight one's way*; ellipt. Prov. 4, 25 *let thine eye-lids נִנְהָה יֵשַׁרְנָה make straight (their way) before thee*, i. e. look straight before thee.

Deriv. מִישׁוֹר, מִישָׁר, pr. n. שְׂרוֹן, and the six here following.

יֵשַׁר adj. fem. יֵשַׁרָה 1. *even, level, plain*, of a way Jer. 31, 9; hence דֶּרֶךְ יֵשַׁרָה *a plain way*, not difficult i. e. prosperous Ezra 8, 21. Trop. יֵשַׁרִי לֵב *plain-minded*, i. e. prompt, ready to do, c. inf. et לְ 2 Chr. 29, 34. Comp. Arab. يَسِرُ facilis, obsequiosus fuit. Conj. III, facilem se praebeat alicui.

2. *straight, right*, Ez. 1, 7. 23. Job 33, 27 וְיֵשַׁר הָעֲצֻרִיתִי *I have made crooked the straight*, i. e. have acted perversely; Mic. 3, 9. So espec. of a way 1 Sam. 12, 23. Is. 26, 7. Jer. 31, 9. Ps. 107, 7.—Metaph. a) יֵשַׁר בְּעֵינַי *right in my eyes*, i. e. pleasing to me, what I approve. Judg. 17, 6 *every one did* וְיֵשַׁר בְּעֵינָיו *what he pleased*. Josh. 9, 25. Deut. 12, 28 וְיֵשַׁר

יָשָׁה i. e. what God approves. 1 K. 11, 33. 38. 2 K. 10, 30. al. 2 Sam. 19, 7. Rarely with **לִפְנֵי** Prov. 14, 12. 16, 25. b) *upright, righteous, just*; so of God, Deut. 32, 4. Ps. 25, 8. 92, 16; of God's judgments Ps. 119, 37. Neh. 9, 13; of the divine word Ps. 19, 9. 33, 4. Of men, id. 1 Sam. 29, 6. Job 1, 1. 8. 23, 7. Ps. 11, 7; often in plur. **יִשְׁרִים** *the upright, the righteous*, Job 4, 7. Ps. 49, 15. 111, 1. Prov. 2, 21. al. sēp. More fully **לֵב יִשְׁרָאֵל** Ps. 7, 11. 94, 15; **יִשְׁרִים בְּלִבָּוְהֶם** Ps. 125, 4; also **יִשְׁרָאֵל דָּרָה** Prov. 49, 27, **יִשְׁרָאֵל דָּרָה** Ps. 37, 14. So of a way of life, conduct, Prov. 20, 11. 21, 8. Subst. **יִשְׁרָאֵל** *uprightness, integrity*, Ps. 37, 37. 111, 8.—Hence **סֵפֶר הַיִּשְׁרָאֵל** *the book of the upright*, (Vulg. *liber justorum*, Engl. Vers. *the book of Jasher*.) a collection or anthology of ancient Heb. poems, twice quoted in the O. T. Josh. 10, 13. 2 Sam. 1, 18; so called as celebrating the praises of upright men, or perhaps for some other cause; since the Orientals often derive the titles of their books from words or things having little connection with the argument. See various conjectures in Wolf Bibl. Hebr. II. 219.

יִשְׁרָאֵל (uprightness) *Jesher*, pr. n. m. 1 Chr. 2, 18.

יִשְׁרָאֵל m. (r. **יִשְׁרָאֵל**) 1. *evenness, smoothness, rightness*, of a way Prov. 2, 13. 4, 11. 2. Trop. a) *equity, right, duty*, what is right and proper; Prov. 11, 24 *who is more frugal than is meet*. With suff. **יִשְׁרָאֵל** what is right for him to do, *his duty*, Job 33, 23. Prov. 14, 2. Also what it is right to speak, *right, uprightness, sincerity*, Job 6, 25. Adv. *rightly*, Ecc. 12, 10 **וְכָהֵב יִשְׁרָאֵל דְּבָרֵי אֱמֶת** *and the words of truth are rightly written*, i. e. consigned to this book, as is right. b) Of persons, *uprightness, integrity*. 1 K. 9, 4. Ps. 25, 21. **עַל יִשְׁרָאֵל** *because of uprightness*, Prov. 17, 26. Often with **לֵב**, Deut. 9, 5. Ps. 119, 7. Job 33, 3.

יִשְׁרָאֵלָה (right towards God, r. **יִשְׁרָאֵל**) *Jesharelah*, pr. n. m. 1 Chr. 25, 14.

יִשְׁרָאֵל or **יִשְׁרָאֵלָה** f. (**יִשְׁרָאֵל**) constr. **יִשְׁרָאֵלָה**, *uprightness, integrity*, 1 K. 3, 6.

יִשְׁרָאֵל m. *Jeshurun*, a poetical name for the people of Israel, apparently expressive of affection and tenderness, and

occurring four times, Deut. 32, 15. 33, 5. 26. Is. 44, 2. The origin is doubtful; but prob. **יִשְׁרָאֵל** is a diminutive (of the form **זָבֻלֵן**, **רִדְהֵן**) from **יִשְׁרָאֵל** i. q. **יִשְׁרָאֵל** (comp. **טָלָם** and **טָלָם**) q. d. *rectulus, justulus*, 'the good little people'; Aqu. Symm. **εὐστύς**, Vulg. *rectissimus et dilectus*.—Others, as Grotius, whom I formerly followed, make it a diminutive from the name **יִשְׁרָאֵל** itself, for **יִשְׁרָאֵלֵן**; but a contraction of this sort is without analogy.

* **יִשְׁרָאֵל** obsol. root, kindr. **שָׁוֵשׁ**, *to be white, hoary*; hence *to be grey-headed, aged*; comp. **שִׁיבָה**.

Deriv. **יִשְׁרָאֵל**, pr. n. **יִשְׁרָאֵל**, and

יִשְׁרָאֵל m. *an old man*, pr. one grey-headed, 2 Chr. 36, 17.

יָתֵד Chald. i. q. Hebr. **אֵז**, a sign of the accusative, c. suff. **יָתֵדֵיהֶם** *them* Dan. 3, 12.

* **יָתֵב** Chald. i. q. Hebr. **יָשַׁב** 1. *to sit down, to sit*, Dan. 7, 9. 10. 26.

2. *to dwell*. Ezra 4, 17.

APH. **הוֹתֵב** *to cause to dwell*, Ezra 4, 10.

* **יָתֵד** obsol. root, Arab. **وَدَّ**, *to drive in firmly, to fix fast*, e. g. a pin or stake in the ground; comp. **وَدَّ**. Hence

יָתֵד constr. **יָתֵד**, plur. **יָתֵדִים**, constr. **יָתֵדִים**; masc. Ez. 15, 3; fem. Is. 22, 25. Deut. 23, 14.

1. *a peg, pin, nail*, as driven into the wall, Ez. 15, 3. Is. l. c. Spec. a *tent-pin, stake*, driven into the earth to fasten the tent, Ex. 27, 19. Judg. 4, 21. 22. Is. 33, 20. Judg. 16, 14 **וְהָיָה הַיָּתֵד הַזֶּה** *the pin of the web or braid*, with which it was fastened to the wall, etc. Hence. *to drive a peg, to fasten a nail*. sc. in the wall. is to the Hebrews an image signifying to render firm, stable, Is. 22, 23; for which also simpl. **יָתֵד** Ezra 9, 8. comp. **גִּדְרֵי** v. 9. The Arabs have also the same figure, see Vit. Timuri. I. p. 134, 228. ed. Mang. —Further, *a nail, peg*, is put metaph. for a *prince*, on whom the care and welfare of the state depends, Zech. 10, 4; where the same person is also called **פִּנֵּה** corner stone, on whom the state is founded.

2. *a little spade, spatula, paddle*, Deut. 23, 14.

יָתוֹם m. (r. **יָתֵם**) *an orphan*, Ex. 22, 23.. Job 6, 27. 31, 17. al. Also of one whose father only is dead, *a fatherless child*, Job 24, 9. With genit. Ps. 109, 12; so of a people Is. 9, 16. Jer. 49, 11. Hence *the stranger, the orphan, and the widow* are named together as forlorn and needing help from others, Deut. 14, 29. 16, 11. 14. 24, 19. 20. 21. 26, 12. 13; so *the widow and orphan* Ex. 22, 21.

יָתִיר m. (r. **יָתַר**, after the form **יָקִים**) *a searching out, search*, and meton. that sought out, what is found by search, Job 39, 8.

* **יָתַח** obsol. root, Arab. **وَتَحَ**, *to beat with a club*, **مِيتَخَة** a club. Hence **הוֹתַח** a club, q. v.

יָתִיר (pre-eminent, r. **יָתַר**) *Jattir*, pr. n. of a city in the mountains of Judah, assigned to the priests, Josh. 15, 48. 21, 14. 1 Sam. 30, 27. 1 Chr. 6, 42.—Perh.

the mod. **عَتِير** *Attir*; see Bibl. Res. in Palest. II. p. 194, 625.

יָתִיר Chald. (r. **יָתַר**) 1. Adj. *excellent, pre-eminent*, Dan. 2, 31. 5, 12. 14.

2. Adv. fem. **יָתִירָה**, *very, exceedingly*, Dan. 3, 22. 7, 7. 19.

יִתְלָה (hanging, high, r. **תָּלָה**) *Jithlah*, pr. n. of a place in the tribe of Dan, Josh. 19, 42.

* **יָתֵם** obsol. root, Arab. **يَتَمَ** and **يَتَمَ**, *to be lonely, bereaved*. This signif. of loneliness seems to come from the idea of *silence*, so that this verb has affinity with **שָׁמַם**, **דָּמַם**, comp. in **אֵלֶם** no. 3. Hence **יָתוֹם** an orphan.—The form **אֵיִתֵם** Ps. 19, 14 is from **יָתֵם**.

יִתְמָה (orphanage, r. **יָתֵם**) *Itmah*, pr. n. m. 1 Chr. 11, 46.

* **יָתַן** obs. root, i: q. Arab. **وَتَنَ**, *to be perennial, to flow constantly*, of water; III, *to be assiduous, constant*; **وَاتِنَ** any thing perennial, permanent; kindr. perh. is **أَتَنَ** *to stand*. The primary idea seems to be that of *extending, comp.* **יָתַן**—Deriv. **אֵיִתֵן**.

יִתְנִיאל (whom God bestows, r. **תָּנָה**) *Jathniel*, pr. n. m. 1 Chr. 26, 2.

יִתְנָן (bestowed, r. **תָּנָה**) *Ihnan*, pr. n. of a city in the tribe of Judah, Josh. 15, 23.

* **יָתַר** in Kal not used. 1. Pr. *to hang out over, to be redundant*, see **יָתַר** no. 1, and **מִיָּתַר**. Hence

2. *to be abundant, to be more than enough*, see Hiph. no. 1, **יָתַר** no. 2; also *to have over and above, to gain*, **πλεονεξέω**, see **יָתִיר**, **יָתִירָה** no. 1.

3. *to be over and above, to be left, to remain*; see Hiph. no. 2, Niph. no. 1, **יָתַר** no. 3, **יָתִירָה**.

4. *to exceed bounds*; and hence *to be very great, excellent, pre-eminent*; see Niph. no. 3.

PART. **יֹתֵרֶת**, **יֹתֵרִי**, see in their order, p. 392.

HIPH. **הוֹתִירִי**, fut. **יֹתֵרִי**, in pause **יֹתֵרִי**, conv. **יֹתֵרִי**.

1. *to cause to abound, to make abundant*, sc. a person in any thing, constr. with acc. of pers. and **בְּ** of thing, Deut. 28, 11. 30, 9.

2. *to let remain, to leave*, with acc. of thing Ex. 10, 15. 16, 19. 20. Ruth 2, 18. Ez. 12, 16; and **לְ** of pers. added Is. 1, 9. Jer. 44, 7. Absol. in the phrase 'to eat or drink, and leave,' sc. when satisfied, Ruth 2, 14. 2 K. 4, 43. 44; also Ex. 36, 7. Ez. 6, 8.—Ps. 79, 11 **הוֹתִיר בְּנֵי הַמּוֹתָה** *let remain the sons of death*, i. e. preserve those appointed to die.

3. Intrans. *to be more than others, to excel*; Gen. 49, 4 **אַל־תִּתְיָר** *thou shalt not excel*, i. e. shalt not be pre-eminent among thy brethren according to thy birthright.—But **הוֹתִיר** may also be Hoph. for **הִתְיָר**, as **הוֹדַע** from **דָּע**, **יֹדַע** for **יִדְעָה** Prov. 11, 25.

NIPH. **נִתְיָר** 1. *to remain, to be left remaining*, Gen. 44, 20. Neh. 6, 1; e. g. after a slaughter or destruction of others Num. 26, 65. Josh. 11, 11. 1 K. 17, 17. Is. 1, 8. 30, 17. al. sæp. so of things Ex. 10, 15; with dat. of pers. added 1 Sam. 25, 34. With **אַחֲרַי** after 1 K. 9, 21; **מִן** of, out of any number, quantity, etc. 2 Sam. 13, 30. Zech. 14, 16. Lev. 14, 29; **בְּ** in or of any thing Lev. 8, 32. 14, 18; also with **בְּ** in a like sense 2 Sam. 17, 12.—PART. **נֹתֵר**, f. **נֹתֵרָה**, *that which is left*,

the rest, remainder; remnant, Gen. 30, 36. Ex. 28, 10, 29, 34. Lev. 2, 3. 10. al. sæp.

2. to remain, to be left, sc. after the departure of others. Gen. 32, 25 and Jacob (יֵהָר) was left alone. So also many intpp. Dan. 10, 13 וְאֲנִי נִוְחָרְתִּי שָׁם וְאֲנִי נִוְחָרְתִּי שָׁם and I remained there with the king of Persia; but the context favours a reference to no. 3.

3. to be more than others, to excel; hence to get the victory, to be victorious. Dan. 10, 13 וְאֲנִי נִוְחָרְתִּי שָׁם אֶצֶל מְלָכֵי וְאֲנִי נִוְחָרְתִּי שָׁם אֶצֶל מְלָכֵי and I there obtained the victory with the kings of Persia. Comp. Hiph. no. 3. Syr. Ethpa. præstans, excellens fuit.

Deriv. יֵהָר, יוֹחֶרֶת, יוֹחֶרֶת, מוֹחֶר, מוֹחֶר, מוֹחֶר, and those here following.

יֵהָר m. c. suff. יֵהָרִי. 1. a cord, rope, pr. something hanging over, redundant, see the root יֵהָר no. 1. Judg. 16, 7. 8.

9. * So Arab. وَتَر id. string of a bow, of a lute, etc.—Spec. a) Of the cords by which a tent is fastened to the pins or stakes; metaph. Job 4, 21 נָסַע יֵהָרָם בָּם נָסַע יֵהָרָם בָּם their cord in them is torn away, their tent is thrown down, i. e. they die; comp. the figure of a tent in v. 19, also Is. 38, 12. b) The string of a bow, Ps. 11, 2. c) Of a cord used as a rein or halter; Job 30, 11 Cheth. פָּתַח יֵהָרִי he letteth loose (lets go) his rein, or collect. they let loose their rein, i. e. are unbridled, impudent. Keri יֵהָרִי they loosen my rein, i. e. the rein which I have put upon them, the reverence due to me.

2. abundance, Ps. 17, 14; comp. Ex. 23, 11. יֵהָר עַל abundantly, enough and more. Ps. 31, 24. Adv. יֵהָר, abundantly, exceedingly, Is. 56, 12. Dan. 8, 9.

3. remainder, residue, the rest. יֵהָר

הָעָם the rest of the people Judg. 7, 6. 2 Sam. 10, 10; יֵהָר הַבְּרִי שׁ the rest of the acts of Solomon 1 K. 11, 41. 14, 19. al. sæp. Spec. what is left after destruction, the remnant, residue, Deut. 3, 11. Josh. 12, 4. 13, 12. Job 22, 20.—But Joel 1, 4 הָאֲרֵבָה יֵהָר that which the locust hath left, his leavings. Ez. 23, 11.

4. Spoken of what exceeds bounds or measure; hence a) excellence, pre-eminence, Prov. 17, 7. Concr. Gen. 49, 3. b) Adv. more than, besides, i. q. יֵהָר no. 2. c. Num. 31, 32.

5. Jether, pr. n. m. a) The father-in-law of Moses, elsewhere יֵהָרִי, Ex. 4, 18. b) Judg. 8, 20. c) 1 Chr. 2, 32. d) 4, 17. e) 7, 38, for which יֵהָרִי v. 37. f) 1 K. 2, 5, for which יֵהָרִי 2 Sam. 17, 26.—Patronym. יֵהָרִי 2 Sam. 23, 38.

יֵהָרָא see יֵהָר no. 5. f.

יֵהָרָה f. i. q. יֵהָר no. 2, abundance, wealth, riches, Is. 15, 7. Jer. 48, 36.

יֵהָרִי (i. q. יֵהָרִי) Jethro, pr. n. of the father-in-law of Moses, Ex. 3, 1. 4, 18. Comp. יֵהָר no. 5. a, and הָרָב:

יֵהָרִי m. (r. יֵהָר) a word of the later Hebrew.

1. excellence, pre-eminence, Ecc. 2, 13. 7, 12 10, 10.

2. gain, profit, emolument, what one has over and above, Ecc. 1, 3. 2, 11. 3, 9. 5, 8. 15. Syr. مَكْذُن gain.

יֵהָרִי see יֵהָר no. 5. e.

יֵהָרִי (residue of the people, r. יֵהָר) Ithream, pr. n. m. 2 Sam. 3, 5. 1 Chr. 3, 3.

יֵהָרִי see יוֹחֶרֶת.

יֵהָר (for יֵהָרִי pin, nail, r. יֵהָר, so Simonis) Jetheth, pr. n. of an Edomitish chief, Gen. 36, 40.

Caph, the eleventh letter of the Hebrew alphabet, as a numeral denoting 20. The name כַּף signifies the hollow of the hand, palm, to which the ancient figure of this letter prob. bore a resemblance.

It is a palatal of a middle character as to roughness, and is therefore interchanged: a) With the softer כ, see p. 169; and even with י, as יֵהָרִי and יֵהָרִי, comp. also יֵהָרִי and יֵהָרִי senex. b)

With the harder palatal *q*, see *קָקַח* and *קָקַח*; *קָקַח* and *קָקַח*; *קָקַח* and *קָקַח*; and others almost innumerable in the kindred dialects; see Schult. Clav. Dialectorum p. 295. Scheid ad Cant. Hiskiaë p. 196. c) Less freq. it passes over into the stronger gutturals *ח* *כּ* and *ע*, as *חָלַד*, *חָלַד*, a mole; *חָבֹר*, *חָבֹר* Chaboras; *חָבֹר*, *חָבֹר* cheese; *חָבֹר*, *חָבֹר* young lion; *חָבֹר* and *חָבֹר* to surround.

כּ before monosyllables and barytones often *כּ* (Lehrg. § 151, 1), c. suff. *כּ*, *כּ*, *כּ*; with the other persons it takes the form *כּ*, *כּ*, q. v.

A) Adv. of quality, abridged from *כֵּן*, as *כֵּן* for *כֵּן*, and the like; see Heb. Gramm. § 100. 1.

1. Pr. demonstr. *thus, so, in this manner*, Gr. *ὥς*. Hence repeated, *כּ—כּ*, as *—so*, where two things are compared. Lev. 7, 7 *כַּחַסְדָּא כַּחַסְדָּא as the sin-offering so the trespass-offering*. Num. 15, 15. Hos. 4, 9. 1 K. 22, 4. Is. 1, 8. Sometimes (though rarely) inverted, *so—as*; Gr. *ὥς—ὥς*. Gen. 44, 18 *כַּמֹּדָה כַּמֹּדָה so thou, as Pharaoh*. Ps. 139, 12. —According to the various modes of comparison, this particle may also be variously rendered, e. g. *as well—as*, Lev. 24, 16 *all the congregation shall stone him, כַּיֵּד כַּיֵּד as well the stranger as the native*. Deut. 1, 17. Ez. 18, 4. Also *how great, so great*; *quantus, tantus*; *qualis, talis*; *ὅσος, τόσος; οἷος, τοῖος*; so Josh. 14, 11 *כַּכְּחִי אֲזוּ וּכְכְּחִי how great my strength then, so great my strength now*, or in Engl. shorter, *as—so*. 1 Sam. 30, 24. —More fully, *כּ—כּ* Ps. 127, 4. Joel 2, 4; also *כּ—כּ* Josh. 14, 11. 1 Sam. 30, 24. Dan. 11, 29. Ez. 18, 4.

2. Relat. *in what way, how*, after the verb *יָדַע* (as elsewhere *אֵיךְ* Ruth 3, 18), Ecc. 11, 5 *as thou knowest not what will be the way of the wind, יִבְצְצִים בְּכֵן nor how the bones grow in the teeming womb, so, etc.*

3. Indef. *in some way*, in some measure; hence, where numbers or measures of space and time are expressed without strict exactness, *about, nearly,*

Gr. *ὥς (ὥς πενήκοντα), ὥσει, ὥσον*. 1 K. 22, 6 *כַּאַרְבַּע מאות איש about four hundred men*. Ex. 12, 37. Ruth 2, 17 *כַּאֶפְחָה טַעֲרִים about an ephah of barley*. Num. 11, 31 *כַּדֶּרֶךְ יוֹם about a day's journey*. Ruth 1, 4 *כַּעֲשָׂר שָׁנִים about ten years*. Gen. 38, 24. Josh. 3, 4. al. sæp. 'With *כּ* rarely, 1 Sam. 14, 14. —Also of a point of time not exactly defined. Ex. 11, 4 *כַּעֲצָה about midnight*. 9, 18 *כַּעֲצָה about this time to-morrow*. Dan. 9, 21 *כַּעֲצָה מִנְּחָה עָרֵב about the time of the evening sacrifice*. In all these examples, *כּ* may be taken adverbially, as is here done; and the subst. is then in the accusative of time when. But see in B. no. 3.

B) Prep. 1. *as, like, as if*, denoting resemblance of any kind, 1 Sam. 25, 36 *מִשְׁתָּה בְּחִיתוֹ כַּמִּשְׁתָּה הַמִּלְכָּה*. Gen. 9, 3. 29, 20. Ps. 1, 3. Job 32, 19. Gen. 25, 25. So of the form, appearance, Cant. 6, 6 *כַּכְּחִי הַרְחֵלִים like a flock of sheep*. Judg. 8, 18. Job 41, 10. Of magnitude, Josh. 10, 2 *כַּכְּחִי עָרֵי מִמְּלָכָה like one of the royal cities*, i. e. as great as one of them. Of number, Gen. 22, 17 *כַּכְּחִי כְּעֶשְׂרִים*. 13, 16 *כַּכְּחִי כְּעֶשְׂרִים*. Also of time, Job 10, 5. Ps. 89, 37 *כַּכְּחִי כְּעֶשְׂרִים his throne shall endure like the sun*, i. e. as long as the sun shall shine, comp. 72, 17. Of lot, fortune, comp. *כַּכְּחִי הָיָה to be as, like*, to experience the same as, etc. p. 250, col. 1. *כּ*; also *כַּכְּחִי* see in *כַּכְּחִי*. Often so that the 'tertium comparationis' is subjoined, as Job 34, 7 *כַּכְּחִי הָיָה Job, who drinketh in iniquity like water?* Gen. 3, 5. —Spec. to be noted are the following idioms: a) A subst. preceded by *כּ* often denotes *something like itself*, a person or thing similar to that which the noun denotes. Dan. 10, 18 *כַּכְּחִי אֲדָם (an appearance) like the appearance of a man*, (something) like the human form. Deut. 4, 32 *כַּכְּחִי הָיָה הַגָּדוֹל הַזֶּה any thing like this great thing?* Gen. 41, 38 *כַּכְּחִי אֲדָם can we find a man like this man?* i. e. such a man. Hence *כַּכְּחִי*, may often be rendered *such*, Judg. 13, 23. Is. 66, 8 *כַּכְּחִי מִי רָאָה כַּכְּחִי מִי שָׁמַע כַּכְּחִי מִי רָאָה כַּכְּחִי who hath heard such a thing? who hath seen such things?* Job 16, 2; also *כַּכְּחִי* (what) is like this, i. e. the same.

in like manner, Judg. 8, 8. 2 Chr. 31, 20. **כַּכֵּן** *thus and thus, so and so*, Judg. 18, 4. 1 K. 14, 5. **כַּזֹּאת וְכַזֹּאת** id. 2 Sam. 17, 15. b) With verbs of likeness **כִּי** is put by pleonasm, e. g. **כִּי נִמְשַׁל** Ps. 49, 13, 21; as in Engl. to be made *like as* a person, etc. c) For the article so frequent after **כִּי** of comparison, see above under the art. **כִּי** no. 2. c. p. 239.

2. according to, after, Gr. *κατά*, implying accordance and conformity with some rule or model. Gen. 1, 26 **כְּדְמוּתֵנוּ** *after our likeness*. 4, 17 **כְּשֵׁם בְּנוֹ הַנוֹדֵד** *after the name of his son Enoch*. Josh. 6, 15 **כַּמִּשְׁפָּט** *after this manner*. 2 K. 1, 17 **כְּדִבְרֵי יְהוָה** *according to the word of Jehovah*. 1 Sam. 13, 14 **אִישׁ כְּלִבְבוֹ** *a man after his own heart*, such as is pleasing to him. Ps. 7, 18 *I will praise Jehovah כְּצִדְקוֹ according to his righteousness*, i. e. as his righteousness demands. Zech. 2, 10. Ex. 8, 9. 27. Josh. 1, 7. Jer. 17, 10. Prov. 24, 12. al. Comp. **כִּי** according to one's hand, i. e. bounty, see **כִּי** no. 1. cc.—In this signif. also **כִּי** is followed in the apodosis by **כִּי**; Gen. 6, 22 **כִּי אֲשֶׁר צִוָּה אֱלֹהִים כֵּן נָעָשׂה**.

3. From the adverbial use explained above in A. 3, comes also the use of this particle as a particle of time or space, like Germ. *um*, Engl. *about, at*, as in the phrase, '*um drey Uhr*,' which means not only *about* three o'clock, but also *at* three o'clock. So **כְּמָחֳלֹם** i. q. **הַמָּחֳלֹם שֶׁלִּשְׁמוֹ** *yesterday and the day before*, formerly, 1 Sam. 14, 21. 21, 6; **כִּיּוֹם** *to-day, at this time, now*, see **כִּיּוֹם** no. 3. d. e; **כְּרִגְתָּ** *in a moment, at once*, Num. 16, 21; **כְּמַעַט** *in a little while* Is. 26, 20.—So too of space; 1 Sam. 20, 3 **כִּפְּשַׁע בֵּינִי וּבֵין הַמָּוֶת** (but a step) *between me and death*. Ps. 73, 2.

4. The notion of likeness and comparison is retained by **כִּי** in those places also where the Heb. grammarians give it the name of *Caph veritatis* (כֶּה אֱמֵרוֹת), or also of *Caph confirmationis et identitatis* (כֶּה הַנֶּעֱשֶׂה, כֶּה הַקְּרִי). Here, although no comparison is actually expressed, yet **כִּי** is not redundant, but implies a comparison with all other things of the same kind; see Lehrs. p. 846. Heb. Gr. § 151, 3. f. Neh. 7, 2 **כִּי הָיָה כַּאֲשֶׁר אָמַר** *for he was as a faithful*

man is and should be, i. e. he was what is called a faithful man. Ecc. 8, 1 **מִי כְּהָחֶכֶם** *who is as the wise man?* who is such that he may be called wise? who is truly wise? Is. 1, 7 **שְׁמָמָה כְּמַהֲפַכֶּת זָרִים** *desolation like the overthrow of strangers*, truly such as enemies make.—This comparison is so far from weakening the force of the expression, that on the contrary it strengthens it: **כַּאֲשֶׁר אָמַר** 'as only a faithful man can be,' most faithful, Lat. *quam fidelissimus*; **כְּמַהֲפַכֶּת זָרִים** 'as only foreign enemies can destroy,' the utmost desolation; comp. the Gr. *ὡς ἀληθινῶς*, Passow Lex. in *ὡς*; also *ὅσων* Viger. ed. Hermann p. 563. So espec. in the phrase **כְּמַעַט** *very few* 1 Chr. 16, 19; *very little* Prov. 10, 20, comp. Gr. *ὅσων ὀλίγων*. **כְּרִידִר כְּמַעַט** *a very small remnant* Is. 1, 9.—But very many examples usually referred to *Caph veritatis*, belong rather to the *Caph* of resemblance or similitude (B. 1), though with various relations; e. g. **כִּי הָיָה כִּי** *to be as any one, to act like him*; Ex. 22, 24 **לֹא תִהְיֶה לוֹ** *thou shalt not be to him as an usurer*. Num. 11, 1 **וַיִּרְיֶה הָעָם כְּמַהֲאֲנִינִים** *and the people were as if complaining of evil*, complaining as if some evil had happened to them. 1 Sam. 10, 27. Job 24, 14 **וּבַלַּיְלָהּ יִהְיֶה כְּגֵב** *and by night is as the thief*, acts the thief. Hos. 5, 10, 10, 4. Cant. 1, 7. So Lam. 1, 20 *abroad the sword bereaveth, כְּמָוֶת בְּבֵיתָ at home there is as death*, q. d. *as it were death* itself, viz. famine and plague; see no. 1. a. Is. 13, 6 **כְּשֶׁר מִשְׁעֵר יָבוֹא** *like a destroying tempest from the Almighty shall it come*, i. e. suddenly, as tempests are wont to come. Is. 1, 8 see in A. 1.—In Job 3, 5 **כְּמִרְיָרִי**, the **כִּי** is radical.

5. Prefixed to the Infinitive **כִּי** is: a) *as, like*, comp. no. 1, 2. Is. 5, 24. Ironically, *as if*, Is. 10, 15 **כִּי־יִבֶּט אֶת־מִרְיָמִי** *as if the rod should brandish him who lifteth it up*. b) *as*, i. q. *after, when, as soon as*, a particle of time, (comp. no. 3,) where the time of two actions is compared, like Gr. *ὡς* for *ἐπεὶ*, Passow in *ὡς* B. II. 5; comp. Ps. 89, 37. 38, in no. 1 above. Gen. 39, 18 **כִּי־רָמַי קוּלִי** *as I lifted up my voice* (i. e. when, as soon as). *then he left*, etc. 1 Sam. 5, 10 **וַיָּבֹא אֲרֹן הָאֱלֹהִים** *as the ark of God came, then*

they cried out, etc. 1 K. 1, 21. Also of future time, in a conditional sentence, Gen. 44, 30 וַיֵּהָיֶה כְּבָאִי אֶל־אָבִי וַיֵּהָיֶה וְנָתַתִּי בְּרֹאשׁוֹ *and it shall be as (when) I come to my father and as (soon as) he seeth then he will die*, etc. comp. Deut. 16, 6. Jer. 25, 12. Strictly of both time and condition in Is. 28, 20 קָצֵר הַמִּצֵּעַ שְׁרָה כְּהַחֲבִיטִים *shorter is the bed than that one can stretch himself, and the covering is too narrow when (if) he will wrap himself*.—In the same sense כִּי is prefixed also to verbal nouns. 2 Chr. 12, 1 כְּחֹזְקוֹ *as his strength* sc. increased. Is. 23, 5 כְּשִׁמְעַתְּ צֶרֶךְ *when the report of Tyre* sc. is heard. 30, 19. Rarely in like manner before a participle, Gen. 38, 29 וַיֵּהָיֶה כְּמֹשִׁיב יָדוֹ *for he drew back his hand*. 40, 10. מֹשִׁיב, *as he drew back his hand*.

C) Conjunct. rarely, where כִּי is then i. q. כְּאַשֶׁר, and is put before a whole sentence, *as, like as*. Is. 8, 23 כִּי־יָבִיאוּ אֶת־הָאֲרָצָה זֶבֻלֹן וְהָאֲרָצָה הַכְּבִיד וְגו' *like as the times of old have brought despite upon the land of Zebulun so shall future times bring honour*, etc. for הָאֲשֶׁר הֵצֵא. 61, 11.—For prepositions thus converted into conjunctions by annexing to them the relative conjunction כִּי or אֲשֶׁר (which also may be omitted by ellipsis,) see Lehrgeb. p. 636. Heb. Gr. § 102. 1. c. Comp. also on the above example Ewald Heb. Gr. p. 614.

NOTE. For the alleged ellipsis of the prefix כִּי after כִּי, which many interpreters have unnecessarily assumed, see Heb. Gramm. § 116. note.

כִּי Chald. i. q. Heb. B. 1, *like, as*, Dan. 7, 4. 6. 9. 13; *as, as if, as it were*, Dan. 6, 1. כִּי־כֵן i. q. Hebr. כִּי־כֵן *as this*, i. e. *so, thus*, see in כֵּן p. 230; *such* Dan. 2, 10. For כִּי־כֵן i. q. כְּאַשֶׁר, *as, when*, see כִּי.

כְּאַשֶׁר (Aram. כִּי, כִּי) pr. *as who*, *as one who*, Job 29, 25; but varying according to the different significations of each particle.

1. *according to what*, i. e. a) *according as*, *as much as*. Gen. 34, 12 *and I will give according to what ye shall say to me*. 1 Sam. 2, 16. b) *according to what manner*, *as, like as*, i. q. כִּי A. 2, not prefixed to single words, but to whole sentences only; Gen. 7, 9 כְּאַשֶׁר צִוָּה אֱלֹהִים *as God had commanded*

him. 34, 22. Is. 9, 2. 1 K. 8, 57; also before an imperfect or elliptical sentence, Josh. 8, 6 *they flee before us* כְּאַשֶׁר בְּרִאשְׁתָּהּ *as at the first*. c) *because*, pr. in accordance therewith that. Num. 27, 14 כְּאַשֶׁר מָרַדְתָּ *because ye rebelled against my commandment*. 1 Sam. 28, 18. 2 K. 17, 26. Mic. 3, 4. Compare the corresponding usage of the prefix כִּי in phrases like כִּי־כֵן. d) Very often כְּאַשֶׁר is followed by a corresponding כִּי, e. g. כְּאַשֶׁר—כִּי, *as—so*, Num. 2, 17. Is. 31, 4; *even as—so*, Judg. 1, 7; *in what manner—so*, i. q. the more—the more, Ex. 1, 12. Is. 52, 14. 15. Hos. 4, 7. So where there is a double protasis, כְּאַשֶׁר—כְּאַשֶׁר Is. 10, 10. 11.

2. *as if, as though*, comp. אֲשֶׁר B. 4. Job 10, 19 אֲשֶׁר לֹא הָיִיתִי *I should be as though I had never been*. Is. 29, 8. Zech. 10, 6.

3. Of time, *as, so as*, i. q. כִּי before an infin. (comp. כִּי B. 5. b.) i. e. *after, when, as soon as*. With præter. Ex. 32, 19 וַיָּרֵד כִּי־בָאֵשׁ קָרַב *and as soon as he came nigh to the camp*. Gen. 18, 33. 1 Sam. 8, 6. Ex. 17, 11. Ps. 51, 2. Jer. 39, 4. al. Esth. 4, 16 כְּאַשֶׁר אֲבָרְתִי אֲבָרְתִי *when I perish, I perish*, the language of despair. Gen. 43, 14.—Before a future it acquires a conditional power; Ecc. 4, 17 *when (if) thou goest to the house of God*. 5, 3 *when thou vovest a vow*, i. e. *if thou dost vow*. Gen. 27, 40. Hos. 7, 12; so the verb being impl. Is. 23, 5.

* כְּאַב (see Syr. and Arab.) fut. יִכְאַב *to have pain, to be sore*, Gen. 34, 25. Trop. of the mind, *to grieve, to be sad*, Prov. 14, 13. Ps. 68, 30. By hyperb. pain is attributed to a dead body, with עַל of cause, Job 14, 22; comp. Is. 66, 24. Judith 16, 7.—Chald. כְּאַב, Syr. כַּאֲב

be in pain, to be sad, Arab. كَيْبٌ to be sad.

HIPH. 1. *to cause pain, to wound, to make sad*, Job 5, 18. Ez. 28, 24; acc. of pers. Ez. 13, 22.

2. *to afflict*, i. e. *to mar, to destroy*. 2 K. 3, 19 וְכָל הַחֲלֵקֶה הַטּוֹבָה הִכְאָבוּ בָּאֲבָנִים *and every good field ye shall mar with stones*. by casting stones upon it so as to render it sterile, Sept. ἀγγειώσατε, comp. Is. 5, 2. Job 5, 23; by a similar figure,

land left untilled is said *to die* Gen. 47, 19; and vines destroyed by the hail are poetically said *to be killed* Ps. 78, 47.—Simonis regards נבד as by Syriasm for נבד, from r. נבד. Syr. نَص, to harm, comp. נבד for נבד Job 7, 5; but this is unnecessary.

Deriv. נבד and

נבד m. (Tseré impure) constr. נבד Is. 65, 14. *pain of body* Job 2, 13. 16, 6; so of calamity, adversity, Jer. 15, 18. Ps. 39, 3. Also of mind, *grief*, Is. 17, 11; with נבד added Is. 65, 14.

* נבד in Kal not used, *to chide harshly, to upbraid*, like Syr. نَص; then intrans. *to become dejected, desponding, to be sad*; comp. נבד to rebuke, נבד to be faint-hearted, נבד to be sad, נבד to terrify, to restrain, intrans. mid. E to be timid, faint-hearted. The primary idea lies perhaps in *smiting*, comp. נבד; whence intrans. and pass. *to be cast down, dejected*, so that Niph. נבד is i. q. נבד.

Hiph. *to afflict, to make sad*, inf. Ez. 13, 22 נבד נבד.

Niph. *to be dejected, desponding, humble*, Ps. 109, 16. Dan. 11, 30. The form נבד Job 30, 8 is Niph. of נבד.—Hence

נבד m. *dejected, sad, unhappy*. Plur. נבד Ps. 10, 10 Keri. But the Cheth. is to be preferred, see נבד.

נבד see after נב, p. 442.

* נבד obsol. root; Arab. نَبَّ, Eth. ከበ, *to roll up*; ከበ ball, globe; Syr. نَص something rolled up, a ball. Hence נבד, נבד star, pr. globule.

* נבד Is. 24, 20 and נבד Judg. 20, 34, fut. נבד.

1. *to be heavy*; Eth. ከበ id. In Arabic and Syr. traces only of this signif.

remain; as נבד to be burdensome, troublesome, as cold, נבד to be indignant, angry. Spoken pr. of weight Job 6, 3; then trop. of any heavy guilt Gen. 18, 20; comp. in נבד. With נבד to be heavy upon any one, as a victorious power, which depresses and crushes an enemy, Judg. 1, 35; so of the punitive hand of

God Ps. 32, 4. 1 Sam. 5, 11, comp. also Job 23, 2; of sin Is. 24, 20, comp. Ps. 38, 5. Hence *to be burdensome, grievous, to any one*, Neh. 5, 18. Ex. 5, 9. 2 Sam. 13, 25 נבד עלי and let us not be burdensome unto thee. 14, 26. Job 33, 7. With נבד for נבד 1 Sam. 5, 6.—Usually trop. as in the following senses:

2. *to be heavy* in the sense of *abundance*, i. q. *to be great, abundant, to be rich* in any thing, with נבד. Gen. 13, 2 and Abraham נבד מאד במקנה was very rich in cattle. See Niph. no. 1, נבד no. 1.

3. *to be great in number, to be many*; see Hithpa. no. 1, adj. נבד no. 2, and נבד no. 2.

4. *to be heavy*, i. e. *vehement, sore*, as a battle Judg. 20, 34; with נבד 1 Sam. 31, 3. Comp. נבד no. 3, adj. נבד no. 3.

5. Of things as not easily moved, *to be heavy*, i. q. *to be dull, slow, sluggish*, e. g. of the senses, as the eyes Gen. 48, 10; the ears Is. 59, 1. Also of the mind or heart, *to be dull, stupid, hardened*, Ex. 9, 7. Comp. Piel no. 1, Hiph. no. 3, adj. נבד no. 4.

6. *to be weighty, honoured*, comp. Gr. βαρύς, Ez. 27, 25. Job 14, 21. Of God, *to be honoured, glorified*, Is. 66, 5. This signif. is more freq. in Piel no. 2; see Hiph. Niph. Hithp.

PIEL נבד 1. Causat. of Kal no. 5, *to harden the heart* 1 Sam. 6, 3.

2. Causat. of Kal no. 6, *to honour, to do honour or reverence to any one*; spoken: a) Of men, Ex. 20, 12 נבד את אבך honour thy father and thy mother. Deut. 5, 16. Num. 22, 17. 37. 1 Sam. 2, 29. Lam. 1, 8. 1 Sam. 2, 30 נבד לי for them that honour me I will honour. Ps. 15, 4. 91, 15. b) Of God, 1 Sam. 2, 30. Prov. 14, 31; and hence often i. q. *to glorify, to praise*, Ps. 22, 24. 50, 15. 23. Is. 24, 15; elsewhere also *to honour* with oblations, c. נבד Prov. 3, 9; נבד Dan. 11, 38 (of idols); with two acc. Is. 43, 23. So נבד עם יהוה Ps. 86, 12; נבד ל' v. 9. Poet. the beasts also are said to praise God Is. 43, 20. c) Of things, e. g. the sabbath Is. 58, 13; a sacred place 60, 13; of the olive, Judg. 9, 9 should I leave my fatness, which in me both God and men do honour?

PUAL נבד *to be honoured*, Prov. 13, 18. 27, 18. Is. 58, 13.

HIPH. 1. *to make heavy*, e. g. a yoke 1 K. 12, 10. Is. 47, 6; a chain Lam. 3, 7. Ellipt. Neh. 5, 15 *the former governors* הַכְבִּירוּ עַל הָעָם, sc. לָל, *had made heavy the yoke upon the people*, had heavily oppressed them.

2. Causat. of Kal no. 2, *to make abundant, to heap up*, Hab. 2, 6. Comp. Niph. no. 1.

3. Causat. of Kal no. 5, *to make heavy, dull*, e. g. the ears Is. 6, 10. Zech. 7, 11; *to harden the heart* Ex. 9, 34.

4. Causat. of Kal no. 6, *to honour, to cause to be honoured*, Is. 8, 23 [9, 1]. Jer. 30, 19. Also, *to acquire honour, renown*, for oneself, 2 Chr. 25, 19.

NIPH. נִכְבְּרִים, Part. plur. נִכְבְּרִים Dag. euphon. Prov. 8, 24. Is. 23, 8. 9. Nah. 3, 10; but with grave suff. נִכְבְּרִיהֶם Ps. 149, 8.

1. *to be heavy*, from abundance, i. e. *to abound, to be rich* in any thing, comp. Kal no. 2. Prov. 8, 24 מַעְרְנוֹת נִכְבְּדֵי מַיִם *fountains abounding in water*.

2. Pass. of Piel no. 2, and Hiph. no. 4, *to be honoured, to be held in honour, to enjoy honour*, Gen. 34, 19. 2 Sam. 6, 20. 22. 1 Sam. 22, 14. Is. 49, 5 אֶכְבֹּד בְּעֵינֵי יְיָ yet am I honoured in the eyes of Jehovah. 43, 4. 2 K. 14, 10 הֶכְבֵּד וְשָׁב בֵּיתָךְ *enjoy the honour and abide at home*.—PART. נִכְבֵּד *honoured, honourable, distinguished*, Num. 22, 15. 2 Sam. 23, 19. 23. 1 Chr. 4, 9. Is. 3, 5. 23, 8. 9 (opp. הִזָּל), comp. Nah. 3, 10. Ps. 149, 8; so of the name of God as *honoured, glorious*. Deut. 28, 58. Plur. fem. נִכְבְּדוֹת *glorious things, promises*, Ps. 87, 3.

3. Reflex. like Hithp. *to get honour to oneself, to show oneself great and glorious*, Lev. 10, 3. Is. 26, 15. Ez. 28, 22. Hagg. 1, 8; with בְּ in or by any one Ex. 14, 4. 17. 18.

HITHP. 1. *to make oneself many, to multiply oneself*, see Kal no. 3. Nah. 3, 15.

2. *to honour oneself, to glory, to boast*, Prov. 12, 9.

Deriv. כְּבִידָה, כְּבוֹד, כְּבוֹדִית — כְּבִיד.

כְּבִיד constr. כְּבִיד Ex. 4, 10, and כְּבִידִי Is. 1, 4.

A) Adj. 1. *heavy*, e. g. a load Ps. 38, 5; a yoke 1 K. 12, 4. 11; an old man of large frame 1 Sam. 4, 18; of a

cloud charged with rain Ex. 19, 16; a rock, i. e. *great* Is. 32, 2. In a bad sense, *heavy*, i. e. *oppressive, grievous, sore*, e. g. a murrain, Ex. 9, 3; locusts and flies Ex. 8, 20. 10, 14; hail 9, 18. 24; famine Gen. 12, 10. 41, 31. 43, 1. 47, 13. Trop of sin Ps. 38, 5; hence Is. 1, 4 *a people* עָרֵן כְּבִיד *heavy with iniquity*, i. e. laden with heavy sin.—Also *burdensome, troublesome*, Prov. 27, 3; comp. Eccus. 22, 17.

2. *much, many, great*, (comp. 'graves pavonum greges' Varro ap. Non. 4. no. 218.) spoken of an army Num. 20, 20. Is. 36, 2; a retinue 1 K. 10, 2. Gen. 50, 9; flocks Ex. 12, 38.

3. *great, vehement, sore*, see the root Kal no. 4; e. g. lamentation Gen. 50, 10.

4. Of things as not easily moved, *heavy*, i. e. *dull, slow, sluggish*; so of the speech and tongue Ex. 4, 10; of the heart, *hard*, Ex. 7, 14.

5. *difficult, hard*, sc. to be done, as a business Ex. 18, 8. Num. 11, 14; *hard* to be understood, as a language Ez. 3, 5. 6. Comp. Germ. *schwer, schwierig*.

B) Subst. *the liver*, Arab. كَبِدٌ, كَبِدٌ, كَبِدَةٌ, as being the *heaviest* of the viscera, both in weight and importance; Prov. 7, 23. Ez. 21, 26 [21]. Lev. 3, 4. 10. Lam. 2, 11 יִשְׁפָּךְ לְאַרְץ כְּבִידִי *my liver is poured out upon the ground*, hyperbol. expression for the severest mental suffering; comp. Job 16, 13.

כְּבוֹדָה and כְּבוֹד see in כְּבִיד.

כְּבִיד 1. *heaviness, weight*, Prov. 27, 3.

2. *a great number, multitude*, Nah. 3, 3.

3. *vehemence, violence*, e. g. of fire, Is. 30, 27; of war Is. 21, 15. See r. כְּבִיד no. 4.

כְּבוֹדָה f. *heaviness, difficulty*, Ex. 14, 25. R. כְּבִיד.

* כְּבִידָה fut. יִכְבֵּד, *to go out, to be quenched*, pr. of fire Lev. 6, 5. 6. Prov. 26, 20; of a light 1 Sam. 3, 3. Prov. 31, 18. Metaph. of the anger of God 2 K. 22, 17. Jer. 7, 20; of enemies who perish, Is. 43, 17 *like a wick are they quenched*.—Arab. كَبَا to cover with ashes, not wholly to extinguish; but

خبا to extinguish. The primary notion is that of *covering over, concealing*; comp. חָבֵה, חָבֵה.

PIEL to *put out, to quench*, e. g. fire Is. 1, 31, a light 2 Chr. 29, 7. Is. 42, 3. Metaph. anger Jer. 4, 4. 21, 12; love Cant. 8, 7. So 2 Sam. 21, 17 חָבֵה אֶת־נֵר יִשְׂרָאֵל *that thou quench not the light of Israel*, i. e. lest thou, the light of the nation, perish. Comp. 2 Sam. 14, 7, and art. גָּחַל.

כְּבוֹד, defect. כָּבוֹד twice Gen. 31, 1. Nah. 2, 10; c. suff. כְּבוֹדִים, כְּבוֹדִים, rarely defect. כְּבוֹדִי Ex. 29, 43. 33, 22; m. but fem. Gen. 49, 6; pr. *weight*, but always *rop.* R. כָּבֵד.

1. *abundance, substance, riches, wealth*, Nah. 2, 10. Ps. 49, 17. Is. 10, 3. Gen. 31, 1. al. See r. כָּבֵד no. 2.

2. *honour, glory*, Sept. δόξα, see the root no. 6. a) Of men, 1 K. 3, 13 עֲשֵׂה כְבוֹד גִּם כְּבוֹד *riches and honour*. Ecc. 6, 2. Prov. 8, 18. 2 Chr. 1, 11. 12.—Prov. 20, 3 כְּבוֹד לֹא־יִשָּׁבֵת מִרִיב *it is honour for a man to cease from strife*. 11, 16. Ps. 8, 6. Job 19, 9. 1 Sam. 4, 21 of the ark.—Prov. 25, 27 *to eat much honey is not good, וַחֲקֹר כְּבוֹדִים כְּבוֹד and the searching out of their honour is not honour*, i. e. to seek one's own honour is not honour, the negat. being repeated from the preced. member. Or it may be so divided: חֲקֹר כְּבוֹד מִכְּבוֹד *the searching out of honour is without honour*; comp. for מִן Is. 14, 19. Job 11, 15. 21, 9. See The-saur. p. 515. b) Of God; Ps. 19, 2 אֵל הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד אֵל *the heavens declare the glory of God*. 29, 1. Is. 42, 8. 48, 11. al. מֶלֶךְ הַכְּבוֹד *the King of glory* Ps. 24, 7. 8. 9.—*To give or render honour to any one is: נָתַן כְּבוֹד לְ*, as to men Prov. 26, 8, to God 1 Sam. 6, 5. Ps. 115, 1; *שׁוּב כְּבוֹד לְ*, to God Is. 42, 12; *יָהּב כְּבוֹד לְ* to God Ps. 29, 1. 9. 1 Chr. 16, 28; *עָשָׂה כְּבוֹד לְ* to do honour to 2 Chr. 32, 23. 33, comp. Is. 14, 18.—Concr. aa) God is called כְּבוֹד יִשְׂרָאֵל *the glory of Israel*, i. e. in whom Israel should glory, Jer. 2, 11. Ps. 106, 20; genr. כְּבוֹד פ' *the glory of any one*, i. e. who restores and protects his honour, Ps. 3, 4. 57, 9. bb) Also כְּבוֹד יִשְׂרָאֵל collect. *the glory of Israel, the nobility, nobles*, Is. 5, 13 (opp. תְּבוֹנוֹת). 17, 3. 4. Mic. 1, 15. So too *the nobles of Assyria* Is. 8, 7. 10, 16; of

Moab Is. 16, 14; comp. also Is. 22, 23. 24. cc) כְּבוֹד פ' *the honour, glory, of any one, poet. for the spirit, the heart*, as the noblest part of man, Gen. 49, 6 where it is joined with a fem. like נֶפֶשׁ. Ps. 7, 6 (parall. נֶפֶשׁ, חַיִּים, לֵב Ps. 16, 9). 16, 3. 30, 13. 57, 9. 108, 2. Comp. Gr. φίλον ἥτορ. Some here assign to כְּבוֹד the signif. of *liver*, i. q. כָּבֵד; but the liver is never (like the heart and reins) assumed as the seat of the mind and affections.—Adv. *with honour, gloriously*, Ps. 73, 24; comp. 149, 5.

3. *splendour, glory, majesty*. Gen. 45, 13 and ye shall tell my father אֶת־כְּבוֹדִי of all my glory (splendour) in Egypt. Is. 4, 5. 11, 10. 22, 18. כִּסֵּא כְבוֹד *a throne of glory* 1 Sam. 2, 8. Jer. 14, 21. 17, 12. כְּבוֹד לְבָנוֹן *the glory of Lebanon*, its magnificence, beauty, Is. 35, 2. 60, 13. לְכָבוֹד לְ הָיָה *to be for glory (honour) to any one*, Is. 4, 2; comp. Zech. 2, 9. Espec. כְּבוֹד יְהוָה *the glory, majesty, of Jehovah*, Sept. δόξα Κυρίου, Is. 59, 19. 60, 1; pr. that fiery effulgence surrounded with dark clouds in which Jehovah is represented as appearing, or Jehovah himself as surrounded by this effulgence (from which lightnings proceed Lev. 9, 23. Num. 16, 35. Ps. 18, 13), such as he manifested himself at Sinai to Moses and the people, Ex. 16, 7. 10. 24, 16. comp. v. 17. 33, 18. Lev. 9, 6. 23; or appeared in the tabernacle Ex. 40, 34; or in the temple 1 K. 8, 11. 2 Chr. 7, 1, comp. Ez. 43, 2. 5. 44, 4; or was seen in prophetic visions Is. 6, 3. Ez. 1, 28. 3, 12. 23, 8. 4. 10, 4. 18; comp. in N. T. δόξα Κυρίου Luke 2, 9. 9, 11. Acts 22, 11. To this corresponds the שְׁכִינָה *Shekinah* of the later Jews, Buxtorf Lex. Chald. h. v.—God appears too in glory to punish transgressors Lev. 10, 2; and sinners are said to *provoke כְּבוֹד יְהוָה the eyes of his glory*, i. e. of him as thus appearing in his glory for their punishment, Is. 3, 8.

כְּבוֹדָה f. for כְּבוֹדָה, from a masc. כָּבֵד, after the form אֶרֶמָה, אֶרֶם. R. כָּבֵד.

1. Adj. fem. *splendid, magnificent*, e. g. a bed Ez. 23, 41; the attire of a queen Ps. 45, 14.

2. Subst. *precious things, wealth*, Judg. 18, 21; i. q. כְּבוֹד 1, comp. Is. 10, 3. Gen. 31, 1.

כָּבִיל (ר. כָּבֵל) *Cabul*, pr. n. a) A city in the tribe of Asher Josh. 19, 27. It seems to correspond to the village *Xaβλω* mentioned by Josephus de Vit. s. § 43. 44. B. J. 3. 3. 1. Comp. Reland. Palæst. p. 668. A fortress *كابول Kabul* is mentioned by Arabian writers in the district of Safed; see Rosenm. *Analecta Arab.* III. p. 20.

b) A district of Galilee comprising twenty cities and towns, given by Solomon to Hiram king of Tyre, 1 K. 9, 13; so called by the latter in token of dissatisfaction, comp. v. 12. Josephus says, prob. by conjecture from the context, Ant. 8. 5. 3: *μεθ'εμμενόμερον γὰρ τὸ Χαβυλὸν κατὰ Φοινίκων γλῶτταν οὐκ ἀρ'έσκειον σημαίνει*. The LXX have ὅριον *border*, as if כָּבִיל i. q. כָּבֵל, and so Bochart; but this neglects the context. Hiller, in *Onomast.* V. T. p. 435. takes כָּבִיל for כָּבֵל part. pass. of כָּבֵל, 'as something exhaled, as nothing.' Something like this was perhaps present to the mind of the sacred writer; though the reading of the Sept. is in itself the more natural.

כָּבִיץ (Syr. *حَصْبُ* cake, r. כָּבֵב) *Cabbon*, pr. n. of a place in the plain of Judah, Josh. 15, 40; perhaps the same with כָּבֵבָא 1 Chr. 2, 49.

כָּבִיר m. (ר. כָּבֵר) something *braided* or *plaited*; hence a *quilt*, *mattress*. 1 Sam. 19, 13. 16 *כָּבִיר הַקָּדִים* the *mattress of goat's hair*. Comp. כָּבֵר.

כָּבִיר m. adj. poet. mostly in Job. R. כָּבִיר no. 2 and Hiph.

1. *great, vast, mighty*, Arab. *كَبِير*.

So *כַּיִם כְּבִירִים* *mighty waters* Is. 17, 12. 28, 2. *רוּחַ כְּבִיר* a *mighty wind* Job 8, 2. Spoken of great men, renowned, Job 34, 24; of God as great, mighty, Job 34, 17. 36, 5. *כְּבִיר יָמִים* of *great age, grandævus*, Job 15, 10; so Arab. *شيخ كبير* senex grandævus.

*כָּבֵל obsol. root, Talm. Syr. Arab. *to tie, to bind, to bind together*, kindr. with כָּבֵל and כָּבֵל; also כָּבֵר. Hence the quadrilit. כָּבִילָה q. v. pr. n. כָּבִיל, and

כָּבֵל m. a *fetter*, plur. constr. כָּבֵלִי, Ps. 105, 18. 149, 8. Arab. and Syr. id.

*כָּבֵן obsol. root, Chald. and Talmud. *to bind, to bind together*, i. q. kindr. כָּבֵל; Syr. *to bind around*. Hence pr. names כָּבֵנָה, כָּבֵנִי.

*כָּבַשׁ pr. *to tread, to trample with the feet*, kindr. with כָּבַשׁ; on the syllable, כַּשׁ, which is primary in this root, see under art. כִּישׁ p. 119.—Hence *to wash, to cleanse*, sc. garments by treading them in a trough, etc. differing from כָּבַשׁ to lave or wash the body, as Gr. *πλύνω* from *λούω*. In Kal not found except in PART. כָּבֵשׁ 2 K. 18, 17. Is. 7, 3. 36, 2. a *washer, fuller*, Gr. *πλυντήρ, κραγίς*, whose business it was to cleanse soiled garments, and to full new ones. See Schneider Ind. ad Scriptt. Rei Rusticæ p. 355. Schöttgen *Trituræ et fulloniæ Antiquitates*, Lips. 1763.—The כָּבֵשׁ נִדְהָה Is. l. c. was a place on the west of Jerusalem, where the fullers spread out the garments after washing to dry.

PIEL כָּבַשׁ Gen. 49, 11. 2 Sam. 19, 25. elsewhere כָּבַשׁ.

1. i. q. Kal, Ex. 19, 10. Lev. 11, 25. 28, 40. 13, 6. 34. Num. 19, 7. al. Part. כָּבֵשׁ i. q. כָּבֵשׁ Mal. 3, 2.

2. Metaph. *to cleanse, to purify* the heart from sin, Ps. 51, 4. 9. Jer. 4, 14; yet so that the primary notion of washing is retained and alluded to, Jer. 2, 22. Mal. 3, 2.

PEAL Pass. Lev. 13, 58. 15, 17.

HOThP. pass. כָּבַשׁ Lev. 13, 55. 56.

*כָּבֵעַ obsol. root, like kindr. כָּבַע and כָּבַע. *to be high*, espec. with a round form, as a tumor, a cup, the head. Hence כָּבֵעַ helmet.

*כָּבַר in Kal not used. 1. Pr. *to bind together, to plait, to braid*, i. q. כָּבֵל and the verbs there compared, also כָּבַר II. Hence כָּבִיר plaited *mattress*, כָּבִירָה sieve, כָּבִיר coarse cloth, כָּבִיר network.—Like many other verbs of twisting, plaiting, braiding, (כָּבַד, חוּל, גִּדָּל) (קָשַׁר, חוּל, גִּדָּל) it is also transferred to the idea of *strength* and *magnitude*; hence

2. *to be great, much, many*, also *to be long*, both in space and duration, see כָּבִיר, כָּבִירָה. Arab. *كَبِير* to be great, *كَبِير* to be advanced in years, Syr. *כַּבֵּר*

increase in wealth, Eth. **ከብረ** to be honoured, illustrious.

Hiph. to make many, to multiply, Job 35, 16. Part. **מְכַבֵּיר** subst. (after the form **מִשְׁחִיחַ**;) multitude, abundance, with לָּ pref. **לְמַכְבִּיר** i. q. **לָּרַב**, abundantly. Job 36, 31.

Deriv. see in Kal no. 1 also **כָּבַר**, **כְּבִיר**, **כְּבִירָה**.

כָּבַר pr. subst. length, both of space and time, see the root **כָּבַר** no. 2. Hence

1. *Chebar*, pr. n. of a river in Mesopotamia, called also **חַבּוּר** q. v. Gr. and Lat. *Chaboras*, Ez. 1, 3, 3, 15, 23, 10, 15, 22. This orthography of the name approaches to Syriasm, Syr. **ܚܒܪ**; while the form **חַבּוּר** (**خابور**) imitates the Arabic. Although each form admits of a tolerable etymology (**חַבּוּר** conjoining, **כָּבַר** long river), yet in a river of Mesopotamia the Aramæan would be more likely to exhibit the genuine and primitive orthography. See Ritter's *Erdkunde* Th. XI. p. 253 sq. Berl. 1844.

2. Adv. of time, long ago, already, formerly; found only in the book of Ecc. and belonging to the later Hebrew; Ecc. 1, 10, 3, 15, 4, 2, 6, 10, 9, 6, 7, 2, 16 **כִּשְׁנֵי־כָבָר הָיָה הַבָּאִים הַזֶּה לָּבֹא** since in days to come all will have been long ago forgotten; here **כָּבַר** qualifies the verb. Syr. **ܚܒܪ** long ago, already.

כְּבִירָה f. a sieve, Am. 9, 9. R. **כָּבַר** no. 1.

כְּבִירָה f. (r. **כָּבַר** no. 2) only constr. **כְּבִירָה**, pr. length, and then a certain definite measure of distance, like many other words denoting measure, weight, time, which are also used to designate particular measures, weights, intervals of time; comp. Heb. **שָׁקֶל**, **סָאָה**, **יָמִים**, **מָנָה**, **שָׁקֶל**, **סָאָה**, a year; Aram. **ܡܢܬܐ**, **ܡܢܬܐ**, a short time, spec. an hour; Engl. a measure of wine; Lat. *pondo*, whence Engl. *pound*.—The exact length of the **כְּבִירָה** cannot be ascertained from the passages where it occurs, Gen. 35, 16, 48, 7, 2 K. 5, 19. The Sept. once adds (Gen. 48, 7) by way of explanation, *ἡπὸ δ' ὁμοῦ*, which may be either a *stadium*, see Hody de bibl. Text. originalibus p. 115; or else a measure common among the Arabs,

شوط الفرس the course of a horse, i. e.

as far as a horse can run or travel without fatigue, a stage or post; see Koehler ad Abulf. Syriam in Addend. ad p. 7. not. 27.

* **כָּבַשׁ** obsol. root, pr. i. q. **כָּבַשׁ** and **כָּבַס** to tread, to subdue, to force, spec. a female, comp. **כָּבַשׁ** no. 3. Arab. **كَبَسَ** subegit semel puellam. Hence

כְּבִישׁ m. a he-lamb, a young ram, from one to three years old, already fit for coupling, whence the name. Lambs of this kind, chiefly a year old, were used for the sacrifices; hence frequently with the addition **בֶּן־שָׁנָה** the son of his year, one year old, Num. 7, 15, 21, 23, 39, 45, 51, 57, 63, 69, 75; also in plur. **בְּנֵי שָׁנָה** ib. 7, 17, 23, 29, 35, 41, al. Elsewhere lambs (**כְּבִישִׁים**) are mentioned as feeding in pastures Is. 5, 17, Hos. 4, 16; as yielding wool Job 31, 20, Prov. 27, 26; as an emblem of gentleness and patience Jer.

11, 19. Arab. **كَبِش** a he-lamb of one or two years; see the Arabian grammarians in Bochart Hieroz. I. p. 421 sq.—By transpos. sometimes **כָּבַשׁ**, fem. **כְּבִישָׁה**; but the other forms, as the more difficult, are doubtless primitive; comp. **יָשַׁעַר**, transp. **יָשַׁעַר**.

כְּבִישָׁה 2 Sam. 12, 3, 4, 6, and **כְּבִישָׁה** Lev. 14, 10, Num. 6, 14, constr. **כְּבִישָׁה**, plur. **כְּבִישָׁה**; fem. of **כָּבַשׁ**, an eve-lamb, from one to three years old. Plur. Gen. 21, 28, 29, 30.—By transpos. **כְּבִישָׁה**, see in **כָּבַשׁ**.

* **כָּבַשׁ** fut. **יִכְבֹּשׁ** 1. to tread upon, to trample under foot, kindr. with **כָּבַס**. Zech. 9, 15 **וְכָבְשׁוּ אֶבְנֵי־קֶלֶט** and they shall trample under foot the stones of the sling, i. e. easily turn them aside as harmless; comp. Job 41, 20, 21 [28]. Metaph. Mic. 7, 19 **הִכְבִּישׁ עֲוֹנוֹתָיו** he treadeth under foot our iniquities, i. e. disregards them, does not avenge them.

2. to subdue, to make subject to oneself, e. g. a man the beasts Gen. 1, 28; enemies, slaves, a hostile land 2 Chr. 28, 10, Jer. 34, 16, Neh. 5, 5. Comp. **רָדָה**.

3. to force a woman, Esth. 7, 8. So

Arab. **كَبَسَ**.

PIEL, to subdue a people, i. q. Kal no. 2. 2 Sam. 8, 11.

HIPH. i. q. Kal no. 2. Jer. 34, 11 Cheth.
NIPH. 1. Pass. of Kal no. 2. Num. 32,
22. 29. Josh. 18, 1. 1 Chr. 22, 18.
2. Pass. of Kal no. 3. Neh. 5, 5 fin.
Deriv. the two following.

כִּבְשׁ m. a *footstool*, 2 Chr. 9, 18.
Chald. כְּבִישׁ, Syr. كَبِش, id.

כִּבְשָׁן m. a *furnace*, i. e. according to
Kimchi a *lime-kiln*, or also for *smelting*
metals, and different from כְּבִישׁ a kind of
oven for baking. Gen. 19, 28. Ex. 9, 8.
10. 19, 18.—So called from *subduing*
metals, from r. כָּבַשׁ; comp. 'igne ferrum
domatur' Plin. H. N. 36. 27.

כֶּדֶר f. (r. כָּדַר no. 2) 1 K. 17. 14. 16;
Plur. כְּדָרִים masc. Judg. 7, 16. 1 K. 18, 34;
a *bucket*, *pail*, both for drawing water
and carrying it, Gen. 24, 14 sq. Ecc. 12,
6; a *tub* for keeping meal, 1 K. 17, 12.
14. 16. Water was carried by women
upon their shoulders, Gen. 1. c.—Corre-
sponding are Sanscr. *ghada*, Gr. *κύδος*,
κύδδος, Lat. *cadus*, Slav. *kad*.

* כָּרַב Chald. P.A. to lie, not to speak
the truth, i. q. Heb. כָּזַב. Hence

כִּדְבָה Chald. f. a lie, falsehood, Dan.
2, 9 כִּדְבָה by apposit. words, false-
hood, i. e. false words. Others make it
an adj. contrary to the form and usage.

* כָּדַר obsol. root, kindr. כָּתַח, Lat.
cudo, to beat, to pound; hence

1. to strike fire, whence כִּידֹר spark,
and כִּידֹר sparkling gem, ruby.

2. to labour severely, to toil hard, pr.
in the manner of smiths and other arti-
sans, comp. *cudo*; spec. to draw out a
well, to draw water; whence כֶּדֶר. So

Arab. كَدَّ to hammer or forge, toil hard,
to draw out a well. Comp. Eth. ከደደ
to tread with the feet, to triturate.

כֶּדֶר see כֶּדֶר.

כֶּדֶר Chald. see כֶּדֶר.

כִּדְבָר m. (r. כָּדַר) Ez. 27, 16. Is. 54,
12, a sparkling gem, prob. *ruby*.—Chald.
כִּדְבָרִין, כִּדְבָרִין id. Ex. 39, 11, Targ.
Comp. also Arab. كَذَذَة rubedo max-
ima.

* כָּדַר obsol. root, kindr. כָּדַר, Arab.

كَدَر and كَدَر, to be turbid, troubled, as

water; metaph. of life, كَدَر to be dis-
turbed, troubled, by adverse fortune, ca-
lamity, comp. כָּדַר. By another meta-
phor the Hebrews transfer it also to the
tumults of war; hence כִּידֹר.

כִּדְרֹלָמֶר pr. n. Chedorlaomer, king
of the Elamites in the time of Abraham,
Gen. 14, 1. 9.—This name if Semitic
may be i. q. handful of sheaves, from
כֶּדֶר handful, and כֶּמֶר sheaf; but not
improb. the etymology is to be sought
in the ancient Persian.

כֹּה contr. for כָּהוּ, Heb. Gr. § 57, 2; pr.

as this, i. q. כָּהוּ, Arab. كَدَا. Hence

1. thus, so, οὕτως, referring pr. to what
precedes; Gen. 15, 5 tell the stars
and he said unto him, כֹּה יִהְיֶה וְרָבָה, so
shall thy seed be. Ex. 5, 15 comp. 14.
1 Sam. 17, 27 comp. 25. But more freq.
to what follows, Deut. 7, 5 but thus shall
ye deal with them; ye shall destroy their
altars, etc. Gen. 31, 8. 2 K. 12, 10. Of-
ten where the words of any one are re-
peated, Judg. 11, 15 and said unto him,
כֹּה אָמַר יִפְתָּח thus saith Jephthah. Ex.
5, 10. 3, 15; also freq. in the formula
כֹּה אָמַר יְהוָה thus saith Jehovah Jer. 2,
2. 7, 20. 9, 16. 22. 22, 6. 49, 12. al. sæp.—
There are also examples, where כֹּה
stands without any thing to which it
can refer; as in the formula of swearing
and adjuring: כֹּה יִשָּׁע לִי אֱלֹהִים (יְהוָה) God do so to me and more
also, where at first the words were prob.
accompanied by some gesture of chas-
tisement or punishment; since they im-
ply: let God inflict dire punishment upon
me; see Ruth 1, 17. 1 K. 19, 2. 20, 10.
1 Sam. 14, 44. 25, 22. Where this for-
mula implies a negative, it is followed
by אִם, 2 K. 6, 31 God do so and more
also to me, IF (אִם) the head of Elisha
shall stand on him this day, i. e. it shall
not remain on him. 1 K. 20, 10. 1 Sam.
3, 17. 25, 22; once כֹּה אִם 2 Sam. 3, 35.
On the contrary, when the oath is affirm-
ative, כֹּה אִם follows, 2 Sam. 19, 14;
oftener with כִּי 1 Sam. 14, 44. Ruth
1, 17. 2 Sam. 3, 9. 1 K. 2, 23. 19, 2.
See in אִם C. 1. c.

2. Partic. of place, here, like Gr. ὅδε,
but rarely, Ruth 2, 8; so כֹּה — כֹּה here

—there Num. 11, 31. כֹּהַ to that place sc. before spoken of, yonder, Fr. *jusque là*, Gen. 22, 5.—After verbs of motion, hither, here, Gen. 31, 37. Num. 23, 15. כֹּהַ hither and thither Ex. 2, 12. Syr. כֹּהַ here, in comp. חֹהַ hither, הֵנָּה hence.

3. Partic. of time, now; כֹּהַ until now, hitherto, Ex. 7, 16. Josh. 17, 14. כֹּהַ כֹּהַ till now and till then, in the mean time, meanwhile, 1 K. 18, 45.

כֹּהַ Chald. i. q. כֹּהַ no. 3. Dan. 7, 28 כֹּהַ hitherto.

* כֹּהַ fut. יִכְהַ, apoc. וַיִּכְהַ Job 17, 7, kindr. with כָּהַ and קָהַ; to be weak, feeble, faint, to be dispirited, to despond, Is. 42, 4. Spec. of a light about to go out, to be feeble, dim, Is. 42, 3. Also of eyes, to be or become dim, either from old age Deut. 34, 7. Zech. 11, 17. Gen. 27, 1; or from grief Job 17, 7.

PIEL כֹּהַ also כִּהַ Lev. 13, 56.

1. Intrans. to become faint, pale, as a spot on the skin, Lev. 13, 6. 56; comp. adj. כֹּהַ v. 21. 26. 28. Also to be faint-hearted, timid, to despond, Ez. 21, 12; comp. Is. 61, 3.

2. to chide, to admonish, to restrain, with כֹּהַ 1 Sam. 3, 13 וְלֹא כִּהַ בָּם (because) he rebuked them not, i. e. did not restrain them. Comp. כָּהַ. Deriv. the two following.

כֹּהַ adj. found only in the fem. כֹּהַ weak, feeble, faint, spec. of the dim wick of a lamp just about to go out, Is. 42, 3; of eyes bedimmed, dull, 1 Sam. 3, 2; or of a faint or pale colour. Lev. 13, 21. 26. 28. 39 spots לְבָנִית כֹּהַ of a palish white; comp. the root Pi. no. 1. So of a faint heart, desponding. Is. 61, 3.

כֹּהַ f. mitigation, alleviation, sc. of a wound, i. q. healing, Nah. 3, 19. R. כֹּהַ.

* כֹּהַ Chald. to be able, I can, kindr. with כָּהַ; comp. on the affinity of verbs כָּהַ and כָּהַ under lett. ה. p. 238.—Part. כֹּהַ plur. כֹּהִַּין, with inf. c. לְ Dan. 2, 26. 4, 15. 5, 8. 15.

* כֹּהַ not used in Kal; whence כֹּהַ a priest. The etymology is doubtful; Arab. كَهَنَ and كَهَنَ to presage, to divine; كَاهِنٌ a diviner, soothsayer,

often among the pagan Arabs; then, an internuncio, envoy; Ethiop. አሀዝ to be a priest, to minister; Syr. כֹּהַ to be ministered, consecrated; in Bar Ali, to be rich, opulent, to enjoy the comforts of life; כֹּהַ richness, riches, prosperity, happiness. But all these appear to be secondary meanings, derived from the station and power of the priesthood, i. e. from כֹּהַ priest, which is found in the Heb. Chald. Syr. and Eth. languages.—The native power of this word, therefore, is still to be sought by conjecture. Hitzig supposes (ad Is. 61, 10) that כֹּהַ is i. q. כֹּהַ to stand, whence כֹּהַ pr. one who stands by, an assistant. Maurer regards כֹּהַ as i. q. כֹּהַ, גִּהַ, to incline, to bend, i. e. to bow down, as is done in worship, whence כֹּהַ pr. one bowing down, making prostrations. Both of these conjectures are worth attention; in favour of the last, we might perhaps also appeal to the Syro-Arabic gloss

כֹּהַ i. e. to bow down oneself in worship. Other conjectures see in Thesaur. p. 661, 662.

PIEL כֹּהַ denom. 1. to minister as priest, to act as priest, to perform the priestly functions. Ex. 31, 10. 35, 19. Lev. 16, 32. Num. 3, 34; often with לִיהוָה Ex. 28, 1. 3. 4. 29, 1. 44. Lev. 7, 35. al. Sept. ἱερατεύω.

2. to be or become priest, Deut. 10, 6.

3. Unusual is Is. 61, 10 כֹּהַ כֹּהַ as the bridegroom priests it with his turban, i. e. decks himself with a splendid turban such as the priests wore; q. d. 'plays the priest with his turban.' So Aqu. ὡς ὑμῶν ἱερατεύοντες στεφάνῳ, comp. Jarchi, Symm. Vulg. Syr.

כֹּהַ m. plur. כֹּהִַּין, a priest; Chald.

emph. כֹּהִַּין, Syr. كَاهِنًا, Arab. كَاهِنٌ,

Eth. አሀዝ, id. For the etymology see in r. כֹּהַ. Very freq. in Ex. Lev. Deut. of the priests of Jehovah, as Ex. 2. 16. 3. 1. 18, 1. al. sexcent. Also of the priests of idols, as Gen. 41. 45. 50. 46, 20. 47, 26. al. Constr. a) With genit. of the divinity. as כֹּהַ יְהוָה 1 Sam. 14, 3; כֹּהַ 2 Chr. 23, 17; כֹּהַ 1 Sam. 5,

5; *פִּהְיִי* thy priests, sc. of Jehovah, Ps. 132, 9. Sometimes with a genit. of the people or city where the priest officiates, as *אֵן* *פִּי* priest of On Gen. 41, 45. 50; *מִדְיָן* *פִּי* priest of Midian Ex. 3, 1. 18, 1; *אֵל* *פִּי* Am. 7, 10; *הַבְּמוֹת* *הַפִּהְיִי* the priests of the high places 1 K. 13, 2. 33; c. suff. *פִּהְיֵינוּ* our priests sc. of Israel, Ezra 9, 7. Neh. 10, 1. etc. b) With ל of the divinity, as *יְהוָה* *פִּהְיֵינוּ* Lev. 23, 20. 1 Sam. 1, 3. 2 Chr. 26, 17; *אֵל* *עֲלֵינוּ* Gen. 14, 18. *לֵאָה* *אֶלְהֵינוּ* 2 Chr. 13, 9. Sometimes ל marks the person who employs a priest, Judg. 17, 12. 13. 18, 4. 19. 2 Sam. 20, 26.—Among the Hebrews the *High Priest*, ὁ ἀρχιερεύς, was called *הַכֹּהֵן הַגָּדוֹל* Lev. 21, 10. Num. 35, 25. 28. Josh. 20, 6. Hagg. 1, 1. 12. 14. al. also *הַכֹּהֵן הָרִאשׁ* 2 K. 25, 18. 2 Chr. 19, 11. 26, 20; *הַכֹּהֵן הַגָּדוֹל* Ezra 7, 5; *הַמְּשִׁיחַ* the anointed priest Lev. 4, 3. 5. 16. The next in dignity was called *בִּי* *הַמְּשִׁיחַ* the second priest Jer. 52, 24; but this phrase in the plur. *בְּיָהְיִי הַמְּשִׁיחַ* 2 K. 23, 4 seems to imply all the other priests in opp. to the high priest.—Melchizedek, the earliest king of Jerusalem, is also called a *priest* of Jehovah Gen. 14, 18. Ps. 110, 4; and several of the earliest Hebrew kings were in fact also priests, as Solomon 1 K. c. 8; comp. Uzziah 2 Chr. 26, 16. So Virg. Æn. 3, 80: "Rex Anius, rex idem hominum Phœbique sacerdos."

NOTE. It is an ancient opinion of the Heb. intpp. that *בִּי* signifies also *prince*. Not only have the Chaldee translators rendered it in several places by *רַבָּא* prince, as Gen. 41, 45. Ex. i. c. Ps. 110, 4; but the author of Chronicles also seems to have followed this view, since he renders the words 2 Sam. 8, 18 *יָבִי* *דָּוִד* *פִּהְיֵינוּ*, giving in his manner a gloss: 1 Chr. 18, 17 *יָבִי* *דָּוִד* *הָרָאשִׁים* *בְּיָד הַמֶּלֶךְ* and the sons of David, the chiefs, were at the side of the king, i. e. were the chief ministers of the kingdom. The chief passages are 2 Sam. 8, 16–18. 20, 23–26. 1 K. 4, 2–6; from all which it appears that there were priests connected with the court, partly exercising their proper functions, and partly as friends and counsellors of the sovereign; as was also often the case with prophets and priests in later times. The author

of Chronicles seems to have chosen this interpretation of the more ancient context, because priests of any other than the Levitical family were unknown to him. Of less weight is the authority of Onkelos. Hence in all the passages referred to, the signif. *priest* is the only true one. Comp. the case of Solomon above. See more in Thesaur. p. 663.

כֹּהֵן Chald. m. st. emphat. *כֹּהֵנָא* plur. *כֹּהֲנִין*, i. q. Hebr. *כֹּהֵן*, a priest, Ezra 7, 12. 21. Plur. Ezra 6, 9. 16. 7, 16. 24.

כֹּהֲנִי f. *priesthood*, the priests' office, Ex. 29, 9. 40, 15. Num. 3, 10. 25, 13. 1 Sam. 2, 36. R. *כֹּהֵן*, *כֹּהֲנִי*.

כֹּבֵץ Chald. plur. *כֹּבִיצִין*, a window, Dan. 6, 11. Syr. *كُوَّة*, Arab. *كُوَّة* id. R. *כֹּבֵץ* II.

כֹּבֵץ ἀπαξ λεγόμεν. Ez. 30, 5, *Chub*, pr. n. of a country, coupled with Egypt and Ethiopia. Some understand *Coben*, a port of Ethiopia, or *Cobium*, a town near the Mareotis. Perhaps it should be written *נִיב* *Nubia*, which at least is followed by the Arabic version, doubtless in accordance with the Septuagint, although this word is wanting in our Mss. of the latter. Thus the Arab. has *أهل النوبة* the people of Nubia; and a vestige of this reading remains in Cod. de Rossi 409, which for *יָבִי* has *a prima manu Libya*.—Or perh. we might read *לִיבָא* *Libya*.

כֹּבֵץ (Milra) m. Ez. 27, 10, in pause *כֹּבֵץ* 38, 5; constr. *כֹּבֵץ* (Milél) 1 Sam. 17, 5. Is. 59, 17; plur. *כֹּבֵצִים* Jer. 46, 4. 2 Chr. 26, 14, a helmet. Metaph. Is. 59, 17. R. *כֹּבֵץ*.—Twice written with ק, as *קֹבֵץ* (Milra) Ez. 23, 24, constr. *קֹבֵץ* (Milél) 1 Sam. 17, 38.

NOTE. There is in this word a singular confusion of the Segolate and penacutic form *כֹּבֵץ*, *כֹּבֵץ*, with the acute form *כֹּבֵץ*, which may be thus explained. Strictly, the word in either shape was originally a Segolate, after the form

כֹּבֵץ, like the Arab. *كُبَّة* cup. But Holem, as strengthened by the tone, and also as fully written, contrary to the common Heb. usage and in the later Hebrew and Syriac manner (comp. *קֹבֵץ* Dan. 11, 30, *שֹׁבֵץ* 2 Sam. 18, 9, Syr.

כָּבַד (כָּבַד), became so strong in this word as to be retained also in the plur. כּוֹבְדִים (instead of כְּבָדִים, or כְּבָדִים kōbaim), as if from a sing. כָּבַד, after the form (כּוֹבְדִים) Hence it arose, that such a form came into actual use, at least in the absolute state; although in the construct the primary segolate form was preserved; comp. כָּבַד, constr. כְּבֹד. A lengthened and secondary form is the Syr. مَكْدَل. Intermediate forms fluctuating between the two, are כּוֹבֵד Ez. 27, 10, כּוֹבֵד 23, 24.

* כָּרַה a root not used in Kal.

I. to burn, Gr. καίω (καύω). Arab.

כָּרַה, Syr. حَرَى, to burn in, to brand, to mark with cautery. Hence כָּרַה II, כְּרִיָּה, מְכִיָּה.

II. Like the kindred כָּבַד, נָחַב, כָּבַב, also כָּוָה, כָּוִי, prob. to hollow out, to excavate, of which there is a vestige in

Chald. כָּרַי window, Arab. كَر hole in a wall, كَرَة window.—Simonis refers these to כָּרַי to pierce, to bore through; but the word has not this meaning. The signif. given by the Arabic lexicons, כָּרַי to prick or sting, as a scorpion, comes from the notion of burning; since the scorpion injecting the poison with his sting, may be said to mark the skin as with a hot iron.

NIPH. pass. of no. I, to be burned, scorched, with fire, Prov. 6, 28. Is. 43, 2.

כָּוָה strength, Dan. 11, 6, see כָּוָה.

כָּוִיָּה f. a burning, brand, i. e. a part of the body burned, Ex. 21, 25. R. כָּוִיָּה.

כּוֹבֵב m. (for כְּבֹבֵב, כְּבֹבֵב, then כּוֹבֵב, r. כְּבֹב) constr. כּוֹבֵב, a star, pr. a globule;

Arab. كَوْكَب. Chald. כּוֹבֵב, Syr. مَكْبَب, Eth. ክብብ and ክብብ, id.—Gen. 1, 16. 37, 9. Job 3, 9. 9, 7. Ps. 8, 4. al. Am. 5, 26 כּוֹבֵב אֱלֹהֵיהֶם, see in כָּוִיָּה. Often spoken of as animated, see כָּבֵב; as pure Job 25, 5; as praising God, 38, 7; also as innumerable Gen. 15, 5. 22, 17. Ex. 32, 13. Deut. 1, 10. al.—Metaph. of an illustrious prince Num. 24, 17. So Arab. كوكب, see Camoos.

* כּוֹל to measure, to include or contain in a measure, e. g. grain, as in Syr.

Chald. and Arab. كَال for كِيل. In Kal only once, Is. 40, 12.

PILP. כָּלַל 1. to hold, to contain, as a vessel, measure. 1 K. 8, 27 to the heaven and the heaven of heavens cannot contain thee. 2 Chr. 2, 5. 6, 18.

2. to hold up, to sustain, a) i. q. to bear up, to endure, to hold out, Mal. 3, 2. Prov. 18, 14. Jer. 20, 9. b) i. q. to protect any one Ps. 55, 23; to maintain one's cause before a tribunal Ps. 112, 5.

3. to sustain, to nourish, to furnish with the means of living, c. acc. Gen. 45, 11. 50, 21. 1 K. 4, 7. 17, 4. With two acc. Gen. 47, 12. 1 K. 18, 4. 13.

POLP. pass. כָּלַל to be furnished with provisions, etc. 1 K. 20, 27.

HIPH. כָּלַל 1. i. q. Pilp. no. 1. 1 K. 7, 26. 38. 8, 64. 2 Chr. 4, 5. Ez. 23, 32 מְרַבָּה לְהַכִּיל i. e. containing much.

2. i. q. Pilp. no. 2. a. Jer. 6, 11. 10, 10. Joel 2, 11. Am. 7, 10.

* כּוֹם obsol. root, Arab. كَام Conj. II,

to heap up, כּוֹמָה a heap. This word belongs to the widely extended family of roots כּוֹם, כּוֹם, כּוֹם, for which see under r. כְּרִיָּה.—Hence כְּרִיָּה.

כּוֹמֵץ m. (כּוֹמֵץ, after the form כְּנֹבֵץ) a globe, globule of gold, perh. collect. globules, drops, or rather a string of gold drops like beads worn around the neck or arm by the Israelites in the desert, Ex. 35, 22. Num. 31, 50. Such are found solid in Arabia according to Djod. Sic. 3, 44 or 50. Strabo XVI. p. 777 Casaub. Thesaur. p. 692.

* כָּוִן in Kal not used, pr. to stand upright; whence כָּוִן upright, כְּבוֹן place of standing, כְּבוֹן base. Frequent in the kindred dialects in various forms and meanings: Chald. Pa. כָּוִן i. q. Heb. כָּוִן to set up, to establish; Syr. أَعَى to establish, to plant; Arab. كَان to exist, to be; II, to cause to exist, to create.

PIL. כָּוִן 1. to set upright, i. e. to set, to place, e. g. a throne Ps. 9, 8; espec. to set up firmly, to establish, a throne 2 Sam. 7, 13. 1 Chr. 17, 12. Ps. 48, 9. Metaph. Ps. 7, 10. 40, 3. 138, 10. 90, 17. 99, 4.—Also to found, as a city Ps. 107, 36. Hab. 2, 12; the earth Ps. 24, 2. 119, 90. Is. 45, 18; the heavens Prov. 3, 19

2. *to form, to create*, as God creates man Deut. 32, 6. Ps. 119, 73; the moon and stars Ps. 8, 4. So *to form for oneself, to prepare*, sc. a people 2 Sam. 7, 24.—Here belongs Job 31, 15 נִבְרַנְנוּ אֶחָד בְּרָחֶם אֶחָד and *did (not) the same one form us in the womb?* for נִבְרַנְנוּ, the first and second Nun coalescing into a double one, and ו being shortened to ו.

3. *to fit, to direct, to aim*, as arrows, Ps. 11, 2 פּוֹנֵנִי הָצֵם 7, 13; with הָצִים impl. Is. 51, 13; with עַל of the mark Ps. 21, 13.—Metaph. for פּוֹנֵן לֵב, i. q. *animum advertere, to apply one's mind*, with ל Job 8, 8. Comp. in Hiph. no. 3. a, c.

POL. פּוֹנֵן 1. Pass. of Pil. no. 1, *to be established*, metaph. Ps. 37, 23.

2. Pass. of Pil. no. 2, *to be formed, prepared*, Ez. 28, 13.

HIPH. הִבֵּן 1. *to set up*, i. q. *to set, to place*, e. g. a seat Job 29, 7. Ps. 103, 19; a statue Is. 40, 20. Also *to found*, as the earth, the heavens, mountains, Ps. 65, 7. Prov. 8, 27. Jer. 10, 12. 51, 15. Inf. absol. הִבֵּן and הִבֵּן as adv. *firm, firmly*, Josh. 3, 17. 4, 3.—Hence a) *to constitute, to appoint* any one, Josh. 4, 4. 2 Chr. 2, 6. Jer. 51, 12. Job 28, 27. So *to set or constitute* as king 2 Sam. 5, 12. 1 Chr. 14, 2. 1 K. 2, 24. b) *to establish, to confirm*, e. g. the throne of a kingdom Is. 9, 6. 1 Chr. 22, 10; the kingdom of any one 1 Sam. 13, 13. 2 Sam. 7, 12. 1 Chr. 17, 11. 2 Chr. 17, 5; one's posterity Ps. 89, 5; the heart Ps. 10, 17. 89, 5. c) *to repair, to restore*, e. g. the temple 2 Chr. 35, 20; comp. 34, 10.

2. *to set right*, i. e. *to make ready, to prepare*, Gen. 43, 25; e. g. wood and stones for building 1 K. 5, 33; a sacrifice Zeph. 1, 7 comp. c. ל Is. 14, 21; a way Deut. 19, 3; a net Ps. 57, 7; food Gen. 43, 16. Ex. 16, 5. Josh. 1, 11; the parts of a building 1 K. 6, 19. 2 Chr. 31, 11; a place for any thing, c. ל Ex. 23, 20. 1 Chr. 15, 1. 3. 12. Ps. 68, 11; war, i. q. to fit out, to arm, Ez. 7, 14. 38, 7. Jer. 46, 14. Metaph. Job 15, 35.—Also *to prepare*, i. q. *to procure, to provide*, often with a dat. besides the acc. Num. 23, 1. 29. 1 Chr. 22, 5. 14; e. g. food Job 39, 3 [38, 41]. Ps. 78, 20. Prov. 6, 8. 30, 25; arms 2 Chr. 26, 14; garments Job 27, 16. 17; *to take care of a work, to transact*

business, Prov. 24, 27. Of God, *to create, to prepare, to provide*, as fruits Ps. 65, 10; the rain 147, 8; the sun and light 74, 16.

3. *to set*, i. e. *to aim, to direct, to adjust*, e. g. weapons against, c. ל Ps. 7, 14; one's face towards or against, c. אֶל Ez. 4, 3. 7. So God *directs* the steps of any one Prov. 16, 9. Ps. 119, 133; a man his own steps Jer. 10, 23; a man his ways 2 Chr. 27, 6. Prov. 21, 29. Spec. a) לֵב הִבֵּן *to set or fix the heart on* any thing, to apply the mind to do any thing; 2 Chr. 12, 14 *he had not applied his heart to seek the Lord*. 19, 3. 30, 19. Ezra 7, 10. With לֵב impl. 1 Chr. 28, 2. b) לֵב הִבֵּן *to set the heart upon Jehovah*, to apply the mind to the worship of God, 1 Sam. 7, 3; with ל to idols 2 Chr. 20, 33. With אֶל־יְהוָה impl. Job 11, 13. Ps. 78, 8. c) הִבֵּן ellipt. for לֵב הִבֵּן *to apply the mind*, to give heed, 1 Sam. 23, 22. Judg. 12, 6. 2 Chr. 29, 36.

HORH. הוֹבֵן 1. Pass. of Hiph. no. 1, *to be established*, as a throne Is. 16, 5.

2. Pass. of Hiph. no. 2, *to be made ready, prepared*, e. g. a funeral pile Is. 30, 33; a horse for battle Prov. 21, 31; mantlets Nah. 2, 6; *to be set in order, arranged*, Zech. 5, 11.

NIPH. נִבֵּן pass. of Pilel and Hiphil.

1. *to be set up*, i. e. *to rise up*, e. g. the breasts as becoming round and full Ez. 16, 7; *to be made to stand, to stand*, Mic. 4, 1 et Is. 2, 2; *to be founded*, with עַל upon any thing Judg. 16, 26; *to be established, confirmed*, as a kingdom 1 K. 2, 12. 45. 46. Hence i. q. *to stand firm*, e. g. a throne, kingdom, 2 Sam. 7, 16. 26. Ps. 25, 5. 29, 14 comp. 1 Sam. 20, 31; the world Ps. 93, 1; the moon 89, 38; of men i. q. *to flourish, to prosper*, Job 21, 8. Ps. 102, 29. 140, 12. Prov. 12, 3. 19. Ps. 101, 7 *he that telleth lies לֹנֵן לִנְי shall not abide in my sight*, shall not prosper; parall. 'to dwell with.' So of the counsels of men Prov. 20, 18. 16, 3.—Peculiar is נִבֵּן הַיּוֹם *the fixedness (steadiness) of the day*, Prov. 4, 18, i. e. high noon, when the sun seems to stand immovable in the zenith, Gr. σταθῆναι ἡμᾶς, σταθερὰ μεσημβρία, Ruhnken ad Timæum p. 236, Arab. قايمة النهار Schult. ad Prov. 1. c.—Trop. mostly in

Part. נָכוֹן: a) *to be firm, steadfast, fixed*; Ps. 51, 12 נָכוֹן רִיחַ *a steadfast spirit, a mind fixed in virtuous purpose*. Ps. 78, 37. b) *to be firm, steadfast, intrepid, full of hope and confidence*; so the heart Ps. 57, 8. 108, 2. 112, 7. c) *Of things, to be firm, fixed, established*; Gen. 41, 32 אֱלֹהִים מִן הַדָּבָר הַזֶּה *the thing is established from God, is certainly decreed*. Hence, *to be certain, sure*, Deut. 13, 15. 17, 4. Hos. 6, 3; and as subst. נָכוֹן *the certain*, i. q. *certainly*, אֱלֹהֵינוּ *for certain, with certainty*, 1 Sam. 23, 23; adv. *certainly* 26, 4. d) *to be right, true*; Part. נָכוֹן *right, true*, Job 42, 7. 8. Ps. 5, 10, comp. 78, 37. e) *to be right, fit, proper*, Ex. 8, 22 [26].

2. *to be made ready, prepared*, e. g. a) Of business, *to be taken care of, transacted*, 2 Chr. 8, 16. 29, 35. 35, 10. 16. b) Of things, *to be prepared, to be ready* for any one, with לְ Neh. 8, 10. Prov. 19, 29. Job 18, 12 *destruction* לְצִדְקוֹ יְהוָה *is ready at his side*, impends over him. 12, 5. 15, 23. But Ps. 38, 18 אֲנִי לְצִלְעוֹתַי *I am ready to fall*, am near to ruin. c) Of persons, *to be prepared, ready*, Ez. 38, 7. Ex. 19, 11 (with an adjunct of time). v. 15. 34, 2. Josh. 8, 4. d) Intrans. or reflex. *to prepare* sc. oneself, Am. 4, 12.

HITHPAL. הִתְפַּל. Prov. 24, 3, elsewhere הִתְפַּל.

1. to be established, to be made firm, strong, Prov. 24. 3. Num. 21, 27. Is. 54, 14.

2. *to prepare oneself*, Ps. 59, 5.

Deriv. מִכּוֹנָה, מִכּוֹן, מִיּוֹן, מִיּוֹן, מִיּוֹן, and the pr. names מִיּוֹן, מִיּוֹן, and

צִיִּן *Chun*, pr. n. of a Syrian city, 1 Chr. 18, 8; which in the parallel passage 2 Sam. 8, 8, is called צִיִּי. Perh. the *Conna* mentioned in the Itin. Antonini p. 199 ed. Wesseling; situated between Laodicea of Lebanon and Heliopolis or Ba'albek.

יִצְחָק m. a kind of *cake, wafer*, offered in sacrifice, Jer. 7, 18. 44. 19. Sept. *ζυών, ζυών, ζαβών*, the Heb. word in Greek letters. R. יִצְחָק, Pi. יִצְחָק, Chald. יִצְחָק. to prepare.

פִּנְס f. plur. כְּסוּת Jer. 25, 15; for כְּסוּת
(כְּסוּת) pr. a receptacle, vessel; as כְּסוּת
for כְּסוּת, כְּסוּת for כְּסוּת, כְּסוּת for כְּסוּת
for כְּסוּת; so Lebrecht.

1. *a cup*. Syr. כַּסָּא, Chald. כֻּסְאָ, כֻּסְאָ, כֻּסְאָ, כֻּסְאָ, Sam. כִּינָה and כִּינָה, Arab. كُؤْزٌ, كَأْسٌ, a cup, cup of wine.—Gen. 40, 11, 13. 21. 2 Sam. 12, 3. Ps. 23, 5. al. Ps. 116, 13 כִּינָה אֶשְׂרֹב וְיֵצֵא מִן הַכֻּזְזִים I will take the cup of deliverance, i. e. I will pour out to Jehovah a cup of thanksgiving for his aid.—In the prophets Jehovah is often represented as pouring out for the nations a cup of intoxicating wine, כִּוס הַתְרוֹעָלָה, in order that reeling they may rush into destruction: Jer. 25, 15 take this wine-cup of wrath at my hand, and cause all the nations, to whom I send thee, to drink it; 16 and they shall drink and stagger and be mad, because of the sword that I will send among them. Jer. 49, 12. 51, 7. Lam. 4, 21. Is. 51, 17. 22. Hab. 2, 16. Ez. 23, 31. 32. 33; comp. Rev. 17, 2. 4. For the same usage in Arabic poets, see Comm. on Is. 51, 17.—Further, *cup* is also put metaph. for *lot*, *portion*, and is so coupled with חֵלֶק portion, Ps. 11, 6. 16, 5; comp. Matt. 26, 39. 20, 22, also חֵלֶק no. 2. c. See on this metaphor as employed by Arabian writers, Comment. on Is. 51, 17, also on Matt. l. c. in Rosenm. Repertorium I. p. 130. Lond. Classical Journal no. LIII. p. 159.

2. A species of unclean bird, Lev. 11, 17. Deut. 14, 16; living among ruins, Ps. 102, 7. The ancient versions render it *an owl*, but against the etymology. Bochart more correctly, Hieroz. II. p. 267, understands *the pelican* or *cormorant*, so called from the receptacle or pouch under the throat, as Lat. *truo* from *trua*.

* **פָּרַר** **1.** a root, doubtful in the verb, but so far as can be gathered from the derivatives i. q. *to dig, to bore through, to pierce*, like the kindr. פָּרַח, אָבַר, קִיר,

נָכַר. Arab. **كَأ** to dig in the earth, also to prostrate; comp. Sanser. *khur* to cleave, to cut. Hence מְכַרָּה, *μάχαρα*, a sword, so called from its *piercing*, פֶּרֶר executioner; also מְכוּרָה, מְכוּרָה, place where metals are dug, then 'native place.'

The verb itself is found by many in the vexed passage referred to the Messiah, in Ps. 22, 17, where David as if

hard pressed by the troops of Saul exclaims: *for dogs do compass me about, the bands of evil-doers surround me, כְּאֵרִי יְדֵי וְרַגְלֵי*. Here the simplest interpretation seems to be that which preserves the ordinary sense of the words: *as lions* they gape upon *my hands and my feet*, i. e. they threaten to tear my limbs in pieces. The form כְּאֵרִי is pr. *ὡς ὁ λέων*, i. e. *as lions*, comp. Is. 38, 13; and the notion of surrounding, gaping upon, or the like, is then readily derived in this manner by zeugma from the preceding context.—Most of the ancient interpreters have taken כְּאֵרִי as a verb; and this is certainly possible, if we regard כְּאֵרִי as particip. Kal in the Chaldean manner (קִיט part. קָאט) and in the plural number for כְּאֵרִים, as מְזִי Ps. 45, 9 for מְזִים; although to find two grammatical forms of such extreme rarity combined in this one word, is at least remarkable; comp. Lehrs. p. 401, 523. In this way it would be rendered: a) *piercing my hands and my feet*, i. e. my enemies wound me with darts and weapons on every side. And it is hardly necessary to remark, that all this applies as completely as possible to David, to whom the Psalm is assigned in the inscription; and there is at least no necessity for understanding here directly Christ as affixed to the cross. A verb of *boring through*, in the sense of wounding, (comp.

הָלִיל and Arab. حَزَّ pierce, to wound,) is aptly attributed to hostile weapons; and *the hands and feet* are put poetically for all the members and so for the whole body, comp. Hesiod Op. et D. 114. Sept. ὠρυξαν, which word is elsewhere used in Sept. for כָּרַה, כָּרַר. Vulg. *foderunt*. Syr. حَاك. b) Aqu. Symm. in Hexapl. and Jerome in the reading *vinxerunt*, attribute to this word the sense of *binding*, which may also be defended on philological grounds, (and this Hengstenberg ought not to have denied,

Christol. des A. T. I. p. 180,) comp. כָּרַר I, V, to fold or bind around the turban, כֹּר a wreath, turban. But this is far less suitable to the context. c) Finally Aqu. in the earlier edit. renders it *σχο-*

van they disfigure, stain with blood, etc. prob. assigning to the root כָּאֵר the signif. of Aram. כְּאֵר and כְּאֵר.—That כָּאֵרִי was commonly held to be a verb, is also shewn by the reading found in two Mss. viz. כְּאֵרִי (כְּאֵרִי) for כָּרַי.

* II. כָּרַר or כָּרִי obsol. root, prob. i. q. כָּרַר to boil up, and then to cook. Syr. كَبَبُ to boil up, to be hot.—Hence כְּרִירִים frying-pan, כְּרִיר basin, and the two following.

כָּרַר m. (r. כָּרִי II) a furnace, for smelting metals, Ez. 22, 18. 20. 22. Prov. 17, 3. 27, 21. Metaph. Is. 48, 10 *I have tried thee in the furnace of affliction*. Deut. 4, 20 *and hath brought you forth out of the iron furnace of Egypt*. 1 K. 8, 51. Arab. كُور, Syr. كَبَبُ, id.

כָּרִי i. q. כָּרִי q. v.

כָּרִי עֲשָׂן (smoking furnace) Choraschan, pr. n. of a city in the tribe of Simeon, 1 Sam. 30, 30; elsewhere עֲשָׂן q. v.

כָּרִישׁ Ezra 1, 1. 7. 8, also כָּרִישׁ, Cyrus, pr. n. of a king of the Persians, son of Cambyzes and grandson of Astyages the Mede; Ezra 3, 7. 4, 3. 5. Is. 44, 28. 45, 1. 2 Chr. 36, 22. 23. Dan. 1, 21. 6, 29. 10, 1. The Greek writers affirm that this name in Persian signified *the sun*, Ctesias ap. Plut. Artax. Opp. T. I. p. 1012. Etym. M. Κόρος, κοῖρος, ἥλιος. Correctly, for it is the Pers. خور, Zend. hvarē sun, gen. hūrō; comp. Sanscr. sūra, sūri, and the more frequent sūrya. The כָּרִישׁ is merely an ending, as in כָּרִישׁ q. v. [This signification is doubted by Lassen, but without suggesting another; see Zeitschr. f. d. Morgenl. VI. pp. 152, 154.—R.]

כֹּשׁ Cush, pr. n. 1. Of persons: a) A son of Ham, and father of Seba, Havilah, Sabtah, Raamah, Sabtecha, and Nimrod, Gen. 10, 6. 7. 8. 1 Chr. 1, 8–10. b) A Benjamite of the court of Saul, Ps. 7, 1.

2. As the name of a country or region, Cush was of wide extent, and variously employed. Of the descendants of Cush (Gen. 10, 6–8, see no. 1. a), Nimrod peopled Mesopotamia and Assyria; Raa-

mah and his sons Sheba and Dedan had their seats in eastern and southeastern Arabia (see these articles); while at least Seba and Sabtah are properly referred to Ethiopia. Hence the posterity of Cush, the *Cushites*, occupied the immense region stretching from Assyria in the N. E. through eastern Arabia into Africa; carrying with them into the latter country a branch of the Semitic language, viz. the Ethiopic, which stands in the closest affinity with the old Himyaritic dialect of eastern Arabia. The name *Cush*, *Cushites*, appears not to have been used of the posterity of Nimrod or their country in the north; though some find such an application of it in Gen. 2, 13; see גִּידוֹן. But these names were evidently applied to the descendants of Cush both in Arabia and Africa; and as a country *Cush* is therefore twofold:

a) As denoting *Eastern Arabia*, in which were situated the descendants and territories of Raamah, Sheba, and Dedan; Gen. 10, 7. 1 Chr. 1, 9. All these, as merchants trading with Tyre, are expressly coupled with Arabia, Ez. 27, 20. 21. 22. In 2 Chr. 21, 16 the Arabians are said to be עֲלִיזֵיר כּוּשִׁים at the side of the *Cushites*. When the Israelites were at Hazeroth, in or near the territory of the Midianites, Moses had married a *Cushite* woman, prob. from eastern Arabia, Num. 12, 1. In Hab. 3, 7 the prophet sees the tents of *Cushan* (*Cush*) and of Midian agitated, i. e. the nomadic tribes of both eastern and western Arabia troubled at the advance of Israel. In Is. 11, 11 *Cush* is perh. doubtful, being mentioned between Egypt on the one hand, and Elam and Shinar, Persia and Babylonia, on the other. Perh. Job 28, 19; see פְּתָרָה. See Ritter's *Erdkunde*, Th. XII. p. 56. Berl. 1846. *Roem. Bibl. Geogr.* III. p. 154 sq.

b) Put for *Ethiopia*, (fem. Ps. 68, 32,) in part surrounded by the upper Nile, and therefore understood by ancient intpp. in Gen. 2, 13, see in גִּידוֹן and comp. Is. 18, 1. Zeph. 3, 10; inhabited by a people of dark colour Jer. 13, 23; opulent Is. 43, 3. 45, 14; situated on the south of Egypt Ez. 29, 10; and therefore often mentioned with Egypt Nah.

3, 9. Ez. 30, 4. 5. 9. Ps. 68, 32; with the Libyans 2 Chr. 12, 3. 16, 8; with Phut Jer. 46, 9. Ez. 38, 5; as the extreme western limit of Xerxes' empire Esth. 1, 1. 8, 9; also Ps. 77, 4.—Sept. Αἰθιοπία, Αἰθιοπες, Vulg. *Æthiopia*, *Æthiopes*; Chald. and Syr. retain כּוּשׁ, כּוּשִׁי.

Josephus explains the ancient name; Ant. 1. 6. 2 Χοῦσον μὲν οὐδὲν ἐβλάψεν ὁ γένος, Αἰθιοπες γὰρ κ. τ. λ. The name *Kush* for Ethiopia is also found upon the hieroglyphic monuments of Egypt; Champollion *Gramm. Egypt.* p. 150, 151. See more in *Thesaur.* p. 673.

NOTE. In the *Thesaurus*, art. כּוּשׁ, p. 673, the author strenuously maintains, in opposition to Bochart, Walton. and Vitringa, that the name *Cush*, *Cushites*, is applied only to Ethiopia in Africa. In the art. רַעְמָה, *Thes.* p. 1297, written some years later, he admits that this tribe (*Raamah*), as also Dedan and Sheba, were *Cushites*, and dwelt in Arabia.—R. for the whole article.

כּוּשִׁי m. 1. a *Cushite*, gentile n. from כּוּשׁ no. 2. a) Spoken of a native of eastern Arabia, plur. 2 Chr. 21, 16. Fem. כּוּשִׁיָּה Num. 12, 1; see in כּוּשׁ no. 2. a. b) i. q. an *Ethiopian*, see כּוּשׁ no. 2. b. Jer. 13, 23. 38, 7. 10. 12. 2 Chr. 14, 8. Plur. כּוּשִׁים 2 Chr. 14, 11. 12. 16, 8. Dan. 11, 43; also כּוּשִׁיָּה Am. 9, 7.—R.

2. *Cushi*, pr. n. of the father of the prophet Zephaniah, Zeph. 1, 1.

כּוּשָׁן *Cushan*, i. e. eastern Arabia, i. q. כּוּשׁ no. 2. a, where see. Hab. 3, 7.—R.

כּוּשָׁן רִשְׁתַּיִם *Chushan-rishathaim*, pr. n. of a king of Mesopotamia, Judg. 3, 8. 10.

כּוֹשֶׁרָה f. (r. כָּשַׁר no. 2) *prosperity*, plur. Ps. 68, 7. Syr. كُوشْرَا, كُوشْرَا, id.

כּוּת 2 K. 17, 30, and כּוּתָּה v. 24, pr. n. *Cuth* or *Cuthah*, the land of the *Cuthites*, who with others were brought by the king of Assyria into the desolated kingdom of Israel, and there amalgamated with the ancient inhabitants into the Samaritan people; whence the latter are called by the Chaldee writers and Talmudists כּוּתִּי. Nothing certain is known of the site of this country; Jo-

sephus places it in Persia, which is not improbable, Ant. 9. 14. 3; others seek it in Phenicia, because the Samaritans themselves professed to be of Sidonian origin, Jos. Ant. 11. 8. 6. ib. 12. 5. 5. See Michaelis Spicileg. P. I. p. 104 sq.

* **כָּזַב**, in Kal only part. **כָּזַב** Ps. 116, 11; more usual in

PIEL **כָּזַב** to lie, to speak falsehood;

Chald. **כַּזַּב**, Syr. **כַּזַּב**, Arab. **كَذَبَ**, id. The primary idea lies perhaps in *breaking* and *cutting*, so that **כָּזַב** may be a softened form from **קָצַב**; and then this idea is transferred to falsehood and fraud; comp. **בָּצַע**.—Mic. 2, 11. Job 6, 28. 34, 6. Prov. 14, 5. With **ל** to lie unto any one, to deceive him, Ez. 13. 19. Ps. 78, 36. 89, 36 shall I then lie unto David? i. e. break my faith, comp. Num. 23, 19; with **בְּ** id. 2 K. 4, 16. Metaph. Hab. 2, 3; so of waters which dry up and thus deceive the hope of the traveller Is. 58, 11, see **אֶכְזֹב**. Comp. Lat. 'spem mentita seges' Hor. Ep. 1. 7. 87; 'fundus mendax' Carm. 3. 1. 30.

HIPH. to make lie, i. e. to give the lie, to convict of lying, Job 24, 25.

NIPH. pass. of Hiph. to be proved false, fallacious, Job 41, 1 [9]. Prov. 30, 6.

Deriv. **כָּזַב**—**כָּזִיב**, also **אֶכְזֹב**, **אֶכְזִיב**.

כָּזַב m. a lie, falsehood, Is. 28, 15. 17. **כָּזַב** lying divination Ez. 13, 6; **כָּזַב** to divine lies Ez. 13, 7. 21, 34 [29]. 22, 28. **הִפְיַח כָּזָבִים** to speak falsehood, Prov. 6, 19. 14, 5. 25. 19, 5. 9. Also *deceit, fraud, guile*; Dan. 11, 27 **כָּזַב**. Ps. 5, 7. 58, 4. Prov. 19, 22 **אִישׁ כָּזָב** a man of falsehood, a liar, deceiver. 23, 3 **לֶחֶם כָּזָבִים** deceitful food, spoken of the banquet of a prince, which allures his guests into danger.—Concr. *liars, deceivers*, deluding with false hope, e. g. idols Ps. 40, 5. Am. 2, 4.

כִּזְבָּא (lying, false) Cozeba, pr. n. of a place 1 Chr. 4, 22; prob. the same with **כָּזִיב** and **אֶכְזִיב** b.

כִּזְבִּי (lying, false, r. **כָּזַב**) Cozbi, pr. n. of the daughter of a Midianitish prince, Num. 25, 15. 18.

כֶּזִיב (lying, false) Chezib, pr. n. of a place in the tribe of Judah Gen. 38, 5; prob. i. q. **אֶכְזִיב** b.

* **כָּזַר** obsol. root, kindr. with Arab.

כָּסַר (there being no Arabic root **كسر**) to break with violence, to rout an enemy; in Heb. transferred to the idea of violence in general.—Hence **אֶכְזֹר**, **אֶכְזִיר**, **אֶכְזִירִית**.

כָּח m. once **כֹּחַ** Dan. 11, 6, c. suff. **כֹּחַ**. R. **כֹּחַ** q. v.

1. *strength, might, power*, both to act and to endure, Job 6, 11. 12; spoken of men, as of military prowess Judg. 16, 5. 9. 19. Hab. 1, 11. Is. 63, 1; vital strength Ps. 22, 16. 31, 11. 38, 11; might and energy in business Gen. 31, 6. Is. 49, 4; virile strength, and poet. for its fruit, the first-born son, Gen. 49, 3; also of animals Job 40, 16. Dan. 8, 7. Spoken of the power and might of God, Jer. 10, 12 **עֲשֵׂה אֱמִץ בְּכֹחוֹ** Num. 14, 17. Job 23, 6. 24, 22. 37, 23. Ps. 65, 7.—**יֵשׁ (הָיָה) כָּח** there is strength, power, in any one, he has power, 2 Chr. 25, 8. 1 Sam. 28, 20, comp. 1 K. 19, 8; c. inf. et **ל** to have power to do any thing, i. q. to be able, I can, 1 Sam. 30, 4 **עַד כִּי יִהְיֶה בָּהֶם כָּח** they had no power to weep, could weep no more. 2 Chr. 20, 12. 25, 8. Dan. 8, 7. 11, 15. Is. 50, 2.—Sometimes it is put in the genit. after substantives and adjectives; as **אֱמִץ בָּח** mighty in strength Job 9, 4. Is. 40, 26; **גְּבוּרַת כָּח** Job 37, 23; **נְשִׂיאוֹת כָּח** Ps. 103, 20; **לֶאֱשֶׁר לֹא כָח** for **כָּח** לֹא Job 26, 2.—Further: a) In a bad sense, *violence*, Ecc. 4, 1. b) Trop. *ability*, i. e. *wealth, riches*, comp. **חֵיל**, Job 6, 22. 36, 19. Prov. 5, 10. Hos. 7, 9. c) *strength* of the earth, its *fruits, produce*, brought forth by its vivifying power, Gen. 4, 12. Job 31, 39.

2. A species of large lizard, prob. so called from its strength, Lev. 11, 30. Sept. and Jerome *the chamelion*; Arab. Vers. **حردون** the land crocodile, or a species of it. [Not improb. as Bochart supposes (Hieroz. I. p. 1069), Arab. **الورل** the waral (vulg. waran), a species of lizard several feet in length. *lacerta Nilotica*, found occasionally in Palestine; see Bibl. Res. in Palest. II. p. 253.—R.]

* **כָּחַד** in Kal not used, prob. like **כָּחַשׁ** and **כָּחַל** having the signif. *to cover, to hide*; which then passed over partly to the idea of *denying, deceiving, lying*, as in **כָּחַד**, **כָּחַר**; and partly to that of *besmearing, painting*, as in **כָּחַל**. The order of derivation is **כָּחַשׁ**, **כָּחַר**, **כָּחַל**; comp. medius, milieu. Eth. **ሕዳ** to deny, to apostatize; Arab. **حَدَّ** to deny.

PIEL **כָּחַר**, *to hide, to conceal*, with acc. and מן of pers. Jer. 38, 14. 2 Sam. 14, 18; acc. impl. Josh. 7, 19. 1 Sam. 3, 17. 18. Jer. 50, 2; different is מן in Job 15, 18. With כִּי Gen. 47, 18. By litotes, **כָּחַר** לא *not to hide* is for *to speak out openly, to proclaim*. Job 27, 11. Ps. 40, 11. 78, 4. Is. 3, 9; contra, *not to hide* what is true, i. q. *not to deny*, Job 6, 10; comp. **כָּחַשׁ**.

HIPH. **הִכְחִיר** 1. *to hide*, Job 20, 12.

2. *to destroy, to cut off*, pr. to make disappear, Gr. ἀφανίζω, e. g. men Ex. 23, 23. 2 Chr. 32, 21. Zech. 11, 8; with מן 1 K. 13, 34. Ps. 83, 5.

NIPH. 1. Pass. of Piel, *to be hidden, concealed*, with מן from any one, 2 Sam. 18, 13. Ps. 69, 6. 139, 15. Hos. 5, 3.

2. Pass. of Hiph. no. 2, *to be destroyed, to be cut off*, Job 4, 7. 15. 28. 22, 20. Zech. 11, 9, 16; **מִן הָאָרֶץ** Ex. 9, 15.

כָּחַח Chald. see in Chald. **כַּח** p. 296.

* **כָּחַח** obsol. root, prob. i. q. Syr. **כַּס** to *pant*, Germ. *keuchen*. comp. the similar onomatopoetic roots **נָפַח**, **נָפַח**; then *to exert oneself, one's strength*, etc. Hence **כָּחַח** *strength, power*. The Arab. **كاح** to prevail in battle, is apparently secondary, and derived from the Heb. **כָּחַח**.

* **כָּחַל** ἄν. λεγόμεν. i. q. Arab. **كَحَل**, to *paint* the eyes with stibium, Ez. 23, 40; comp. 2 K. 9, 30. Jer. 4, 30. The primary idea is that of *covering, besmearing*; see in **כָּחַר**. Chald. Syr. Arab. Ethiop. id.—The paint of the Hebrew women, called **כִּיָּה** q. v. Gr. **στίγμα**, **στίβιον**, was a powder producing a black colour, commonly prepared from antimony or from lead ore and zinc, which they mixed with water, and spread by means of a needle or probe of silver or

ivory upon the borders of the eye-lids; so that the white of the eye might appear still whiter by being surrounded with a black margin. See Böttiger's Sabina p. 22, 48. Hartmann's Hebräerin II. p. 149. sq. III. p. 198 sq.

* **כָּחַשׁ** 1. pr. *to lie, to speak lies*, see Piel. For the primary idea see in kindr. **כָּחַר**.

2. Trop. *to fail, to waste away*, e. g. the body, Ps. 109, 24 **כָּחַשׁ בְּשָׁרִי מִשְׁמֶן** *my flesh faileth from fatness*, i. e. is without fatness, pines away. Comp. **כָּחַשׁ**, also Piel no. 3.

PIEL **כָּחַשׁ** 1. *to deny* what is true, Gen. 18, 15. Josh. 7, 11. With בָּ of pers. *to deny* any one, as if not knowing him, Job 8, 18; hence **כָּחַשׁ יְהוָה** *to deny Jehovah* Is. 59, 13. Jer. 5, 12. Josh. 24, 27; id. Job 31, 28; absol. id. Prov. 30, 9. With בָּ of pers. and בָּ of thing, *to lie or deny* to any one *as to* any thing, Lev. 5, 21 [6, 2].

2. *to lie, to speak falsehood*, Lev. 19, 11. Hos. 4, 2. With לְ 1 K. 13, 18 **כָּחַשׁ לּוֹ** *he lied unto him*.

3. *to deceive or disappoint* hope, expectation; hence i. q. *to fail*, spoken of the products of the earth, Hos. 9, 2. Hab. 3, 17. Comp. in **כָּזַב** Pi.

4. *to feign, to flatter, to fawn upon*, chiefly of the vanquished, who profess devotedness and love towards their victors, c. לְ Ps. 18, 45. 66, 3. 81, 16.

NIPH. Deut. 33, 29, and HITHP. 2 Sam. 22, 45, c. לְ; i. q. Pi. no. 4.

Deriv. the two following.

כָּחַשׁ 1. *a lie, deceit*, Nah. 3, 1. Hos. 10, 13. 12, 1. Ps. 59, 13.

2. *a pining away, leanness*, Job 16, 8.

כָּחַשׁ m. adj. *lying, false*, e. g. children who deny their father, Is. 30, 9. R. **כָּחַשׁ**.

* **כִּי** a primitive particle. A) Pr. a Pron. relat. i. q. **אֲשֶׁר**, although in this its primary sense it is extremely rare and therefore uncertain in the Hebrew writings. The use of this ancient and primitive word is also widely spread in the Indo-European tongues: comp. Sanscr. relat. *yas, yā, yat*, (softened for *gas, qā, qat*.) Lat. *quī, quē, quod*; Pers. **کي**, poet. **کي**, and even Chinese *khê* he, and *tshê* who. Correlative to these are

demonstr. **היא**, **هي**, Gr. *ī, īs*, Lat. *is*, see Buttm. Ausl. Sprachl. I. p. 290; demonstr. and relat. **זי**, **זי**, comp. Germ. *die*; interrog. **זי**, **זי**, *ti-s, ti*. By dropping also the initial palatal from the fuller and antique form *qui*, there has arisen the Pers. and Zab. **وي**, **وي**, Germ. *wie*.—The most certain example of the relat. use, is prob. Gen. 3, 19 *till thou return unto the ground* **לְקַחְתָּ** from *which* (whence) thou wast taken, Sept. *ἐξ ἧς ἐλίσσῃς*, and so also Onk. Syr. Saad. The same idea is expressed in v. 23 by **אֲשֶׁר לָקַח מִשָּׁם**. Causal it can hardly be in these words; since the cause is immediately subjoined: **כִּי עָפָר אָתָּה וְאֶלְעָפָר תָּשׁוּב**. So too in Gen. 4, 25 **כִּי הָרָגוּ בֶן־קַיִן**, Vulg. *quem occidit Cain*, Sept. *ὃν ἀπέκτεινε Κάιν*, and so Onk. Syr. since nothing could well be feebler than the expression, 'for Cain slew him.' The same ancient usage is again revived in Is. 54, 6 *the Lord calleth thee as a wife of youth* **כִּי הָיָה לְךָ אִשָּׁה** *who hast been rejected*, Sept. *μεμισσημένη*, Vulg. *abjectam*, Chald. *quæ abjecta eras*. Is. 57, 20 *the wicked are like the troubled sea* **כִּי הַיָּם שָׁקֵט לֹא יִשְׁכָּט** *which cannot rest*, Vulg. *quod quiescere non potest*. Other examples which may be referred to this usage, are Prov. 30, 23. Deut. 14, 29. Ps. 90, 4. Further, the LXX take **כִּי** as a relative in **כִּי עַל־בְּנֵי יִשְׂרָאֵל**, translating *ἐν ὅτις* *ἐν ὅτις*, and **כִּי עַל־בְּנֵי יִשְׂרָאֵל**. Of the primary pronominal power of this word no one can well doubt, who considers the analogy of other languages, and compares the two-fold use of **אֲשֶׁר** as relat. and conjunction.

B) As a relative Conjunction, like **אֲשֶׁר**, Gr. *ὅτι*, (whence *uti, ut*.) Lat. *quod*, Fr. *que*.

1. *that*, (which also is a relat. pron.) before dependent clauses following an active verb and standing in the place of an accusative, as elsewhere **אֲשֶׁר** and fully **אֲשֶׁר** B. 1. Gen. 1, 10 **וַיַּרְא אֱלֹהִים כִּי טוֹב הָיָה** *that it was good*. Job 9, 2 **יָדַעְתִּי כִּי בֶן־בָּן** *I know that it is so*. So after verbs of seeing Gen. 1, 4. 10. 12. 3, 6; of hearing Gen. 14, 14. 29. 33. 39, 15; of knowing Gen. 22, 12. 24, 14. 42, 33; of point-

ing out Gen. 3, 11. 12, 18. Ps. 50, 6. 92, 16; of demanding Is. 1, 12; of believing Ex. 4, 5. Job 9, 16; of remembering Job 7, 7. 10, 9; of forgetting Job 39, 15. Repeated **כִּי**—**כִּי** Gen. 29, 12.—In formulas with a verb (or verbal) *intransitive*, the dependent clause with **כִּי** is to be regarded as in the nominative, e. g. **כִּי טוֹב** it is *good that*, comp. Gen. 2, 18. —Here also belong the following uses of **כִּי**, viz.

a) After formulas of swearing, as **כִּי** **יְהוָה** *by the life of Jehorah* (I swear) *that*, 1 Sam. 20, 3. 25, 34. 26, 16. 29, 6. **כִּי** **יְהוָה** 2 Sam. 2, 27; **כִּי** **יְהוָה** Job 27, 2; **כִּי** **יְהוָה** Is. 49, 18; **כִּי** **יְהוָה** **לִי** **אֱלֹהִים** *for I have God for my Lord* 1 Sam. 14, 44. 2 Sam. 3, 9. 19, 2. 1 K. 2, 23; see in **כִּי** no. 1. Hence, by an ellipsis of a like formula, **כִּי** is put affirmatively even at the beginning of an oracle, Is. 15, 1.

b) Where **כִּי** is put before a clause or words directly quoted, like Gr. *ὅτι*, Syr. **כִּי**, for which last see a host of examples in Agrelli Otiola Syr. p. 19. Gen. 29, 33 **כִּי** **שָׁמַעַתְּ** **כִּי** **שָׁמַעַתְּ** *and she said, Jehorah hath heard*, pr. and she said *that* Jehorah hath heard. Ex. 3, 12. 1 K. 11, 22. Ruth 1, 10. 1 Sam. 10, 19. al.

c) Subjoined to adverbs and interjections which have the force of a whole clause, e. g. Job 12, 2 **כִּי** **אָמְנָם** **כִּי** **אָמְנָם** *no doubt that ye are the people*. So **הִנֵּה** *behold that*, i. q. the simple **כִּי**, Ps. 128, 4; **כִּי** **הִנֵּה** *id.* 1 Sam. 10, 1; **כִּי** **הִנֵּה** *thereto that*, see **כִּי**; **כִּי** **אָמְנָם** *only that*, see **אָמְנָם**; in all which phrases **כִּי** can be omitted in rendering.

d) **כִּי** *is it so that?* *is it the case that?* Fr. *est-ce que?* for *whether?* num? Job 6, 22 **כִּי** **אָמַרְתִּי** *is it that I said?* did I say? 2 Sam. 9, 1. So also where an affirmative answer is expected (comp. **הִנֵּה** no. 1. b), *is it not the case that?* Fr. *n'est-ce pas que?* i. q. *nonne?* Gen. 27, 36. 29, 15. 2 Sam. 23, 19; comp. 1 Chr. 11, 21.

2. As a relative causal particle, **כִּי**, *quod*, viz.

a) As marking the cause and reason of any thing, *because, since*; so where the causal clause precedes, as Gen. 3, 14 *because thou hast done this, cursed art thou*, etc. v. 17 *because thou hast*

hearkened unto thy wife, . . . cursed is the ground, etc. So where it follows, which is far more common; Gen. 2, 3 *and God blessed the seventh day . . . because* (כי) *in it he had rested, etc.* Lam. 3, 28 *he sitteth alone and silent* כי נָחַל עָלָיו *because God hath laid it upon him.* Ps. 22, 9. Where the causal clause is thus put last, כי may often be rendered by a demonstrative causal particle, *for*, Gr. γὰρ, e. g. Ps. 6, 3 *heal me, Jehovah,* כי נִבְהַלְתִּי *for my bones tremble greatly.* 10, 14. 25, 16. Is. 2, 3. 6. 22. 3, 1. 10. 11. Gen. 5, 24. 30, 13. 41, 49. al. sæpiss.—Almost always כי stands at the beginning of its clause; very rarely it is inserted after one or more words, like Lat. enim, Ps. 118, 10. 128, 2; so too Gen. 18, 20.

Where two or more causal clauses follow each other, כי is repeated, as כי—כי, כי—וכי, *because—and because, or for—and.* Of such examples there are several classes: α) Where more than one cause of a thing is assigned, as Is. 6, 5 *wo is me! for* (כי) *I am undone,* כי אִישׁ טָמֵא שִׁפְתָּיִם אָנֹכִי . . . כי אֶחַד הַפְּלִקִּים *because I am a man of unclean lips . . . and because mine eyes have seen the king Jehovah of hosts, i. e. because I, a man of unclean lips have beheld the Deity.* Ps. 22, 12. β) Where the clauses are either less closely connected, as Is. 9, 3. 4. 5. 15, 6. 8. 9. 28, 19. 20. 21. Job 3, 24. 25. 8, 9 (comp. γὰρ—γὰρ Matt. 6, 32. 18, 10. 11. 24, 27. 28); or one is, so to speak, continuative of the other, as Gen. 33, 11 *for* (כי) *God hath dealt graciously with me, and* (וכי) *I have all things.* Job 38, 20. Is. 65, 16. γ) When the latter clause depends on the former; Gen. 26, 7 *for* (כי) *he feared to say, she is my wife, lest the men of the place should slay him; because* (כי) *she was fair.* 43, 32. 47, 20.—To the first class (α) belongs also the ironical passage 1 K. 18, 27 *cry aloud* כי אֶלְהִיִּם *for* הוא כי שִׂיחַ וְכִי שִׁיחַ לוֹ וְכִי דָבַר לוֹ *for he is a god, and he is meditating, or has gone aside, or has gone out, etc.* the וְ in וְכִי, being here evidently disjunctive; see in וְ no. 1. i. p. 266.

Sometimes the causal power of כי is not at once obvious, where yet on considering the connection of the sentences

it is found really to exist. E. g. Job 5, 22 *at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid; 23 for* (כי) *with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee, i. e. thou shalt fear nothing, because thy field shall be fertile, not covered with stones nor infested with wild beasts.* Is. 5, 10 *for* (כי) *ten acres of vineyard shall yield one bath, and the seed of an omer (ten ephahs) shall yield one ephah; where the prophet had just said, many houses shall be desolate, without inhabitant, sc. because of the impending sterility of the fields.* Is. 7, 21 *in that day a man shall keep a heifer and a couple of sheep,* 22 כי הִמָּאֵה וְדָבַשׁ יֵאָכַל כָּל-הַנִּזְהָר וְגו' *for curds and honey shall every one eat, etc.* i. e. those who remain in the desolated land, for want of fruits and wine, shall live only on curdled milk and honey, and therefore turn their attention to the keeping of cattle and flocks. Comp. Is. 17, 3 sq. 30, 9. In other examples כי refers not to the words next preceding, but to others more remote, as Is. 7, 14 *therefore the Lord himself will give thee a sign: Behold, a virgin shall conceive* 16 *for* (כי) *before the child shall know, etc.* i. e. in this very thing, contained in v. 16, consists the sign and prophecy which Jehovah will give; comp. 8, 4. Is. 10, 25 *fear not . . . 26 for yet a very little while and the punishment shall cease.* Josh. 5, 5. 14, 12. 17, 18. Ps. 45, 11. 12. Comp. for the like use of the particle γὰρ, Herm. ac Viger. p. 846; and for enim, Ramshorn's Lat. Gram. § 119. 1. With these particles כי has also this further in common, that it is put where one appeals to a thing as known to all, as matter of common notoriety, *for surely, for certainly, of course,* e. g. Job 5, 6 כי לֹא יֵצֵא מִן-פֶּה אִוֶּן *for surely affliction cometh not forth from the dust.* Is. 32, 6. 13. So ironically, Prov. 30, 4 *what is his name and what his son's name?* כי הָרִידָה *for thou knowest it of course.* Job 38, 5. 1 K. 18, 27, see end of preced. paragr.

Finally, to this causal signification belong the following uses of כי: αα) After verbs implying an affection of the

mind, as marking the cause of that affection; e. g. of rejoicing Is. 14, 29. Ps. 58, 11. 105, 38. 107, 30; of being angry Gen. 31, 35. 45, 5; of fearing Gen. 43, 18. Ps. 49, 17; of respecting Gen. 6, 6. 7. ββ) As introducing an explanation, or the application of a parable, etc. *for*, *for indeed*, Lat. *atqui*, Is. 5, 7. Job 6, 21.

b) As marking consecution, result, effect, i. e. the cause or reason why a thing is or will be so and so, i. q. *that*, *so that*, *so as that*; comp. Gr. *τι γέγονεν οὗτο*. Gen. 20, 9 *what have I sinned against thee, that (כִּי) thou hast brought on me ... a great sin?* 40, 15 *here also I have done nothing, that (כִּי) they should put me into the dungeon*. Is. 36, 5 *now on whom dost thou trust, that (כִּי) thou hast rebelled against me?* Ps. 8, 5 *what is man, that (כִּי) thou art mindful of him?* comp. Ex. 3, 11. Is. 29, 16 *shall the potter be accounted as the clay, that (כִּי) the work shall say of the workman, He made me not?* Hos. 1, 6; also Gen. 20, 10. Ps. 44, 19. 20. 2 K. 8, 13. Job 6, 11. 10, 5. 6. 15, 14. 21, 15. al.

3. From the preceding causal power is derived the use of כִּי in various adversative constructions. E. g.

a) Preceded by a negative it is i. q. *but*, Lat. *sed*, Germ. *sondern*. 1 K. 21, 15 *Naboth is not alive בֵּית כִּי but dead; pr. for he is dead*. Gen. 24, 3 *thou shalt not take a wife for my son of the daughters of the Canaanites בֵּית אֵל-כִּי* 4 *thou shalt go unto my country, etc.* In v. 38 in the same context we find אֲבִי-לֵא. Gen. 45, 8 *it is not you who sent me hither, but (כִּי) God, pr. for God sent me*. Gen. 19, 2 *לֹא כִי* 1 *נָחַם בְּרַחוּב גְּלִין nay! but we will abide all night in the street*. Gen. 3, 4, 5. 17, 15. Ex. 1, 19. Josh. 17, 18. 2 Chr. 20, 15. Ps. 44, 8. Is. 7, 8. 65, 6. Dan. 9, 18. al. See below in אִם כִּי B. 1. Once for אִם כִּי B. 2, 1 Sam. 27, 1 *nothing is well for me, אִם כִּי unless that I flee, except I flee*; Sept. *ἐν μὴ*.

b) Similar to this is the use of כִּי in passages where a preceding negative is not directly expressed, but yet a negative force lies in the sentence itself; e. g. where in Latin the full construction would be, '(minime vero) *sed*,' also sim-

ply *enim*, as in Cicero Tusc. 2. 24: "numtum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmoniis relinquebat, quam acceperat servientem," for: Minime vero, nam —; Germ. *nein sondern*; Engl. *may but; nay for; but no, for*; etc. Job 31, 17 *have I then eaten my morsel alone, and the orphan hath not eaten thereof?* 18 *Nay but (כִּי) from my youth he grew up with me as a father*. Mic. 6, 3 *what injury have I done to thee?* 4 *None, for (but) I brought thee up out of Egypt, etc.* Ps. 44, 21 sq. *if we had forgotten God ... would not God have searched it out?* 24 *But no (כִּי), for thy sake are we slaughtered*. Job 14, 13 *Oh that thou wouldst hide me in Sheol . . . until thy wrath be past* (and afterwards recal me to life, though I know this cannot be!) 16 *כִּי עָתָה צַדִּיקִי הִסְפֵּר but no! instead of this thou numberest my steps*; so far from dealing kindly with me, thou even liest in wait as it were against me. Ps. 49, 11. 130, 2. 2 Sam. 19, 23. Is. 49, 24. 25.

c) Rarely where no negative precedes, like *ἀλλὰ γὰρ*, *but truly, but yet, yet, nevertheless*; comp. אִם כִּי B. 3. Is. 28, 28 *bread-corn is beaten out, כִּי לֹא לִנְצַח אֲדוּשׁ יִרְוּשָׁלַם but yet one does not thresh it always*; see in דָּקָן no. 1. Is. 8, 23 *כִּי לֹא מִיָּנָה לְאֲשֶׁר מִיָּנָה מִיָּנָה nevertheless the darkness shall not abide where now distress is*. Job 23, 10.

4. As a particle of time, like *אֲשֶׁר* B. 5; pr. at *which time, what time, when*. With a præter. Ps. 32, 3 *כִּי הִחַרְשֵׁתִי בְלִי בְּיָמַי when (while) I kept silent, my bones wasted away*. Judg. 2, 18. Ez. 3, 19. Job 7, 13. Oftener with a fut. Gen. 4, 12 *כִּי תַעֲבֹד אֶת-הָאֲדָמָה when thou tillest the ground, it shall not henceforth yield unto thee her strength*. 24, 41. Is. 43, 2. Jer. 2, 26. 1 K. 8, 44. Job 27, 8, 9; and so with fut. as pres. Job 22, 2 *is a man profitable unto God, when as a wise man he is profitable to himself?* Ps. 8, 4; *when I consider thy heavens, etc.* Job 4, 5. Ps. 11, 3. Is. 1, 12. Lev. 21, 9. al. With a participle Jer. 44, 19. So too without a verb, Hos. 11, 1 *כִּי נַעַר יִשְׂרָאֵל when Israel was a child*. Job 39, 24. Very freq. in the construction *כִּי וְהָיָה and it came to pass, when, etc.*

Gen. 6, 1 *and it came to pass when* (וַיְהִי כִּי) *men began to multiply, etc.* Sept. *καὶ ἐγένετο ἄνθρωποι* α. τ. λ. 2 Sam. 7, 1. 19, 26. al. *semp.* Ex. 1, 10 *and it come to pass when* (וַיְהִי כִּי) *there fall-eth out, etc.* Judg. 21, 22. 1 Sam. 10, 7. Is. 16, 12. Jer. 5, 19. 15, 2. See in *וַיְהִי כִּי* no. 1. p. 249.—Sometimes this use approaches near to a conditional power (comp. *אִם* B. 4) as in Engl. *when* for *if*; so with a præter. Ex. 20, 25; or with a fut. 2 K. 4, 29 *when (if) thou meetest any man, salute him not.* Gen. 46, 33 where Sept. *ἐάν*. Ex. 7, 9. Deut. 14, 24. Josh. 20, 5. At other times, a strict distinction is observed between this particle and the conditional *אִם*, as Ex. 21, 2 *when (כִּי) thou buyest a Hebrew servant, six years shall he serve thee, and in the seventh he shall go out free.* 3. *If (אִם) he came in alone, he shall go out alone; if (אִם) with a wife, then his wife shall go out with him.* 4. *If (אִם) his master have given him a wife* 5 *and if (וְאִם) the servant shall say, etc.* So very often, *אִם* being every where used before the particular conditions of a law, and *כִּי* before the whole law. Comp. in the same chapter, v. 7 *כִּי*, and v. 8. 9. 10. 11, *אִם*. v. 14. 18 *כִּי*, and v. 19 *אִם*. v. 20 *כִּי* and v. 21 *אִם*. v. 22 *כִּי* and v. 23 *אִם*. So v. 26. 27. 28, comp. 29. 30. 32. Also Lev. 1, 2. 3. In Arabic the same distinction

exists between *إِذَا* i. q. *כִּי* and the conditional *إِن* i. q. *אִם*.—This *כִּי* of time sometimes stands in a clause after the nominative, as Lev. 1, 2. 2. 1. 4, 2. Is. 28, 18. 1 K. 8, 37. 2 Chr. 6, 28. Ez. 14, 13. al.

To the same conditional usage pertain the examples where *כִּי* is for the fuller *גַּם כִּי* *even when, even if, although*; see *גַּם כִּי* no. 4. p. 197. Ex. 13, 17 *God led them not the way of the land of the Philistines, כִּי הוא קרוב* *although that was near.* Ps. 49, 19. 116, 10. Hab. 3, 17.

5. A less usual but certain use of *כִּי* is in the *apodosis*, Engl. *then, so*. The protasis then has a conditional particle, e. g. *אִם נָקִי וְנָשָׂר אֶתָּה כִּי עֲתָה אֶתְּעִיר* *if thou art pure and upright, then he will soon awake for thee.* 37, 20; *אִם לֹא*, Is. 7, 9 *if ye will not believe, then*

ye shall not be established; *לֹא* Job 6, 2. 3; *לֹא־יָלִי* Gen. 31, 42. 43, 10; *אֹלֵי־יָעַן אֲשֶׁר* *condit.* Ecc. 8, 12; *יָעַן אֲשֶׁר* Gen. 22, 16. 17.—Some assume here an ellipsis, e. g. I affirm *that*, sure it is *that*, or the like. This accords with the like usage in no. 1. a, and is not improbable; although a demonstrative or affirmative power, which some assume as the primary one in this particle, is without any certain traces.

6. Prepositions to which *כִּי* is subjoined, (like *אֲשֶׁר* B. 9.) are thus converted into conjunctions, as *כִּי וַיָּבֵן* and *כִּי עַל־זֶה* *on this account that, because*; *כִּי עַד־כֵּן* *until that, until*; *כִּי עַקֵּב* and *כִּי הַחֵן* *for the reason that, because.* Comp. Lehrs. p. 637.—For *כִּי עַל־כֵּן* see in its order after *כִּי אֵם* p. 462. For *כִּי אֵהָא* see p. 77.

NOTE. A remarkable example of the various significations of *כִּי* is found in Josh. 17, 17. 18 *Thou shalt not have one lot only, but (כִּי) the mountain shall be thine; since (כִּי) it is a forest, so thou shalt cut it down, and its utmost ends shall be thine; for (כִּי) thou shalt drive out the Canaanites, because (כִּי) they have iron chariots and because (כִּי) they are strong, i. e. because otherwise they will be a source of trouble and destruction to you.* Comp. 14, 12.

אִם כִּי a compound particle having a twofold usage:

A) Where *אִם* refers to an inserted or parenthetic clause, and each particle retains its own native force. Thus:

1. *that if*. see *כִּי* B. 1. Jer. 26, 15 *but know ye אִם־מִמָּתִים אֶתָּה אֶהֱיֶה כִּי־יָדָם* *THAT, IF ye put me to death, (that) ye shall bring innocent blood upon yourselves.* 1 K. 20, 6. So after a formula of swearing, 1 Sam. 14, 39 *כִּי יִהְיֶה... כִּי אֶשְׁפָּטוּ בְּרוּךְ ה' כִּי* *as Jehovah liveth... (I swear) THAT, IF it be even Jonathan my son, (that) he shall surely die.* Jer. 22, 24. In these examples *כִּי* is repeated after the parenthetic clause; in others Vav copulative is put instead: 1 Sam. 20, 9 *כִּי אֶשְׁרֹעַ אֲדַע כִּי־כָלָתָה הָרָעָה לָּךְ* *THAT, IF I knew that evil were prepared of my father...then I would not tell it thee.*

Ex. 22, 22. Gen. 47, 18; comp. כִּי p. 266. bb.

2. *because if, for if*, see כִּי B. 2. Ex. 8, 17 [21]. 9, 2. 10, 4. Deut. 11, 22. Esth. 4, 14. Is. 10, 22. Prov. 23, 18. al. s̄ap. Also interrog. *nam num? for whether?* see אִם B. 1. Lam. 5, 22 כִּי אִם-מָאֵס *for wilt thou then utterly reject us?* comp. Jer. 14, 19 where it is הֲ instead of כִּי .

3. *but if*, after a negative, see כִּי B. 3. Lam. 3, 32 $\text{כִּי אִם-הוֹיָה וְרָחַם}$ *but if he cause grief, yet will he have compassion.* Also without a previous negative, see in כִּי B. 3. c, Ex. 23, 22.

NOTE. In 1 Sam. 25, 34 כִּי introduces the apodosis, see כִּי B. 5; while אִם is the negative after an oath, see אִם C. 1. c. In 2 Sam. 3, 35 כִּי continues the clause after a formula of swearing, see כִּי B. 1. b; and אִם is negative as before.

B) Where both particles are closely conjoined and refer to the same clause.

1. *but if*, after a negative; Ps. 1. 1 *happy the man who walketh not* (q. d. *if he walk not*)... 2 *but if* (כִּי אִם) *his delight is in the law of Jehovah*; here it is simply *but*, Germ. *sondern*, after a negative, i. q. כִּי B. 3. a; the force of the other particle being attenuated and neglected. So Gen. 15. 4 *this shall not be thine heir, but* (כִּי אִם) *he that shall come forth, etc.* 32. 29 *thy name shall not be called Jacob, but* (כִּי אִם) *Israel.* Josh. 17, 3 *he had no sons, but* (כִּי אִם) *daughters.* 1 Sam. 8, 19 *and they said, Nay, but* (כִּי אִם) *we will have a king over us.* 2 Sam. 5, 6. 1 K. 18, 18. Is. 37, 19. 65, 18. Jer. 3. 10. al. s̄ap.—Sometimes the negative before כִּי אִם is to be supplied, comp. כִּי B. 3. b. 1 Sam. 26, 10 *as the Lord liveth יִפְגֹּעַ רִיחֵהּ אִם כִּי* (not I) *but the Lord smite him.* 2 Sam. 13, 33 *let not the king take it to heart because they say. All the king's sons are dead; (not so) but Amnon only is dead.*

2. *but if, but when*, i. q. *unless, except*, always after a negative. a) Before a verb, Gen. 32, 27 *I will not let thee go. except* (כִּי אִם) *thou bless me.* Am. 3, 7. Gen. 42, 15. Lev. 22, 6. Ruth 2, 16. 3, 18. 2 Sam. 5, 6. Ecc. 3, 12. b) Before a noun; Gen. 39, 9 *he hath kept back nothing from me except* (כִּי אִם) *thee,*

because thou art his wife. v. 6. Lev. 21, 1. 2 *there shall none be defiled for the dead... except* (כִּי אִם) *for his kin.* Num. 26, 65. Josh. 14, 4. 1 Sam. 30, 17. 22. Esth. 2, 15. Jer. 7, 23. al. The preceding negative is sometimes implied in a question, Mic. 6, 8. Is. 42, 19.

3. Without a preceding negative, *but*, Germ. *aber*, comp. כִּי B. 3. c. Gen. 40, 14 $\text{אִם זָכַרְתִּי לְךָ כִּי}$ *but remember me, when it shall be well with thee*; Sept. $\alpha\lambda\lambda\acute{\alpha}$, Syr. ܐܝܢ Num. 24, 21. 22 *strong is thy dwelling-place... but* (כִּי אִם) *Kain shall be wasted.*

C) It is seen above, that one of the two particles is often redundant and might be omitted; and so אִם is four times actually omitted in Keri, Ruth 3, 12. 2 Sam. 13, 33. 15, 21. Jer. 39, 12. Still more is this the case, where אִם כִּי stands in the following connections:

1. *that*, i. q. כִּי B. 1. a, after formulas of swearing, 2 Sam. 15, 21 where Keri omits אִם . 2 K. 5, 20; after a verb of swearing, Jer. 51, 14; after אֶמְנָם Ruth 3, 12. So where the words of an oath or affirmation are implied, thus marking a strong affirmation, Judg. 15, 7 אִם תִּצְטָוֵנִי *if ye have done thus, (know assuredly) that I will be avenged.* 1 K. 20, 6.—For 2 Sam. 3, 35, see above in A, note.

2. *because, for, causal*, i. q. כִּי B. 2. Job 42, 8.

כִּי עַל-כֵּן a formula signifying lit. *for therefore*. and used to mark not *purpose* and *end*, but rather the *reason* and *cause* of a thing. The examples fall into two classes, viz.

1. Where כִּי and כִּי עַל-כֵּן are to be taken separately. *for because*; so that כִּי עַל-כֵּן is for עַל-כֵּן אֲשֶׁר *on this account that, because*, (see in כֵּן with Prep. d.) and introduces the protasis, which the apodosis then follows. So in these passages: Gen. 33, 10 *receive my present, כִּי עַל-כֵּן* *for, because I have seen thy face as though I had seen the face of God, so thou wilt receive me graciously.* Num. 10, 31. 14, 43 *for, because ye are turned away from Jehovah. so Jehovah will not be with you.*

2. Where the formula is i. q. כִּי עַל-כֵּן *for on this account that, be-*

cause, as above. Gen. 38, 26 *she (Tamar) is more righteous than I, because (כי על-יכן) I gave her not to Shelah my son*; Vulg. *quia*. Judg. 6, 22 *alas, O Lord God! (I must die) because I have seen an angel of the Lord face to face*; comp. 13. 22. Is. 6, 5. Sept. *οτι*, Vulg. *quia*.—2 Sam. 18, 20 Keri. Jer. 29, 27. 28. 38, 4. Gen. 19, 8 *only unto these men do nothing*; *because (כי על-יכן) they have come under the shadow of my roof*.

NOTE. From the examples in no. 1, it appears that in this formula *כי* originally retained its distinct native causal power; and no transposition or trajec-tion is necessary, such as I formerly assumed. In the other examples *כי על-יכן* seem to have coalesced into one compound particle, in which two causal particles are accumulated; and the power of the first became by degrees so attenuated as to be nearly or quite redundant; just like *ארי* in Chaldee *ארי על-יכן*, which stands for the Heb. formula in the Targums.

II. *כִּי* subst. (for *כִּי*, r. *כִּי*, as *אִי* for *אִי*, *עִי* for *עִי*) *a mark burnt in, brand*, once Is. 3, 24. Arab. *كَيّ* id.

* *כִּיד* obsol. root, Arab. *كَانَ* mid. Ye, *to use deceit, to overreach*; whence *כִּיד* trick, fraud, also destruction, ruin, war. Hence in Heb. *כִּיד*, *כִּידוֹן*.

כִּיד m. *destruction, calamity*, Job 21, 20. See also *כִּידוֹן*.

כִּידוֹן m. *ἄπας λεγόμεν. a spark*, Job 41, 11. R. *כִּיד*.

כִּידוֹן m. (r. *כִּיד*) 1. *a javelin, spear*, a smaller kind of lance, different from *חֲבִית* (1 Sam. 17, 6. 7. 45. Job 39, 23); borne by soldiers suspended from the shoulder, 1 Sam. I. c. and thrown after brandishing Job 41, 21 [29]; common among the Babylonians and Persians Jer. 6, 23. 50, 42; and so made as to be conspicuous when lifted up Josh. 8, 18 comp. 26, being probably decorated with a flag, like the lances of the modern Polish lancers or Uhlans. So Kimchi *הוא הרומה כבי נס* 'this is the spear with a flag on it.' Bochart aptly derives it from r. *כִּיד*, comp. *חֲבִית* sword, and *חָרֶב* war.

2. *Chidon*, pr. n. of a place between Kirjath-jearim and Jerusalem; 1 Chr. 13, 9 *כִּידוֹן* *the threshing-floor of Chidon*; in 2 Sam. 6, 6 *כִּידוֹן*, see *כִּידוֹן*.

כִּידוֹר m. (r. *כִּיד*) *tumult, espec. war-like tumult, war*, Job 15, 24. Vulg. *prælium*, Syr. *war*.

כִּידוֹן *ἄπας λεγόμεν. prob. a statue, image*, from r. *כִּיד* Pi. *כִּידוֹן*, after the form *הַבִּיב*, *כִּידוֹל*, etc. The prophet says of the Israelites in the desert: Am. 5, 26 *ye bore the tabernacle of your king (idol), and the statue (כִּידוֹן, or statues, Heb. Gr. § 106. 3) of your idols, the star of your god which ye made to yourselves*; so Vulg. *imaginem idolorum vestrorum*; comp. Acts 7, 43. According to this interpretation, the only one which the received vowels well admit, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some *planet* is to be understood, which Jerome conjectures to have been Lucifer or Venus.—The Syriac translator gives a different explanation, translating *כִּידוֹן* *כִּידוֹן* *Saturn your idol*; pronouncing the Heb. *כִּידוֹן* prob. as *כִּידוֹן*, and regarding it as i. q. Syr. *כִּידוֹן* Arab.

כִּידוֹן the planet Saturn, which the Semitic nations worshipped along with Mars as an evil demon to be propitiated with sacrifices; see Comm. on Is. II. p. 343.—The LXX held *כִּידוֹן* to be the proper name of an idol; although changing *כ* into *ר* (comp. *כִּיד* Nah. 1, 6 Sept. *ἄρχυς* as if for *ראש*) they write it corruptly *Παιφάν*, *Πηφάν*, which by the further corruption of transcribers became *Πεμφάν*, *Πεμφᾶ*. It has been assumed, but cannot be shown, that *Παιφάν* or *Πηφάν* was an Egyptian word denoting the planet Saturn. It was so found indeed in two Coptic-Arabic Lexicons by Kircher, Ling. Ægypt. restit. p. 49, 527; but Jablonsky long since remarked, that this word and the other names of planets in these lexicons were of Greek origin, and were drawn from the Coptic version of Amos and the Acts. The more recent lexicographers of the Coptic tongue have been able to find no

other examples; Peyron. p. 184.—See more in Thesaur. p. 669, 670.

כִּיּוֹר and כִּיּוֹר m. plur. כִּיּוֹרִים 2 Chr. 4, 6, and זֶה 1 K. 7, 38, 40, 43. R. כִּיּוֹר II.

1. Pr. *a basin, fire-pot, fire-pan*, so called from boiling or roasting, 1 Sam. 2, 14. So כִּיּוֹר אֵשׁ *a fire-pan*, fire-basin, Zech. 12, 6.

2. *a basin, wash-basin, laver*, from its form, Ex. 30, 18, 28, 31, 9, 35, 16, 39, 39. 1 K. 7, 38. al.—Further

3. *a platform or pulpit, suggestus*, for speaking in public, so called from the form, 2 Chr. 6, 13. The context does not determine whether this suggestus was round or square; and the measure of length and breadth given would rather imply the latter. But as the name implies a likeness to a basin, it was more probably round.

כִּלְיִי Is. 32, 5, and כִּלְיִי v. 7, *deceitful, a deceiver*, Vulg. *fraudulentus*; by aphæresis for כִּלְיִי, נְכִלְיִי (ר. נְכִל) the adj. termination יִי—being added. Syr. כִּלְיִי id. The prophet perhaps uses the form כִּלְיִי for כִּלְיִי, in allusion to the following כִּלְיִי.

כִּלְפֹּת f. plur. (ר. כִּלְפָּה) *sledge-hammers or axes*, Ps. 74, 6. Syr. כִּלְפָּה a hammer, axe, mattock. Kindr. is Chald. קִילְפָּה club, cudgel.

כִּימָה f. (ר. כִּימָה) pr. *a heap, cluster*, espec. of stars, and hence for the constellation of the *Pleiades*, or the *Seven Stars*, consisting of seven large stars closely conglomerated with other smaller ones, Arab. ثَرَيَّا abundance, multitude, more fully عقد الثريا the binding together, bundle, cluster, of Pleiades; Syr. like Heb. כִּימָה.—Am. 5, 8. Job 9, 9, 38, 31, in which latter passage we have the similar figure הַקִּישׁוֹר מִכְרָנֹת כִּימָה *didst thou bind the bands of the Pleiades?* See more in Hyde on Ulugh-Beigh's Tab. p. 32. Niebuhr's Arabia p. 114 Germ. Ideler Ursprung und Bedeutung der Sternnamen, p. 146.

כִּימָה m. contr. for כִּימָה from r. כִּימָה, like כִּימָה q. v. for כִּימָה.

1. *a bag purse*, for money Prov. 1, 14. Is. 46, 6; used also by merchants to

carry their weights for money and merchandise, Deut. 25, 13. Mic. 6, 11; see Chardin Voyage T. III. p. 420. Hence כִּימָה אֶבְנֵי כִּימָה Prov. 16, 11. Syr. and Chald. id.

2. *a cup*, i. q. כִּימָה, Prov. 23, 31 Cheth. where Keri כִּימָה. Hence כִּימָה and כִּימָה are seen to be kindred forms

כִּיּוֹר only Dual כִּיּוֹרִים (r. כִּיּוֹר II) prob. *a cooking-furnace*, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more, Lev. 11, 35, where it is coupled with חֲנוּיָה oven. So Kimchi. Syr. حَمْدُ مَقْلٍ pot-house, hearth, Sept. χυτροπόδες pot-feet, supporters.

כִּיּוֹר see כִּיּוֹר.

כִּישׁוֹר m. (ר. כִּישׁוֹר) a righter, director, sc. of a spindle, i. e. the *whirl* or *twirl* of a spindle, fixed upon its lower end for the purpose of twirling it; once Prov. 31, 19. So Kimchi. In the East the spindle is held in the hand, often perpendicularly; and is twirled with one hand, while the other draws out the thread. Comp. Thes. p. 722.

כִּיָּה (Milél) contr. from כִּיָּה כִּיָּה so so, i. e. so and so, thus and thus, i. q. simpl. כִּיָּה, but stronger. As referring to what precedes, Ex. 29, 35. Num. 8, 26, 11, 15. Deut. 29, 23. Hos. 10, 15; also to what follows Ex. 12, 11. 1 K. 1, 48. It is found in every age of the Hebrew, and stands always absol. being never preceded by כִּי. Hence כִּיָּה how? q. v.—In Aramæan the final ה is dropped, leaving the form כִּיָּה so; whence some have regarded כִּיָּה as derived from כִּיָּה with He paragogic. This opinion, though false, seems to have been followed by the Hebrew grammarians in placing the tone on the penult.

כִּיָּה f. Gen. 13, 10. Ex. 29, 23. 2 K. 5, 5, constr. כִּיָּה. pr. *a circle, orb*, for כִּיָּה, from r. כִּיָּה, Pilp. כִּיָּה. Plur. see in no. 2, 3. In the occidental languages corresponding words are *circus, circulus*, and with the *r* softened κύκλος. Comp. כִּיָּה.

1. *a circuit, circumjacent tract* of country, Neh. 12, 28. So כִּיָּה הַיַּרְדֵּן the circuit or tract of the Jordan, i. e. the tract through which the Jordan flows into the Dead Sea, Gen. 13, 10, 11. 1 K. 7, 46.

2 Chr. 4, 17; Sept. ἡ περίχωρος τοῦ ἱεροῦ, and so Matt. 3, 5. Often also כָּבֶר id. Gen. 13, 12. 19, 17. 25. 2 Sam. 18, 23. Neh. 3, 22. Now *el-Ghòr*.

2. כָּבֶר לֶחֶם lit. *a round of bread*, a round loaf or cake, Ex. 29, 23. 1 Sam. 2, 36. Prov. 6, 26. Plur. כְּבִירֹת לֶחֶם Judg. 8, 5. 1 Sam. 10, 3.

3. *a talent*, Syr. ܕܚܠܐ, a weight equal to 3000 shekels of the sanctuary, as appears from Ex. 38, 25, 26; comp. however 2 Sam. 12, 30. כָּבֶר זָהָב *a talent of gold* 1 K. 9, 14. 10, 10. 14; כָּבֶר כֶּסֶף 2 K. 5, 22. 23, 33; כֶּסֶף עֶפְרָתָה Zech. 5, 7. Dual כְּבָרִים *two talents*, 2 K. 5, 23; כְּבָרִים כֶּסֶף *two talents of silver*, ib. where כְּבָרִים holds as it were the middle place between the stat. absol. כְּבָרִים and constr. כְּבָרֵי; which latter would not here mark the dual number. Plur. כְּבָרִים constr. כְּבָרֵי f. *talents* 2 K. 5, 5. 1 Chr. 22, 14. 29, 7. Ezra 8, 26.

כְּבָר Chald. plur. כְּבָרִין or כְּבָרִין, *a talent*, i. q. Hebr. no. 3. Ezra 7, 22.

כָּל m. once כּוֹל Jer. 33, 8 Cheth. c. Makk. כָּל, pr. subst. *the whole, totality*, from ר. כָּלל to complete. Arab. كُلّ, Syr. ܕܠܐ, Samar. 𐤊𐤋, Eth. ገላ, id. Corresponding are Gr. ὅλος, Lat. *ullus*, Engl. *whole*. In the occidental languages it is mostly to be rendered by *adjectives*.

1. Where it refers to a single thing and includes the idea of oneness, totality, *whole, all*, Lat. *totus*, Gr. ὅλος; followed by a substantive in the genitive, made definite either by the definite article, as Gr. ἡ γῆ, toute la terre, *the whole earth*; or by the genit. of a noun or pronoun; unless it be a proper name which is in itself definite. E. g. כָּל-הָאָרֶץ *all the earth, the whole earth*, Gen. 9, 19, 11, 1; כָּל-הָעָם *all the people* Gen. 19, 4; כָּל-הַצֹּאן *all the flock* 31, 8; כָּל-הָאֵיזִם *the whole ram* Ex. 29, 18; כָּל-הַיּוֹם *all the day, the whole day*, see יוֹם no. 3. g. β; כָּל-כְּבֶד הַיַּרְדֵּן *the whole tract of the Jordan* Gen. 13, 10; כָּל-אֶרֶץ בּוֹשׁ *all the land of Ethiopia* Gen. 2, 13, comp. 14, 7. 41, 8. 45, 20; כָּל-עַמִּי *all my people* Gen. 41, 40; כָּל-לְבָבָהּ וּבְדִל-נַפְשָׁהּ Deut. 4, 29.

2 Sam. 9, 9. Gen. 2, 2; כָּל-יִשְׂרָאֵל *all Israel*, the whole people of Israel, 1 Chr. 11, 1. But even in this signif. there occur certain examples where the subst. is without the art. (comp. in no. 2. c.) e. g. כָּל-לֵב וּכְלֵל-לֵב *with all the heart and with all the mind* 2 K. 23, 3; so Ps. 111, 1. 119, 2. 34. 69. 145. Also כָּל-הַבָּשָׂר *all flesh*, all men, Gen. 7, 15; but כָּל-בָּשָׂר 6, 12. 13. Is. 40, 5. 49, 26.—With suff. כָּלְךָ, כָּלְךָ, thou whole, Is. 14, 29. 31. 22, 1; כָּלּוֹ *all of him* Gen. 25, 25.—Rarely כָּל is put in the genit. after a noun, (in the manner of the phrase הָרַק הַקָּדֵשׁ and the like,) as כָּל הַזֵּוֹת הַזֵּה *the whole vision or revelation*, Is. 29, 11; oftener with a suffix, as כָּלּוֹ יִשְׂרָאֵל pr. *Israel all of it*, i. e. all Israel, 2 Sam. 2, 9; מִצָּרִים כָּלּוֹ *for all perils* Ez. 29, 2; הַבֵּל כָּלּוֹ Job 34, 13. For the similar usage in the Arabic words كَلِّ and جَمِيع see De Sacy Gramm. Arabe II. § 68.

2. Where it refers to several things, many individuals, *all, every*, e. g.

a) Absol. α) Without art. כָּל *all*, i. q. *they all*, but with verb sing. Is. 30, 5 כָּל הָיָה *all were ashamed*. Is. 44, 24 *all things, sc. which exist*. Ps. 8, 7. Job 13, 1. 42, 2. β) With art. הַכָּל *the whole, all*, i. e. *all men*, i. q. כָּל-הָאָדָם. Gen. 16, 12 יָדוֹ הַכָּל *his hand against all*. Ecc. 9, 2 הַכָּל הַמָּוֶה *all things alike to all*, i. e. the same lot awaits all. Job 24, 24 הָמָּוֶה כָּל הַמָּוֶה *they melt away, like all they die*. Joined with a verb sing. Ps. 14, 3. Ecc. 6, 6. So for *all things*, every thing, Ecc. 1, 2 הַכָּל הַכָּל *all is vanity*. 3, 11. 7, 15. 12, 8. Ps. 49, 18. Dan. 11, 2.

b) Before a plur. subst. made definite, comp. Fr. 'tous les hommes.' So כָּל-הַגּוֹיִם *all the nations* Is. 2, 2. 25, 7; כָּל-הַלַּיְלֹת *all the nights*, every night, 21, 8. כָּל-הַרְשָׁעִים *all the wicked* Ps. 145, 20; כָּל-הַנִּפְלִיגִים *all the falling* 145, 14; כָּל-הַיָּמִים *all the days*, i. e. the whole time, see in יוֹם no. 2; כָּל-יְמֵי אָדָם *all the days of Adam* Gen. 5, 5; כָּל-בְּנֵי לֵוִי *all the Levites* Ex. 32, 26; כָּל-יִשְׂרָאֵל הַכָּל Is. 18, 3; כָּל-מַלְכֵי גִּיּוֹרִים *all thy mighty works* Ps. 9, 2. Poet. and in the later books also without the art. כָּל-שְׁלֹחַנֹתַי Is. 13, 7, comp. כָּל-יְרֵדִים 51, 18. 20; כָּל-נָשִׁים *all the women* Ezra

10, 3. With suff. plur. כָּלָנוּ *all of us*, we all, Gen. 42, 11; כָּלְכֶם *all of you*, ye all, Deut. 1, 22; כָּלָם *they all* Is. 14, 10. 18. 31, 3, also כָּלָהֶם 2 Sam. 23, 6; f. כָּלָנָה Gen. 42, 36, כָּלָהֶנָּה 1 K. 7, 37.—Also before the relative, Gen. 6, 2 כָּל־בָּחֵרָה *all (the daughters) whom they chose*. 7, 22 נְשֵׁי־מִתְרֻחַחֵי חַיִּים *all in whose nostrils was the breath of life*. 39, 5 יֵשׁ לוֹ כָּל־אֲשֶׁר יֵשׁ לוֹ *all that he had*; and ellipt. כָּל־הַיְּנוּחִי *all that I have prepared* 1 Chr. 29, 3. So too before a periphrastic plural, כָּל־דּוֹר וָדּוֹר *in all generations* Ps. 45, 18; כָּל־יְיָוִים Esth. 2, 11.

c) Before a noun sing. collective. with the article, as כָּל־הָאָדָם *all men* Gen. 7, 21. Judg. 16, 7; כָּל־הַחַיָּה *all living things*, animals, Gen. 8, 1; כָּל־בְּנֵי־הַבֶּן *all sons*, every son, Ex. 1, 22. Rarely without art. though still definite, as כָּל־נַפְשׁ *all the souls* Gen. 46, 15. 22. Ex. 1, 5; כָּל־זֶה *all this* Is. 5, 25, where the demonstr. pron. does not require the art. to make it definite. כָּלָם *they all* Is. 1, 23.

d) Before a noun sing. without the art. כָּל signifies *all, every one, whoever, whatever*, Fr. *tout homme*; e. g. כָּל־עַם *every people*, nation, Esth. 3, 8; כָּל־גִּיּוֹר id. 2 Chr. 32, 15; כָּל־אָדָם *every man* Job 21, 33. 37, 7. Ps. 39, 6; כָּל־בַּיִת *every house* Is. 24, 10; כָּל־אִישׁ Jer. 48, 37. Am. 8, 10; כָּל־זָכָר *every male* Gen. 17, 12; כָּל־שָׁנָה *every year* Esth. 9, 21; כָּל־פֶּה *every mouth* Is. 9, 17; and in the same sense c. art. כָּל־יְהוֹשֻׁעַ 1 K. 19, 18; כָּל־בְּנֵי־הַבֶּן *every son* Ex. 1, 22.

3. Before a noun not made definite, כָּל is also *any one, any thing*, as כָּל־דָּבָר *any thing whatever* Ruth 4, 7. Num. 35, 22. Ez. 15, 3. With plur. כָּל מִצְוָה *any of the commandments*, any commandment, Lev. 4, 2.—Hence with a negat. part. *not any, no one, none, nothing*, e. g. a) Where כָּל stands absol. Deut. 8, 9 כָּל בָּהָא לֹא תִחָסֵר *thou shalt not lack any thing in it*, thou shalt lack nothing. Prov. 30, 30. b) With a genit. sing. Ex. 12, 36 כָּל־מְלָאכָה לֹא יַעֲשֶׂה *no work shall be done*. 20, 4. 2 Chr. 32, 15. Gen. 3, 1. Lev. 3, 17. Prov. 12, 21. Dan. 11, 37. With neg. part. אֵין, Judg. 19, 19 מִחָסֵר כָּל־דָּבָר *there is no want of any thing*, nothing wanting. Ecc. 1, 9; c. אל Judg. 13, 4. c) With a plur. Dan. 8, 4 כָּל־חַיּוֹת לֹא יִנְמְרוּ *and*

no beast could stand before him, pr. none of the beasts. Dan. 12, 10.—Different is כָּל with neg. in the passage Ps. 49, 18, לֹא בְמוֹתוֹ יָקַח הַכָּל (where כָּל has the article) *dying he takes not this all with him*, i. e. all these things; and also in those passages where כָּל before a definite subst. signifies *the whole, totus*, as 1 Sam. 14, 24 לֹחֶם כָּל־הָעָם *the whole people did not taste food*. Num. 23, 13 לֹא תִרְאֶה כָּלָם *thou shalt not see the whole sc. of Israel*, but only a part.

4. *all*, i. e. *of all kinds, of every kind and sort*, like Gr. *pās* for *παιτιός, παντοδανός* Il. 1, 5; just as the Hebrews also use the periphrastic plural for things of various kinds, Heb. Gramm. § 106. 4; comp. in Engl. *many* for *many kinds*, Germ. *Viel* for *Vielerley*. E. g. כָּל־עֵץ *all manner of trees*, trees of every kind, Lev. 19, 23; כָּל־מָקָר *all manner of wares* Neh. 13, 16. 1 Chr. 29, 2.

5. Adv. for *πάντως*, *all, wholly, altogether*, e. g. a) Before substantives, Ps. 39, 6 כָּל־הָהָל כָּל־אָדָם *every man is altogether vanity*, wholly a vain thing; i. q. אֵין הָהָל. 45, 14. b) Before other adverbs, chiefly in the later Hebrew, as כָּל־עֲמָרָה *wholly as*, in all points like as, Ecc. 5, 15; כָּל־עוֹד *all the while yet*, wholly so long as, Job 27, 3. Comp. Lehrs. 626.

NOTE. When כָּל stands in connection with a subst. fem. or plural, the predicate usually agrees in gender and number with the noun as the more important word, e. g. כָּל־הַנְּשִׂמָה תְּהִלָּל Ps. 150, 6; more rarely with כָּל as the governing word, Gen. 9, 29. Ex. 12, 16. Nah. 3, 7.—Once כָּל is found separated from its genitive, Hos. 14, 3 כָּל־הַנֶּשֶׂא עִיּוֹן; also Is. 40, 12 according to some.

כָּל Chald. with Makk. כָּל, i. q. Heb.

1. With the sing. *all, the whole, every*; כָּל־מַלְכוּתָא *the whole kingdom* Ezra 6, 11. 12. 7, 16.

2. With the plural, *all, every*, Dan. 3, 2. 5. 7. With suff. כָּלָהוּ *all of them*, them all, Dan. 2, 38. 7, 19. Absol. in st. emphat. כָּלָא (Milél, as in Syr.) i. q. Hebr. הַכָּל, *all*, i. e. *all things* (not adverbially), Dan. 2, 40 כָּלָא חֲשֵׁל *grinding small all things*. 4, 9 כָּלָא מִזֶּן *food for all* was in 'it sc. the tree. v. 25. Ezra 5, 7.

before the relat. ellipt. Dan. 2, 38 *in every place where men dwell*.

3. *any one, whoever*, Dan. 6, 8 mid. With **לֹא**, *no one*. Dan. 2, 10. 35. 6, 24.

4. Adv. like the Heb. no. 5, *wholly, altogether*, before other adverbs pleonastically in the diffuse manner of the Aramæan dialects, which delight in the languid accumulation of particles. So in the formulas: **כָּל-קֶבֶל-דָּנָה** *wholly for his cause*; **כָּל-קֶבֶל-דָּרִי** *wholly because*, .q. simpl. *because*; see in **קָבַל**.

* **כָּלָא** fut. **יִכָּלֵא** Ps. 40, 10. 12. Is. 43, 3; but both in præter. and fut. often so inflected as to imitate verbs **לָה**, as **יִכָּלֵא** Ps. 109, 101. **כָּלֵחֲנִי** 1 Sam. 25, 33, **כָּלָה** 1 Sam. 6, 10; **יִכָּלֵה** Gen. 23, 6. Vice versa **כָּלָה** Dan. 9, 24 is for **כָּלָה** inf. Pi. from **כָּלָה**.

1. *to close*, and so *to enclose, to shut up* any one Jer. 32, 3. Part. pass. **כָּלֵא** *shut up* v. 2. Ps. 88, 9. Intrans. *to be shut up* Hagg. 1, 10.

2. *to withhold, to restrain*, a person Num. 11, 28. Is. 43, 6; the wind Ecc. 8, 8; the lips Ps. 40, 10; also 1 Sam. 6, 10. With **בִּין** *from doing* any thing 1 Sam. 25, 33. Ps. 119, 101. With **בִּין** of pers. *to withhold* a thing *from* any one. *to prohibit* in respect to any thing, Gen. 23, 6. Ps. 40, 12; comp. Hagg. 1, 10. Chald. Syr. **כָּלָא**, **כָּלָא**, Ethiop. **ክለአ** to prohibit,

Arab. **كَلَّ** to guard; II, to prohibit, to constrain.

3. From the idea of *separating* contained in no. 1, seems to come the notion of *diversity* in **כָּלְאִים** q. v. in **כָּלָה** no. 2.

NOTE. This root is also widely spread in the occidental languages, e. g. in the signif. of shutting up, as *κλείω*, whence *κλείς*, *κλεις*, *κλαίς*, *clavis*, *claudio*, Engl. *to close*; in the sense of restraining, *κωλύω*, *kolouō*, comp. also *celo*, *occulo*.

NIPH. *to be shut up, restrained*, as waters Ez. 31, 15; the rain Gen. 8, 2. With **בִּין** and inf. *to restrain oneself from, to cease from doing*. Ex. 36, 6.

Deriv. **כָּלִיא**, **כָּלִיא**, **כָּלִיא** and plur. **כָּלִיּוֹת**, also

כָּלָא m. c. suff. **כָּלְאִי** Jer. 52, 33; plur. **כָּלְאִים**. R. **כָּלָא**.

a. a shutting up; hence *a prison*, Jer.

l. c. 2 K. 25, 29; elsewhere more fully **בֵּית כָּלָה** 2 K. 17, 4. Is. 42, 7; c. art. **בֵּית הַכָּלָה** 1 K. 22, 27. Jer. 37, 15. 18; plur. **בְּהֵי כָלְאִים** Is. 42, 22.

2. *separation*; then *things separated, diverse*, see the root no. 3. Found only in Dual **כָּלְאִים** *two things of diverse kinds, heterogeneous*, Lev. 19, 19. Deut. 22, 9.—Corresponding is Eth. **ክለአ**

two, of two kinds; Arab. **كَلَّ** both, see De Sacy Gramm. Arabe II. p. 155, 156, edit. 2.

כָּלְאֵב (perh. like to his father) *Chileab*, pr. n. of a son of David, 2 Sam. 3, 3.

כָּלְאִים dual, see in **כָּלָה** no. 2.

* **כָּלַב** obsol. root, onomatopoeitic, pr. imitating the sound of *striking, beating*, like kindr. **כָּלַח** q. v. Engl. *to clap*, Germ. *klappen*, as a door when shut or the like; hence **כָּלִיב** q. v. Thence transferred to the *barking* of dogs, as if a series of pulses or claps; as in Engl. also 'the dog strikes up;' comp. Germ. *klaffen*. French *clapir*, *clabauder*, Swed. *glaffa*, to bark, Engl. *to yelp*. Hence **כָּלָב** dog, where see.

כָּלֵב (perh. dog, for **כָּלַב**) *Caleb*, pr. n. a) The companion of Joshua, son of Jephunneh, Num. 13, 6. 14, 6 sq. Josh. 15, 14. Patronym. **כָּלֵבִי** 1 Sam. 25, 3 Keri. b) 1 Chr. 2, 18, 19, for which **כָּלִיבִי** v. 9. c) 1 Chr. 2, 50.

כָּלֵב אֶפְרַתָּה *Caleb-Ephratah*, pr. n. of a place otherwise unknown, 1 Chr. 2, 24.

כָּלָב m. (r. **כָּלַב**) plur. **כָּלְבִּים** constr. **כָּלְבִּי**, *a dog*, so called from his barking. pr. the barker. Arab. **كَلْب**, Syr. **ܟܠܒܐ**, Eth. **ክለብ**, id. Secondary verbs, derived from the nature and habits of the dog, are: **כָּלֵב** to be mad, rabid, to pursue enemies, **כָּלַב** to be rabid.—Among the Hebrews, dogs were kept to guard houses and flocks Is. 56, 10. Job 30, 1; but throughout the East they are mostly without masters, and wander half famished and fierce in troops around the cities and villages, 1 K. 14,

11. 16, 4. 2 K. 9, 10; whence *dogs* is often an appellation for fierce and cruel enemies, Ps. 22, 17. 21. Further, as the dog was to the Hebrews an unclean and despised animal (Is. 66, 3), so by way of reproach a person is said to be *a dog* 2 K. 8, 13; *a dead dog* 1 Sam. 24, 15. 2 Sam. 9, 8. 16, 9; *a dog's head* 2 Sam. 3, 8; just as at the present day in the East, Christians are called *dogs* by the Muhammedan rabble.—In allusion to the lechery of this animal, the name *dog* is also applied to a male prostitute, sodomite, Deut. 23, 19, comp. v. 18 where it is *קדוש*. Comp. *λύτεις* Rev. 22, 15.

* *כָּלָה* fut. *יִכְלֶה*, once *יִכְלֶה* like verbs *לָא* 1 K. 17, 14; apoc. *יִכְלֶה*, *יִכְלֶה* Job 33, 21; inf. constr. *יִכְלֶה*.

1. *to be complete, perfect, finished*; Sept. often *συντελεσθαι*. The primary idea is pr. *to close up, to come to a close*, kindr. with *כָּלָה* and *כָּלַל*, comp. *הָמַם*. This root is almost peculiar to the Hebrew, few traces of it being found in the kindred dialects.—Spoken of any work, e. g. a building Ex. 39, 32. 1 K. 6, 38. 2 Chr. 29, 34. Hence a) *to become ready, to be ready, prepared*, sc. for a person, to impend over him; e. g. punishment, calamity, Ez. 5, 13 *כָּלָה אַפִּי*, *mine anger is prepared*, i. e. is ready to be poured out. Prov. 22, 8. With *מִצָּח*, *מִצָּח*, *from or by any one*, and *אֶל* for any one, Esth. 7, 7; comp. 1 Sam. 20, 7. 9. 25, 17. b) Of a prophecy, *to be accomplished, fulfilled*, 2 Chr. 36, 22. Ezra 1, 1. Dan. 12, 7.

2. *to be finished, ended, past*, e. g. a season or period of time Gen. 41, 53. Ruth 2, 23. Is. 24, 13 *כָּלָה בְּצִיר* *when the vintage is ended*. 10, 25 *וְכָלָה זַעַם* *and the indignation will be past*, i. e. the time of punishment. 16, 4. 32, 10. Jer. 8, 20.

3. *to be ended, spent, consumed*, e. g. food 1 K. 17, 16; c. *בֵּין* Gen. 21, 15. Hence a) *to be consumed, destroyed, to perish*, as by the sword, famine, divine judgments; Jer. 16, 4 *בְּחֶרֶב וּבְרָעָב* *they shall be consumed by the sword and by famine*. Ps. 39, 11. 71, 13. 90, 7. Is. 1, 28. 29, 20. Mal. 3, 6. b) *to waste away, to pine away, to fail*, as the flesh, eyes, strength, Job 33, 21 *יִכְלֶה בָּשָׂרוֹ* *his*

flesh is wasted away. Prov. 5, 11. Ps. 73, 26. Lam. 2, 11 *כָּלָה בְּדִמְעוֹת עֵינַי* *mine eyes do fail with tears*. Ps. 71, 9 *כָּלָה בְּחַי*. So espec. in the phrases: *כָּלָה עֵינַי* Ps. 69, 4. 119, 82. 123; *כָּלָה בְּלִיֹּהִי* Job 19, 27; *כָּלָה נַפְשִׁי* Ps. 84, 3. 119, 81; *כָּלָה רִיחִי* Ps. 143, 7, i. e. my eyes, reins, soul, spirit, *pine away* with desire, i. q. I myself pine away, languish, with the hope of deliverance so often disappointed; constr. either absol. Ps. 69, 4. 143, 7; or with *ל* of thing Ps. 84, 3. So the *eyes*, as expressive of emotions, are said to *pine away, fail*, from disappointed hope, Job 11, 20. 17, 5. Lam. 4, 17; also of beasts Jer. 14, 6; comp. Pi. no. 3. b. c) *to pass away, to vanish*, as a cloud Job 7, 9; smoke Ps. 37, 20. 102, 4; time Job 7, 6. Ps. 31, 11. Jer. 20, 18.

PIEL *כָּלָה*, 1 pers. *כָּלִיתִי* Ez. 6, 12. 7, 8, and *כָּלִיתִי* Num. 25, 11. Is. 49, 4 *כָּלִיתִי* Ez. 4, 6; Inf. constr. *כָּלִיתִי*, absol. and constr. *כָּלָה*, once *כָּלָה* Dan. 9, 24; Fut. *יִכְלֶה*, conv. *יִכְלֶה*.

1. Causat. of Kal no. 1, *to complete, to finish, to end*; Gen. 2, 2 *and on the seventh day God ended (יִכְלֶה) his work*. Ex. 5, 14 *חָקְכֶם לֹא כָלִיתֶם* *wherefore have ye not finished your task?* Ruth 3, 18. Lev. 19, 9 *לֹא תִכְלֶה פֶּאֶת שְׂדֵךְ לְקַצֵּר* *thou shalt not finish reaping the corners of thy field*, i. e. shalt not wholly reap the corners, but leave them for the gleaners. 1 K. 6, 14. Ez. 42, 15. Ruth 2, 21. Dan. 9, 24 *לְכַלֵּא הַפֶּשַׁע* *to finish the transgression*; see on the whole passage Thesaur. p. 538. In Gen. 6, 16 it differs little from *עָשָׂה* to make.—Hence, *to make ready, to prepare*. sc. evil against any one, Prov. 16, 30 *he who biteth his lips* *כָּלָה רָעָה* *hath prepared evil* sc. in his heart. But *כָּלָה אַפִּי (הַמָּחִי) בְּ* is *to complete one's anger upon any one*, to pour it out, spoken of God Ez. 6, 12. 7, 8. 13, 15. 20, 8. 21. Lam. 4, 11.

2. Causat. of Kal no. 2, *to finish doing any thing*. i. q. *to leave off, to cease*; Gen. 44, 12 *he began at the eldest and left off (כָּלָה) at the youngest*. 1 Sam. 3, 12. With inf. c. *ל*, Gen. 18, 33 *as soon as he left off speaking (כָּלָה לְדַבֵּר) with Abraham*. 24, 19. 43, 1. 1 Chr. 27, 24 *he began to number* *כָּלָה וְלֹא* *but finished not*, sc. because of interruption. Deut. 31, 24. Josh. 8, 24. al. 2 Chr. 24, 10 *לְכַלֵּא*

until they had finished, done. More rarely with מָלַךְ. Ex. 34, 33. Lev. 16, 20. 1 Sam. 10, 13. Ez. 43, 23.—Also to finish, i. q. to make an end of, to make cease; Num. 17, 25 [10] וְהָבֵל וְהַלְוִיָּהוּ and thou shalt make their murmurings to cease; comp. v. 20.

3. Causat. of Kal no. 3, *to consume, to spend*, e. g. food Is. 27, 10 ; strength Is. 49, 4 ; arrows, i. q. to use up, Deut. 32, 23. Hence a) *to consume, to destroy*, e. g. men, nations, Gen. 41, 30 and *the famine shall consume the land*. Often of God as destroying a people with famine and pestilence, Num. 25, 11. Josh. 24, 20. Jer. 5, 3. Job 9, 22. Ez. 22, 31. Of man 2 Sam. 21, 5. 1 Sam. 15, 18 עַד אֵהָרֶם *even unto the destroying of them, until they be destroyed*. עַד לְבָלָה id. 2 Chr. 31, 1. b) *to make pine away, to cause to fail*, e. g. the eyes Lev. 26, 16. Job 31, 16. 1 Sam. 2, 33. c) *to cause to pass away, to make vanish*, as time Ps. 78, 33. 90, 9. Job 36, 11.

PUAL כָּמַלָה Ps. 72, 20, fut. יִכְמֹלָה Gen. 2,
 ל, to be completed, finished.

Deriv. פֶּלַח, פָּלַח, פְּלִי, פְּלִיָּה, פְּלִיּוֹן, פְּלִיזָּה,
מִכְלוֹת, מִכְלָלָה, מִכְלִית, and pr. names
פְּלוּזָה, פְּלוּז.

בָּלָה adj. f. **בָּלָה**, *pining, failing*, of the eye, Deut. 28, 32. See r. **בָּלָה** Kal no. 3. b.

כָּלָה f. 1. *completion*; hence acc. כָּלָה
as adv. *completely, wholly, altogether*,
Gen. 18, 21. Ex. 11, 1; also לְכָלָה id.
2 Chr. 12, 12. Ez. 13, 13.

2. *consumption, destruction*, Dan. 11, 16. So בָּהָרָה *to make a destruction*, i. e. to destroy utterly, Jer. 4, 27. 5, 10. Neh. 9, 31. Nah. 1, 8. 9; with בָּ Jer. 30, 11, and אֶרֶץ of pers. Jer. 5, 18. 46, 28. Ez. 11, 13. 20, 17.—For בָּהָרָה see in חָרַץ Niph.

כִּלָּה f. (ר. כִּלָּל no. 2) 1. a bride, spouse, so called from her bridal chaplet, Cant. 4, 8 sq. Is. 49. 18. 61, 10. Jer. 2, 32. 7, 34. 16, 9. 25, 10. Syr. ܟܠܐ, plur. ܟܠܐܝܢ, id.

2. a daughter-in-law, Gen. 38, 11. 24. Lev. 18, 15. Ruth 1, 6. 7. 8. 4, 15. Comp. חתן.

פֶּלֶא m. (r. פֶּלֶא) a prison, i. q. פֶּלֶא
no. 1. Jer. 37, 4 and 52. 31 Keri. The

Cheth. has כְּלִיא, which differs only in form.

בִּלְבָּר m. (r. **בָּלַר**) 1. *a bird-cage* sc. of a fowler, in which he keeps a bird as a decoy; furnished with valves or clappers, which as soon as a bird has entered shut to with a clap, q. d. *a trap-cage*; see the root. Jer. 5, 27 *as a cage* (**בִּלְבָּר**) *is full of birds, so are their houses full of deceit*; comp. v. 26. The Greeks have the same word adopted from the east, *κλωβός, κλουβός, κλοβός*; see Bochart Hieroz. I. p. 662. II. p. 90.

2. *a basket*, from its likeness to a cage, as made of wicker-work; or perhaps as having a clap-cover; Am. 8, 1. 2.

3. *Chelub* pr. n. m. a) 1 Chr. 4, 11.
b) 27, 26.

פְּלוּבִי see פֶּלֶב lett. b.

כְּלִיָּהּ, Keri כְּלִיָּהּ, Cheluhai, Cheluhu. pr. n. m. Ezra 10, 35. R. כְּלִיָּהּ.

בְּלוּלָה f. plur. denom. from **בָּלָה**, *the bridal state, the condition of a bride before marriage*, Jer. 2, 2. R. **בָּלָל**.

* **פָּלַח** obsol. root, perh. i. q. **פָּלַח** *to be complete, finished*; comp. **קָשָׁה** and **קָשָׁה**, **פָּחָה** and **פָּחָה**, **פָּצָה** and **פָּצָה**.—Hence

בָּלַח m. 1. *old age*, perh. a *good or vigorous old age*; Job 5, 26 **בְּבָלַח** **תִּקְבֹּא** **אֵלַי קִבְרִי** *thou shalt come to the grave in a good old age, as a shock of corn cometh in its season*. Job 30, 2 spoken of despicable persons: *even the strength of their hands, whereto is it to me?* **עֲלִימוֹ אֶבֶר בָּלַח** *to them old age perisheth*, i. e. they are weak and exhausted, so as to have no hope of old age. So Kimchi **עַתָּה זָקְנָה**.

—Secondary forms are Arab. كَلِمَ to look sullen, peevish, and كَلِمَ to contract the lips, to show the teeth. Some have compared here Syr. ܟܠܡ 'integritas, sanitas;' but this rested on an error of Castell in translating a gloss of Bar-Bahlul.

2. *Calah*, pr. n. of a city and province of Assyria, Gen. 10, 11. 12; prob. the same which is elsewhere written חֶלֶח where see; comp. בָּבֶר and חֶבֶר. See Bochart Phaleg 3. 14. Michaelis Suppl. p. 767.

כלי m. (ר. כְּלִי) in pause כְּלִי; Plur. כלים (from an obsol. sing. כְּלִי) constr. כְּלִי, c. suff. כְּלִי; pr. 'any thing completed, prepared, made,' (comp. כְּלִי Gen. 6, 16.) q. d. *apparatus, implement, equipment*, etc. Comp. Germ. *Zeug* from *zeugen*, Gr. *τεύχειν* i. q. to make. Spec.

1. Of furniture, *utensil, vessel*, Gen. 31, 37. 45, 20. כְּלִי כֶסֶס, כְּלִי זָהָב. *vessels of gold, vessels of silver*. Germ. *Silberzeug*; Ex. 3, 22. 11, 2. כְּלִי גֹזְלָה *vessels for captivity, equipment for exile*, Jer. 46. 19. Spec. *a vase, vessel*; כְּלִי הָרֶשֶׁת *earthen vessel* Lev. 11, 33. Jer. 19, 11. כְּלִי בֵּיתָה *the vases, vessels of the temple*, Ezra 1, 7; כְּלִי יָרִי Is. 52, 11; also Num. 4, 15. Ex. 27. 19. 31. 7. 38. 3. 30.

2. Of clothing, *equipment*, i. e. *dress, garments, trappings*, Germ. *Zeug*. כְּלִי גִבּוֹר *a man's garments* Deut. 22, 5; of bridal ornaments Is. 61, 10. Hence כלים *impedimenta, baggage*, of a person 1 Sam. 17, 22; of an army, 1 Sam. 25, 13. 30, 24. Is. 10, 28; שִׂמְרֵי הַבָּגָדִים *the baggage-master* 1 Sam. 17, 22. Also of the harness or yokes of oxen, 2 Sam. 24, 22.

3. *a vessel for sailing, a boat, skiff*, Is. 18, 2. So σκαφος.

4. *implement, instrument, tool*, Germ. *Werkzeug*. כְּלִי נְשִׁיר *instruments of music* 2 Chr. 34, 12. Am. 6, 5; כְּלִי עֹז *instruments of praise* 2 Chr. 30, 21; כְּלִי-נָבֶל pleon. *a harp-instrument* Ps. 71, 22. Metaph. כְּלִי זַעַם ה' *instruments of the divine wrath* Is. 13, 5. Jer. 50, 25. Is. 32, 7 כְּלִי כְּלִי הָרֶשֶׁת *the instruments of the deceiver are evil*, i. e. the means and devices which he employs to accomplish his purposes. Gen. 49, 5.

5. *implements of war, weapons, arms*, Germ. *Rüstzeug*, Gen. 27, 3; more fully כְּלִי מָלָחָמָה Judg. 18, 11. 16. כְּלִי-מָוֶת *implements of death, deadly weapons*, Ps. 7, 14. כְּלִי נֹשֵׂא *armour-bearer*, much like the mod. *aide-de-camp*, 1 Sam. 14, 1. 6. 7 sq. 31, 4. 5. 6. כְּלִי בֵּיתָה *house of arms, armoury, arsenal*, Germ. *Zeughaus*, Is. 39, 2.

כְּלִי see כְּלִי

כְּלִי see in כְּלִי.

כְּלִי f. only in plur. כְּלִי, constr. כְּלִי. R. כְּלִי.

1. *the reins, kidneys*, Ex. 29, 13. 22.

Job 16, 13. חֲלָב כְּלִי־אֵילָנִים *the fat of the kidneys of rams* Is. 34, 6; comp. Deut. 32, 14. Chald. sing. כְּלִי, Syr. plur.

حَلَبُ, Arab. كَلْبَة, rarely and less well كَلْبَة id.—As to the etymology,

Schultens supposes the reins to be so called as being in two parts, double, comp. כְּלִי, כְּלִי; but this is not well founded, because כְּלִי signifies rather things of different kinds, and the Arabs use this word in the sing. dual, and plural. Aben Ezra and Bochart derive it from כְּלִי with the idea of desire, longing. comp. Job 19, 27. Perhaps כְּלִי may be simply fem. of the noun כְּלִי, and so signifies pr. *instrument, vessel*, just as physicians call the veins and arteries vessels, *vasa*.

2. Meton. *reins for the inward part, mind, soul*, as the seat of the desires, affections, passions, like לֵב with which it is often coupled; Jer. 11, 20 בְּתֵן כְּלִי־לֵב (God) *trieth the reins and the heart*. Jer. 17, 10. 20, 12. Ps. 7, 10. Job 19, 27 כְּלִי־יָרִי *my reins pine away within me*, i. e. my soul pines. Ps. 73, 21. Prov. 23, 16.

כְּלִי m. constr. כְּלִי. R. כְּלִי.

1. *consumption, destruction*, Is. 10, 22.

2. *a pining, wasting away*; כְּלִי-עֵינַיִם *a pining (failing) of the eyes*, i. e. in pining for one's home and country, Deut. 28, 65. See כְּלִי no. 3. b.

כְּלִי (a pining, r. כְּלִי) *Chilion*, pr. n. m. Ruth 1, 2. 4, 9.

כְּלִי m. (ר. כְּלִי) 1. Adj. *complete, finished, perfect*, espec. of beauty; Ez. 28, 12 כְּלִי רָפִי *perfect in beauty*. 27, 3. Lam. 2, 15. Ez. 16, 14.

2. Subst. *the whole*, Judg. 20, 40 כְּלִי-הָעִיר *the whole city*. Ex. 28, 31 כְּלִי הַכֹּחֵל *the whole of blue*, all blue. 39, 22. Num. 4, 6.

3. i. q. עֹלָה no. 2, *a holocaust, whole burnt-offering*, i. e. which is wholly consumed, Lev. 6, 15. 16. Deut. 13, 16. Ps. 51, 21; espec. 1 Sam. 7, 9.

4. Adv. *wholly*, Is. 2, 18. Lev. 6, 15 [22].

כְּלִי (perh. sustenance, from כְּלִי Pil. of כְּלִי,) *Chalcol*, pr. n. of a wise man

before the age of Solomon, 1 K. 5, 11 [4, 31]. 1 Chr. 2, 6.

* **כָּלַל** 1. *to complete, to make perfect*, Ez. 27, 4, 11. Kindr. with **כָּלָא** and **כָּלָה** q. v. Hence **כָּלִיל**, **כָּלִילִים**, **כָּלִילִים**, pr. n. **כָּלִיל**.

2. *to deck*, espec. with a crown, *to crown*. Arab. **كَلَّ** Conj. II, Syr. **ܟܠܐ**, Ethiop. **ከለ**, id. Hence **כָּלָה**, **כָּלָה**.

כָּלַל Chald. id. whence Shaph. **ܟܠܠ** *to complete, to finish*, Ezra 5, 11, 6, 14. Inf. **ܟܠܠܐ** Ezra 5, 3, 9. Pass. **ܟܠܠܐ** Ezra 4, 13. Often in the Targums.—Ezra 4, 12 Cheth. has **אשכלל**, but a form of this sort is elsewhere unknown.

כָּלַל (perfection, r. **כָּלַל**) **Chlal**, pr. n. m. Ezra 10, 30.

* **כָּלַם** in Kal not used, Arab. **كَلَم** Conj. I, II, *to wound*. In Heb. it is always referred to threats, reproaches, injury, like other words of pricking, piercing, cutting, as **נָקַב**, **נָקַב**, etc.

Hiph. **הִכְלִים** and **הִכְלִים** 1 Sam. 25, 7.

1. *to reproach, to revile, to insult*, in words. pr. to wound any one, 1 Sam. 20, 34. Job 19, 3.

2. *to hurt, to harm, to injure*, in word or deed, 1 Sam. 25, 7. Judg. 18, 7. Ruth 2, 15.

3. *to shame, to put to shame*, Job 11, 3. Prov. 25, 8, 28, 7. Ps. 44, 10.

NOTE. This is a stronger word than the synon. **בִּישׁ**. Hiph. **הִבִּישׁ**, comp. Is. 45, 16, 17. Jer. 31, 19. See Reimarus de Differentiis vc. Heb. Diss. I. p. 67 sq.

Hoph. 1. Pass. of Hiph. no. 2, *to be hurt, injured*, 1 Sam. 25, 15.

2. Pass. of Hiph. no. 3, *to be made ashamed, put to shame*, i. e. disappointed in one's hope, Jer. 14, 3. Comp. Niph. no. 2.

Niph. 1. *to be insulted, disgraced*, 2 Sam. 10, 5. 1 Chr. 19, 5.

2. *to be affected with shame*, i. e. a) *to be ashamed, to feel shame*. i. q. **בִּישׁ** but stronger, Num. 12, 14. Jer. 8, 12. Is. 54, 4. 2 Chr. 30, 15. With **כִּי** of that of which one is ashamed, Ez. 16, 27. 54, 43, 10, 11. b) *to be made ashamed, to be put to shame*. 2 Sam. 19, 4. Is. 41, 11. 50, 7. Jer. 31, 19. Spoken often of one

who suffers disappointment, fails in what he undertakes, Ps. 35, 4, 40, 15, 70, 3, 74, 21 *let not the oppressed return ashamed* (**וְנִכְלַם**) i. e. disappointed. With **כִּי** of cause, Jer. 22, 22; **כִּי** Ps. 69, 7.

Deriv. **כָּלָמָה**, **כָּלָמָה**.

כָּלְמָד **Chilmad**, pr. n. of a city or region, mentioned along with Assyria, Ez. 27, 23. Both the signification of this quadriliteral name, if indeed it be of Semitic origin, and the situation of the place, are unknown. Sept. **Χαλμάν**.

כָּלָמָה f. (r. **כָּלַם**) *shame, reproach, contumely*, Ps. 69, 8. Jer. 51, 51. Ez. 16, 54. Is. 30, 3. Job 20, 3. **לְבִישׁ כָּלָמָה** *to be clothed with shame*, i. e. wholly covered with it as with a garment, Ps. 109, 29. Plur. **כָּלָמוֹת** Is. 50, 6. Mic. 2, 6.

כָּלְמָתָה f. id. Jer. 23, 40.

כָּלְנָה Gen. 10, 10, **כָּלְנָה** Am. 6, 2, **כָּלְנָה** Is. 10, 9, prob. also **כָּלְנָה** Ez. 27, 23, **Calneh**, **Calno**, **Canneh**, pr. n. of a large city subject to the Assyrians, according to the Targums, Euseb. Jerome, and others, i. q. **Ctesiphon**. situated on the eastern bank of the Tigris opposite Seleucia, and the winter residence of the Parthian kings; Strabo XVI. p. 312. Plin. H. N. 6, 30. Cellarii Not. Orb. II. p. 774. See Bochart Phaleg. IV. 18. Michaelis Spicileg. I. p. 228.—The **כָּלְנָה** of Ez. l. c. Michaelis refers to the **Kāry** of Ptolemy, a promontory and port of Arabia Felix; but Arabia had already been mentioned in v. 21, 22, and **כָּלְנָה** is here coupled with Haran and Eden, cities of Mesopotamia.

* **כָּלַה** a root not in use, onomatopoeic and imitating the sound of *beating, striking, pulsation*. i. q. Engl. *to clap*. Germ. *klappen, klopfen*; comp. Gr. **κολάπτω**, whence **κόλαφος**, **colaphus**, Ital. **colpo**. Fr. **coup**. Verbs of a kindred form are transferred, sometimes to the beating of the feet, i. q. *to leap or dance*, Gr. **κάλπη**. Engl. *to gallop*; sometimes to hewing or scraping, as **כָּלַה**, **γλυφω**, **sculpo, scalpo**; and also to the barking of a dog, as if a series of pulses or claps, see **כָּלַב**.—Hence subst. **כָּלָפָה** hammers.

* **כָּבִיָּה** *to pine after any thing, to long for*, once Ps. 63, 2. Arab. **كَبَى** *to*

become dark, as the eye, a colour, the mind. According to Firuzabadi (Cammoos p. 1832) it is used spec. of a person who changes or loses colour; hence pr. *to grow pale*, and so metaph. of desire, longing, comp. **כָּמָה**. Similar is Sanscr. *kam* to desire, Pers. **کام** desire; comp. also Gr. *χάωω, χάμνω*.

Deriv. pr. n. **כְּמָהָה**.

כְּמָהָה see **מָה** D. 2.

כְּמָהָה (pining, longing, r. **כְּמָהָה**) *Chimham*, pr. n. of a son of Barzillai, 2 Sam. 19, 38. 39. Jer. 41, 17; Chethibh **כְּמָהָה**. Called also **כְּמָהָה** 2 Sam. 19, 41.

כָּמוֹ, **כְּמוֹ**, the former before simple nouns, also before grave suffixes, as **כְּמוֹכֶם**, **כְּמוֹהֶם**; the latter before light suffixes, e. g. **כְּמוֹנִי** as *I*, **כְּמוֹהוּ**, **כְּמוֹהוּ**, **כְּמוֹנִי**; a separate particle, used chiefly in poetry, for the **כָּ** of prose; instead of which it is likewise almost every where employed with suffixes. For the force of **כָּמוֹ**, see in **מִי** I.

A) Adv. of quality, demonstrative, i. q. **כָּ** lett. A, like Gr. *ὥς, thus, so*; e. g. in the difficult passage Ps. 73, 15: *should I say, כְּמוֹ אֶסְפָּדָה I will speak thus*, i. e. as the wicked speak. Sept. *οὕτως*. Others here take **כָּמוֹ** for **כָּהֶם** as they; but then it should read **כְּמוֹ**.—Repeated, *as—so; qualis, talis*; Judg. 8, 18 **כְּמוֹהֶם כְּמוֹהֶם** as thou, so they; also inverted, *so—as; talis, qualis*; 1 K. 22, 4 **כְּמוֹנִי כְּמוֹהוּ**, so *I, as thou*, i. e. *I am as thou*. 2 K. 3, 7. 2 Chr. 18, 3.

B) Prep. implying likeness, similarity, *as, such as*, like Gr. *ὥς*. **כְּמוֹנִי אִישׁ כְּמוֹנִי** a man such as *I*, like me, Neh. 6, 11. Ex. 15, 5 *they sank into the depths כְּמוֹ אֶבֶן כְּמוֹ אֶבֶן* as a stone. Ps. 58, 9. Job 6, 15. 10, 22 *אֶרֶץ כְּמוֹהָ אֶרֶץ כְּמוֹהָ* a land of darkness like thickest darkness. Ex. 15, 8. 11. Ps. 29, 6. 58, 5. 9. al.—Hagg. 2, 3 *הֲלֹא כְּמֹהוּ כְּמֹהוּ* is not a temple like this as nothing in your eyes? **כְּמוֹ אֵלֶּה** words like these, i. e. such words, Job 12, 3. **כְּמוֹהוּ** like it, such as this, Ex. 9, 18.

C) Conj. i. q. **כְּמוֹ**, before a whole sentence; pr. *as that which, like what*, as how, i. e.

1. *as, like as*, Is. 41, 25 **כְּמוֹ יוֹצֵר יִרְמְסֵהוּ** as the potter treadeth the clay.

2. Of time, *as, i. e. when, after, as soon as*; with præter. Gen. 19, 15 **כְּמוֹ הַשָּׁחַר**

כְּמוֹ when (as soon as) the dawn arose Is. 26, 18 **כְּמוֹ יִלְדְּנוּ רִיחָה** as we brought forth, it was wind.

NOTE. In the kindred dialects corresponding forms are: Arab. **كَمَا**, Chald. **כְּמָהָה**, Syr. **כְּמָהָה**, Eth. **ከሙ**, as.

כְּמוֹן defect. **כְּמוֹן** q. v.

כְּמוֹשׁ m. (perh. subduer, vanquisher) **כְּמוֹשׁ** *Chemosh*, pr. n. of the national god of the Moabites, 1 K. 11, 7. 2 K. 2: 13. Jer. 48, 7; and of the Canaanites Judg. 11, 24; the worship of which was introduced at Jerusalem under Solomon 1 K. 2 K. 11. cc. Hence **עַם כְּמוֹשׁ** *people of Chemosh*, i. e. the Moabites, Num. 2: 29. Sept. *Χαμώς*, Vulg. *Chamos*.

* **כְּמוֹז** obsol. root, Arab. **كبر** to conglobulate, whence **כְּמוֹז** q. v.

* **כְּמִין** obsol. root, Syr. and Chald. *lay up, to hide away*; hence **כְּמִינִים** treasures. Arab. **كَمِنَ, كَمِنَ**, id.—I Syr. also *to preserve, to season*, espec. with salt, pr. *to lay up in salt*; hence

כְּמִין m. *cumin*, Germ. *Kümmel, cuminum sativum* Linn. used along with salt as a condiment, Is. 28, 25. 27. See Plin H. N. 19. 8.—Arab. **كُمُون**, Chald. **כְּמוֹנָה**, Syr. **כְּמוֹנָה**, Eth. **ከሙን**, Gr. *κίμινον*.

* **כְּמִים** *to lay up, to hide away*, perh. i. q. **כָּנַס**, **כָּנַס**. Once part. pass. Deut 32, 34 **הֲלֹא הוּא כְּמִים עִמָּדִי** is not this laid up with me? i. e. their sins for punishment; comp. Hos. 13, 12. Job 14, 17 Cod. Sam. **כְּמִים** in the same sense.—Hence pr. n. **כְּמִיָּם**.

* **כְּמִיר** in Kal not used, kindr. with **כְּמִיר**.

1. *to be warm, to grow warm, to burn*; see Niph. no. 1. Talmud. **כְּמִיר**, calefactio.

2. *to be burned, scorched*, see Niph. no. 2; hence *to be dark, obscured*, comp. **הָיָה** and **הָיָה**; also *to be gloomy, sad* like Syr. **حَمِي**, Aph. *to go about in black*, i. e. in mourning. Comp. **כְּמִיר** **כְּמִירִים**.

NIPH. 1. *to be warm, to burn*, e. g. one's affection, i. q. *to yearn*, with **כְּמִיר**

1 K. 3, 26; אָל Gen. 43, 30. So of pity, compassion, to be kindled, moved, Hos. 11, 8. Comp. Hom. Od. 1. 48 *μοι ἄμψ' Ὀδυσῆϊ δαίφρονι δαίνεται ἦτορ*.

2. to be burned, scorched. Lam. 5, 10 *our skin is scorched as with a furnace from the glow of famine*. Vulg. *exusta est*.

* II. כָּבֵר i. q. כָּבַר, to plait, to braid, to interweave; whence מְכַמֵּר, מְכַמֵּר, מְכַבֵּר, net.

כָּמָר m. (r. כָּמַר I) only plur. כְּמָרִים idol-priests 2 K. 23, 5. Hos. 10, 5. Zeph. 1, 4. Syr. ܚܡܝܐ a priest, in general. But this word, as well as other Syriac words relating to divine worship, is restricted by the Hebrews to idol-worship; see Gesch. der Heb. Sprache p. 58.—As to the etymology, כָּמָר, ܚܡܝܐ, is pr. blackness, sadness, and concr. 'one who goes about in black, in mourning;' hence an ascetic, a priest. Comp. أَصْلًا, أَبْيَلٌ, gloomy, sad, mourning, also an ascetic, monk, ecclesiastic. See Comment. on Is. 22, 12. 33, 15.

כְּמִירִים plur. m. (r. כָּמַר I) obscurations. after the form שְׁפָרִיר, except Hirek in the first syllable, as in פְּרָחָה. Once Job 3, 5 יִבְעֶתְהָהּ כְּמִירֵי יוֹם let obscurations of the day terrify it sc. my natal day, i. e. obscurations of the daylight or of the sun, eclipses, which were anciently supposed to portend evils and calamities.—Some ancient versions regard כ as a prefix before the subst. מִירֵי, and then the sense is, the bitternesses as of the day, i. e. the greatest calamities which can happen to a day; comp. on this כ p. 441. no. 4. But the first sense is far better adapted to the parallelism.

* כָּבֵשׁ obsol. root, prob. i. q. כָּבַשׁ to subdue, to depress, כ and מ being interchanged; whence مَحْضَمٌ incubus, night-mare, Arab. كَابُوسٌ grape-husks, refuse, as being trodden out. Hence Heb. כְּמוֹשׁ.

* כָּבֵחַ obsol. root, perh. i. q. כָּתַח to hide. Hence מְכַמֵּחַ pr. n.

* I. כֵּן a particle in frequent use, from כֵּן.

A) Pr. participial Adj. upright, erect; metaph. upright, honest, plur. כְּנִים Gen. 42, 11. 19. 31. Neut. right Ezra 10, 12. With negat. כֵּן לֹא not right, wrong, 2 K. 17, 9; empty, vain, Is. 16, 6 כֵּן בְּדָרֵי his lies are vain. Prov. 15, 7. Jer. 23, 10.—Adv. uprightly, right, well; 2 K. 7, 9 אֲנַחְנוּ עֲשִׂים כֵּן לֹא we do not right. Ecc. 8, 10. Ex. 10, 29 דִּבַּרְתָּ כֵּן thou hast spoken rightly, well. Num. 27, 7. 36, 5.

B) Adv. so, thus, Gr. ὥς, οὕτως, pr. right according to some rule or standard, right so, just so. But Gusset, Danz, and also Ewald (Kl. Gr. § 455. ed. 2 and 3) make כֵּן so a different word, as if contr. from כֵּיָן as they, like כֹּה from כָּהוּ; but comp. אֲכֵן and see Thesaur. p. 650, note. With Makkeph כֵּן־ Gen. 44, 10. Josh. 2, 21. Prov. 23, 7. Almost always כֵּן refers to what precedes: Gen. 1, 7 וַיְהִי כֵּן and it was so, as God commanded. v. 9. 11. 1 K. 20, 40 מִשְׁפָּטָהּ אָתָּה חָרַצְתָּ so (this) is thy judgment, thou hast thyself decided. 1 Sam. 23, 17 and also Saul my father כֵּן יָדַע so knoweth, where there is no need of reading כֵּן as a demonstr. pron. this. Jer. 5, 31 עַמִּי אֲהַבֵּי כֵּן my people love it thus, love to have it so. Prov. 28, 2 but with prudent and wise men, כֵּן יֵאָרֶיךָ so shall he endure, i. e. the prince (comp. the other clause) shall prolong his reign; here כֵּן approximates to a sign of the apodosis, comp. οὕτω Matthiæ Gr. Gramm. § 565. 1, 2. Ps. 61, 9. 63, 3. 90, 12.—Often as corresponding to each other are כֵּן—כֵּן, as—so, see in כ A. 1; כֵּן—כֵּן, see כֵּן־כֵּן no. 1. p. 442. More rarely inverted, כֵּן—כֵּן, so—as Gen. 18, 5. 2 Sam. 5, 25; כֵּן־כֵּן Ex. 10, 14. In other places כֵּן is omitted in the protasis, Is. 55, 9 (comp. v. 10. 11). Judg. 5, 15.

Further, this adverb may be variously rendered, according as it refers to quality, to quantity, or to time, etc. a) As to quality or character, so, such, so constituted, etc. Job 9, 35 אֲנִי כֵּן אֲנִי כֵּן non ego sic sum (as Terence often) apud me, Engl. I am not so constituted with myself, I am not so at heart. 1 K. 10, 12 לא כֵּן בָּא there came after-

words no such almug-wood. Also so very, Nah. 1, 12 וְכֵן רַבִּים אִם שְׁלֵמִים although they be secure and so very many; comp. Lat. negat. non ita multi, not so very many. Jer. 14, 10 בֵּן אֲהָבָה לְנוֹעַ they have so loved to wander. Ps. 127, 2. b) As to quantity, i. q. so much, so many. Ex. 10, 14 אֲרֵבָה כַּמְהוּ בֵּן so many locusts as these, in such multitudes. Judg. 21, 14 וְלֹא מָצְאוּ לָהֶם בָּן but they found not for them so many, i. e. not so many women as were needed, not women enough. c) As to time, i. q. so long. Esth. 2, 12 יָמֵי מְרוּרָתָן so long continued the days of their purification. Also so often, Hos. 11, 2 הָרָאוּ לָהֶם בֵּן הָלְכוּ מִפְּנֵיהֶם (as often as) they called them, so often did they go back from them.—Further, so soon, straightway, immediately, preceded by כֵּן of time (as soon as), 1 Sam. 9, 13 כֵּן בָּאָהֶם אִיזוּ as soon as ye be come. . so soon ye shall find him, i. e. straightway; comp. Gr. ὡς—ὡς Eurip. Phœniss. 1437. Hom. Il. 1. 512. ib. 14. 294. In poetry by a strong ellipsis כֵּן is sometimes omitted, Ps. 48, 6 בָּנוּ בֵּן הִמְהוּ as they saw, so they were astonished, i. e. as soon as, immediately.

NOTE. This particle is found also in the kindr. languages; but so that in its form or signification it departs more from its original than in Hebrew. Arab. only

in لَكِنَّ, لَكِنَّ, see below in c. Syr.

כֵּן refers to time, and is changed also into כֵּן. Chald. כֵּן, also כֵּן here, hither, מִכֵּן hence. Zab. כֵּן so.

As connected with Prepositions:

a) אַחֲרֵי כֵּן, אַחֲרֵי כֵּן, after so, i. e. thereafter, after things have so happened, afterwards; see אַחֲרֵי.

b) בְּכֵן in such a state or condition, i. e. so, then, therein, Ecc. 8, 10. Esth. 4, 16.—In the Targums very often then, so.

c) לְכֵן α) As causal adv. lit. 'on account of so,' i. e. on that account, therefore, Ex. 6, 6. Judg. 10, 13. 1 Sam. 3, 14. Is. 5, 24. Job 32, 10. al. Gen. 4, 15 לְכֵן פְּלִיחָהֵג כֵּן וְגו' therefore (lest it be as thou fearest) whosever slayeth Cain, etc. Corresponding to each other are וְלֵכֵן because—therefore Is. 8, 6. וְלֵכֵן Is. 29, 13, 14. Num. 20, 12.—

Once it is for אֲשֶׁר לְכֵן on this account that, because, Is. 26, 14, where it has the force of a conjunction; comp. עַל־כֵּן for עַל־כֵּן אֲשֶׁר. β) By degrees לְכֵן was also deflected so as to assume an adversative power, yet therefore, nevertheless, attamen, comp. אַכֵּן. So preceded by אִם in the protasis, Jer. 5, 2 אִם (אִם) they say, As the Lord liveth; yet therefore (לְכֵן pr. for this very reason) they swear falsely. Also Is. 7, 14, 'although ye impiously refuse the offered sign, yet therefore (nevertheless) the Lord himself will give you a sign. Often in the prophets, where there is a transition from rebukes and threats to consolations and promises; as Is. 10, 24 nevertheless, thus saith Jehovah of hosts, . . . fear not, etc. Is. 27, 9. 30, 18. Jer. 16, 14. 30, 16. Ez. 39, 25. Hos. 2, 11 [14]. In Job 20, 2, Zophar begins וְשִׁבּוּרִי לְכֵן nevertheless my thoughts suggest to me an answer, i. e. notwithstanding thy vaunting and threatening words, I have yet something to reply.—Corresponding to this is the Arab. لَكِنَّ,

لَكِنَّ attamen, nevertheless, which is

prob. derived from the Heb. לְכֵן; but see De Sacy Gr. Ar. I. p. 566.—This adversative לְכֵן many regard as another word and of a different origin; and so I have also formerly taken it, viz. as made up from לָא (לֹא) and כֵּן. This view may indeed be supported by the authority of the LXX, who have twice rendered it οὐκ οὐτως, Gen. 4, 16. Is. 16, 7; and by the Arabic orthography, where

it is also written لَاكِنَّ, لَاكِنَّ, see

Hamas. Schult. p. 312, 364, 412. But the adversative use, as we have seen above, is really connected with and dependent on its causal power; and so too in the Chaldee particle לְכֵן q. v.

d) עַל־כֵּן on that account, therefore, i. q. לְכֵן, but more frequent both in prose and poetry; Gen. 2, 24. 10, 9. 11, 9. Is. 5, 25. 13, 7. 16, 9. Job 6, 3. Ps. 45, 8. al. sæpius.—In the poetic style it has also the force of a causal conjunction, for עַל־כֵּן אֲשֶׁר, on this account that, because; comp. לְכֵן Is. 26, 14, and עַל־כֵּן p. 462; also the remarks on the ellipsis

of relative conjunctions Lehrs. p. 636. Ps. 45, 3 *thou art fairer than the children of men*... אֲלֵהֶם בְּרָךְ עַל־כֵּן *because that God hath blessed thee for ever*. Ps. 1, 5. 42. 7. Is. 15, 4. Jer. 48, 36.

e) עַד־כֵּן lit. *until so*, i. e. *until now, as yet, hitherto*, Neh. 2, 16. Here כֵּן refers to time as in Syriac; see note above.

f) כְּמוֹ־כֵן *like this, in like manner*, Is. 51, 6; comp. Engl. *such-like*. Sept. ὡςτε ταῦτα, Vulg. *sicut hæc*; and so all the ancient versions. But see in כֵּן III.—R.

II. כֵּן m. (r. כֵּן I) c. suff. כֵּנִי, כֵּנִי.

1. *a stand, base, pedestal*; 1 K. 7, 31 כְּמַעֲשֵׂה־כֵּן *in the manner of a base, like a pedestal*. Spec. of the base or foot of the laver in the court of the temple, Ex. 30, 18. 28. 31, 9. Lev. 8, 11. Of the base or socket of a ship's mast, Is. 33, 23; called in Greek *μυσόδμη* Od. 15. 290, *ιστοδόμη* Il. 1. 494, *ιστοπέδη* Od. 12. 51.

2. *a stand, station, place*, Gen. 40, 13. 41, 13. Dan. 11, 20 *עַל כֵּנוֹ וְיָעֲמֵד* *and there shall rise up in his place, in his stead*. v. 21. 38. So v. 7 *וְיֵצֵא מִן־שִׁטָּהּ כֵּנוֹ* *and out of a shoot of her roots (one) shall rise up in his place, pr. stand in his place*. Sept. and Vulg. render כֵּנוֹ by *φυτόν αὐτοῦ*, *plantatio ejus*, taking it in the nom. case; see in כֵּנָה.

III. כֵּן m. (r. כֵּן II) *a gnat*, in Sing. once Is. 51, 6 *כְּמוֹ־כֵן like gnats*. Sept. frigidly ὡςτε ταῦτα, Vulg. *sicut hæc*; see in כֵּן I. B. f. above.

PLUR. כְּנִים Ex. 8, 12. 14. Ps. 105, 31; Sept. *σκινίφες*, Vulg. *sciniphes*, a species of small gnats, very troublesome from their sting, and abounding in the marshy regions of Egypt; *culex reptans* Linn. *culex molestus* Forsk. See Hdot. 1. 95. Philo de vita Mosis T. II. p. 97 ed. Mangey. Other ancient and modern testimonies are collected in Bochart Hieroz. II. p. 572. Oedmann's Verm. Samml. aus der Naturkunde, Fasc. I. c. 6.—The Hebrew intpp. and Josephus (Ant. 2. 14. 3) with little probability explain it by *lice*; and the Talmudists also use the sing. כְּנָם for *a louse*. Comp. כְּנָם.

כֵּן Chald. i. q. Heb. *so, thus*, but referring always to what follows, where the Hebrews use not כֵּן, but כֹּה; so Dan. 2, 25. 4, 11. 6, 7. Ezra 5, 3. 6. 2. al.

* כְּנָה in Kal not used, Arab. كنى I, II, IV, *to call a person or thing by another and more honourable name or title, to deck with a title*; see Tauriz. ad Hamas. Schult. p. 320. Teblebi ad Harir. Schult. II. 57. Chald. *to address one by his proper title*. The primary idea is perh. *to cover*, comp. גָּנָן.—In Heb. only

PIEL fut. וְכִנָּה 1. *to address in a soothing manner, to speak kindly to any one*. Is. 44, 5 וְכִנָּה יִשְׂרָאֵל *soothingly names the name of Israel*. 45, 4 וְכִנָּה וְלֹא יָדָעְתִּי *I called thee kindly, though thou hast not known me*.

2. *to flatter*, Job 32, 21. 22.

Deriv. subst. כְּנָה.

כְּנָה f. (r. כֵּן I) *a plant, shoot*, as being set, placed; comp. נָצַב. שָׂחַל. Ps. 80, 16 וְכִנָּה אֲשֶׁר נִטְּתָה בְּיָמִינִי *and (visit, protect) the plant which thy right hand hath planted*. The ancient intpp. assumed also the masc. כֵּן in the same sense Dan. 11, 7; see in כֵּן II. 2.—Others here make כְּנָה imper. Kal with He paragog. from r. כֵּן in a signif. *to cover, to protect*; of which however there is no other trace.

כְּנָה ἄν. λεγόμεν. Ez. 27, 23, *Canneh*, pr. n. of a city, prob. *Ctesiphon*, i. q. כְּלִנָּה which also is read in one of De Rossi's Mss. Comp. יָלַח for יָלָח; see more in כְּלִנָּה.

כְּנֹרֶת see כְּנֹת.

כְּנֹר m. (r. כֵּנִי) plur. כְּנֹרוֹת 1 K. 10, 12, c. suff. כְּנֹרוֹתַי Ps. 137, 2, once כְּנֹרֶת Ez. 26, 13; Gr. *κίθαρα*, *κιθάρη*, a species of *harp* or *lyre*, Lat. *cithara*, [whence the modern word *guitar*,] a stringed instrument of music, celebrated for David's skill in playing upon it, and employed both in sacred and profane music, in rejoicing and in mourning, 1 K. 10, 12. Is. 5, 12. 23, 12. Gen. 31, 27. Job 30, 31; usually as an accompaniment to the voice, Ps. 33, 2. 43, 4. 49, 5. 71, 22. al. Josephus relates, Ant. 7. 12. 3, that the *κίθαρα* had ten strings, and was struck with a plectrum; but this is contrary to the words in 1 Sam. 16, 23. 18, 10. 19, 9, from which it appears that this instrument was played with the fingers.

Corresponding are Arab. كَنَارَةٌ⁶, Syr. ܟܢܐܪܐ, ܟܢܐܪܐ, cithara, harp, lyre. The etymology lies in the tremulous, stridulous sound; comp. r. כָּנַר.

כְּנָרָה Chald. see כְּנָת Chald.

כְּנִירָה pr. n. see יְהוֹרִדִּין.

כְּנָם i. q. כְּנָרִים gnats, Ex. 8, 13; comp. v. 12. 14. It is construed with the feminine; and seems to be a collective form from Sing. כְּנָן. Cod. Samar. has plur. כְּנִים. Comp. Lehrs. p. 517.

כְּנָמָא Chald. adv. *so, thus, in this manner*, referring mostly to what follows, Ezra 4, 8. 5, 9. 11; but also to what precedes, 5, 4. 6, 13. It seems to be compounded from כָּן and נָמָא, נָמָא, which is often negligently used in the Talmud for נָמַר, נָמַר, *we say*, dropping the ר; pr. therefore *as we say. as is said*, referring sometimes to what precedes, and sometimes to what follows. The Heb. translator renders it in Ezra 4, 8 by כֵּן אָמַר (read כְּנָמַר), and in 5, 4 by כִּשְׁנֵי אָמַר *as is said*. In like manner Syr. ܟܢܡܐ namely, is contracted from ܟܢܡܐ quasi dicas.

* כְּנָן I. i. q. כֵּן, but trans. *to set, to place*; comp. כְּנִירָה, כְּנִירָה. Hence כֵּן stand, base, כְּנָה plant.

II. Perh. *to nip, to pinch*, Gr. νύω, νύω, Germ. kneipen, Engl. *to nip*; comp. νύπος, νύφος, νύψ, a nipping insect; and with a sibilant prefixed σνύψ, σνύφος, a gnat, gnats. Hence כְּנָן, gnats.

Deriv. כֵּן II, III, כְּנָה, and the three here following.

כְּנָנִי (prob. for כְּנִירָה, whom Jehovah hath set) *Chenani*, pr. n. m. Neh. 9, 4.

כְּנִירָה (id.) *Chenaniah*, pr. n. m. 1 Chr. 15, 22. 26, 29; for which 15, 27 כְּנִירָה.

כְּנִירָה (id.) *Conaniah*, pr. n. of a Levite, 2 Chr. 31, 12. 13. 35, 9 Keri. In Cheth. כְּנִירָה.

* כְּנָם 1. *to collect, to heap up*, as stones Ecc. 3, 5; treasures Ecc. 2, 8. 26; waters Ps. 33, 7. Hence כְּנָם, כְּנָם.

2. *to gather together persons, to assemble*, Esth. 4, 16. 1 Chr. 22, 2.

3. *to hide*, see Hithp. and deriv. מְכַנֵּס.

Chald. כְּנָם id. but more freq. כְּנָם, whence כְּנִירָה congregation, synagogue. Arab. كَنَس to hide oneself; but in the deriv. also to collect, as كَنِيسَةٌ, كَنِيسَةٌ, synagogue, church, temple; but כְּנָן to collect, Eth. ከከ to assemble, ከከ church. See more in כְּנָן.

PIEL i. q. Kal no. 2, *to gather together, to assemble persons*, Ez. 22, 21. 39, 28. Ps. 147, 2.

HITHP. *to hide oneself, to wrap oneself in any thing*, see the Arabic above. Is. 28, 20 וְהַמְסָכָה צָרָה בְּהִתְכַּסֵּת *and the covering is narrower than that he can wrap himself in it*.

Deriv. מְכַנֵּס, כֹּסֵם, כֹּסֵם.

* כְּנִיעַ in Kal not used, pr. *to bend the knee, to fall upon the knees*, kindr. with כְּנִיעַ q. v. This root is widely spread, comp. γόνυ, γόνυ in γονυεύειν, genu, Sanscr. gānu, Germ. Knie, Engl. knee; γούνα, γούνα hollow of the knee; Aram. ܟܢܐ, ܟܢܐ incubuit; also with the third radical strengthened, Germ. knicken, einknicken. In Heb. spec.

1. *to fold together, to lay together*, and hence *to collect, to bind up*, as packages, bundles, see כְּנִיעַ; comp. Arab. كنع to contract, be contracted, Conj. I, V, VII.

2. *to be bowed down, to be low, depressed*, as a land, see כְּנִיעַ; and trop. of the mind, *to be depressed*, like Chald. and Samar. כְּנִיעַ. Arab. كنع Conj. I, IV, id.

HIPH. הִתְכַּנִּיעַ *to bow down, to bring low, to humble any one*, Job 40, 12. Ps. 107, 12. Is. 25, 5. So espec. enemies, *to vanquish, to subdue*, 2 Sam. 8, 1. 1 Chr. 17, 10. 18, 1. Ps. 81, 15; and sometimes God is said *to subdue enemies before* (לִפְנֵי) any one, Judg. 4, 23. Deut. 9, 3. 2 Chr. 28, 19. Neh. 9, 24.

NIPH. נִכְנַע 1. *to be brought low, humbled, subdued*, e. g. a vanquished enemy, with פָּ הָתַח יְהוָה Judg. 3, 30. Ps. 106, 42 מִכְּנִיעַ Judg. 11, 33; absol. 1 Sam. 7, 13. 1 Chr. 20, 4.

2. *to humble oneself, to submit, espec. before God or a divine messenger, with*

לִפְנֵי 2 Chr. 34, 27; מִפְּנֵי 1 K. 21, 29
*seest thou how Ahab hath humbled him-
 self before me?* 2 K. 22, 19; מִלְּפָנֶיךָ 2 Chr.
 33, 12, 23, 36, 12; absol. Lev. 26, 41.
 2 Chr. 12, 7, 12, 30, 11.

פִּנְיָה f. (r. פִּנָּה) once c. suff. פִּנְיָה Jer.
 10, 17, *a package, bundle, bale*, so called
 from *folding* and *binding* together. Sept.
 by conject. ὑπόστασις. Targ. wares.

פִּנְעָן pr. n. *Canaan*. R. פִּנֵּה Kal no. 2.

1. *Canaan*, the son of Ham, and father
 of the Canaanites, Gen. 9, 18, 22, 25–27.
 10, 6, 15. Sept. Χαναάν.

2. *Canaan*, the land of the Canaan-
 ites, Ex. 15, 15; fully אֶרֶץ פִּנְעָן Gen.
 13, 12, 16, 3, 23, 2, 19, 33, 18; pr. *low
 tract* or *region*. from r. פִּנָּה with the end-
 ing -ן as in אֶרֶץ, opp. to the higher
 land אֶרֶם or Syria, see פִּנְעָנִי no. 1.—
 Spec. a) The country on this side
 Jordan, opp. to Gilead, Num. 33, 51.
 Josh. 21, 2, 22, 9. b) Phenicia, Is. 23,
 11, i. e. the northern part of Canaan at
 the foot of Lebanon, whose inhabitants
 call themselves כְּנַעַן on coins; comp.
 Comment. on Is. l. c. Monumm. Phœnic.
 p. 267. They are called by the Greeks
 Φοίνικες. The Carthaginians, a colony
 of the Phenicians, also retained this an-
 cient name; as is testified by Augustin
 (Expos. Ep. ad Rom. § 13) as follows:
 "Interrogati rustici nostri (i. e. Hippo-
 nenses), quid sint? Punice respondent
Canani, corrupta scilicet, ut in talibus
 solet, una littera, quid aliud respondent,
 quam *Chananei*?" c) Philistia, Zeph.
 2, 5 פְּלִשְׁתִּים. Hence בְּנֵי
 פִּנְעָן *Canaanitish women* Gen. 28, 1, 6.
 36, 2; בָּנֵי פִּנְעָן *the idols of Canaan*, wor-
 shipped there. Ps. 106, 38; שִׁפְחֵי פִּנְעָן *the
 language of Canaan*, i. e. the Hebrew,
 which was spoken by the Canaanites
 and Hebrews. Is. 19, 18; comp. also Ps.
 135, 11, Judg. 3, 1.

3. Put for אִישׁ פִּנְעָן *a Canaanite*, Hos.
 12, 8; and so for *a merchant* generally.
 Is. 23, 8 פְּנֵי פִּנְעָנִיהָ *her merchants*; comp.
 Zeph. 1, 11, and see פִּנְעָנִי no. 2.

פִּנְעָנִיָּה fem. of the preced. *Chenaanah*,
 pr. n. m. a) 1 Chr. 7, 10. b) 1 K.
 22, 11, 2 Chr. 18, 10.

פִּנְעָנִיָּה Gen. 38, 2, fem. פִּנְעָנִיָּה 46, 10.
 Ex. 6, 15; Plur. פִּנְעָנִים Neh. 9, 24. Ob.

20, but far more freq. Sing. with art.
 collect. הַפִּנְעָנִי, a gentile noun.

1. *a Canaanite, the Canaanites*, i. e.
 a) A single people who inhabited, be-
 fore the Hebrews, the lower tracts of Pa-
 lestine on the sea-coast and the Jordan;
 Num. 13, 29 *the Canaanites dwell by the
 sea and by the side of Jordan*. Josh. 5, 1,
 11, 3, Deut. 11, 30; see the etymology
 in פִּנְעָנִי no. 2. Often coupled with the
 names of other tribes; and the sacred
 writers, while intending to comprise all
 the tribes dwelling in Palestine, some-
 times by synecdoche mention only two,
 the Canaanites and Perizzites, Gen. 13,
 7; sometimes three, the Canaanites,
 Hivites, Hittites, Ex. 23, 28; or again
 five, the Canaanites, Hittites, Amorites,
 Hivites, Jebusites, Ex. 13, 5; or six,
 adding the Perizzites, Ex. 3, 8, 17. Josh.
 12, 18; or seven, adding the Gira-
 shites, Deut. 7, 1, Josh. 3, 10; or finally
 ten, the Kenites, Kenizzites, Kadmon-
 ites, Hittites, Perizzites, Rephaim, Amor-
 ites, Canaanites, Gergashites, Jebusites,
 Gen. 15, 19–21. In this number are
 several which cannot be reckoned as
 Canaanites, but as other aborigines; as
 the Rephaim, the Kenites, etc. b) In
 a wider sense put for all the tribes
 dwelling west of the Jordan and in Phe-
 nicia before the Hebrews, deriving their
 descent from Canaan (Gen. 10, 15–18);
 Gen. 10, 18, 19, 12, 6, 50, 11, Josh. 16,
 10, 17, 12 sq. Judg. 1, 10, 28, 29; also
 Ex. 3, 8, 17, Deut. 11, 50, Ez. 16, 3.
 They are mentioned as Gentiles and
 unclean Zech. 14, 21.—Sept. for פִּנְעָן,
 פִּנְעָנִי, has usually Χαναάν, Χαναανίος,
 but sometimes also Φοίνικη, Φοίνις, Ex.
 6, 15, 16, 35, Josh. 5, 1, 12, Job 40, 25.
 So Mark 7, 25 comp. Matt. 15, 22.—The
 Canaanites were celebrated merchants,
 and hence

2. *Canaanite for merchant*, generally,
 Job 40, 30 [25]. Prov. 31, 24. So כְּנַעֲנִי
 Chaldean, for astrologer.

* פִּנָּה i. q. Arab. كنف *to cover, to
 protect*; whence פִּנָּה covering, wing.
 Comp. r. עִנָּה. Not found in Kal.

NIPH. *to cover or hide oneself*. Is. 30,
 20 לֹא יִהְיוּ עוֹד מוֹרְיָה *no longer shall
 thy teachers hide themselves*, i. e. they
 shall come forth openly, and no longer

be vexed by persecutors. So Abulwalid and Jarchi; see Comment. on Is. l. c.—Hence

כִּנָּה f. 1 K. 6, 24. 2 Chr. 3, 11. 12, constr. כִּנָּה; Dual כִּנָּפִים constr. כִּנָּפִי; but the same is used for the Plur. as שֵׁשׁ כִּנָּפִים Is. 6, 2, אַרְבַּע כִּנָּפִים Ez. 1, 6, 10, 21. Plur. constr. כִּנָּפוֹת fem. Deut. 22, 12. Is. 11, 12; but masc. in the signif. no. 2. a. b, Ez. 7, 2. R. כִּנָּה.

1. *a wing*, so called as covering, protecting. Arab. كَفَّ wing, side, region, protection. Eth. አገላ wing; Chald. כִּנָּה, Sam. כִּנָּה, Syr. כִּנָּה, id. Comp. כִּנָּה Heb. and Chald. from kindr. כִּנָּה; also אֲנָפִים p. 12.—Is. 10, 14. Job 39, 13. 1 K. 6, 27. Ez. 1, 8 sq. al. כִּלְכִּלֵּי כִנָּה every fowl of wing, every winged fowl, Gen. 1, 21; כִּלְכִּלֵּי כִנָּה birds of wing Ps. 148, 10; כִּלְכִּלֵּי כִנָּה Ez. 39, 17 comp. v. 4; כִּלְכִּלֵּי כִנָּה every bird of every wing, every species of bird, Gen. 7, 14. Ez. 17, 23. So כִּנָּה בעל Prov. 1, 17, and כִּנָּה בעל Ecc. 10, 20, 'one having wings,' poet. for *a bird*. Poet. כִּנָּה ריח the wings of the wind Ps. 18, 11. 104, 3; כִּנָּה שחר the wings of the morning 139, 9; expressive of the swiftness with which the winds and the dawn move onward.—Metaph. with the idea of protection, defence, Ps. 17, 8 כִּנָּה תַּחְתִּי הַיָּדִים hide me beneath the shadow of thy wings. 36, 8. 57, 2. 61, 5. 63, 8. 91, 4. Ruth 2, 12. Comp. Arab. جناح and كنف Schult. ad Job. 472.

2. *an extremity, corner*, e. g. a) Of a garment, *a skirt, flap*, πτερυγίων, fully כִּנָּה הַמַּעֲדִיל the skirt of the robe 1 Sam. 24, 5. 12. Num. 15, 38. Deut. 22, 12. Hagg. 2, 12; also, the name of the garment being omitted, Zech. 8, 23 כִּנָּה אִישׁ יְהוּדִי the skirt of a Jew, i. e. of his upper garment. Ez. 5, 3.—As the outer garment was used by the Orientals to wrap themselves in at night, hence כִּנָּה is also put for the *extremity* or *corner* of a bed-covering, coverlet, etc. Deut. 23, 1 כִּנָּה אָבִי nor shall he uncover his father's coverlet, i. e. he shall not violate his father's bed. 27, 20, comp. Ez. 16, 8. Ruth

3, 9 spread now thy covering over thy handmaid, i. e. receive me to thy bed; comp. Theocr. Idyll. 18. 19, and ἐπισκέπτειν Luke 1, 35. b) Spoken of a land, the earth, etc. *a border, corner, end*; as the habitable earth is often compared by the ancients to a garment spread out. Is. 24, 16 כִּנָּה הָאָרֶץ corner, end of the earth. Mostly in the plur. Job 37, 3. 38, 13 כִּנָּפוֹת הָאָרֶץ the corners of the earth, extrema terrarum; also Is. 11, 12 and Ez. 7, 2 אַרְבַּע כִּנָּפוֹת הָאָרֶץ the four corners of the earth or land. c) Of an army, wing, as in Lat. and Engl. whence poet. for *an army* itself, Is. 8, 8. 18, 1. Comp. אֲנָפִים p. 12. d) The highest point, *battlement, pinnacle* of the temple, Dan. 9, 27. Comp. πτερύγιον τοῦ ἱεροῦ, Matt. 4, 5.

* כִּנָּה obsol. root, onomatopoetic, pr. to give forth a tremulous and stridulous sound, e. g. the quavering sound of a string when struck. Germ. schnarren, knarren. Hence כִּנָּה harp, lyre, from its stridulous sound.—Kindred are Greek κινῶς, pr. whimpering, spoken of a querulous, mournful tone, whence Gr. κινῶς; also γινῶς, γινῶς, γινῶς, Lat. gingrina, i. e. a pipe yielding a stridulous querulous tone, and gingritus the cackling of geese.—Deriv. כִּנָּה, and

כִּנָּה (i. q. כִּנָּה lyre) Deut. 3, 17, כִּנָּה (plur. lyres) 1 K. 15, 20, כִּנָּה Josh. 11, 2, Chinnereth, Chinneroth, pr. n. of a city in the tribe of Naphtali, situated on the lake of Galilee, which is thence called כִּנָּה Num. 34, 11. Josh. 13, 27; כִּנָּה Josh. 12, 3. In the Targums is found the later name גִּינִסר, whence Gr. Γενήσιρ 1 Macc. 11, 67. Jos. Ant. 2. 25. 3, 17; and in N. T. Γενήσαυρ Matt. 14, 34. Mark 6, 53. Luke 5, 1. This beautiful lake is about twelve miles long by six broad in its widest part, with limpid water and abounding in fish. See Reland Palæst. p. 258 sq. Bibl. Res. in Palest. III. p. 261 sq. 312 sq.

* כִּנָּה Chald. to gather together, to assemble, i. q. Heb. כָּנַס, Syr. id. Inf. Dan. 3, 2.

ITHP. to be gathered together, assembled, Dan. 3, 3. 27. Freq. in the Targg.

כָּנָה m. (r. **כָּנָה**) only Plur. **כְּנָיִחַ**; pr. *a surname, cognomen, title*. Meton. *one having the same surname or title as another*, i. e. *sustaining the same office*, subject to the same king, i. q. **σύνδουλος**, *colleague, associate in office*. Corresponding is Syr. **ܟܢܐ** plur. **ܟܢܐܝܐ**, i. e. **σύνδουλος**, **σύνδουλοι**.—Once Ezra 4. 7 **וְשָׂאֵר כְּנִיָּיִחַי** and the rest of his colleagues; Sept. **οἱ λοιποὶ σύνδουλοι**.—The form **כָּנָה** is for **כְּנָאָה**, **כְּנָאָר**, and the plural is formed in the same manner as **כְּנָאָרִים**, **כְּנָיִיחַ**. from **כָּנָה**, see Lehrs. p. 509, 606.

כְּנָה Chald. id. *a colleague*, **σύνδουλος**, only plur. c. suff. **כְּנָהֵיהֶם** his colleagues, Ezra 5, 6; **כְּנָהֵיהֶם** their colleagues 4, 9. 17. 23. 5, 3. 6, 6. 13. Comp. the Heb.

כֶּסֶּה m. **ἄπ. λεγόμεν.** in the suspected reading Ex. 17, 16, commonly held to be i. q. **כֶּסֶּה** throne, which is read in the Samaritan codex. But the context and the words of v. 15 **וַיִּהְיֶה נֶסֶךְ**, demand the reading **כֶּסֶּה** a standard, banner, where see.

* **כָּסָה** obsol. root, i. q. **כָּסָה** to cover; whence **כָּסָה** and

כָּסָה Prov. 7, 20, also **כָּסָה** Ps. 81, 4, *the full moon*, time of the full moon. Syr. **ܟܣܐ**, according to Isa Bar Ali, is 'the first day of the full moon,' and also 'the whole time of the full moon;' so also often in Barhebraeus and Ephrem Syrus.—The etymology is doubtful; unless we may say that the moon at her full is wholly covered with light, from r. **כָּסָה**. **כָּסָה**; comp. Ps. 104. 2 **כָּסָה אֹרֶךְ כְּסֻתָּהּ** covering thyself with light as with a garment. See Thesaur. p. 698, 699.

כָּסָה m. twice **כָּסָה** Job 26, 9. 1 K. 10, 19; c. suff. **כָּסָה** (for **כָּסָה**), **כָּסָה**; plur. **כָּסָהִים** for **כָּסָהִים**. R. **כָּסָה**.

1. a throne, i. e. an elevated seat with a canopy and hangings which cover it;

Arab. **كُرْسِي**, Aram. **ܟܪܝܬܐ**, id.

the letter **ר** being inserted instead of doubling the **ס**, i. e. **rs** for **ss**, see under lett. **ר**. The Samaritan has also in the

root **ܟܪܝܬܐ** for **כָּסָה**.—So **כָּסָה שֹׁן** a throne of ivory 1 K. 10, 18; **כָּסָה הַמַּלְכָּה** the throne of the kingdom, royal throne, Deut. 17, 18. 2 Sam. 8, 13; and so **כָּ**

הַמַּלְכָּה 1 Chr. 22, 10. 2 Chr. 7, 18. Esth. 1, 2. 5, 1; **כָּסָה הַמַּלְכָּה** 1 K. 1, 46. Hence for the royal dignity or authority; Gen. 41, 40 *only as to the throne will I be greater than thou*, i. e. I reserve to myself only the royal dignity. Ps. 45, 7, see in **אֶלְהֵיִם** p. 55, note. So *to establish one's throne*, i. e. his kingdom, Is. 16, 5. Spoken of the throne of God, Ps. 9, 5. 47, 9. Is. 6, 1. Job 26, 9.—Also

2. For the elevated seat or cathedra of the high-priest, 1 Sam. 1, 9. 4, 13; the tribunal of a judge, Ps. 122, 5 (comp. Dan. 7, 9). Ps. 94, 20 **כָּסָה הַיָּדִים** tribunal of wickedness, i. e. unjust judges. Hence for jurisdiction, district, Neh. 3, 7. Of a military tribunal, Jer. 1, 15; also of any seat, e. g. a stool or chair, 2 K. 4, 10. Prov. 9, 14; espec. an honourable seat, **כָּסָה כְּבֹדִי** 1 Sam. 2, 8. Metaph. Is. 22, 23 and he (Eliakim) shall be for a seat of glory to his father's house, i. e. through him shall all his kindred be honoured.

כְּסִיִּי Chald. *a Chaldean*, Ezra 5, 12; elsewhere **כְּסִיִּי** q. v.

* **כָּסָה** to cover; kindr. are **כָּסָה** and **כָּסָה**. Syr. **ܟܣܐ** id. also 'to put on'; Arab. **كسا** to put on; Chald. **כָּסָה** to cover, and hence to hide, lie concealed.—In Kal only in particip. **כָּסָה** Prov. 12, 16. 23; and pass. constr. **כָּסָה** Ps. 32, 1. Far more usual is

PIEL **כָּסָה**, 1 pers. **כָּסִיתִי**, **כָּסִיתִי** Ps. 143, 9, **כָּסִיתִי** Ez. 32, 7; fut. **כָּסִיתִי**, apoc. **כָּסִיתִי**

1. to cover, c. acc. Ex. 10, 5. Num. 9, 15. 22, 5; or also **כָּסִיתִי** (like other verbs of covering, e. g. **כָּסִיתִי**, **כָּסִיתִי**), q. d. to cover over, Num. 16, 33 **וַיִּכְסֶה אֶת הָאָרֶץ** the earth covered them over, pr. was a covering over them. Job 21, 26 **וַיִּכְסֶה הַתְּבַשְׂתִּים** and worms cover them. 2 Chr. 5, 8. Ps. 106, 17. Hab. 2, 14; c. ל Is. 11, 9.—So to cover a person or thing with any thing, e. g. construed: a) With acc. of pers. and **כָּסִיתִי** of the covering, Lev. 17, 13 **וַיִּכְסֶהוּ בַדָּמָא** he shall cover it (the blood) with earth. Job 15, 27. Is. 51, 16. Num. 4, 5. 8. 11. b) With two acc. Ez. 16, 10. 18, 7. 16. c) With **כָּסִיתִי** of pers. and **כָּסִיתִי** of covering, Ps. 44, 20. d) With acc. of the covering and **כָּסִיתִי** of the thing covered, Ez. 24, 7; comp. Job 36, 32.

Trop. in the phrases: *to cover* any one with shame Mic. 7, 10; confusion Ps. 44, 16. Jer. 51, 51; terror Ez. 7, 18. Ps. 55, 6; so *God covers the faces of judges*, makes them blind, Job 9, 24. Also *to cover* any one (a wife) *with violence*, heap up injuries upon her, Mal. 2, 16.—Intrans. *to cover oneself*, *to put on* any thing, c. בָּ Gen. 38, 14. Deut. 22, 12; c. acc. Jon. 3, 6 יָרַבְסָם שָׁכַב he covered himself with sackcloth, put on sackcloth, Arab. كَسَا to put on, c. acc.

2. *to cover*, i. e. *to hide*, *to conceal*, comp. Chald. Prov. 10, 18, 12, 16, 23. Job 31, 33; with עַל of pers. Deut. 13, 9; with acc. of thing and מִן of pers. Gen. 18, 17. Job 23, 17 וַיִּכְסֵּי בִּסְתָה-אֶפְסַל and because he hath (not) covered the darkness from my sight, hath not freed me from calamities.—Intrans. prægn. Ps. 143, 9 בְּסִתִּי אֶלֶיךָ אֵלֶיךָ unto thee do I hide, I flee to thee for covert; Sept. πρὸς σὲ κατέφυγον.

3. Metaph. *to cover sin*, i. e. *to pardon*, *to forgive*, i. q. בָּפַר, c. acc. Ps. 85, 3; עַל Prov. 10, 12. Neh. 3, 37 [4, 5]. Ps. 32, 1 וְהַסְתֵּי בְּסִתֵּי חַטָּאתָה whose sin is covered, i. e. pardoned. Comp. בָּפַר.

Pual בִּסְתָה and בָּסְתָה Ps. 80, 11. Prov. 24, 31, fut. יִכְסֶּה, part. מִכְסֶּה; *to be covered*, Gen. 7, 19, 20; with בָּ of the covering. 1 Chr. 21, 16. Ecc. 6, 4; also with acc. Ps. 80, 11 בְּסִתֵּי הָרִים צִלָּהּ the mountains were covered with its shade. Prov. 24, 31.

NIPH. id. Ez. 24, 8; c. בָּ Jer. 51, 42.

HITHP. *to cover oneself*, *to wrap oneself up*, with בָּ of the covering. Is. 59, 6. 1 K. 11, 29; once acc. Jon. 3, 8.

Deriv. בָּסִית, בְּסִית (and סִית), בָּסִית, מִכְסֶּה, מְכַסֶּה.

בָּסִית see בָּסִית

בָּסִית i. q. בָּסִית q. v.

בְּסִיתָה Is. 5, 25, see סִיתָה.

בָּסִית m. only constr. בָּסִית עֹר a covering of skins Num. 4, 6, 14. R. בָּסִית.

בָּסִית f. (ר. בָּסִית) 1. a covering, cover, Ex. 21, 10, 22, 26. Job 24, 7, 26, 6, 31, 19. Metaph. בָּסִית עֵינַיִם a covering of or for the eyes, i. e. a present offered as an expiation for some fault, in order that one may shut his eyes upon it, connive at it; or, a present made in the hope of

pardon, an atonement, a penalty. So in the much vexed passage Gen. 20, 16 הֲנִיָּהּ הִיא לָךְ בְּסִית עֵינַיִם לְכָל אֲשֶׁר אָתָּה הִנֵּה לָךְ lo, this (the thousand shekels) is to thee a penalty for all which has happened with thee and before all men. Comp. Gen. 32, 21 אֶבְסֶתָּה פָּנָיו בְּמִנְחָה pr. I will cover his face (appease him) with the present. The Sept. though here neglected or misunderstood by interpreters, renders it correctly: ταῦτα ἔσται σοι εἰς τιμὴν τοῦ προσώπου σου, where τιμὴ is a fine, penalty, price, Il. 1. 159, i. q. elsewhere τίμημα.—Most interpreters understand this covering of the eyes to be a veil, and the whole passage they arbitrarily render thus: lo, this shall be to thee a veil for the eyes unto all who are with thee and to all others, i. e. so it shall be manifest to all that thou art a married woman. They add further, that only married women were accustomed to wear veils; but this is contrary to oriental custom, and is incapable of proof.

2. a garment, Deut. 22, 12.

* בָּסִית to cut off a plant, vine, etc. to cut down, part. pass. בְּסִיתָ Is. 33, 12. Ps. 80, 17. Kindr. are קָצַח, קָצַח, קָצַח, קָצַח, also קָצַח, קָצַח, קָצַח. Chald. and Syr. בָּסִית, مَسَح, to prune vines.

בָּסִית m. (ר. בָּסִית) 1. a fool. Ps. 92, 7, 94, 8. Prov. 1, 32, 10, 1, 18, 13, 19, 20, 14, 8, 24, 33, 15, 2, 7, and often in Prov. and Ecc. The notion of impiety, ungodliness, is often implied. Prov. 15, 20, 19, 1, al. comp. the synon. אָוִיל, נָבִיל, and the opp. חָכָם.

2. Chesil, as the name of a constellation, Job 9, 9, 38, 31. Am. 5, 8; according to most of the ancient interpreters the constellation Orion, which the Orientals

call جَبَّارٌ, جَبَّارٌ, i. e. the giant.

They appear to have conceived of this constellation under the figure of an impious giant (בָּסִית impious) bound upon the sky; whence Job 38, 31 canst thou loose the bands of Orion?—Plur. בָּסִיתִים Is. 13, 10, q. d. the Orions or giants of the sky, i. e. the greater constellations similar to Orion. So Lat. Cicerones, Scipiones, i. e. men like Cicero and

Scipio.—Abulwalid understands **سَهِيل** or *Canopus*, a bright star in the rudder of Argo or the ship, in the southern hemisphere. See more in Comment. on Is. 13, 10. Michaelis Suppl. p. 1319 sq. Hyde on Ulugh Beigh's Tables, p. 74. Ideler über Ursprung u. Bedeut. der Sternennamen p. 240, 263.

3. *Chesil*, pr. n. of a city in the southern part of Judah, Josh. 15, 30.

כְּסִילוֹת f. *folly*, Prov. 9, 13. R. **כֶּסֶל**.

* **כֶּסֶל** a root found only once in the verb, see no. 2. b; but of various significations in the derivatives. The primary idea seems to be:

1. *to be fleshy, fat*; whence **כֶּסֶל** loin, flank.—Then

2. As a denom. from **כֶּסֶל**, in a double signification: a) In a good sense, *to be strong, lusty*, the loins being the seat of strength; comp. **מִשְׁמָן**, **לִשְׁמָן**; metaph. *to be firm, confident*, whence **כֶּסֶל**, confidence, hope. b) In a bad sense, *to be dull, sluggish, languid*, like Arab.

כִּסֵּל *to be weak*. Hence also as a kindred idea, *to be foolish*; comp. **נָבַל**, **נָבְלָה**; and vice versa compare words signifying strength transferred to the idea of *virtue*, as **הֵייל**. Or perh. this sense may come by transpos. from **כֶּסֶל** *to be foolish*.—So once fut. **אֶכְסֵל** Jer. 10, 8. Hence the deriv. **כֶּסֶל** foolish, **כְּסִילוֹת**, **כֶּסֶל**, folly.

כֶּסֶל m. 1. *loin, flank, lumbus*, Job 15, 27. Plur. **כְּסִילִים** *the loins*, pr. the internal muscles of the loins near the kidneys, to which the fat adheres, **ψόαι, ψόαι**, as Symmachus well. Lev. 3, 4. 10. 15. 4. 9. 7, 4. Job 15, 27 **כֶּסֶל** **וַיַּעַשׂ פִּרְמָה עָלָיו כֶּסֶל** and because *he maketh fatness upon his loins*, i. e. the **γαστήριδος** pampers himself. Also for the viscera generally, *the bowels, inward parts*, Ps. 38, 8. Comp. Bochart Hieroz. T. I. p. 506 sq.

2. *confidence, hope*, Ps. 78, 7. Job 8, 14. 31, 24. Prov. 3, 26. See r. **כֶּסֶל** no. 2. a.

3. *folly*, Ecc. 7, 25. See the root no. 2. b.

כְּסִילָה f. (r. **כֶּסֶל**) 1. *confidence, hope*, Job 4, 6.

2. *folly*, Ps. 85, 9.

כְּסִילָה m. Zech. 7, 1. Neh. 1, 1, Gr. **Χασιλεύ** 1 Macc. 1, 54, *Chislev*, the ninth month of the Hebrews, beginning with the new moon of December.—The etymology is unknown; yet it might perhaps be so called from the languor and torpor of nature, from r. **כֶּסֶל** no. 2. b. Or it may be of Persian origin, as would appear from a Palmyrene inscription; see Benfey, *die Monatsnamen*, comp. Thesaur. p. 702.

כְּסִילוֹן (*confidence, hope*, r. **כֶּסֶל**) *Chesalon*, pr. n. of a place on the border of the tribe of Judah, Josh. 15, 10; there called also **הֶרֶר־יִצְרִיר**.

כְּסִילוֹן (id.) *Chislon*, pr. n. m. Num. 34, 21.

כְּסִילוֹת (*hopes*, r. **כֶּסֶל**) *Chesulloth*, pr. n. of a place in the tribe of Issachar, Josh. 19, 18; prob. the same with the next art.

כְּסִילוֹת־תָּבוֹר (*loins or flank of Tabor*) *Chisloth-Tabor*, pr. n. of a place near the western foot of mount Tabor, on the border of Zebulun, Josh. 19, 12. [Prob. the same as the preced. article, and both identical with the mod. **إكسال** *Iksal*, Gr. **Ξαλώθ** Jos. B. J. 3. 3. 1. See Bibl. Res. in Palest. III. p. 182.—R.]

כְּסִילוֹתִים plur. Gen. 10, 14. 1 Chr. 1, 12, *Castuhim*, pr. n. of a people sprung from the Egyptians; probably, as Bochart supposes, Phaleg IV 31, *the Colchians*, whom the Greek writers also mention as being a colony of the Egyptians, Hdot. 2. 104. Diod. Sic. 1. 28, 55. Strabo I. 3 ult. The name *Colchians* might readily come from the fuller, **כַּסְלָה**, dropping the *s*.

* **כָּסַם** *to shear, to poll* the head, once Ez. 44, 20. Kindred are **קָצַם**, and other verbs beginning with **קָצַ**; see **קָצַץ**—Hence

כְּסִמָּה f. Ex. 9, 32. Is. 28, 25; plur. **כְּסִמִּים** Ez. 4, 9, a species of grain like wheat, with a smooth or bald ear as if *shorn*, Lat. *far, adoremum*, Gr. **ζέα, ἀνυρά**, the modern *spelt, triticum spelta* Linn.

Arab. **كِرْسَنَة**, which is in fact the same word as in Hebrew, *m* and *n* being interchanged and *r* inserted. See Comment on Is. l. c.

* **כָּסַס** 1. Pr. *to divide out, to distribute*; kindr. with **כָּסַן** and other verbs beginning with **כָּס**, **כָּס**, **כָּס**. Hence **כָּסָם** tribute.

2. *to number, to reckon*, comp. **כָּסָה**; once Ex. 12. 4 *every man according to his eating shall ye reckon for the lamb*. Sept. *συναριθμήσεται*, Onk. *כָּסָה*; Syr. *كس*.

Deriv. **כָּסָה**, **כָּסָה**, **כָּס**, **כָּסָה**.

* **כָּסַס** fut. **יָכַס** 1. Pr. *to be or become pale*, as in Chald. Comp. Niph. no. 1, and **כָּסָה** silver.—Less near are **كسف** and **خسف** deficit sol, luna, caligavit oculus, diminutus est.

2. Trop. *to pine or long after any thing, to desire greatly*, with **כָּ** of pers. Job 14, 15; inf. c. **כָּ** Ps. 17, 12.

NIPH. 1. *to be pale, to turn pale*, from shame, since this feeling is indicated not only by blushing, but also by turning pale; see **הָוָה** and Talmudic **הַלְבִּין** to make ashamed, comp. Comment. on Is. 29, 22. Hence, *to be ashamed*; Zeph. 2, 1 **לֹא יִכְסָה** *O nation not ashamed*, i. e. without shame, shameless.

2. i. q. Kal no. 2, Gen. 31, 30. Ps. 84, 3.—Hence

כָּסָה m. c. suff. **כָּסָה** 1. *silver*, so called from its paleness, r. **כָּסָה**, as Gr. *ἀργυρος* from *ἀργός* white, and **זָהָב** gold from its yellow colour; comp. **כָּסָה**. Syr. Samar. id.—Gen. 23, 15 **אַרְבַּע מֵאוֹת שֶׁקֶל כָּסָה** *four hundred shekels of silver*. v. 16. Lev. 27, 3, 6. Josh. 7, 22. Often with the word **שֶׁקֶל** omitted, e. g. **אֶלֶף כָּסָה** *a thousand (shekels) of silver* Gen. 20, 16. **עֶשְׂרִים כָּסָה** *twenty shekels of silver* Gen. 37, 28. Deut. 22, 19. Hos. 3, 2. Metaph. *to purify silver*, i. e. to cleanse a people from their sins, Mal. 3, 3 comp. v. 2. Is. 1, 25.

2. *money*, which anciently consisted of bars or pieces of silver weighed out and not coined; comp. *ἀργύριον*, Fr. *argent*. Gen. 23, 13, 43, 15, 21. Ex. 22, 6. Num. 3, 49, 51. Deut. 23, 20. **כָּסָה עָבִיר** *current money*, see in **עָבִיר** no. 2. Also, that which is *bought with money*, e. g. a slave, Ex. 21, 21 **כִּסְפוֹ הוּא** *for he is his money, his purchase*; also Gen. 17, 12. Ex. 12, 44. Plur. *pieces of silver, money*, Gen. 42, 25, 35.

כָּסָה Chald. m. id. *silver*, st. emphat. **כָּסָה** Dan. 2, 35. 5, 2, 4, 23. Ezra 5, 14, 6, 5, 7, 17, 18.

כָּסָפִיא Ezra 8, 17. *Casiphia*, pr. n. of a place (**כָּסָפִיא**) on the way between Babylon and Jerusalem.—To this corresponds neither the *Pylæ Caspiæ* nor the city *Kaswin*, as held by some.

כָּסָה f. (r. **כָּסָה**) plur. **כָּסָהוֹת** *cushions, pillows*, Ez. 13, 18, 20. Sept. *πορραι-γάλατα*, Vulg. *pultrilli*, according to the Rabbins *long pillows, bolsters*.—The letter **ה**, although not radical and merely the sign of the fem. gender, is nevertheless retained also in the plural; as in **הָלָה**, **הָלָה**, comp. Lehrs. p. 474.

כָּסָה Is. 59, 18, see **כָּסָה** lett. C. 1.

כָּסָה Chald. adv. of time, *now, at this time*, Dan. 2, 23, 3, 15, 4, 34, 5, 12. Ezra 4, 13. al. **כָּסָה עַד** *until now* Ezra 5, 16.—It is prob. derived as a prolonged form from Heb. **כָּן** *so*, also *now*, comp. **כָּסָה** Neh. 2, 16, and art. **כָּן** lett. e. p. 475; just as Samar. **כָּסָה** from Heb. **כָּסָה**. Indeed **כָּסָה** seems also to have had the signif. *so*; whence the following art.

כָּסָה Chald. fem. of the preceding, adv. *so, thus*, i. q. **כָּן**, but found only in one formula **כָּסָה וְכָסָה** *and so forth, et cetera*, Ezra 4, 10, 11, 7, 12; contracted **כָּסָה** id. 4, 17.

* **כָּסָה** fut. **יָכַס** 1. *to be indignant, vexed, to take ill*, Ecc. 5, 16, 7, 9. Neh. 3, 33 [4, 1]. Ps. 112, 10.

2. *to be angry*, Ez. 16, 42; with **כָּסָה** of pers. 2 Chr. 16, 10.

PIEL **כָּסָה** *to provoke, to irritate*, i. q. Hiph. Deut. 32, 21. 1 Sam. 1, 6.

HIPH. **הִכְסִים** 1. *to vex, to grieve, to trouble any one*, 1 Sam. 1, 7. Neh. 4, 5 [3, 37]. Ez. 32, 9.

2. *to make angry, to provoke*, often of men who provoke Jehovah by their sins, espec. by idolatry, c. **כָּ** Deut. 31, 29, 32, 16, 1 K. 14, 9, 15, 16, 2, 7, 13 sq. Ps. 78, 58. Jer. 8, 19. al. More fully **הִכְסִים** **כָּסָה** 1 K. 15, 30. 2 K. 23, 26; also with the name of God implied, 1 K. 21, 22 **הִכְסִים אֱלֹהִים** *because of the anger with which thou hast made me angry*. 2 K. 21, 6, 23, 19. Hos. 12, 15.—Hence

כַּעַשׂ m. 1. *vexation, trouble, grief*, Ecc. 1, 18. 2. 23. 11, 10. Ps. 6. 8. Prov. 17, 25. 21, 19 **אִשָּׁה מְדֹנְיִים וְכַעַשׂ** *a contentious and fretful woman*. Deut. 32, 27. 2. *anger*, Deut. 32, 19. 1 K. 15, 30. Ez. 20, 28. Plur. **כַּעֲשִׁים** *bursts of anger*, 2 K. 23, 26.

כַּעַשׂ m. i. q. **כַּעַשׂ**, found only in Job.

1. *vexation, grief*, Job 5, 2. 6, 2. 17, 7. 2. *anger, wrath of God*, Job 10, 17.

כַּעַת see in **כַּעַת**.

כָּה f. (r. **כָּפַה**) c. suff. **כַּפִּי**, pr. something curved, hollow.—Spec.

1. *the hollow of the hand, the palm*;

Arab. **كف**, Syr. **حَفْد**. Lev. 14, 15 and pour (the oil) upon the palm (**כַּל כָּה**) of the priest's left hand. v. 18. 26. **כָּה מִלֵּא** *a handful of meal* 1 K. 17, 12, comp. **כָּה מִלֵּא** Lev. 9, 17. Ps. 129, 7; so Is. 28, 4. 2 K. 18. 21. At other times **כָּה** is used like **יָד** *the hand*; as Deut. 25, 12 **וְקָצַרְתָּ אֶת-כַּףּהּ** *and thou shalt cut off her hand*. Often of the hand as that with which we lay hold of any thing, Ez. 21, 16. 29, 7; or with which we labour, whence **כָּה רַמְיָה** *a slack hand* Prov. 10, 4. So espec. in the following phrases: a) **כָּה מִכָּה שׁ** *out of the hand of any one*, after verbs of freeing, delivering, like **מִיָּד**, 1 Sam. 4, 3. 2 Sam. 14, 16. 19, 10. 22, 1. 2 K. 16, 7. 20, 6. Ps. 18, 1. Jer. 5, 21. al. b) **כָּה עַל שֵׁים** *to lay the hand upon any one*, i. e. to attack him, Job 40, 32 [41, 8]; also **כָּה שֵׁים** *to lay the hand upon one's mouth*, sc. in order to stop it. i. q. to be silent, Job 29, 9. But **כָּה עַל שֵׁים** *to put the hand over any one*, i. q. to protect him, Ps. 139, 5; comp. Ex. 33, 22. c) Judg. 12, 3 **וָאֵשֶׁרֶמָּה נָפְשִׁי בְכַפִּי** *I put my life in my hand*, i. e. exposed myself to great danger; since what we thus take in our hands is liable to be dropped, or to be cast away. 1 Sam. 19, 5. 28, 21; comp. Job 13, 14. Ps. 119, 109. The same proverb occurs in Athenæus Deipnosoph. XIII. p. 569. C, **ἐν τῇ χειρὶ τοῦ ψυχῆς ἔσται**. So the Danes also say of a man in danger of his life: *at guæ med Lirer i Haenderne*, i. e. he goes with his life in his hands. d) **כָּה כָּה, הִכָּה כָּה, הִכָּה כָּה** *to clap the hands*, see under these verbs.

DUAL **כַּפַּיִם**, c. suff. **כַּפִּי**, **כַּפֵּי**, both

palms, the two hands, the hands, Job 36, 32. Is. 49, 16; very freq. also for the plural. Hence, **כָּרַח כַּפַּיִם** *to spread out the hands* in prayer, etc. see in **כָּרַח** no. 2. c; **כָּרַח כַּפַּיִם** *to lift up the hands*. Lam. 2, 19. Ps. 63, 5; **כָּרַח כַּפַּיִם** *to bear upon the hands*, to deal kindly with, to cherish, Ps. 91, 12; **כָּרַח כַּפַּיִם** *violence is in the hands of any one*, i. e. he has done violence, wrong, Job 16, 17. Is. 59, 6. Ps. 7, 4. 1 Chr. 12, 17. Jon. 3, 8; contra, **כָּרַח כַּפַּיִם** *of clean hands*, innocent, Ps. 24, 4; **כָּרַח כַּפַּיִם** *the work of one's hands* Ps. 9, 17; also **כָּרַח כַּפַּיִם** *the labour of the hands*, profit, Gen. 31, 42. Ps. 128, 2.—PLUR. **כַּפַּיִם** *palms*, used instead of the Dual before **יָרִים**, as **כָּרַח כַּפַּיִם** *the palms of the hands* Dan. 10, 10; twice **כָּרַח כַּפַּיִם** *of hands cut off and dead*, 1 Sam. 5, 4. 2 K. 9, 35; see Lehrs. p. 539. Comp. in no. 3, 4, 5, 6, below.

2. **כָּה רֶגֶל** *the sole of the foot*, Deut. 2, 5. 11. 24. So in the phrase **כָּה רֶגֶל וְיָד** *from the sole of the foot even to the head*, i. e. the whole body, Is. 1, 6. Deut. 28, 35. 2 Sam. 14, 25. Job 2, 7. Deut. 28, 65 **כָּה רֶגֶל לָבָה** *rest for the sole of thy foot*, i. e. a quiet habitation, comp. Gen. 8, 9.—PLUR. always **כַּפַּיִם** Josh. 3, 13. 4, 18. Is. 60, 14. Ez. 43, 7 **מָקוֹם כַּפַּיִם רֶגֶל** *the place of the soles of my feet*. i. e. the ark as the footstool of God; comp. in **יָרִים**. Once with **כַּפַּיִם** 2 K. 19, 24.

3. *the foot or paw of a quadruped having toes*, as the bear Lev. 11, 27. Sept.

כַּפִּי. So Arab. **كف**.

4. *a hollow vessel, a pan, dish, censer*, (so Syr. and Arab.) Num. 7, 14. 20. 26. 32. 38. al. Plur. **כַּפִּיִם** Ex. 25, 29. Num. 7, 84. 86.—Hence **כָּה הִקְלַח** *the hollow or dish of a sling* 1 Sam. 25, 29. **כָּה הִקְלַח** *the hollow of the thigh*, socket of the hip, Gen. 32, 26. 33.

5. Plur. **כַּפַּיִם** *handles of a bolt or bar* Cant. 5, 5. Comp. **יָרִים**.

6. **כָּה כַּפַּיִם** Lev. 23, 40, *palms*, i. e. *palm-branches*, with green leaves, so called from their bent or curved form. See **כַּפָּה**, and comp. Lat. *palma*.

כָּה m. (r. **כָּפַה**) *a rock*, pr. hollow or arched, used only in plur. Jer. 4, 29. Job 30, 6. Syr. and Chald. **כַּפִּי**, id. whence in N. T. *Κηφῆς* i. q. *Πέτρος*

* **כָּפַה** to bend, to bow, kindr. with **כָּפַה**; and hence to tame, to subdue. Chald. and Talmud. **כפא** to bow, to subdue, to compel, to turn away, see Buxtorf Lex. p. 1070; Arab. **كَفَا** to turn away, to turn aside.—Prov. 21, 14 **מִיָּהֵן אֶת בִּסְתֵירִי יִכְפֶּה אֶת אָנֹכִי** a gift in secret tameth anger. Sept. ἀνατρέπει ὀργάς, and so Syr. Contra Symm. σβέσει ὀργήν, Vulg. *extinguit iras*, comp. **כָּבַה** to extinguish.

כָּפָה f. (r. **כָּפַה**) 1. a palm, palm-branch, the fem. form being often employed for things without life, Heb. Gram. § 105. 3. Comp. **כָּה** no. 6. Chald. **כִּרְפָּא**, Syr. **ܕܟܦܐ**.—Is. 9, 13 and 19, 15 **וְאֶת־בִּרְכֵּי הַכַּפְּתִים וְאֶת־בִּרְכֵּי הַבִּלְרֻשׁ** the palm-branch and the bulrush, proverbially for the high and the low, noble and vulgar.

2. Genr. branch, bough, Job 15, 32.

כָּפֹר m. (r. **כָּפַר**) 1. a cup, goblet, prob. covered with a lid, 1 Chr. 28, 17. Ezra 1, 10. 8, 27.

2. hoar-frost, so called as covering the ground, Ex. 16, 14. Ps. 147, 16. Job 38, 29.

כָּפִיס ἄπ. λεγόμεν. Hab. 2, 11, prob. a cross-beam, for binding together the walls of a building, from r. **כָּפַס** to connect. Sept. *κάνθαρος*, i. q. *cantherius* in Vitruv. 4. 2. Jerome: "lignum quod ad continendos parietes in medio structuræ ponitur. vulgo ἱμάντωσις." Comp. Ecclus. 22, 16 [18].

כְּפִיר m. (r. **כָּפַר**) 1. i. q. **כָּפַר**, a village, Neh. 6, 2.

2. a young lion, old enough to roar. Judg. 14, 5. Ps. 104, 21. Prov. 19, 12. Jer. 2, 15. Am. 3, 4; going forth for prey Is. 5, 29. Mic. 5, 7. Jer. 25, 38. Job 4, 10; ferocious and bloodthirsty in his youthful strength Ps. 17, 12. 91, 13. Is. 11, 6. How **כָּפִיר** differs from **נִיר** whelp, appears from Ez. 19, 2. 3: she (the lioness) brought up one of her whelps (**אֶת־אֶחָד מִבְּרִיחֶיהָ**), it became a young lion (**כָּפִיר**), it learned to seize the prey, it devoured men.—Trop. a) Of cruel and bloodthirsty enemies, Ps. 34, 11. 35. 17. 58. 7; comp. Jer. 2, 15. Ez. 32, 2 **כָּפִיר גִּוִּים** a young lion of the nations, an enemy prowling among them, sc. Pharaoh. b) Of the young princes or warriors of a state, Ez. 38, 13, comp. Nah. 2, 14.—The

etymology seems to be from r. **כָּפַר** no. 3, to be shaggy, with special reference to the lion's mane. Comp. Arab. **عَفَرٌ**, **عُقَارٌ**, hair upon the neck, back of the head, jaws; **عَفِرٌ** hairy on the neck, face, back of the head.

כְּפִירָה (i. q. **כָּפִיר** no. 1, village) *Chephirah*, pr. n. of a city of the Hivites assigned to Benjamin, Josh. 9, 17 comp. v. 7. Josh. 18, 26. Ezra 2, 25. Neh. 7, 29.

* **כָּפַל** 1. to divide equally, to distribute, i. q. Ethiop. **ከፋፋ**, whence **ከፋፋ** part, portion, Arab. **كِفْلٌ** portion, like part, equal, and Dual **كِفْلَانِ**

כָּפַלִּים two portions, double.—Hence

2. to fold, to double, Ex. 26, 6. Part. pass. **כָּפוּל** doubled, double, Ex. 28, 16. 39. 9.—Chald. **כָּפַל** to double, to fold around, Syr. Ethpe. **ܐܰܡܰܦܰܐ** to be doubled, infolded.

נִפְּחָה to be doubled, i. e. repeated, Ez. 21, 19 [14].

Deriv. **מִכְפָּלָה**, and

כָּפַל m. a doubling, Job 41, 5 **כָּפַל רִסְגֵּי פִּי** the doubling of his jaws, i. e. his double row of teeth.

DUAL **כָּפַלִּים** 1. Pr. two folds, double folds. Job 11, 6 **כִּי כָפַלִּים לֹא־יִשְׁתָּיָה** for double folds hath God's wisdom, i. e. the wisdom of God is complicated, inexplicable. Others double, i. e. manifold infinite, is the wisdom of God.

2. double, twice as much, Is. 40, 2

Arab. **كِفْلَانِ**.

* **כָּפַן**, Arab. **كَفَنَ** to roll up (comp **כָּפַל** no. 2), to twist, to spin; whence Aram. **כָּפַן**, **כָּפַן**, to be hungry, **כָּפָן**, hunger, sc. as accompanied by a twisting and writhing of the bowels see in **כָּפָן** no. 2. In Syriac with **כָּ** it is also to hunger or thirst for any thing to pine after, see Thes. p. 705. Hence Heb. **כָּפַן** id. once præg. Ez. 17, 7 **לֹא־תִשְׁתָּיָה שְׁרָשֶׁיהָ עָלָיו** did thirst (and bend) her roots towards him... that he might water it. Vulg. *mitten radices suas ad eam*.—Hence

כָּפַר m. *hunger, famine*, Job 5, 22. 30, 3.

* כָּפַס a root of doubtful signif. prob. *to contract, to draw together*, and so *to connect*; kindr. with כָּפַץ, קָפַץ, קָפַץ, *to contract, to compress, to gather oneself for leaping*; see also כָּפַץ. Syr. כָּפַס according to Castell: *to connect, to contract, to abbreviate*.—Hence כָּפַס.

* כָּפַח *to bend, to curve, to bow*. Chald. id. Syr. כָּפַח *to be curved, bent*. This root with its kindred ones is found extensively in the Semitic and western languages, both in the sense of *bending, curving*, and in that of *being hollow, arched, vaulted*; see כָּפַח, כָּפַח no. 1,

כָּפַח II, קָבַח, קָבַח, *to hollow, to vault, to hollow out, excavate*, נָקַח *to bore out*; and comp. Gr. κάμνω, κάμνω, γυμνῶ, also κύπτω, κύβη, κύβη, Lat. con. κύβη cask; Pers. کفتن *to bend over, to incline*, کو a hollow, a cavern; Lat. cubo, cumbo, also cavus; old Germ. Gaff i. e. *kippen, umkippen*, in the sense of *folding*.—So Is. 58, 5. Intrans. *to bow oneself, to be bowed down*, trop. Ps. 57, 7. Part. כָּפוּפִים *those bowed down, depressed*, Ps. 145, 14. 146, 8.

NIPH. *to submit oneself to any one*, c. 1 Mic. 6, 6.

Deriv. כָּפַח, כָּפַח, כָּפַח.

* כָּפַר 1. Pr. i. q. Engl. *to cover*, whence כָּפַר and כָּפַר a cover, lid.

Arab. كَفَر fut. I, *to cover, to hide*; also كَفَر to cover.—Spec.

2. *to cover over, to overlay with any thing*, as pitch, i. q. *to pitch*, as the ark Gen. 6, 14. Comp. כָּפַר no. 2.

3. *to be covered with hair, to be shaggy*; see כָּפַר. Arab. كَفَر I, XI *to be shaggy*, e. g. cloth.

4. *to cover over sins, i. e. to forgive*, comp. כָּפַר no. 4, and Piel. Arab. كَفَر II *to expiate a crime, to pardon*. Chald. כָּפַר id.

Piel כָּפַר, found only with Vav וְכָפַר, 2 pers. כָּפַר, fut. וְכָפַר.

1. *to cover over sin, to hide*, spoken of God as the offended party, i. e. *to forgive, to pardon sin*, comp. כָּפַח. With

acc. Ps. 65, 4. 78, 38; with עַל, like other verbs of covering, Jer. 18, 23. Ps. 79, 9; לְ Deut. 21, 8; also לְ of pers. Ez. 16, 63; once כָּפַר 2 Chr. 30, 18.

2. Spoken of the offender or his representative, *to cover sin, to hide*, i. e. *to do away by some expiatory act, to purge*, so that he may be pardoned; hence a) *to expiate an offence, fault, to atone for*, c. acc. Dan. 9, 24; עַל Lev. 5, 26 [6, 7]; כָּפַר for Ex. 32, 30; מִן Lev. 4, 26. Num. 6, 11. b) *to make expiation or atonement for an offender, to free him from guilt*, comp. הָטָא; with עַל of pers. Ex. 30, 15. Lev. 4, 20; כָּפַר Lev. 16, 6; 11. 24. Ez. 45, 17; כָּפַר Lev. 17, 11. Spoken also of things without life which are polluted, c. acc. Lev. 16, 33. Ez. 43, 20. 26. Deut. 32, 43; עַל Lev. 16, 18. Ex. 29, 36. 37. 30, 10. Examples of full construction are: Lev. 5, 18 וְכָפַר עָלָיו הַכֹּהֵן וְהַכֹּהֵן יַחְזִיקוּ אֵת הַזֶּה וְכָפַר עָלָיו הַכֹּהֵן וְהַכֹּהֵן יַחְזִיקוּ אֵת הַזֶּה and the priest shall make expiation for him on account of his fault. 4, 26 וְכָפַר עָלָיו הַכֹּהֵן וְהַכֹּהֵן יַחְזִיקוּ אֵת הַזֶּה and the priest shall make expiation for him from his sin. 14, 19. Num. 6, 11. c) *to appease, to placate the person offended*, with acc. of pers. Gen. 32, 21. Prov. 16, 14. So of impending evil, i. e. *to avert by expiation*, Is. 47, 11.—The gift or sacrifice by which expiation is made, is put with כָּפַר, 2 Sam. 21, 3. Num. 5, 8. Lev. 7, 7.

PUAL 1. *to be covered*, i. e. *done away, obliterated*, pr. of letters, writing, which are covered or erased by drawing the stylus over them; Is. 28, 18 וְכָפַר בְּרִיתָם your covenant shall be blotted out, i. e. cancelled, abolished, referring to the written law. Aram. כָּפַר, abstersit, diluit, abolevit.

2. Pass. of Piel no. 2. a, *to be hidden, expiated, purged*, sc. iniquity, Is. 6, 7. 22, 14. 27, 9.

3. Pass. of Piel no. 2. b, *to be freed from guilt*, i. e. an offender, *to obtain pardon*, Ex. 29, 33; c. לְ Num. 35, 33.

HITHPA. fut. וְהִתְכַּפַּר *to be expiated* 1 Sam. 3, 14.

NITHPA. וְנִתְכַּפַּר Deut. 21, 8, *to be expiated, forgiven*, i. e. an offence. See Lehrgeb. p. 249. note.

Deriv. כָּפַר—כָּפַר, also כָּפַר, כָּפַר, and pr. n. כָּפַר.

כֶּפֶר m. *a village, hamlet*, so called as being a *covering, shelter*, to the inhabitants, Cant. 7, 12. 1 Chr. 27, 25. Neh. 6, 2. Arab. **كفر** *Kefr* id. very frequent.

כֶּפֶר הָעַמּוֹנִי (village of the Ammonites) *Chephar-haammoni*, pr. n. of a place in Benjamin, Josh. 18, 24. In Keri **כֶּפֶר הָעַמּוֹנָה**.

כֶּפֶר m. (r. **כָּפַר**) 1. i. q. **כֶּפֶר**, *a village, hamlet*, 1 Sam. 6, 18.

2. *pitch*, as a material for *overlaying*, see the root no. 2. Gen. 6, 14. Aram.

כֶּפֶרָא, **כַּפְרָא**, and Arab. **كُفْر**, id.

3. i. q. Gr. **κύπρος**, *cyprus-flower, el-Henna* of the Arabs, a shrub or low tree, with fragrant whitish flowers growing

in clusters like grapes, Arab. **جَنَّا**, **جَنَّا**, *Lawsonia inermis* Linn. So

called in Hebrew, as Simonis well suggests, because the powder of the leaves mixed with water into a paste, is used by oriental females *to cover* or *besmear* the nails, in order to produce the reddish colour which they regard as an ornament. Cant. 1, 14 **אֶשְׁכַּל הַכֶּפֶר** *a cluster of el-Henna*. Plur. **כֶּפֶרִים** Cant. 4, 13. —Comp. Celsii Hierob. I. p. 222. Rosenm. Bibl. Alterthumsk. IV. i. p. 132.

4. **λύτρον**, *ransom*, price of expiation or redemption, Ex. 21, 30. 30, 12 **כֶּפֶר נַפְשִׁי** *a ransom for his life*. Is. 43, 3 **כֶּפֶרְךָ** *thy ransom* i. e. for thy redemption. Num. 35, 31. 32. 1 Sam. 12, 3. Job 33, 24. al.

כֶּפָּרִים m. plur. (r. **כָּפַר**) *expiations, atonement*, Ex. 29, 36. 30, 10. Num. 29, 11. **יּוֹם הַכִּפּוּרִים** *the day of atonement*, Lev. 23, 27. 28. 25, 9. **אֵיל הַכֶּפֶר** Num. 5, 8.

כַּפֶּרֶת f. (r. **כָּפַר**) *a cover, lid*, only of the lid of the ark with cherubim upon it, over which appeared **ה' δόξα τοῦ Κυρίου**, Ex. 25, 17 sq. 30, 6. 31, 7. al. **בֵּית הַכַּפֶּרֶת** the holy of holies, where the ark of the covenant was placed, 1 Chr. 28, 11. —Sept. **ἱλαστήριον**, Vulg. *propitiatorium*, Luth. *Gnadenstuhl*, Engl. *mercy-seat*, as if from the signification of *appeasing, placating*; see **כָּפַר** Pi. no. 2. c.

* **כָּפַשׁ** **ἀπαξ λεγόμεν**. perh. i. q. **كَبَسَ** *to fill up, to cover*, sc. with earth, e. g. a

well, channel; V. to be filled up; **كَبَسَ**

earth with which a well etc. is filled up. So in Hirh. Lam. 3, 16 **הִכְפִּיתֵנִי בָאֵפֶר** *he hath covered me with ashes*.—The Talmudists use it to express crowded, pressed, heaped measure; also of the Jewish church bowed down in ashes, or covered with ashes, **מוֹכַפְשָׁת בָּאֵפֶר** Ber. Rabba, sect. 75. Chald. *depressit me in cinerem*. But Sept. and Vulg. **ἐψώμισέ με σποδόν**, *cibavit me cinere*, from the context, because verbs of feeding precede.

* **כָּפַת** Chald. *to bind, to fetter*; Præt. pass. **כָּפִירָה** Dan. 3, 21.

PA. id. Inf. **כָּפַתָּה** Dan. 3, 20; Part. pass. **כָּפִירָה** v. 23. 24.

כַּפְתּוֹר and **כַּפְתּוֹר** Am. 9, 1, a quadril. prob. compounded from the triliterals **כָּפַר** to cover, and **כָּתַר** to crown. Hence 1. *a crown, chaplet, circlet*. a) Of a column, *the capital*, Am. 9, 1. Zeph. 2, 14. b) An ornament of the golden candelabra, Ex. 25, 31. 33 sq. 37, 17 sq. Sept. **σφαίρωτες**, Vulg. *sphaerula*. Josephus *pomegranates* Ant. 3. 6. 7. Comp. Syr. **ܕܥܬܐ** blossom of the pomegranate.

2. *Caphtor*, pr. n. of a country on the sea Jer. 47, 4. Am. 9, 7. Plur. **כַּפְתּוֹרִים** *Caphtorim* Gen. 10, 14. Deut. 2, 23, the inhabitants. These are described as a colony of Egyptians and as ancestors of the Philistines; so that in Gen. I. c. the words **אֲשֶׁר יֵצְאוּ מִצֵּם פְּלִשְׁתִּים** should prob. stand after **כַּפְתּוֹרִים**, comp. the other passages cited.—Almost all the ancient interpreters understand *Cappadocia*; but from Jer. I. c. it was clearly an island, or at least on the sea-coast, **אִי**; to which indeed the ancient limits of Cappadocia are said to have extended on the north upon the Euxine. Some have thought of *Cyprus*, and this is favoured both by the situation of the place, and a partial resemblance in the name; but on the other hand it is next to certain that the Cyprians were called **כִּפְרִים**; comp. Michaelis Spicil. T. I. p. 292–308. Supplem. p. 1338. Better, the island of *Crete*, which is favoured by the circumstance that the Philistines are called **כִּרְתִּי** Cretans; see this word. The choice therefore would seem to lie

between Cappadocia and Crete; but the weight of ancient testimony is in favour of the former.

כר m. (ר. כר) plur. כרים 1. a *carriage, litter*, so called from *running*; comp. אפריון from פרה, פרה. Hence כר הנקל Gen. 31, 34, a *camel's litter*, saddle, i. e. the small tent or canopy fastened upon the back of camels, in which females are accustomed to ride. Arab.

מכרז and מְכָרְז, also כְּרִי id. See Jahn Bibl. Archæol. I. i. § 58. [Engl. § 49.] Thesaur. p. 715.

2. a *lamb*, so called from its *leaping* and bounding, see the root no. 2; espec. as well fed and fat, feeding in rich pastures. Deut. 32, 14. Is. 34, 6. Ez. 39, 18; also Am. 6, 4. 1 Sam. 15, 9. 2 K. 3, 4. Ps. 37, 20. Jer. 51, 40. Collect. Is. 16, 1 שְׁלֹחֵי-כֶּבֶד מִלְּפָנֶיךָ *send ye the lambs of the lord of the land*, i. e. which belong to him, are his due; comp. 2 K. 3, 4.—Trop. a) a *battering-ram*, Gr. *κλος*, a warlike machine for making a breach

in the walls of cities (Arab. كَبَش), plur. Ez. 4, 2. 21, 27. b) *pasture* for lambs, meadow, Is. 30, 23. Ps. 65, 14 לְבָשׁוּ כְרִים לְבָשׁוּ the pastures are clothed with flocks, i. e. adorned. 37, 20. This word was also adopted by the Ionians in the sense both of *lamb* and *pasture*. Hesych. Κάρος... πρόβατον. Κάρα. Ἰωνες τὰ πρόβατα. Κάρος... βόσκημα, πρόβατον. Κύρος... βόσκημα. Comp. Bochart Hieroz. I. 429.

כר m. (ר. כר I) pr. a *digger through, piercer*; hence a *stabber, executioner*, a kind of body-guard or soldiers attached to the person of the king, whose duty it was to execute capital punishment, not only by beheading (כרת, see כרת) but also by stabbing. Thrice in Plur. כרי for כרים Lehrs. p. 525; so 2 K. 11, 4. 19 וְהַרְצִים הַכְרִי the executioners and the runners, spoken of the guards of Athaliah; and 2 Sam. 20, 23 Cheth. וְהַכְרִי of David's guards; Keri וגו' הַכְרִי. See more in Thes. p. 671.

כר m. (ר. כר no. 1) cor, prop. a round vessel, then a *measure* both of things dry and liquid, 1 K. 5, 2 [4, 22]. Ez. 45, 14; containing ten ephahs or baths, i. e. 11½ bushels or 88¼ gallons,

i. q. חמר.—In Aramæan כור, כור, is usually put for Heb. חמר. It was also adopted by the Hellenists, i. e. *κόπος*.

* **כרא** Chald. *to be pained, to grieve*, like Syr. כرا.

ITHP. Dan. 7, 15 אַהֲבִינִי רוּחִי my spirit was grieved.

* **כרב** a doubtful root, see כריב fin.

* **כרביל** quadrilit. i. q. כבל, Pi. כביל, *to gird, to put on*, with ר inserted; see Lehrs. p. 864. Pass. part. מְכָרְבֵּל girded, clothed, 1 Chr. 15, 27; in the parall. 2 Sam. 6, 14 is הַגִּיר.—Hence

כרבלא Chald. f. a *mantle, pallium*, plur. c. suff. Dan. 3, 21.

* **I. כרה** *to dig*; Chald. כרא and Arab.

כר *to dig the ground*. Kindr. are כיר I, אכר, also כיר, נכר.—E. g. *to dig* a well Gen. 26, 25; a pit or sepulchre 50, 5. Prov. 26, 27. Trop. a) Of plots, devices against any one, *to dig a pit*, Ps. 7, 16; c. ל Jer. 18, 20. 22. Ps. 119, 85; לִפְנֵי Ps. 57, 7. With על of pers. the word for *pit* being omitted, Job 6, 27 וְהָכֵר עֲלֵי-רֵעִי *dig (a pit) for your friend*; and so in the vexed passage, Job 40, 30 וְכָרוּ עֲלֵיוּ תַּפְרִים *do the companions (the fishermen in company) dig pits, lay snares, for him* sc. the crocodile? *do they part him among the merchants?* i. e. do they catch him and sell him like fish? So by a bold figure Prov. 16, 27 אִישׁ בְּלִיעַל כָּרָה רָעָה a wicked man diggeth (deviseth) evil. b) Ps. 40, 7 אֲזַנִּים כָּרִיתָ לִּי pr. *mine ears hast thou digged out*, a bold poetical figure for the more common אָזְנוֹ קָלַחְתָּ לִּי my ear hast thou opened, i. e. thou hast revealed (this) to me.

NIPH. *to be digged*, Ps. 94, 13.

Deriv. כרה I, מְכָרָה.

* **II. כרה** 1. *to buy, to purchase*, Deut. 2, 6. Hos. 3, 2 וְאָכְרָה c. Dag. euph.—Samar. id. Arab. كرا III, IV *to lend*, VI, VIII *to hire*.

2. *to give a feast, to make a banquet*, 2 K. 6, 23. For Job 40, 30 see כרה I.—Arab. وكر *to make a feast*, espec. at the completion of a building; also قري *to entertain as guest*, قِيَا entertainment,

hospitality.—Perhaps splendid and costly entertainments are to be understood, for which one's own stores do not suffice, so that he must *purchase* more.

I. כְּרָה or כֶּרֶה f. (r. כָּרָה I) only plur. constr. כְּרֹת, *pits, cisterns, wells*; Zeph. 2, 6 כְּרֹת רֹעִים וְגִדְרוֹת צֹאן *fields full of shepherds' cisterns and folds for flocks*. In the word כְּרֹת lies an allusion to כְּרֵתִים v. 5.

II. כְּרָה f. (r. כָּרָה II) *a feast, banquet*, 2 K. 6, 23.

כְּרוּבִים m. plur. כְּרוּבִים, 1. *Cherub*, plur. *Cherubim*, in the theology of the Hebrews, a creature of a sacred and celestial nature; חֲרֹב Ez. 1, 5. 14 sq. 10, 17. 20; ζῶον πτευνόν, μορφήν δ' οὐ-δενὸν τῶν ὑπ' ἀνθρώπων εἰσραμένον παρὰ-πλάσιον, Joseph. Ant. 3. 6. 5. In the earlier books they are represented as having in great part the human form and erect, 1 K. 6, 23–27; with one face Ex. 25, 20; two wings ib. 1 K. 6, 24; and prob. also with hands Gen. 3, 24. Ezekiel on the other hand (c. 1. 10), while he ascribes to them the erect human figure (Ez. 1, 5 לְהִנֵּה אֲדָם), represents them as having four wings, of which two covered the body and two served for flying, 1, 6. 11. 23; with human hands under their wings 1, 8. 10, 7. 8. 21; and four faces (1, 6), viz. of a man, a lion, an ox (פָּנֵי שֹׁר 1, 10, but פָּנֵי כְּרוּב 10, 14), and an eagle; though in c. 41, 19 only two are mentioned, those of a man and a lion; having the soles of the feet round like those of a bullock 1, 7; and the whole body full of eyes 1, 18. 10, 12, comp. Rev. 4, 6. Aboda Sara fol. 20. 2. Most of the attributes here assigned to them, go to imply the power of looking, walking, flying in any direction, without the necessity of turning the back.

The office ascribed to the cherubs is twofold. The earliest mentioned is where they are set to guard the approach to paradise, Gen. 3, 24; comp. Ez. 28, 14–16, where the king of Tyre guarding his treasures is compared to the Cherub which covered with his wings and protected radiant gems (אֲבָנֵי אֶש) in the holy mount of Eden. The other consists in bearing the throne of

God upon their wings through the clouds; whence 2 Sam. 22, 11 וַיֵּרֶבב עַל כְּרוּב he rode upon a Cherub and did fly. Ps. 18, 11. 80, 2 יוֹשֵׁב הַכְּרֻבִּים who sitteth upon the Cherubim, i. e. upon a throne borne by Cherubs. 99, 1. 1 Sam. 4, 4. 2 Sam. 6, 2. 2 K. 19, 15. Is. 37, 16. These celestial bearers, again, were represented by the two wooden images of Cherubs overlaid with gold, with expanded wings, which stood upon the cover of the ark in the holy of holies both of the tabernacle and temple, Ex. 25, 18, sq. 37, 8. 9. 1 K. 6, 23 sq. 2 Chr. 3, 10 sq. Throned upon these Jehovah is represented as communing with Moses, Ex. 25, 22. Num. 7, 89. Further, the figures of Cherubs were woven into the curtains of the tabernacle Ex. 26, 1. 31. 36. 8, 35; and were sculptured among palms and flowers upon the walls of the temple 1 K. 6, 29. 32. 35. 2 Chr. 3, 7, comp. Ez. 41, 18. 20. 25; and with the figures of lions and oxen upon the bases of the sacred lavers, 1 K. 7, 29. 36.

As to the symbolic meaning of this compound figure of the Cherubs, we are not informed. Many suppose, the forms of a man, a lion, an ox, and an eagle, denote valour and wisdom; and that these figures are symbols of these virtues. More prob. the attributes of the lion, the ox, and the eagle are thus added to the human figure, to mark partly the strength and partly the swiftness of these ministers of Deity.

The etymology is obscure. If the word be of Semitic origin, and I may be permitted to suggest a new derivation, perhaps we may take the root כָּרַב as having had a meaning like חָרַב, 'to prohibit from a common use,' Conj. II to consecrate; Ethiop. አረከ to forbid, to prohibit; at least Ethiopic

ሰብሐ-ክርስቲ is i. q. ḥarm a sanctuary, adytum, comp. in r. חָרַב p. 345. Hence כְּרוּב would be a *keeper, warder, guard*, sc. of the Deity, to guard against all approach; a sense according perfectly with their office as above represented.—Or, as assumed by Gussett, de Dieu, Rodiger, it may be by transpos. כְּרוּב for רְכוּב, and כְּרוּב as if רְכוּב *steed or courser of*

the sky (Ps. 18, 11) comp. Arab. **كُرِب**^s
navis vectoria.—Or, as Hyde supposes
(de Relig. vett. Persarum, p. 263), **כְּרוּב**
may be i. q. **כְּרוֹב** one near to God, his
minister, one admitted to his presence;
comp. **כָּרַב** i. q. **כָּרַב**.—Others, as
Eichhorn (Einleit. ins A. T. III. p. 80.
ed. 4), think the **כְּרוּבִים** to be the same
with the *γρῦνες* griffins of the Persians,
the guardians of the golden mountains,
comp. Gen. l. c. In this case the root
must be sought in the Pers. **گرفتن** to
grasp, to seize, to hold.—See further
Thesaur. p. 710; also the article of Rüdiger
in Ersch and Gruber's Encyclop. XVI. art. *Cherub*.

2. *Cherub*, pr. n. m. Ezra 2, 59. Neh. 7, 61.

כְּרוֹז Chald. m. emphat. **כְּרוֹזָא**, a herald,
Dan. 3, 4. Syr. **ܟܪܐܝܐ**. R. **כְּרוֹז**.

* **כְּרוֹז** Chald. to cry out, to make proclamation,
in the manner of a herald. APH. Dan. 5, 29.—Syr. **ܟܪܐܝܐ** Pe. et Aph. id. This root is widely diffused in the
Indo-European languages, e. g. Sanscr. *krus*
to cry out, Zend. *khresid* crying out, a herald,
Pers. **گريستن**, **گريشدن** to cry out, Gr. *κρησσω*, also *κρησσω*, *κρησσω*,
Germ. *kreischen*, *kreissen*, Engl. to cry. Comp. **כְּרוֹז**. Among the Christian
Arabs **كروز** is to preach, for *κρησσω*.

כְּרוֹז 2 K. 11, 4, 19, see in **כְּרוֹז**.

כְּרוּת (a cutting, separation, r. **כְּרוּת**)
Cherith, pr. n. of a torrent near the Jordan,
1 K. 17, 3, 5. [Perh. the modern *Wady el-Kelt*,
القلت, near Jericho; see Bibl. Res. in Palest. II. p. 288.—R.]

כְּרוּת and **כְּרוּתָה** f. (r. **כְּרוּת**) pr. a
cutting in two of wedlock, separation,
divorce. **כְּרוּתָה** bill of divorce Deut. 24, 1, 3. Is. 50, 1. Plur. c. suff.
כְּרוּתָה Jer. 3, 8.

* **כְּרוּ** obsol. root, Syr. **ܟܪܐܝܐ** to surround;
also Syr. and Chald. to wrap around. It would seem to be a secondary
root from **כְּרוּ**, **כְּרוּ** to surround (whence **כְּרוּ**
circuit, circle), one letter being dropped. Comp. **כְּרוּ**
chain, for **כְּרוּ** from **כְּרוּ** q. v.

Deriv. **כְּרוּ** mantle; comp. **כְּרוּ**.

* **כְּרוּ** obsol. quadrilit. Zab. to surround,
compounded from **כְּרוּ** to surround, and **כְּרוּ** to roll up or together.
Hence

כְּרוּ m. c. suff. **כְּרוּ** Ex. 27, 5, 38, 4, a margin, border, surrounding the
middle of the altar over the brazen grate
or lattice, perhaps in order to receive
what fell from the altar.

כְּרוּ m. *crocus*, *saffron*, both the common
plant, and also *crocus Indicus* or Indian
saffron; Cant. 4, 14. Sept. *κρόκος*.
Chald. **כְּרוּ**, **כְּרוּ** *crocus*, **כְּרוּ** to be dyed a *crocus* or *saffron* colour. Syr.

כְּרוּ, Arab. **كروم** id.

כְּרוּ Is. 10, 9. Jer. 46, 2, 2 Chr. 35, 20, *Carchemish*, pr. n. of a city on
the Euphrates, doubtless the same with
the Greek *Καρχησιον*, Lat. *Cercusium*,
Arab. **قرقيسيا**. The city is large and
strong, and is said to be situated on an
island formed by the Chaboras at its influx
from the east into the Euphrates.—The
Heb. name is compounded from **כְּרוּ**,
כְּרוּ, **כְּרוּ**, Syr. **ܟܪܐܝܐ**, fortress, and the
proper name **כְּרוּ** i. q. **כְּרוּ** pr. n. of an
idol, pr. 'fortress of Chemosh.'

כְּרוּ *Carcas*, pr. n. of a eunuch of
Xerxes, Esth. 1, 10. Comp. Sanscr. *karkaṣa*
severe; Benfey p. 199.

כְּרוּ f. plur. (r. **כְּרוּ**) *dromedaries*,
swift camels, Is. 66, 20. Comp. Hdot. 3.
103 *αἱ γὰρ σφοδραὶ αὐτῶν ἵππων οὐκ ἴσσορες
ἐς ταχύτερά εἰσι*. So called from their
bounding or heaving motion, from **כְּרוּ**
to dance; their speed being also
sometimes accelerated by musical instruments,
according to Sadi Gulist. p. 190. See
Bochart Hieroz. T. I. p. 90. On the speed of
the dromedary see Burckhardt's Notes on the
Bedouins II. p. 76 sq.

* **כְּרוּ** obsol. root, Arab. **كروم** to be noble,
of a generous nature, **كريم** noble, generous,
spoken both of persons and of things, as **أرض كريم** good and fertile
soil, etc. Hence

כְּרוּ m. (fem. Is. 27, 2, 3.) c. suff. **כְּרוּ**;
Plur. **כְּרוּ**, constr. **כְּרוּ**.

1. *a field or park* of the nobler plants and trees, cultivated in the manner of a garden or orchard. So **כָּרֶם זֵית** *olive-yard* Judg. 15, 5; **כְּרָמִים הָרֶדֶךְ** *the way to gardens and orchards*, i. e. leading to a cultivated and inhabited land, opp. to the desert, Job 24, 18.

2. Spec. *a vineyard*, Ex. 22, 4. Deut. 20, 6. 28, 30. al. sæp. Fully **כָּרֶם חֲמֵר** *wine-garden* Is. 27, 2. In the prophets *a vineyard* is a frequent emblem of the people of Israel. Is. 3, 14. 5, 1 sq. 27, 2 sq. comp. Matt. 20, 1 sq. 21, 28. Luke 20, 9. In Cant. 1, 6 the spouse says: *my own vineyard have I not kept*, i. e. her beauty; comp. 8, 12. Chald. **כְּרִמָּא**, Syr. **כְּרִמָּא**, id.—Hence

כָּרֶם m. (denom. from **כָּרַם**, as **כָּרַר** from **כָּרַר**) *a vine-dresser*, Joel 1, 11. Is. 61, 5. Syr. **כְּרִמָּא** id.

כְּרִמִּי (vine-dresser) *Carmi*, pr. n. a) A son of Reuben, Gen. 46, 9. Ex. 6, 14. Also as patronym. *Carmite* Num. 26, 6, for **כְּרִמִּי**. b) Josh. 7, 1.

כְּרִמִּי m. *crimson*, a colour prepared from insects inhabiting a species of oak, *coccus ilicis* of Linn. Also *crimson stuffs*, 2 Chr. 2, 6. 13, 3, 14. It is a word of the later Hebrew, for the earlier **שִׁנִּי**; see espec. in **שִׁנִּי**.—The Hebrews adopted the word from the Persians or Armenians. Among the latter it was called *karmir*, from Pers. **کرمر**, Sanscr. *krimi* worm; and Pers. **کرمال** *kermiel* is 'the red of worms,' from **کر** and **آل** bright red; Lorsb. Archiv. f. morgenl. Lit. II. p. 305. Comp. Arab. **قرمز**, also **قرمزی**, dyed red; whence Fr. *cramoisi*, Germ. *carmesin*, Engl. *crimson*. In like manner from *vermiculus* comes Fr. *vermeil*, Engl. *vermillion*. See Thesaur. p. 714.

כְּרִמִּי m. c. suff. **כְּרִמִּי** 2 K. 19, 23; denom. from the noun **כָּרֶם**, with **ל** appended, which perhaps may have a diminutive force; see in **ל**.

1. *a garden, orchard, park*, i. e. a place cultivated like a garden and planted with fruit-trees, herbs, corn, etc. (Kimchi: **מקום אילנות פירות ושדות**; opp. to the desert, and also to the forest. Is. 29, 17 *Lebanon shall be*

turned into a garden, and the garden shall become a forest. 32, 15. 16. Jer. 2, I brought you **אֶל-אֶרֶץ הַכְּרָמִל** *into land of gardens, that ye should eat the fruit thereof*. Is. 10, 18. 16, 10. Jer. 41 33. 2 Chr. 26, 10. 2 K. 19, 23, of Lebanon, **רֵצֵר כְּרָמִלּוֹ** *his forest-garden*, prol the nursery of his cedars in the deep recesses of Lebanon.

2. Meton. most prob. *garden-fruit*, the produce of gardens, as earlier and more valued than those of the fields just as with us the finer species of fruit and herbs are cultivated in gardens and are superior to those growing in the fields. Thus **כְּרָמִל** **גֶּרֶשׁ** Lev. 2, 14, i. e. *grits or polenta of early grain*, and so by an easy ellipsis in a word so common simply **כְּרָמִל** Lev. 23, 14. 2 K. 4, 42. I both the passages in Leviticus **כְּרָמִל** is offered on the altar along with the first-fruits, with which also it is couple in 2 K. l. c. and we may perhaps understand *grits or groats, polenta, אֶמְקִימָה made from the new and earliest grain* i. e. fresh wheat or barley groats; i preparing which as an offering to God the best and earliest ears were selected from *garden* wheat or other grain.—The Jewish interpretation therefore is not at all surd, but opens the way to the true sense viz. *שבֹּלֶת רֶכֶּה וְלֹחֶה a young and tender ear of grain*; not a *green ear*.

3. *Carmel*, pr. n. a) A lofty promontory, jutting out into the Mediterranean on the south-western borders of the tribe of Asher, beautiful for its forests and flowers; often with art. **הַכְּרָמִל** Am. 1, 9, 3. Jer. 4, 26. Cant. 7, 6; fully **הַכְּרָמִל** (the garden-mount) 1 K. 18, 19, 20; with out art. Is. 33, 9. Nah. 1, 4. Josh. 19, 2 Hence Cant. l. c. **רֹאשָׁהּ עֵלְיוֹן כְּכְרָמִל** *the head is like Carmel*. i. e. adorned with locks, as Carmel with groves of trees. See Reland Palæst. p. 327. Bibl. Re in Palest. III. p. 190. b) A city about six miles south-east of Hebron, beyond Ziph, Josh. 15, 55. 1 Sam. 15, 12. 25, 5, 4.

Now *Kurmul* **כִּרְמִל**; see Bibl. Res. i Palest. II. p. 193, 196 sq. Biblioth. Sac 1843, p. 60. Comp. Reland Palæst. p. 695.—Hence gentile n. **כְּרָמִלִי** *Carmelite*, 1 Sam. 30, 5. 2 Sam. 23, 35 fem. **כְּרָמִלִית** *Carmelites*, 1 Sam. 27, 3.

כֶּרֶן *Cheran*, pr. n. m. Gen. 36, 26.
Arab. كِرَان i. q. *כְּנִיר* cithara, lyre.

כְּרִסָּא Chald. *throne*, i. q. Heb. כִּסֵּא, where see; Dan. 5, 20. With suff. כְּרִסְיָא Dan. 7, 9; plur. כְּרִסְיָנָא ibid.

* כְּרִסָּם quadrilit. for כִּסֵּם Piel of כָּסַם q. v. (see כְּרִסָּא, and letter ר,) *to cut down or off, to lay waste, to devour*, as the wild-boar a vineyard Ps. 80, 14. Jerome *vastavit*, Syr. اَحَم comedit eam.

* כָּרַע *to bend, to bow*, intrans. spoken of the knees. Kindr. is כָּנַע q. v. Chald. id. Samar. ܠܝܢܐ to lie down. In Arabic only some vestiges of the primary signification remain, as 'to drink stooping,' pr. to stoop down to drink; 'appetivit congressum viri,' pr. to stoop down to him. By transpos. رَكَ is 'to be bent with age, to bow in prayer,' etc.—Hence Is. 45, 23 כָּל-כֶּנֶף תִּכְרַע כָּל-בָּרֶךְ *every knee shall bow*. Job 4, 4. Then of a person, כָּרַע *to bow down upon his knees*, to kneel. Judg. 7, 5. 6. 1 K. 8, 54. 2 K. 1, 13. Ezra 9, 5.—*To bend the knee or to bow down upon the knees, to kneel*, is also spoken: a) Of those who do reverence to a king, or who worship God, 2 Chr. 29, 29; in which sense it is coupled with הִשְׁתַּחֲוֶה Ps. 95, 6. With ל of pers. Esth. 3, 2. 5. Is. 45, 23; לִפְנֵי Ps. 22, 30. 72, 9. b) Of those whose strength fails and their knees become feeble and sink, where it is usually followed by נָפַל. Ps. 20, 9 כָּרְעוּ וְנָפְלוּ *they bow down and fall*. 2 K. 9, 24 *he sank down in his chariot*. Is. 10, 4. 46, 1. 2. 65, 12. Judg. 5, 27. So of the knees themselves, Job 4, 4 כָּרְעוּ בְּרִיכֹת *bowing i. e. feeble knees*. c) Of those about to lie down for rest, Gen. 49, 9 רָבַע בְּרִכְיָא *he bowed himself and lay down*. Num. 24, 9. Or who kneel down to drink Judg. 7, 5. 6. c) Of women in labour, who were delivered kneeling, as is still the custom in Ethiopia (see Ludolf. Hist. Æthiop. I. 15), 1 Sam. 4, 19; so of the hind Job 39, 4.—Rarely spoken of those who bow down with the whole person, (comp. Arab.) 2 Chr. 7, 3 וַיִּכְרְעוּ אִפְסֵי אֲנָפָא *and they bowed themselves their faces to the ground*. Hence כָּרַע *comprimere feminam* Job

31, 10; comp. *incurvare* Martial 11. 44, *inclinare* Juvenal 9. 26. 10. 224.

HIPH. 1. *to make bow down, to cast down, to prostrate*, e. g. enemies Ps. 17, 13. 78, 31. 18, 40 and 2 Sam. 22, 40.

2. *to bring low, to afflict any one*, Judg. 11, 35.—Hence

כְּרָעִים dual fem. (Lev. 11, 21,) *the legs* of quadrupeds, both the fore legs and hind legs, from the knee to the ankle, so called as being *bent under* in kneeling or lying down; Ex. 12, 9. Lev. 1, 13. 8, 21. 9, 14. Am. 3, 12; also of locusts Lev. 11, 21. Chald. and Syr.

כְּרָעִין id. Arab. كِرَاع.

כְּרִפָּס m. *fine white cotton, cotton stuff*,

Esth. 1, 6.—Arab. كَرْفَس. Pers. کرباس, Gr. κάρπασος, Lat. *carbasus*, a species of fine linen, or more prob. cotton, which the classic writers describe as produced in Spain and in India and the East. Sanscr. *karpāsa* cotton, cotton stuff. See Celsii Hierobot. T. II. p. 157.

* כָּרַר in Kal not used. 1. Pr. *to go or move in a circle*, comp. כָּרַר no. 5, and the kindred but softened root קָלַל, also חוּל, חוּל. Hence כָּר pr. a round vessel, i. q. גָּל, קָלָה, from קָלַל; also כָּבַד.

2. *to dance*, sc. in a circle, comp. חוּל no. 1, (Gr. with a sibilant *χαίρω*), *to leap, to exult*; whence כָּר *lamb*, from its leaping and springing. Also *to run*, as a wheel or carriage; whence כָּר no. 2, camel's litter or riding tent, בְּכָרֹחַ. Comp. Lat. *curro, currus, carrus, carum*, Engl. *car*.

PILP. כָּרַבַּר *to dance around*, e. g. the ark, 2 Sam. 6, 14. 16; in the parall. passage 1 Chr. 15, 29 is רָבַר.

Deriv. see in Kal no. 1, 2.

* כָּרַשׁ *to bend, to be curved*, i. q. kindr. קָרַם. Hence

כָּרֶשׁ *the belly*, Jer. 51, 34; so called from its curved shape, like Germ. *Bauch*, from *beugen* to bend, and Heb. קָחוּן from ר. גָּחוּן. Aram. כְּרִשָּׁא, כְּרִשָּׁא, i. q.

כָּשֶׁן Arab. كِرَش ventricle of ruminating animals, كَرَشَاء a big-bellied woman.

כָּרַשׁ pr. n. see כּוֹרַשׁ.

כַּרְשֵׁנָא *Carshena*, pr. n. of a prince in the court of Xerxes, Esth. 1, 14. Bohlen compares mod. Pers. **کارشن** belli spoliatio, or spoiler. Benfey suggests Zend *keresna*, Sanscr. *krishna*, black.

* **כָּרַת**, 1 pers. **כָּרַתִּי**, fut. **יִכְרֹת** 1. *to cut, to cut off*; not found in the kindred dialects; comp. Sanscr. *krit* to split. So *to cut off* part of a garment 1 Sam. 24, 5, 12; a branch of a tree Num. 13, 23, 24; the prepuce Ex. 4, 25; the head 1 Sam. 5, 4, 17, 51; *to cut down* trees Deut. 19, 5, 20, 20. Is. 44, 14. Jer. 10, 3, 22, 7, 46, 23, whence **כָּרְתֵי הַעֲצִים** *wood-cutters* 2 Chr. 2, 9; *to cut or hew down* idol-images Ex. 34, 13. Judg. 6, 25, 26, 30; *to cut in two* parts Jer. 34, 18. Part. pass. **כָּרוּת** Lev. 22, 24 and more fully **שֶׁפָּכָה** Deut. 23, 2, pr. *cut off as to the privy member*.

2. *to cut off* persons, *to destroy*, Jer. 11, 19. See Niph. and Hiph.

3. Spec. **כָּרַת בְּרִית**, Gr. *ῥήματα τέμνειν, τέμνειν σπονδάς, icere fœdus, to strike a league, to make a covenant*, in allusion to the victims offered in sacrifice and *cut in pieces* on occasion of entering into a covenant; see Gen. 15, 10. Jer. 34, 18, 19. Comp. Bochart Hieroz. T. I. lib. 2. cap. 35. Danzii Interpres p. 255. Grotius ad Gen. l. c. Comp. also Gr. *σπονδή*, libation, league, whence *spondere*.—Constr. c. **עִם** *with* any one, Ex. 24, 8. Deut. 4, 23, 5, 3, 29, 11. 1 K. 8, 9, 21; or **אֶת** (**אֵת**) Gen. 15, 18. Ex. 34, 27. Deut. 28, 69. Jer. 11, 10. Ps. 105, 9, al. Mostly of the covenant of Jehovah *with* his people; but transferred also to other things, as Is. 28, 15 *we have made a covenant with death*. Job 40, 28 [23]. Also c. dat. commodi Hos. 2, 20.—But with **ל**: a) Where the more powerful party prescribes the terms of the covenant, 2 K. 11, 4; poet. Job 31, 1 **כָּרַתִּי עֵינַי** *I made a covenant with my eyes*, i. e. imposed this law upon them, comp. 2 Sam. 5, 3, 1 Chr. 11, 3. Espec. where a victor grants to the vanquished the benefits of peace and a league, Josh. 9, 6 **כָּרַתִּי לָנוּ בְּרִית** *make now a league with us*. v. 7 sq. 1 Sam. 11, 1, 2. Ex. 23, 32, 34, 12, 15. Deut. 7, 2. Hence of Jehovah establishing a covenant with men, 2 Chr. 21, 7. Is. 55, 3, 61, 8. Jer.

32, 40. b) Where any thing is solemnly promised to God, Ezra 10, 3 **וַתַּעַבְדוּ בְּרִית לַיהוָה** *let us now make a covenant with our God to put away all our wives*.—Further, **כָּרַת עִל** *is to make a league against* any one Ps. 83, 6.—Instead of **כָּרַת** we find once **אָמְנָה** *covenant* Neh. 10, 1 [9, 38]; and once **הָבַר** *word, promise* Hagg. 2, 5. But **כָּרַת** can also be omitted, as 1 Sam. 20, 16, 22, 8. 2 Chr. 7, 18. Is. 57, 8 **וַתַּכְרֵתִי לָהֶם בְּרִית** prob. *and thou didst covenant for thyself from them*, i. e. to receive from them the price of thy whoredom. Vulg. *fœdus pepigisti cum eis*, i. e. cum quibusdam ex eis.

NIPH. 1. Pass. of Kal no. 1, *to be cut down*, as a tree Job 14, 7.

2. Pass. of Kal no. 2, *to be cut off, destroyed, to perish*; spoken of persons, Gen. 9, 11. Ps. 37, 9. Prov. 2, 22, 10, 31. Dan. 9, 26, al. sæpe. Also of things, as a land (people) perishing with famine, Gen. 41, 36; the name of any one, Ruth 4, 10; a dwelling Zeph. 3, 7; hope Prov. 23, 18, 24, 14, comp. **אָבַד** Job 8, 13; with **מִן** Joel 1, 5. Jer. 7, 28.—*Not to be cut off* is said of those of whom there remains a perpetual succession; as Josh. 9, 23 **לֹא יִכְרַת מִכֶּם עֶבֶד** *there shall not be cut off from you a servant*, i. e. ye shall be servants for ever. 2 Sam. 3, 29 *let there not be cut off from the house of Joab one having an issue or a leper*, i. e. let there never be wanting in the house of Joab such a person. 1 K. 2, 4, 8, 25, 9, 5. Jer. 33, 17, 18, 35, 19.—Here too belongs the frequent formula of the Mosaic law: **כָּרַתָּה הַנֶּפֶשׁ הַזֶּה מִעַמּוֹ** *that soul (person) shall be cut off from his people*, Gen. 17, 14. Lev. 7, 20, 21; **מִנְּעָמִי** Lev. 17, 9; **מִקִּרְבִּי עִמּוֹ** Lev. 17, 4, 18, 29, 20, 18. Num. 15, 30; **מִיִּשְׂרָאֵל** Ex. 12, 15. Num. 19, 13; **הַקֹּהֵל** Num. 19, 20; **מִצֵּרַת יִשְׂרָאֵל** Ex. 12, 19; and simpl. **כָּרַתָּה הַנֶּפֶשׁ הַזֶּה** Lev. 17, 14, 20, 17; where this phrase denotes the punishment of *death* in general, without defining the manner, see Ex. 31, 14, 35, 2. Num. 15, 32–36; comp. Tob. 6, 12. Heb. 10, 28. It is never the punishment of *exile*, as is supposed by J. D. Michaelis Mos. Recht V. § 237.

3. *to be cut off* from one's city, i. e. to be carried into exile, Zecl. 14, 2.

4. to be consumed, devoured, as food, Num. 11, 33.

5. to be cut asunder, divided, as the waters of the Jordan, Josh. 3, 13. '4, 7.

Pual כָּרַח Judg. 6, 28 and כָּרַח Ez. 16, 4; to be cut off, as the navel-string, Ez. l. c. to be cut down, as a statue, Judg. l. c.

Hiph. הִכְרִית, 1 pers. הִכְרִיתִי 1. i. q. Kal no. 2, to cut off, to destroy; e. g. single persons from a people מִקְרֵב עַמּוֹ מִקְרֵב (comp. in Niph. no. 2) Lev. 17, 10. 20, 3. 6; מִיִּשְׂרָאֵל Is. 9, 13; also whole races and nations Josh. 23, 4. 1 K. 11, 16. 14, 14. Is. 10, 7. Ez. 25, 16. al. Here belong the phrases: הִכְרִיתִי מִשְׁחִין בְּקִירִי 1 K. 14, 10. 21, 21; הִכְ' שֵׁם וְשָׂאֵר וְנִין וְנֶכֶד; Is. 14, 22, comp. Jer. 44, 7. 47, 4; ה' זָכַר Ps. 34, 17. 109, 15. Soo too of beasts Ex. 8, 5. Lev. 26, 22. Mic. 5, 9; and of things Zech. 10, 10, as idols Lev. 26, 30. Mic. 5, 12; cities Zech. 9, 10. al. Sometimes from a place Am. 1, 5. 8. See in Niph. no. 2.

2. to cut off, to withdraw, sc. favour, kindness, from any one, c. מִיָּדָם 1 Sam. 20, 15.

Hoph. הִכְרִית to be cut off, to perish, c. Joel 1, 9.

Deriv. כְּרִיתָה, כְּרִיתוֹת, and the two following.

כְּרִיתוֹת f. plur. hewed beams, 1 K. 6, 36. 7, 12. R. כָּרַח.

כָּרַח m. (r. כָּרַח) 1. an executioner, see the root in 1 Sam. 5, 4. 17, 51; only in the formula הַכְרִיתִי וְהַפְלִיתִי 2 Sam. 8, 18. 15, 18. 20, 7. 23. 1 K. 1, 38. 44. 1 Chr. 18, 16, coll. the executioners and the runners or couriers, names applied to David's body-guard (σωματοφύλακες Jos. Ant. 7. 5. 4), whose duty it was both to execute punishment and to convey the king's commands as speedily as possible to his officers; comp. כָּר, כָּרַח, אֶקְרֵה. See 1 K. 2, 25. 34. 36, comp. Dan. 2, 14. In 2 Sam. 20, 7 they are sent forth on an urgent occasion without the king.—Some understand here Cherethites i. e. Philistines; but it can hardly be supposed that David would choose his own life-guard from a people at all times so hostile and odious to the Hebrews.

2. Cherethite, a gentile name i. q. Philistine, 1 Sam. 30, 14; plur. כְּרִיתִים Chere-

thites, Philistines, Ez. 25, 16. Zeph. 2, 5. Sept. and Syr. render it *Cretans*, from which and the passages Am. 9, 7. Jer. 47, 4. Deut. 2, 33, the conjecture would be strong that the Philistines sprang from Crete, were it certain that כַּפְתֹּר *Caph-tor* signifies the island *Crete*; see כַּפְתֹּר.

כֶּשֶׁב m. plur. כְּשָׁבִים, by transpos. of letters i. q. כֶּכֶשׁ q. v. a *lamb*, from the first to the third year, Lev. 3, 7. 4, 35. 7, 23. Gen. 30, 32. 33. 35. al.

כֶּשֶׁבָה f. by transpos. for כֶּכֶשָׁה q. v. a *lamb* Lev. 5, 6.

* כֶּשֶׁד obsol. root, of doubtful signif.

Arab. كَشَد to cut in, كَسَد gain. Hence

כֶּשֶׁד *Chesed*, pr. n. of a son of Nahor, the brother of Abraham, Gen. 22, 22. He is perhaps mentioned in order to derive from him the origin of the Chaldeans, כְּשָׁדִים. Comp. אֶרֶץ כְּשָׁד.

כְּשָׁדִי only in plur. כְּשָׁדִים the Chaldeans, gentile n. Once כְּשָׁדִים Ez. 23, 14 Cheth.

1. Pr. as the inhabitants of Chaldea or Babylonia; Ez. 23, 23 כְּשָׁדִים וְכָל-בָּבֶל, where בָּבֶל refers only to the city. Often also called כְּשָׁדִי, 2 K. 25, 4 sq. Is. 43, 14. 48, 14. Jer. 21 9. 32, 4. 24. 25.. 28. 29. Ez. 23, 14. Hab. 1, 6-11; poet. כְּשָׁדִים Is. 47, 1. Their country is: called אֶרֶץ כְּשָׁדִים the land of the Chaldees, Chaldea, often parall. with בָּבֶל, Jer. 25, 12. 50, 1. 8. 10. Ez. 12, 13. Is. 23, 13; and ellipt. כְּשָׁדִים f. (as Lat. *Bruttii*, *Samnites*, for their district,) Is. 48, 20. Jer. 50, 10. 51, 24, 35; with ה loc. כְּשָׁדִימָה unto Chaldea Ez. 16, 29. 23, 16. In a wider sense the name Chaldea comprehended also Mesopotamia, which was inhabited more or less by Chaldeans, Ez. 1, 3. 11, 24; hence אֵיזֵר כְּשָׁדִים Gen. 11, 28 *Ur of the Chaldees*, a city of upper Mesopotamia. The Chaldeans in their irruptions into Palestine are said to come from the north, (not from the east,) through Syria by way of Hamath and Riblah, Jer. 1, 14. 4, 6. 6, 1. 39, 5. 52, 9. Ez. 26, 7; but this can be matter of difficulty to no one, since they would naturally march around the Arabian desert, بَدِيَّةُ الشَّام, nor indeed was there any other way.—Besides the:

Chaldeans inhabiting Babylonia, Greek writers mention a people of this name as dwelling among the Carduchian mountains bordering on Armenia; Xen. Cyr. 3. 1. 24. ib. c. 2. Anab. 4. 3. 4. ib. 5. 5. 9. ib. 7. 8. 14; and also Chaldeans adjacent to Colchis and Pontus, Strabo 12. 3. 19. Nor is the opinion improbable, as held by many, that the primitive seat of this people was in that mountainous region (now occupied by the *Kurds*); and that under the Assyrian sway a portion of them migrated into Mesopotamia and Babylonia, of which they afterwards became the masters; see Is. 23, 13 and the commentators, Vitringa ad Jes. I. p. 412 sq. Gesen. art. *Chaldæer* in Ersch and Gruber's Encyclop. Others maintain the Semitic origin of the Chaldeans, as implied in Gen. 22, 22; so Adelung Mithridat. I. p. 314 sq. J. Olshausen Emend. z. A. T. p. 41 sq. Comp. Comm. on Is. II. p. 748.—If the former opinion be adopted, the forms כְּשָׁדִי and Χαλδαῖος may be easily reconciled. The primary form was not improbably כְּשָׁדִי, still preserved in the name كُرد *Kurd* (plur. اكرد); and from this the Hebrews made כְּשָׁדִי (putting ש for כ), and the Greeks Χαλδαῖος. Gol. ad Alfara. p. 17. Rödiger in Zeitschr. für die Kunde des Morgenl. III. p. 8. Lassen ib. VI. p. 49, 50.—Syr. ܟܫܝܬܐ.

2. Meton. *Chaldeans*, for *astrologers*, *magicians*, this nation being particularly devoted to astrology, Dan. 2, 2. 4. So also in profane writers, Strabo 16. 1. 6. Arrian. Exp. Alex. 7. 16. Ammian. 23. 6. Juv. Sat. 6. 553. Comp. Comment. on Is. II. p. 349 sq.

כְּשָׁדִי Chald. m. emph. כְּשָׁדָא, plur. כְּשָׁדָיִי emph. כְּשָׁדָיִי.

1. a Chaldean, Dan. 3, 8.

2. an astrologer, magician, Dan. 2, 5. 10. 4. 5. 7. 11. See Heb. no. 2.

* כָּשָׂה prob. i. q. כָּסָה to cover; spec. to be covered with fat, to grow fat, comp. Job 15, 27 בָּחֲלָבוֹ. Once Deut. 32, 15 of Israel, as likened to a bullock: כָּשָׂה שְׁמֶנָּה כְּבִירָה thou art waxen fat, thou art grown thick, thou art covered with fatness.—We may compare Arab.

كشى to be stuffed with food, Camoos p. 31; though here is a ὑστειρον προτειρον.

כְּשָׁרִי m. an axe, as a felling instrument, Ps. 74, 6. See r. כְּשָׁל Hiph.—Chald. id. Jer. 46, 22 Targ.

* כָּשַׁל fut. יִכְשֹׁל Prov. 4, 16 Cheth. Elsewhere fut. Niph. is used.

1. to be or become weak, feeble, to fail, Ps. 31, 11; see Niph. Sept. often ὑσθενέω, also ἀδυνατέω, κοπιῶ. Corresp.

is Heb. הָשַׁל, Arab. كَسِلَ to be weak, feeble, sluggish, pr. weak in the loins, from כָּסַל loin. It is one of a class of verbs derived from the names of members of the body and signifying an injury or weakness of those members; e. g. קָרַל to be weak in the ankles, to waddle, from קָרַס ankle; קָבַד and קָבַד to have the liver affected, from קָבַד liver. Kindred is כָּסַל.

2. to faint, to falter, to totter, as being ready to fall; e. g. the knees Ps. 109, 24. Is. 35, 3. Oftener of persons who faint and falter from weakness, e. g. as arising from weariness and exhaustion, Is. 5, 27. 40, 30. Ps. 105, 37. Lam. 5, 13 נַעֲרִים כָּשְׁלוּ בַּעֲץ the youth faltered under the wood sc. which they had to carry; or as arising from wounds, followed by נָפַל, Jer. 46, 16. 50, 32. Is. 31, 3. Ps. 27, 2. כָּשַׁל אָחֳרִי to falter backwards Is. 28, 13. Trop. of one who falters in mind, is disheartened, כָּשַׁל Job 4, 4; of a city or state tottering and falling Is. 3, 8. Hos. 14, 2.—Hence also

3. to stumble, as accompanying a faint and faltering gait. Is. 59, 10 we stumble (כָּשַׁלְנוּ) at noonday as in the night. v. 14. With בָּ of that upon or against which one stumbles, Is. 8, 15. Lev. 26, 37. Jer. 6, 21. 46, 12.

NIPH. 1. i. q. Kal no. 1, to be weak; Part. נִכְשֵׁל weak 1 Sam. 2, 4. Zech. 12, 8.

2. i. q. Kal no. 2, to faint, to falter, Dan. 11, 19, with נָפַל. Also to fall so as to fall, Dan. 11, 14. Prov. 24, 16. 17. Ps. 9, 4, with אָבַד. Ez. 33, 12 where it is nearly i. q. אָבַד. Of a state Hos. 5, 5.

3. i. q. Kal no. 3, to stumble, Prov. 4, 12. Is. 63, 13. Jer. 20, 11. Hos. 14, 10. Nah. 2, 6; c. בָּ Nah. 3, 2. Prov. 4, 19.

PIEL to make falter Ez. 36, 14 Cheth. but the Keri is to be preferred, **הִשְׁכַּחְתָּ** thou shalt bereave, comp. v. 13. So too in v. 15; see de Rossi Schol. crit. ad h. l.

HIPH. 1. to cause to fail, Lam. 1, 14. 2. to cause to fall, to fell, (comp. **בָּשַׁל**), to destroy, 2 Chr. 25, 8. 28, 23. Ps. 64, 9. Metaph. to seduce into sin, Jer. 18, 15. Mal. 2, 8.

HOPH. to be made to stumble and fall, to be overthrown, Jer. 18, 23.

Deriv. **בָּשַׁל**, **מִבְשָׁל**, **מִבְשָׁלָה**, and

בְּשָׁלוֹן m. a fall, ruin, Prov. 16, 18.

* **כִּשְׁףָה** in Kal not used. Syr. Ethpa. **ܕܡܢܢܐ** to pray, to offer prayers or worship, e. g. Acts 4, 31. 13, 2, for Gr. **λεητοργεῖν**; Phil. 1, 4 for Gr. **δέξασθαι ποιῆν**. Like many other Syriac words pertaining to religious rites (as **בַּעַל**, **בְּמִירָם**, **בָּנִי**, **קָסָם**, q. v.) this word also in the Heb. language is limited to idol-worship; whence

PIEL **כִּשְׁףָה** to practise magic, pr. to use magic formulas, incantations, to mutter, 2 Chr. 33, 6. Part. **כֹּשֵׁף** a magician, sorcerer, Ex. 7, 11. Deut. 18, 10. Dan. 2, 2. Mal. 3, 5. Fem. **כֹּשֶׁפָה** Ex. 22, 17. Sept. **φαρμακός**, **φαρμακιστρίς**, Vulg. **maleficus**, **maleficis artibus inservire**.

Deriv. pr. n. **אֲכָשָׁף**, and the two following.

כִּשְׁפִים only in plur. **כִּשְׁפִים** incantations, sorceries, 2 K. 9, 22. Mic. 5, 11. Nah. 3, 4. Is. 47, 12. R. **כִּשְׁףָה**.

כֹּשֵׁף a magician, sorcerer, Jer. 27, 9. R. **כִּשְׁפָה**.

* **כָּשַׁר** fut. **יִכָּשֵׁר** 1. to be right, like the kindred roots **אָשַׁר**, **יָשַׁר**. Constr. c. **לְפָנַי**, Esth. 8, 5 **יִכָּשֵׁר הַדָּבָר לְפָנַי הַמֶּלֶךְ** and if the thing be right before the king, i. e. if it be approved by, if it please, the king. Chald. id.

2. to prosper, to succeed; and hence of seed, to sprout, Ecc. 11, 6. Syr. id.

HIPH. to make prosper, Ecc. 10, 10.

Deriv. **כֹּשֶׁר**, **כֹּשְׁרָה**, and

כִּשְׁרוֹן m. Syr. **ܚܡܐ** 1. success, prosperity, Ecc. 2, 21. 4, 4. See **כִּשְׁרָה**

2. profit, advantage, Ecc. 5, 10.

* **כָּתַב** fut. **יִכָּתֵב**, **יִכְתֹּב**, to write, Arab. Chald. Syr. Samar. id. Ethiop.

כְּתָב letter, book. The primary idea is to cut in, to grave, comp. **הִצַּב**, **הִצַּב** since the earliest writing was probably graven on stones.

1. Genr. to write. Ezra 4, 7 **כְּתוּבֵי אֲרָמֶיָה** written with Aramaean letters. Construed: a) With an acc. of that which is written; as words, discourse, Num. 5, 23. Deut. 10, 2. 17, 18. 31, 24. Jer. 45, 1. Also **כְּתַב סֵפֶר** to write a book or record Ex. 32, 32; a letter 2 Sam. 11, 14; a book or writing of accusation Job 31, 35, which in Ezra 4, 6 is **כְּתַב שְׁטָנָה עַל כ' מְגִלָּה**. Further, **כ' מְגִלָּה** to write a roll, volume, Jer. 36, 27; though this may also be referred to lett. b. b) The material or book upon or in which one writes, is often put after **עַל**, as **עַל כ' מְגִלָּה** Ex. 34, 1; **עַל סֵפֶר** Josh. 10, 13. 1 Chr. 29, 29 now the acts of David the king... **הֵנָּה כְּתוּבִים עַל הַבֵּיכָר שְׁמוּאֵל** lo, they are written in the book entitled the Acts of Samuel. 2 Chr. 9, 29. Deut. 6, 9. Josh. 8, 32. Is. 8, 1; **כְּתַב עַל לֵב** to write upon the heart Jer. 31, 33. Also after **אֶל** Jer. 36, 2. Ez. 2, 10; **אֶל** Josh. 23, 6. Neh. 7, 5. 8, 14. 13, 1. So too with an accus. to inscribe, q. d. to be-write any thing, to cover with writing; as part. pass. Ez. 2, 10 **וְהָיָא כְּתוּבָה פָּנִים** and it was written on before and behind. Ex. 32, 15 **כְּתוּבִים מִשְׁנֵי** **לְחֹזֶה** and it was written on both sides. 31, 18. Deut. 9, 10. Here belongs Is. 44, 5 **יִכְתֹּב יָדוֹ לִיהוָה** he inscribes his hand: I am Jehovah's, i. e. he writes this upon his hand. (Sept. **ἐπιγράφει χειρὶ αὐτοῦ τοῦ θεοῦ ἐπὶ**) in allusion to the ancient custom by which servants bore the names of their masters, soldiers those of their generals, idolaters those of their idols, cut or burnt in upon the forehead, hand, wrist; see Rev. 13, 16. Spencer de Legib. Heb. ritual. § 135, 1, note 3. Others: he writes with his hand, etc. c) The instrument, stylus, is put with **בְּ** Is. 8, 1. Ex. 31, 18. For Is. 44, 5, see in lett. b. d) He to or for whom one writes is put with **עַל**, **אֶל**, **לְ**, **אֶל**, as **כ' מְגִלָּה** to write a letter to any one 2 Sam. 11, 14. 2 K. 10, 6; **כ' סֵפֶר** id. 2 Chr. 30, 1. Ezra 4, 7; but **כ' סֵפֶר** **לְ** to write a bill of divorce for a wife Deut. 24, 1. 3. So to write any

thing *for oneself*, i. e. to write down, to note any thing, is put with ל of pers. Jer. 30, 2. Deut. 31, 19; אָל Judg. 8, 14 *he wrote down for him the princes of Succoth.* e) To write of or concerning any one is אָל כָּתַב Jer. 51, 60 fin. or כָּתַב אֵל Ps. 40, 8; so Sept. and others, but see in no. 6 below. Also *for any one*, in his behalf or for his benefit, אֵל כָּתַב Esth. 8, 8.—Spec.

2. to write, i. e. to write down, to commit to writing, Num. 33, 2. Judg. 8, 14; e. g. acts, deeds, 1 K. 11, 41 *and the rest of the acts of Solomon... lo, they are written in the book of the Acts of Solomon.*

3. to write up, to inscribe in a register, e. g. men, inhabitants, soldiers; Ps. 87, 6 *Jehovah counteth, when he writeth up the people, when he enrols them.* Is. 4, 3 כָּל-הַחַיִּים לְחַיִּים *every one who is inscribed unto life*, i. e. in the book of life, the register of those predestined to live. Jer. 22, 30; comp. Is. 10, 19. Part. pass. כְּרוּבִים the inscribed, enrolled, Num. 11, 26.

4. to write about, to describe, e. g. a land Josh. 18, 4. 6. 8.

5. to write or record a sentence, edict, i. q. to decree, Is. 65, 6; with אֵל against Job 13, 26. Arab. كِتَاب i. q. حکم judicial sentence, Kor. 4, 104.

6. to write or record a law, i. q. to prescribe; with אֵל, 2 K. 22, 13 כָּל כְּתוּבָה אֵלָּנוּ *according to all that is prescribed unto us.* Ps. 40, 8 *lo, I come with the volume of the book it is written of me*, see above in no. 1. e. Also with אֵל Esth. 9, 23; לְ 2 K. 17, 37. Prov. 22, 20.

7. to subscribe, בְּסֵפֶר Jer. 32, 12.

NIPH. 1. Pass. of Kal no. 1, to be written Esth. 3, 12. 8. 5. 8. 9. al. With אֵל of the book in which, etc. Esth. 1, 19. 2. 23. 9, 32; trop. בְּאֶרֶץ to be written in the dust, i. e. given over to oblivion, Jer. 17, 13. With אֵל id. Ps. 139, 16; לְ for any one Ps. 102, 19.

2. Pass. of Kal no. 2, to be written down, committed to writing. Job 19, 23.

3. Pass. of Kal no. 3, to be inscribed, enrolled, Ps. 69, 29.

PIEL to write a sentence, edict, to decree, i. q. Kal no. 5, Is. 10, 1.

Deriv. כָּתַב, כָּתַבָּה, כָּתַבְתִּי.

כָּתַב Chald. fut. יִכְתֹּב, to write, Dan. 5, 5; with acc. as a letter Ezra 4, 8; with ל of pers. to whom Dan. 6, 26; בְּ of the book in which Ezra 5, 7. 6, 2. Also to write down, to commit to writing, Dan. 7, 1.

כָּתַב m. (Kamets impure) a word of the later Hebrew for the earlier כָּתַב. R. כָּתַב.

1. writing, a writing, 1 Chr. 28, 19. 2 Chr. 2, 10 וַיֹּאמֶר חִזְקִיָּהּ בְּכָתֵב and Huram said in writing, by letter. So of the kind of writing, the form of the letters, Ezra 4, 7. Esth. 1, 22. 3, 12. 8, 9.

2. a prescript, precept, sc. as written, 2 Chr. 35, 4.

3. a document, book; e. g. an edict, decree, Esth. 3, 14. 8, 13; fully כָּתוּב Esth. 4, 8; a register of names Ez. 13, 9. Ezra 2, 62. Neh. 7, 64; a book, כָּתַב אֱמֶת the book of truth, in which God's decrees are written, Dan. 10, 21.—Syr.

כְּתָב, Arab. كِتَاب, Ethiop. ቅጥል a book.

כָּתַב Chald. m. 1. writing, a writing, something written, e. g. an inscription Dan. 5, 8. 15. 16. 24. 25.

2. a prescript, precept, Ezra 6, 18. 7, 22 כָּתַב לֹא *without prescription*, at will.

3. a document, edict, Dan. 6, 9. 10. 11.

כָּתַב f. a writing, mark, Lev. 19, 28. R. כָּתַב.

כְּתִיִּים and כְּתִיִּים Jer. 2, 10. Ez. 27, 6. Is. 23, 12 Cheth. a gentile n. plur. Kittim, Chittim, Lat. Chittæ, viz.

1. Citienses, Cyprians, i. e. inhabitants of the ancient Citium, Κίτιον, Κίτιον, Κήτιον, now Chieti or Chitti, a city of Cyprus founded by the Phenicians; as is shown by the thirty-three antique marbles with inscriptions in the Phenician character dug out of the ruins by R. Pococke, and first published by him; and also published and explained in the author's Monumm. Phœnic. p. 124-153. The sing. כְּתִי does not occur in the O. T. but is found in a bilingual inscription at Athens; where the pr. n. of a man of Citium buried at Athens is written in Greek

Νουμήμιος Κιτιεύς, and in Phenic. letters בן-חודש... איש כתי... אש כתי בן-חודש (son of the new moon) .. a man of Citium; see Boeckh Corp. Inscr. Græc. I. p. 523.—Among the Hebrews the name כִּתִּים Chittim seems to have comprised all the Cyprians, Gen. 10, 4. Is. 23, 12; אֶרֶץ כְּתִים i. e. Cyprus Is. 23, 1; אֲרֵץ כְּתִים the coasts of Cyprus Ez. 27, 6. Comp. Epiphan. in note below. So in Gr. Κιτταῖοι, Menand. ap. Jos. Ant. 9. 14. 2.—Studer conjectures that כְּתִי is for חִתִּי Hittite, and that Citium was a colony of this Canaanitish people; B. der Richter p. 44. This is supported also by Inscr. Citiens. no. 33; see in Monumm. Phœnic. p. 152, 153.

2. In a wider acceptation this name comprehended the islands and coasts of the Mediterranean sea, especially the northern parts, and therefore stands for the islands and coasts of Greece and even Italy, (in the same manner as אֲרָם, which also has a wider sense,) Num. 24, 24. Jer. 2, 10. Dan. 11, 30 אֲרָם כְּתִים ships of Chittim, i. e. Roman ships, Sept. Πομαῖοι, comp. Polyb. 29. 11. App. Syr. 66. In the like sense also Perseus is called Κιτιέων βυσιλεύς 1 Macc. 8, 5, and Alexander the Great is said to have come ἐκ τῆς γῆς Χετιέμ ib. 1, 1.

NOTE. The truth in regard to this twofold signification is thus expressed by Josephus, Ant. 1. 6. 1, Χεθιμος δὲ Χεθιμά τὴν νῆσον ἔσχεν· Κύπρος αὐτῇ νῦν καλεῖται. καὶ ἀπ' αὐτῆς νῆσοι τε πᾶσαι καὶ τὰ πλείω τῶν παρὰ Θάλασσαν Χεθίμ ὑπὸ Ἑβραίων ὀνομάζεται. μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πόλεων ἰσχύσασα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἐξέλλητιστῶν αὐτὴν καλεῖται. Also by Epiphanius, bishop of Cyprus, a native of Palestine and acquainted with Hebrew learning, e. g. adv. Hær. 30. 25. παντὶ δὲ δῆλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ρόδιοι. Hence it appears that some included Rhodes as well as Cyprus under this name. The Syro-Arabic lexicographers mostly understand Greece, so Bar-Bahlul; Jerome and many of the Heb. intpp. Italy, and so Bochart Phaleg p. 157. Vitranga ad Jes. 23, 1. But the name doubtless included both countries. See Thesaur. p. 726.

כְּתִיר m. (r. כָּתַח) beaten; hence כְּתִיר שֶׁמֶן beaten oil, Ex. 27, 20. 29, 40. Lev. 24, 2. Num. 28, 5. 1 K. 5, 25; i. e. according to the Heb. intpp. such as flowed from the olives when merely pounded in a mortar and not put into a press; hence, the purest and finest oil. Celsii Hierob. II. p. 349 sq.

* כָּתַל obsol. root, Arab. كَتَلَ in unum coëgit; also to enclose; كُنَّةٌ a compact mass, etc. Hence

כָּתַל m. a wall, c. suff. כְּתִילָנִי Cant. 2, 9.

כָּתַל Chald. id. Dan. 5, 5; plur. כְּתִלָּא Ezra 5, 8. Comp. אֶבְרָא plur. אֶבְרָאָא.

כְּתִלִּישׁ (prob. for כָּתַל אִישׁ a man's wall) Kithlish, pr. n. of a town in the tribe of Judah, Josh. 15, 40.

* כָּתַם in Kal not used; the various significations may be thus brought together:

1. i. q. כָּתַב, חָצַב, חָצַב, to cut stones, perh. to cut out or dig ore; hence כָּתַם gold.

2. to cut in letters, to grave, to write, see Niph. and כָּתַם.—Kindr. is Syr. כָּלַל to make scars, to mark; also to spot, to soil.

NIPH. to be written. Jer. 2, 22 for though thou wash thee with nitre, and take thee much soap, yet thine iniquity is written before me; Kimchi נִרְשָׁם.—But Sept. κακηλιδωσαι, Vulg. maculata eris, after the Syriac usage.

Deriv. כָּתַם, כָּתַם.

כָּתַם m. (r. כָּתַם) a poetic word, gold, Prov. 25, 12. Job 31, 24; אֶפְרַיִם gold of Ophir Is. 13, 12. Job 28, 16. Ps. 45, 10; אֶפְרַיִם id. Dan. 10, 5; also Lam. 4, 1. Job 28, 19. Cant. 5, 11.

* כָּתַן obsol. root, Eth. ጠጥ to cover, to hide, ጠጥጥ to clothe oneself, ጠጥጥ tunic. Hence

כְּתָנִי f. only absol. Gen. 37, 31. Ex. 29, 5. Lev. 8, 7; also כְּתָנִי mostly as constr. rarely absol. Ex. 28, 39, c. suff. כְּתָנִי Gen. 37, 23; comp. Gr. χιτών, Engl. coat; pr. a tunic, i. e. the inner garment next the skin Lev. 16, 4; worn also by females Cant. 5, 3. 2 Sam. 13,

18; and espec. by the priests and Levites Ex. 28, 4. 29, 5. Neh. 7, 70. 72; commonly with sleeves, and reaching to the knees, rarely to the ankles; see פסטים. Plur. כְּתָנוֹת Ex. 28, 40. 29, 8. 40, 14, also כְּתָנוֹת Ex. 39, 27; constr. כְּתָנוֹת Gen. 3, 21; c. suff. כְּתָנוֹתָם Lev. 10, 5.—The etymology is doubtful; Chald. כְּתָן, כְּתָן, כְּתָן, is Syr. كَتْنُ, Arab. كَتْنٌ, is

flax, linen; comp. كُطْنٌ, كُطْنٌ, *cotton, cotton cloth*; and the garment might be so named from the material; see Jos. Ant. 3. 7. 2. To the same effect Bohlen compares Sanscr. *katam* something woven, linen. But it is easier to derive כְּתָנָה from the idea of covering, clothing; see ר. כְּתָן.

* כְּתָנָה f. constr. כְּתָנָה; dual c. suff. כְּתָנָה Ex. 28, 22; plur. כְּתָנוֹת, constr. כְּתָנוֹת.

1. *the shoulder*, strictly so called, different from שֵׁבֶעַם, where see. Chald. כְּתָנָה, Syr. كَتْفٌ, Arab. كَتِفٌ, id.

whence is derived the denom. verb כָּתַף to wound in the shoulder, etc.—Burdens are said to be borne *upon the shoulder*, עַל כְּתָנָה Is. 46, 7. Ez. 12, 6, כְּתָנָה Num. 7, 9; also infants Is. 49, 22; so of animals, Is. 30, 6. Hence metaph. Neh. 9, 29 וַיִּהְיוּ כְתָנָה סוּרְרָה *and showed a rebellious shoulder*, refused to bear the appointed burden, i. e. they refused to obey, comp. Zech. 7, 11. בֵּין כְּתָפָיו *between his shoulders*, i. e. upon his back, 1 Sam. 17, 6.

2. Trop. of things, *the border, side*, e. g. of a building 1 K. 6, 8. 7, 39; of the sea Num. 34, 11; of a city or country Josh. 15, 8. 10. 11. 18, 12 sq. Hence poet. Deut. 33, 12 (Benjamin) *shall dwell between his shoulders* sc. Jehovah's, i. e. between the sacred mountains, Zion and Moriah. Is. 11, 14 (the enemies) *fly upon the shoulder of the Philistines*, i. e. rush upon their borders, the figure being taken from birds of prey.

PLUR. כְּתָפוֹת, constr. כְּתָפוֹת 1. *shoulder-pieces* of the high-priest's ephod, אֶפֶד, Ex. 28, 7. 12. 39, 4. 7. 18. 20. See Braun de vest. Sacerd. p. 467.

2. *sides* of a gate, i. e. spaces on each side of a gate, Ez. 41, 2. 26.

3. *shoulders* of an axle, 1 K. 7, 30; also v. 34 כְּתָפֶיהָ, as if from the dual.

* כְּתָר in Kal not used, pr. *to surround*. Kindr. are קָצַר, קָצַר, קָצַר, קָצַר, קָצַר.

PIEL 1. *to surround*, in a hostile sense, c. acc. Judg. 20, 43. Ps. 22, 13.

2. *to wait*, as in Syriac and Chald. Job 36, 2; prob. from the idea of going round and round, comp. חָיַל no. 6, and יָחַל.

HIPH. 1. i. q. Pi. no. 1; in a hostile sense, *to circumvent*, Hab. 1, 4; but also in a good sense, c. בָּ Ps. 142, 8.

2. Intrans. i. q. *to crown oneself* with any thing, *to be crowned*, see כָּתַר. Prov. 14, 18 עֲרוּמִים יִכְתִּירוּ דַעַת *the prudent are crowned with insight*.

Deriv. כְּתָרָה, and

כְּתָר m. *diadem, crown*, of the Persian king Esth. 6, 8; of the queen Esth. 1, 11. 2, 17. Gr. *zitaqis, xidaqis*, comp. Quint. Curt. 3. 3.

כְּתָרָה plur. כְּתָרוֹת, f. *capital, chapter* of a column, made of brass, sometimes in the form of lilies 1 K. 7, 19; and sometimes with pomegranates or the like, 2 K. 25, 17; so 1 K. 7, 16–20. 2 Chr. 4, 12. R. כְּתָר.

* כָּתַשׁ fut. יִכָּתֵשׁ *to pound* in a mortar, *to bray*, *to mash*, kindr. כָּתַח; Prov. 27, 22.—Chald. כָּתַשׁ to pound, also to smite, to war.

Deriv. מִכָּתֵשׁ a mortar.

* כָּתַח fut. יִכָּח Deut. 9, 21; imper. כָּח.

1. *to beat*, *to hammer*, *to forge*, Joel 4, 10. Comp. *quatio, percutio*; kindr. קָדַר to beat, Lat. *cudo*, Arab. كَدَّ to pound, in a mortar.

2. *to beat* in pieces, *to break*, e. g. a vessel Is. 30, 14; the golden calf Deut. 9, 21. Part. pass. כָּחוּת *crushed*, i. e. emasculated by crushing or bruising the testicles, Lev. 22, 24.

3. *to beat down*, *to rout* an enemy, Ps. 89, 24.

PIEL כָּתַח 1. i. q. Kal no. 1, Mic. 4, 3, Is. 2, 4.

2. i. q. Kal no. 2, 2 K. 18, 4. 2 Chr. 34, 7.

3. i. q. Kal no. 3, *to smite* a land, i. e.
to lay it waste, Zech. 11, 6.

PUAL pass. *to be dashed* upon any thing; 2 Chr. 15, 6 *they dash themselves* nation upon nation, and city upon city, spoken of civil discord and war.

HIPH. fut. יִכְתֹּחַ, *to smite an enemy,*

i. q. Kal no. 3; c. acc. Num. 14, 45. Deut. 1, 44.

HOPH. fut. **יָבַת**, plur. **יָבָתוּ**, *to be beaten in pieces, broken*, e. g. of a gate, Is. 24, 12; idol images, Mic. 1, 7; metaph. of persons, Job 4, 20. Jer. 46, 5.

Deriv. פָּתִיחַ, מִכְתָּה, pr. n. פְּתִיחַ.

3

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral denoting 30. The name, לָמֶד, signifies the same as מִלְכָּה *ox-goat*, in allusion to the figure of this letter in the Phenician alphabet.

It is interchanged: 1. With the other consonants of the class of liquids or semi-vowels, of which it is the softest; e. g. a) With נ, as לִחַץ and נָחץ to urge; חֶזֶה Chald. לִדְנָא sheath; נִשְׁכָּה and לִשְׁכָּה cell, chamber; נָה Syr. נָתַן to give; in all which examples נ seems to be the primitive form. Vice versa,

ἡλπίον, Chald. ⁵ סַם, צָלָה; פְּסִיחָרִין. image, etc. where נ seems to come from ל; comp. Dor. ἡθον, βέντιστος, for ἡθον, βέλτιστος, also the multitude of examples from the Arabic collected by Ev. Scheid in Diss. Lugdd. p. 953. b) With ר, mostly so that ר as the harder letter is softened into ל, espec. in the later books and dialects, e. g. שְׂרָשְׂרָה chain, Chald. and Arab. سَلَسلَة, and even سَنَسَلَة; אֲרָמְנוֹת palaces, with a softer pronunciation אֲלָמְנוֹת Is. 13, 22;

קָלַב Chald. *lo!* midst; comp. *λεῖσιον*, *lilium*. Yet elsewhere the ל sometimes appears to have gone over into the harder ר, e.g. אֶמְנָה; אִמֵּלָה widow; חֲזָצִיר Chald. מְדוּרוֹ Job 38, 32 for מְדוּרָא 2 K. 23, 5; pr. n. סֻכְכָּה Arab. صرحد; אֱלוֹהָה Sam. אֲרֵהוּהָ divinity; see also the paronomasia in בְּרִישׁ and רֶכֶשׁ Mic. 1, 13. c) Rarely with מ, as מְגֻלָּה

Arab. ³جَنْجَبَةٌ skull.

2. Sometimes with 7. as חר. Chald.

אָז and **אַז**, to go away, to depart, q. v.
comp. the kindr. **לָזַח** and **לָזַח**; **בָּחַל**,
רָעַד; pr. n. **אַרְבָּאֵל**, mod. **أربد**.
Irbid, see p. 129. Comp. also *Ὀδυσσεύς*,
Ulysses; *δάκρυον*, *lacryma*; *odor* and
oleo; *δαίς* Lat. *levir*; *medius*, Fr. *mi-*
lieu, etc.

Quadriliterals are occasionally formed from triliterals by means of ל, viz. a) By inserting ל after the first radical, as זוֹרֵחַ, זוֹלֵחַ to glow. b) By annexing ל at the end, by which form perhaps the Semitic languages may have designated diminutives, like the Greek, Latin, and German; comp. Matth. Gr. Gram. § 102. Ramshorn Lat. Gram. p. 236, 257. Grimm's Deutsche Grammm. III. p. 665. Thus הוֹרֵל to hop, to gallop, Germ. huppeln; גַּרְמֵל garden, גַּרְסֵל ankle, Germ. Knöchel, knuckle; גַּבְעֵל calix of a flower, etc.

לְ, and before monosyllables and ba-
 rytone dissyll. לְ (as לְרַב, לְנִצָּח, Lehrgr.
 p. 628) ; לְמוֹ see in its order ; c. suff. לְיִ ;
 לְךָ, לְכָה, in pause and fem. לְךָ ; לְּ f. לְּ ;
 לְנוֹ ; לְכֵם f. לְכֵנָה ; לְהֵם ; לְהֵמָה Jer. 14, 16,
 poet. לְמוֹ, f. לְהֵן ; Arab. ل, Ethiop. ለ,
 Syr. ܠ ; a prefix preposition, abbrevi-
 ated from לָל, with which it is in a great
 measure synonymous ; but with this
 distinction, that לָל is more usual in the
 proper and physical signification, while
 לְ is more commonly employed in a trop-
 ical and metaphysical sense.

A) Pr. as denoting *motion*, or at least direction *towards* any thing, a turning *to* or *towards* any object.

1. *to, towards, unto*, Gr. *εἰς*, espec. after verbs of *going*, where it differs from

אל in that אל is put before the *person* to whom one goes, and ל before the *place*; so הלה אל and הלה, see in הלה no. 1. p. 253; c. בוא אל of pers. Gen. 37, 23. Judg. 3, 20, c. ל of place 1 Sam. 9, 12. 2 Chr. 28, 9; c. שוב אל of pers. and ל of place Ruth 1, 8; and so after קרב, קרב, קרב Job 33, 22, נוס 1 Sam. 4, 10. Also *to be led to*, as לטבח Is. 53, 7; לספר Job 10, 19; Ez. 5, 10 *to scatter to all the winds*, לכל-קרא Job 12, 22. Mic. 7, 9. Also לקרא *to call to* any one, see in קרא. Put also before particles of place to intimate direction, like Engl. *-ward, -wards*, as לאחור backwards, למעלה upwards, למטה downwards, etc. So in phrases like the following: Ps. 99, 5 להדום רגליו ה' *worship towards his footstool* i. e. turning towards it. Is. 51, 6 שואו לשמים עיניכם *lift up your eyes towards the heavens*.—Trop. of a turning or direction of the mind *to, towards, upon* any person or thing; e. g. להקנה ל קנה *to look to, to wait for*; לשמע ל, האזין ל, *to listen to*; לכהן נפש ל Ps. 84, 3; ל ארב *to lie in wait for* any one. Opp. is בן, see Gen. 9, 10. So נער ל—Neh. 3, 15.—Sometimes ל differs little from עד *unto, even unto*; e. g. לשבעה ל *unto fullness, satiety*, Ez. 39, 19; למותם *even unto their death* Ps. 73, 4; ל—בין see in בין no. 1.

2. *into, eis*, spoken of a passing *into* another state or condition, e. g. *to make or change to or into* any thing. Gen. 2, 22 ויבן ה' אלהים את-הצלה... לאשה *and the Lord God made the rib... into a woman*. 2 Sam. 5, 3. Job 17, 12. Hence להפך *to change into*; ל, נהן ל, *to make or place a person or thing into or for* any thing; להיה *to be for* any thing, *to become* any thing, see in היה no. 2. α, β. So by hyperb. for 'to become as any thing,' 1 Sam. 25, 37 והוא היה לאבן *and he became as a stone*. With היה impl. Job 13, 12. Lam. 4, 3. Is. 1, 5 כל-ראש ה' חלה *the whole head is for sickness, is sick*; comp. 2 Chr. 21, 18. Job 30, 31. So פרו לשנים *to cut into two parts*, Jer. 34, 18; comp. Lev. 8, 20.

3. It serves to mark the *dative*, like Engl. *to* and Fr. *à* prefixed to nouns, where the Greek, Latin, and German employ the dative case.—Thus

a) After verbs of giving, ל, נתן ל, שום Ex. 4, 11; of rewarding, retributing,

הביא ל, השריב ל; of bringing, ל, נשא ל, נשא ל; of giving over, leaving, ל, עזב Ps. 16, 10, ל, הניה Ecc. 2, 18; of consulting, ל, ונעץ, etc. So too לו בן הלה *she bare to him a son* Gen. 24, 36; ל, ברת ברית *to make (grant) a covenant to* any one, see in ברת no. 3. a. Of a person *to* whom any thing is said, ל, אמר Gen. 27, 31. 34. Deut. 33, 9; or narrated, ל, הויד, ל, ספר; or promised with an oath Deut. 6, 23. 26, 3. 15. But for ל, אמר *to speak of* any one, see below in no. 11.—Very freq. verbs in Hiph. are followed by ל, if they include the idea of giving, imparting, causing *to* any one, e. g. להחיה *to save life to* any one Gen. 45, 7; להניח *to give rest to* Ex. 33, 14. Is. 14, 3; להשקה 1 K. 19, 20; also Is. 53, 11. Judg. 7, 2.

b) As marking the person (or thing) *to or for* whose use, advantage, profit, a thing is done or serves. Lat. *Dat. commodi*. Gen. 2, 20 FOR Adam there was not found a help, etc. 24, 4 and take a wife for my son Isaac. 45, 23. 50, 10. Ex. 26, 7. Neh. 8, 4. Gen. 12, 7 he built an altar unto Jehovah, in his honour. Ecc. 1, 3. 6, 11. 12, 8, 15. So too contra, as marking the *Dat. incommodi*, Prov. 17, 25 a foolish son is a grief לאביו *to his father*. 19, 13.—A reflexive dative of this kind is often added after verbs, and espec. verbs of motion, e. g. of going, as חלה ל, אול, ל, שוב; of fleeing, as נוס, ברת; signifying strictly that one does a thing for his own advantage or pleasure, *for himself*; although by degrees it passed over into a pleonasm, which cannot well be expressed in English. Cant. 2, 17 דמה לך דודי לצבי *my beloved, be thou (for thyself) like a roe*. Job 15, 25 לא ישובו למז *houses which none inhabit (for themselves)*. Ez. 37, 11. Prov. 13, 13. al. Gen. 12, 1 להלך *go for thyself*. See Lehrgeb. p. 736. 737.

c) As implying an *effect, impression, influence, to or upon* a person or thing. Prov. 24, 9 הן לאדם לין *the scorner is an abomination to men*. Cant. 1, 3. Job 10, 3 לה טוב השוב *is it good to thee? sc. in thine eyes*; comp. ויירט ל Ps. 69, 32. So חלילה לי *profane (be it) to me! far be it from me*, see in חלילה no. 2. Here

tence, which must be regarded as in the accus. Is. 8, 1 *and write upon it with a common stylus* (these words), לְכַתֵּב *hasting to the spoil*, etc. comp. v. 3, where לְ is omitted; see in לְכַתֵּב Pi. no. 1.

4. Many of the examples above cited (no. 3. d. and e. γ) would properly be translated in Lat. by the *Genitive*, in Engl. by the *Gen.* or by *of* with its case; and hence in various other kinds of examples also, לְ may be taken as a *sign of the Genitive*; comp. the like use of the Greek dative for the genitive by the figure called *Kologónion*, e. g. ἡ κεφαλὴ τῷ ἀνθρώπῳ, see Bernhardt's Greek Syntax, p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.* for *de*. Spec. a) Where several genitives are dependent on one nominative, as לְכַתֵּב הַיְיָ הַיְיָ הַיְיָ *the chronicles, annals, of the kings of Israel* 1 K. 15. 31. לְבֹאֵז הַשָּׂדֶה *a part of the field of Boaz* Ruth 2. 3; also Judg. 3. 28. 1 K. 15. 31. 2 K. 5. 9. Josh. 14. 1. So too where the nominative has an adjective, as בֶּן אֶחָד לְאַחֵיכֶם 1 Sam. 22. 20. In both these kinds of examples the usual form of the construct and absolute could not well be applied. Comp. Lehrs. p. 673. b) After numerals, Gen. 7. 11 *in the six hundredth year* לְחַמֵּי שָׁנָה *of Noah's life*. So לְרֵאשִׁית *the first of all* 2 Sam. 19. 21; לְחֵד *one of them* Ez. 1. 6; בְּאַחַד *on the first day of the month* Gen. 8. 13. Ez. 1. 2. c) As marking the genit. of the *possessor*, comp. in no. 3. d. Ecc. 5. 11 הַשָּׂדֶה לְרֵשִׁים *the abundance of the rich man*. Ps. 37. 16 לְצַדִּיק *the little of the righteous man*. Is. 34. 6. Jer. 12. 2. d) Where adverbs with לְ are put before nouns, and thus take the force of prepositions; as לְכָרִיב prep. also לְכַתֵּב i. q. הַחֵת preposit. So לְכַתֵּב לְכַתֵּב, etc. Lehrs. p. 631. 3.

From the primary signification of direction or turning *to* or *towards* any thing, come also the following tropical senses:

5. Spoken of *time*, it denotes: a) The point of time *to* or *until* which something is done, etc. i. q. עַד Am. 4. 7 *I have withholden the rain from you when yet three months* לְקַצֵּיר *to the harvest*. Deut. 16. 4 *shall not remain all night* לְבֹקֶר *until the morning*.

Comp. לְעוֹלָם *et aeterna for ever* i. q. עַד עוֹלָם; also לְעוֹלָם *et aeterna for ever* i. q. עַד נֶצַח b) The point of time *for* or *against* which a thing is done; Ex. 34. 2 *be ready* לְבֹקֶר *for to-morrow*. Num. 11. 18 *sanctify yourselves* לְכַתֵּב *against to-morrow*. Esth. 5. 12. Is. 41. 23. Prov. 7. 20. Also of an *interval* of time; 1 K. 5. 2 [4. 22] *and Solomon's provision* לְיוֹם אֶחָד *for one day*, every day.—Other significations relating to time, see below in B. 2.

6. *to, even to, until, usque ad*; comp. in no. 1 fin. So חֶפֶץ חֶפֶץ *even to no measure*, i. e. without measure, Is. 5. 14; לְאַיִן שְׂאִרֵי *even to no remnant*, until none were left. Ezra 9. 14; also 2 Chr. 20. 25. 1 Chr. 22. 4; comp. 2 Chr. 36. 16. Judg. 16. 16 *reared* לְמוֹת *even unto death*, comp. Gen. 27. 46. Hence a) Of a number *to* which any multitude amounts, as Greek εἰς μυρίους, πρὸς μυρίους. 2 Chr. 5. 12 לְמֵאֶה וְעֶשְׂרִים *priests to the number of a hundred and twenty*. But 1 Sam. 29. 2 belongs in no. 13 below. b) Of degree, amount, *even*; Deut. 24. 5 לֹא תֵּעָבֶר עָלָיו לֶכֶּל דָּבָר *there shall not pass over (be imposed) upon him even any thing*, not the slightest charge; comp. עַד in the phrase לֹא—עַד אֶחָד. So 2 Chr. 7. 21. Ecc. 9. 4 לְכָל הַיּוֹם טִיב יֵי בִּרְיָ *for even a dog alive is better than a lion dead*.

7. Like אֵל A. 6. it implies an *adding*, superadding *to*, i. e. in addition to, *upon, besides*. Is. 28. 10 צוֹ לְצִוֵּי הָיָ לְקִי *precept upon precept, line upon line*. Ecc. 7. 27 לְאַחַת *adding one to another*. Ps. 135. 7 *he maketh lightnings* לְמַטֵּר *to the rain*, i. e. accompanying the rain in addition. Jer. 10. 13. Gen. 46. 26 *all the souls that came* לְיַעֲקֹב *in addition to (besides) Jacob into Egypt*.—In this sense עַל is more frequent.

8. It marks a direction of mind *to-wards* any one, either *to, for, or against*; e. g. לְחַסֵּד *pious towards God* Ps. 4. 4; לְטוֹב *see in חֶסֶד* no. 1. c; לְטוֹב *good to any one* Lam. 3. 25. Contra, לְחַטָּא *to sin against* any one, see in הָטָא; לְחַטָּא *to be angry against*, see in הָטָא; לְחַטָּא *to plot against* Ps. 37. 12.

9. Here too it forms a *Dat. commodi* (comp. no. 3. b). *for, in behalf of* any one, for his advantage, on his side, etc.

Gen. 31, 42 **אֵלֶיִם הָיָה לִי** unless *God had been for me, on my side.* Ps. 56, 10, 118, 6. Is. 6, 8 **וְהָיִיתִי בְּיָדָיו** *who will go for us?* Judg. 1, 1. Deut. 30, 12, 13. So Judg. 7, 20 *the sword for Jehovah and for Gideon!* comp. v. 18. Job 13, 7 **הֲלֹא אֲדַבֵּר בְּעוֹלָה** *will ye speak wickedly for God?* i. e. in his behalf, to defend him. Ps. 69, 22. **לְנַפְשִׁי** *for one's life,* to preserve it, see in **נָפֶשׁ** no. 2. c. Also **לְנַחֵם** *to fight for;* **לְרִיב** *to contend for;* **לְהַחֲרִיב** *to entreat for.*

10. Spoken of a cause, reason, motive, on account of, because of, for, Lat. *propter*;

comp. Arab. **لَام الْعِلَّة** *Lam causal.* So in **לָמָּה**, **לָמָּה**, *wherefore?* Gr. *τί; τί;* *τὸς τί;* Germ. *wozu?* Also **לָכֵן**, **לָכֵן**, *propterea, therefore.* Gen. 4, 23 *I have slain a man לְפָנָי for my wound (because he wounded me), וְיָלַד לְחֶבְרָהי, Is. 14, 9, 15, 15, 36, 9, 60, 9 (comp. 55, 5, where it is more fully לְמַעַן). Hos. 10, 10, Lev. 19, 28, Josh. 9, 9, Ezra 3, 13.*

11. As marking the object of discourse, etc. of, for, about, concerning, Lat. *de.* Lev. 14, 54 **זֶה חֻקֵּי הַתּוֹרָה לְכָל־נִגְעַת** *this is the law for (concerning) every kind of plague.* Ps. 22, 31 **יִסְפָּר לְדֹרֹתָיִךְ** *it shall be recounted concerning the Lord to the coming generation.* So after verbs of speaking Gen. 20, 13. Ps. 3, 3; of commanding Ps. 91, 11. Esth. 3, 2; of singing Is. 5, 1, 27, 2; of inquiring, as **שְׂאֵל לְשָׁלוֹם**; comp. Gen. 42, 9. Hence of the subject or argument of an oracle, as **לְמִצְרַיִם** *concerning Egypt* Jer. 46, 2, 48, 1, 49, 1, 7, 23, 28, 23, 9. So Arab. **ل** Kor. Sur. 3, 162. Sur. 4, 64.

12. Of the end or final object; as **לְעֹזָה** *for help*, either as sought or given, Is. 10, 3, 20, 6, 31, 1; **לְשׂוֹא**, *for nought*, in vain. So **לְבַעֲבוֹר** *for* **בְּעִבּוֹר**.

13. Spoken of a norm, rule, etc. according to, after, by, Lat. *secundum.* Gen. 1, 11 **לְמִינֵהוּ** *after its kind.* 8, 19, 10, 5 **אִישׁ לְלִשְׁוֹנוֹ** *every one according to his language.* Num. 4, 29 *after their tribes and families.* 1 Sam. 10, 19, 2 Chr. 25, 5; **לְצֶדֶק** *according to right and justice,* i. e. justly, righteously, Is. 32, 1, 11, 3, 2 Sam. 18, 4 *and all the people came out לְמֵאוֹת וּלְאַלְפִים by hundreds*

and by thousands. 1 Sam. 29, 2. Is. 27, 12, 1 Chr. 23, 3. Gen. 41, 46 **בְּקֶמְצִים** *by sheaves.*—Hence also the idea of likeness, q. d. like, like as, as if, as though, Job 39, 16 [19] **הַקָּשִׁיחַ בְּנִיָּה לֹלֵא לָהּ** *she is cruel towards her young, as though not hers;* Vulg. *quasi non sint sui.* Hos. 9, 13 **עִפְרַיִם** *is planted in a pleasant place לְצֶר like Tyre,* pr. as though he were Tyre. **רָצָא לְחָפְשִׁי** *to go out (from servitude) as free,* i. e. free; written also without **לְ** in the same sense, **רָצָא חָפְשִׁי**, see in **חָפְשִׁי**. So **לְ** **הָשֵׁב** *to regard as,* see in **הָשֵׁב** no. 1.

14. As denoting reference or relation, as to, in respect to, as for, in; and thus subjoined: a) After adjectives, to mark the nature or quality of an attribute; e. g. **גָּדוֹל לְעֹשֶׂר וּלְחָכְמָה** *great in (as to) riches and wisdom,* comp. 1 K. 10, 23; **זָקֵנִים לְיָמִים** *older in years* Job 32, 4; **גָּדוֹל לְמִרְאָה** Josh. 22, 10. Comp. Lat. 'præstantior ad rationem sollertiamque,' Cic. Nat. Deor. 2, 62. b) After verbs, Gen. 17, 20 **וְשָׁמַעְתִּי** *as for Ishmael, I have heard thee.* 19, 21. Num. 18, 7, Ps. 12, 7. Comp. Lat. 'ad omnia alia ætate sapimus rectius' Ter. Ad. 5, 3, 45. c) After substantives; 2 Chr. 21, 3 **וְאִתָּהּ** *and their father gave them great gifts* **לְכֶסֶף וְלְזָהָב** *in (as to) silver and gold.* 16, 8. Also before a subst. put absol. at the beginning of a clause; as Is. 32, 1 **וְהָיָה** *and as for princes they shall rule justly.* Ps. 16, 3 **כָּל־בְּנֵי** *as for the saints... all my delight is in them.* 17, 4, 32, 6.

NOTE. It is affirmed by some (Ewald Krit. Gramm. p. 603. Kl. Gramm. § 326), and denied by others (Winer in Simonis Lex. p. 509, 510), that **לְ** is also prefixed even to the nominative case; and the following examples are quoted: 1 Chr. 3, 2, 7, 1, 24, 20, 22. 2 Chr. 7, 21. Ecc. 9, 4. Ps. 89, 19. But it would seem that most of these examples may be referred to one or another of the acknowledged senses and constructions of this particle; (although in particular examples I would explain it differently from what Winer has done;) while nevertheless the **לְ** in such instances stands before what would otherwise have been the nominative. Thus Ps. 89, 19 *our shield is of the Lord, and of the Holy one of*

Israel our king. For 2 Chr. 7, 21 and Ecc. 9, 4, see above in no. 6. In 1 Chr. 7, 1 and 24, 20. 22 we may render: *to the sons of Issachar, to the Levites*, sc. belonged, are to be reckoned, those who follow. In 1 Chr. 3, 2 אֲבִישָׁלוֹם *the third was Absalom*, the reading with לְ is indeed suspected, since it is wanting before the names of the other five sons v. 1-4, and is not found in 20 Mss. of Kennicott; yet לְ stands in the same way before the predicate after הָיָה in 2 Chr. 16, 8 וּלְפָרָשִׁים הָיָה לְחֵיזָל קָדִים וּלְפָרָשִׁים *they were (for) a huge host in (as to) chariots and horsemen*. So too 2 Chr. 15, 3, for which see below in B. no. 3.

B) Less frequently לְ is spoken:

1. Of *rest* or *delay at, on, in* a place, i. e. the being *at* a place to which one has come; comp. Lat. *ad*, also εἰς ὅπου Od. 4. 581; Germ. *zu* Hause, *zu* Leipzig. E. g. לְיָד at one's side; לְיָמִין at one's right hand, see יָמִין; לְפֶתַח אֶהְיֶה at the door of his tent Num. 11, 10; לְפֶתַח הָעִיר at the entrance of the city Prov. 8, 3; לְחוּף יָמִים on the shore of the sea Gen. 49, 13; לְפָנַי in i. e. before the eyes, in the sight of any one; לְפָנַי id. This use of לְ is more extensive in the poets and later writers, who sometimes put it for the common בְּ, e. g. לְחַיִּים Ps. 41, 7, and לְחוּצָה 2 Chr. 32, 5, i. q. בְּחוּץ *foris*; לְמִצְפָּה at Mizpah Hos. 5, 1; לְשֶׁחַת in the pit, i. e. in prison, Is. 51, 14.

2. Trop. of *time*, and spoken of a point of time to which an action has approached so as to coincide with it; comp. in A. no. 5. Hence a) Of time *when*, i. e. the moment or point of time at or in which any thing is done; chiefly in poetic style and in the later writers who imitated this. E. g. לְבֹקֶר in the morning, early, Ps. 30, 6. 59, 17. Am. 4, 4, for the usual בְּבֹקֶר; so לְאֹר at day-light, dawn, Job 24, 14; לְעֶרֶב at evening Gen. 49, 27. Ps. 90, 6. Ecc. 11, 6, for the usual בְּעֶרֶב; לְעֵרָב Gen. 8, 11, לְרוּחַ הַיּוֹם Gen. 3, 8, לְעֵת בֹּא הַשָּׁמֶשׁ at the time of sunset Josh. 10, 27; also conjoined וּלְעֶרֶב 1 Chr. 16, 40. 2 Chr. 2, 3. b) Of a time *within* which any thing is done, e. g. לְשָׁלֹשַׁת הַיָּמִים within three days Ezra 10, 8. אֶחָד לְשָׁלֹשׁ שָׁנִים once in three years 1 K. 10, 22. c) Of a space or interval of time *after* the lapse of which any thing is to

be done; comp. Gr. εἰς ἐνιαυτόν both 'for a year,' and 'after a year,' and so Engl. 'in a year.' Gen. 7, 4 לְקָדְמָה עֹד in yet seven days, i. e. after seven days. Am. 4, 4 לְשָׁלֹשַׁת יָמִים after (every) three years. 2 Sam. 13, 23 לְשְׁנָתַיִם עֹד after two years. 11, 1.

3. Also of the *state* or condition in which one is; where espec. in the later writings the partic. לְ is said to be used in nearly the same sense as בְּ. The examples however are doubtful; and most of those usually referred hither, admit of a different solution. E. g. לְחָלִי see in A. no. 2; לְצַמְאִי Ps. 69, 22, see in no. 9; לְאֵל יָדִי see in no. 3. d. β. So לְבָדִיר apart, separately, may be referred to B. no. 1; also לְבִטְחָה in security, securely; לְצַדִּיק justly; לְצֶאֱזֵל gently; for Is. 5, 14 see in A. 6; and so Job 41, 25.—Contra. 2 Chr. 15, 3 לְיִשְׂרָאֵל וְלֹא אֵלֶיהָ וְלֹא חֹק וְלֹא מִשְׁפָּט וְלֹא אֱלֹהִים וְלֹא מִשְׁפָּט וְלֹא חֹק וְלֹא אֱלֹהִים *and long time to Israel (he hath been) without the true God, and without a teaching priest, and without law*; here it might be difficult to say in what לְלֹא differs from בְּלֹא; unless we prefer to render it: *and for a long time was Israel without the true God*, etc. see in A. 13. fin. Further, we have in 2 Chr. 20, 21 לְהַדְרֵהָ קֹדֶשׁ in holy ornaments, for בְּהַדְרֵהָ id. Ps. 29, 2. 96, 9. 1 Chr. 16, 29. This analogy also serves to strengthen the usual interpretation of Ps. 45, 15 לְמִלְבָּשׁ תִּבְלָה in embroidered garments (adorned with these) shall she be brought unto the king.

C) The *Infinitive* with לְ prefixed has in general the nature and signification of a noun, or rather of the Engl. *infinitive with to*; e. g. Inf. לְעֲשׂוֹת:

1. Lat. *ad faciendum*, *to do*, denoting end and purpose, like Engl. *to* before the *infinitive*. Thus Cant. 5, 5 I rose up לְפָתַח עֵץ לְלָרֶךְ a time to bring forth, Ecc. 3, 2 קָרְבָה לָנוּס near to flee to, Gen. 19, 20. מַה לְעֲשׂוֹת what is to be done? 2 K. 4, 13. Is. 5, 4 בָּנֵה לְעַמּוּד (הָיָה) עֹד הַיּוֹם yet this day (he must) remain at Nob, Is. 10, 32; comp. p. 251. dd. β.

2. Lat. *faciendo*, *for doing*, לְעֲשׂוֹת *to be ready or disposed for doing (to do)*, see הָיָה no. 3. dd. Ellipt. לְהוֹשִׁיעַנִי *Jehovah is ready to save me*, i. e. will save me, desires my safety, Is. 38, 20. 21, 1. 44, 14. So ellipt. and negat. לֹא

לֹא־תַעֲשֶׂה one may not do, Am. 6, 10; or, one cannot do, etc. Judg. 1, 19, comp. Josh. 17, 12.

3. Lat. *faciendi*, of doing; Num. 1, 1 in the second year לְבִצְאָתָם of their coming out, i.e. after their departure from Egypt. —In other examples לְ c. inf. signifies:

4. even to, until, Is. 7, 15. Comp. above in A. 5. a.

5. on account of, because, Is. 10, 2 init. 30, 1 לְעִשְׂתּוֹ. Num. 11, 1. Comp. in A. 10.

6. as if, as though, 1 Sam. 20, 20. Comp. in A. 13.

7. at a time, when; לְפָנֹת עֶרֶב lit. 'at the turning of evening,' when evening drew near, at even tide, Gen. 24, 63.

D) Once לְ seems to serve as a *Conjunction*, and is apparently prefixed to a finite verb, in the sense of *that*, like

Arab. لِي for لِيكِي; thus 1 K. 6, 19 in the common reading, לְהֵחָן that thou mayest place. But as this sense is harsh in connection with the context, we may perhaps with Ewald, Heb. Gram. p. 213, regard לְהֵחָן as a sort of reduplicated infin. for הֵחָן, as also in 1 K. 17, 14 Cheth.

לְ Chald. prep. i. q. Hebr. 1. to, into, towards, spoken of place, Dan. 2, 17. 4, 19. 6, 11. 7, 2.

2. As sign of the *Dative*, Dan. 2, 5. 7.

9. Put often also with the *Accusative* after active verbs, Dan. 2, 10. 23. 24. 25.

5. 4. Also as a sign of the *Genitive*, Ezra 5, 11. 6, 3. 15.

3. Prefixed to the *Infinitive*, after verbs of speaking, commanding, etc. Dan. 2, 9. 10. 12.

NOTE. For Chald. לְ as prefixed to the forms of the fut. of הָיָה, e. g. לְהָיָה, לְהָיוֹן, etc. see in הָיָה, note, p. 247. The-saur. p. 734.

לֹא, and 35 times לֹא־ according to the Masora, e. g. Gen. 37, 13; Adv. of negation, no, not. Antique forms were לֹא, לִי, whence לֹא־לִי, לֹא־לִי. Syr. ܠܐ and ܠܝ, Chald. ܠܐ, Arab. لا. The ultimate root is נִיָּא q. v. whence also לֹא, לִי.

1. Like Gr. οὐ, οὐκ, it expresses an absolute negative, and is put: a) With a *Præter*, unlike אֵל q. v. as Gen. 2, 5. 4, 5. 45, 1. 8. al. b) With *Futures*, as

Gen. 3, 4 לֹא מוֹת תָּמָהּ thou shalt not surely die. Ps. 16, 10 הַקִּיב לֹא thou wilt not leave. With the 2d pers. it often *interdicts*. and thus stands for the negat. imperative as Ex. 20, 15 לֹא תִגְנוֹב thou shalt not steal. v. 5. Gen. 3, 1. 2. 24, 37. Lev. 19, 4. 25, 17. Deut. 25, 4; here it differs from אֵל which expresses *dissuasion*, but comp. Prov. 22, 24. With the 3d pers. Gen. 31, 32 לֹא יִהְיֶה he shall not live, i. e. let him die. So Arab. لا with the Fut. condit. De Sacy Gr. I. § 419. Whether لֹא is put (like אֵל) with the fut. in clauses marking purpose, may justly be doubted; e. g. Ex. 28, 32 לֹא יִקָּרַע (so) it shall not be rent, not: 'that it be not rent.' Is. 41, 7 he fasteneth it with nails, לֹא יָמוּט thus it moveth not, stands firm. Job 22, 11. c) It stands also where the substantive verb is omitted; as Ps. 5, 5 אֱלֹהִים אֵל הַפֶּיץ רֵשַׁע אֱלֹהִים thou art not a God having pleasure in wickedness. Ex. 16, 8. 2 Sam. 18, 12. Is. 63, 9. Very rarely with a *Participle*, where אֵין is the usual negative; or with an *Infinitive*, where בָּלֵחִי is comm. employed.—As to its *place* in a clause, לֹא is always closely connected with the verb, and immediately precedes it; although occasionally for the sake of emphasis a word may be placed between the two, as Gen. 32, 9 עֹדֵי שְׂמָךְ לֹא יִתְקַבַּל רָאִמֶּר עֹדֵי שְׂמָךְ. 1 Sam. 8, 7. Ez. 16, 47. Job 22, 7. 34, 23.

The following uses of this particle may likewise be noted:

2. Absol. in answer to a question, no, nay, Zech. 4, 5. Job 23, 6 will he contend with me with all his might? No (לֹא), but, etc. Also in declining an invitation. Gen. 19, 2 nay, but we will abide in the street all night. 23, 11. Is. 30, 16; comp. Gen. 18, 15.

3. In neg. interrogations, where an affirmative answer is implied, (different from אֵל no. 3,) for הֲלֹא is not? nonne? like Gr. οὐκ Hom. Il. 10. 165. ib. 4. 242. Mostly in clauses coupled with a preceding one; Job 14, 16 הֲשֹׁמֵר עַל חַטָּאתִי לֹא תִשְׁמָר עַל חַטָּאתִי dost thou not watch over my sin? 2, 10. 2 K. 5, 26. Jer. 49, 9. Lam. 3, 36. Jon. 4, 11; also Jer. 49, 25.

4. Put for בְּלֹא with no, i. e. without, 1 Chr. 2, 30 and Seled died לֹא בָנִים without children. Ps. 59, 4. 2 Sam. 23, 4. Job 34, 24. לֹא דֶרֶךְ without way Job 12,

24. *לֹא אִישׁ without men, deserted, desolate, Job 38, 26.*

5. i. q. *לֹא עֲדָה not yet*, 2 K. 20, 4. Ps. 139, 16.

6. Prefixed to nouns it gives them a negative or contrary meaning, like Engl. *un, in, im*. a) Before adjectives, *לֹא חָסִיד not pious*, i. q. *ungodly*, Ps. 43, 1; *לֹא עֹז not strong*, i. q. *infirm, weak*, Prov. 30, 25; *לֹא חָכָם unwise* Deut. 32, 6. b) Before substantives, as *לֹא אֱלֹהִים q. d. non-deus, a no-god*, i. e. an idol, Deut. 32, 21. Jer. 5, 7; *לֹא עֵץ not wood*, spoken of a man in opp. to a rod or instrument of wood, Is. 10, 15; *לֹא אִישׁ, לֹא אָדָם*, spoken of God, as not to be brought into comparison with mortals, Is. 31, 8. But the sense is different in phrases like *לֹא אֱלֹהִים Job 26, 2* and *לֹא חָכָם ib. v. 3*, where there is an ellipsis for: 'he who hath *no power, no wisdom*'; see below in C. 2. c) For the phrase *לֹא בָל* see under *בל* no. 3. d) With an adverb, as *לֹא מְעַט no little*, i. e. *much*, Is. 10, 7.

7. *לֹא-גַם not even*, see in *גַם* no. 2; not much different is *לֹא-עַד* Judg. 4, 16.—Also *לֹא-לֵךְ* Deut. 24, 5; see in *לֵךְ* A. 6. b.

8. By pleonasm *לֹא* is joined with *אֵין* 1 K. 10, 21; with *כִּי* Zeph. 2, 2.

NOTE. Some assign also to *לֹא* the power of a subst. *nothing*, but the examples adduced are not certain. In Job 6, 21 the reading is doubtful; and Job 31, 23 *לֹא אֶבְרָא* may be rendered, *I could not sc. do any such thing*. Comp. however Chald. *לֵא, לֵה*, Dan. 4, 32.

With prefixes *לֹא* is connected as follows:

A) *בְּלֹא* 1. Prep. varying in signification, according to the different significations of the particle *בְּ*. a) *not in a certain time*, comp. *בְּ* of time, A. 5; i. e. *out of, beyond a certain time*. Lev. 15, 25 *בְּלֹא עֲדֵי-נִקְיָתָהּ beyond the time of her uncleanness*. Also *before*, i. q. *בְּעֵתָם*, Job 15, 32 *בְּלֹא יוֹמָיו before his time*, comp. above *לֹא* for *עֵתָם*, no. 5. b) *not for a certain price*, comp. *בְּ* of price, B. 3; Is. 55, 1. Ps. 44, 13; also *בְּ* *לֹא* Is. 45, 13. c) *not with sc. any thing*, i. e. *without*, 1 Chr. 12, 33 *בְּלֹא לֵב וְלֵב not with a double heart*, i. e. *with one heart, with the whole soul*, comp. Ps. 17, 1. Job 8, 11. Ez. 22, 29. 2 Chr. 30, 18 *they did eat the passover בְּלֹא כְּבִידֹת without (doing) as*

it was written. In the same sense is said *לֹא בְּיָד*, as *לֹא בְּיָד without (man's) hand* Job 23, 20; *לֹא בְּכֶסֶף not with silver*, i. e. not so as to obtain silver, Is. 48, 10. Syr. *לֹא מְלִי without*. d) *not by or with, comp. בְּ* of the instrument and cause, B. 2. c; Job 30, 28 *I walk darkened בְּלֹא חֶמְדָּה but not by the sun*.—In some instances also *בְּלֹא* is put concisely for *בְּלֹא לְכָפֹר*, as Is. 55, 2 *בְּלֹא לְכָפֹר for (that which) satisfieth not*. Jer. 2, 11.

2. Conj. with fut. *in that not*, i. e. *so that not*. Lam. 4, 14 *בְּלֹא יוֹכְלוּ הָעָמִי that not*. Lam. 4, 14 *בְּלֹא יוֹכְלוּ הָעָמִי so that (men) cannot touch their garments*.

B) *הֲלֹא nonne? is not?* etc. Gen. 4, 7. 20, 5. Job 1, 10. Num. 23, 26; *annon?* 1 K. 1, 11; implying an affirmative answer, and *הֲלֹא* is often therefore nearly i. q. *הִנֵּה, lo! behold!* 1 Sam. 20, 37 *הֲלֹא הַחֲצִי מִמֶּנּוּ lo! the arrow is beyond thee*. 2 Sam. 15, 35. Ruth 2, 8. Prov. 8, 1. 14, 22. 22, 20. Job 22, 12 (parall. *רָאָה*). Hence for *הֲלֹא* in the books of the Kings, we find in Chron. often *הֲנִיָּה*, e. g. 2 K. 15, 36 *הֲנִיָּה הָאֵלֶּיךָ lo! they are written in the book*, etc. comp. 2 Chr. 27, 7; so 2 K. 20, 20. 21, 17, comp. 2 Chr. 32, 32. 23, 18. etc. Very rarely both particles stand together; as *הֲלֹא הֲנִיָּה* 2 Chr. 25, 26; *הֲנִיָּה הֲלֹא* Hab. 2, 13. See Gesch. d. Heb. Sprache p. 39. The LXX also often render *הֲלֹא* by *οὐδὲν* Josh. 1, 9. 2 K. 15, 21. In Samar. and Rabbinic *הֲלֹא* is common for *הֲנִיָּה*.—Arab. *هَلَّا, أَلَّا*.

C) *לֵנֹא* 1. *in not*, i. q. *without*, once 2 Chr. 15, 3, pr. *in the not having*.

2. *as though not*, Job 39, 16, see in *לֵנֹא* A. 13. Elsewhere also for *לֵנֹא*, Is. 65, 1. Job 26, 2. 3.

NOTE. By a certain laxness of orthography, *לֹא* is occasionally written for *לִי* *to him*, according to the Masorites fifteen times in all, Ex. 21, 8. Lev. 11, 21. 25, 30. 1 Sam. 2, 3. 2 Sam. 16, 18. Ps. 100, 3. 139, 16. Job 6, 21. 13, 15. 41, 4. Ezra 4, 2. Prov. 19, 7. 26, 2. Is. 9, 2. 63, 9. Vice versa also *לִי* is put for *לֹא* 1 Sam. 2, 16. 20, 2. But several of these examples are doubtful.

לֵנֹא, once *לֵה* Dan. 4, 32 Chethib i. a. Heb. *לֵנֹא*.

1. *not, no, non*, Dan. 2, 5. 9. 10. 11. 3, 12. 14. *הלא* *annon*? ib. 3, 24. 4, 27.
2. *nothing*, Dan. 4, 32.

לֹא דְבָר (no pasture) *Lo-debar*, pr. n. of a town of Gilead, 2 Sam. 17, 27; written in c. 9, 4. 5 **לֹא דְבָר**.

לֹא עַמִּי (not my people) *Lo-ammi*, symb. name of a son of Hosea, Hos. 1, 9.

לֹא רַחֲמָה (not compassionate, r. **רחם**) *Lo-ruhamah*, symbolical name of a daughter of Hosea, Hos. 1, 6. 8. 2, 25.

* **לָאֵב** obsol. root, kindr. with **לָב**, **לָבָה**, *to burn*, and thence *to thirst*.

Arab. **لَاب** mid. Waw, *to thirst*.—Hence **תִּלְאָבוֹה** *thirst*.

* **לָאָה** in Kal only fut. **וְלָאָה**, apoc. **וְלָאָה**.

1. *to be wearied, exhausted*, i. q. **לָהָה**, where see for the origin. Chald. **לָאָה** and **לָהָה** id. Syr. **لَا** id. Aph. **لَا**.—Job 4, 5 *but now it (calamity) is come upon thee, and thou faintest*. With **לָהָה** c. inf. *to labour in vain*, not be able, Gen. 19, 11.

2. *to be weary of any thing, to take ill*, Job 4, 2.

NIPH. i. q. Kal, but more usual.

1. *to be weary, exhausted, to faint*; Part. fem. **לָאָה** *weary* Ps. 68, 10. Espec. *to labour in vain*, Is. 16, 12; c. inf. Jer. 20, 9. Also *to weary oneself*, sc. by vain labour, Jer. 9, 4.

2. i. q. Kal no. 2, *to be weary of any thing, to take ill, to be grieved*, with inf. Is. 1, 14. Jer. 6, 11. 15, 6; inf. c. **לָהָה** Prov. 26, 15 *it grieveth him (the sluggard) to bring his hand again to his mouth*. Intens. *to disdain, to loathe*, Ex. 7, 18.

HIPH. **הִלָּאָה** 1. *to make weary*, Jer. 12, 5. Ez. 24, 12.

2. *to weary out, to tire one's patience*, Is. 7, 13. Mic. 6, 3; comp. Job 16, 7.

Deriv. **הִלָּאָה**, also

לֵאָה (wearied) pr. n. *Leah*, the elder daughter of Laban and wife of Jacob, Gen. 29. 16 sq. 30, 9 sq. 34, 1.

* **לָאֵט** i. q. **לָיַט** and **לָהָט**, *to wrap around, to muffle, to cover*. 2 Sam. 19, 5. Comp. Sanscr. *lud*. Gr. *λάθω*, *λανθάνω*, Lat. *lateo*.—For **לָאֵט** Job 15, 11, see under **אָט**.

לָאֵט i. q. **לָיַט** part. Kal from r. **לָיַט** q. v.

לָאֵט adv. *softly, gently*, see **אָט**.

* **לָאָה** obsol. root; Arab. **لَا** Conj. IV, also Eth. **ለለ**, *to send a messenger*, **ተለለ** (to be sent), *to wait upon, to minister*, **ለለ** a minister, servant. Kindred are **הָלָה**, **הָלָה**.

Deriv. **מִלָּאָה**, **מִלָּאָה**, and pr. n. **מִלָּאָה**.

לָאֵל (of God sc. created, comp. Job 33, 5,) *Lael*, pr. n. m. Num. 3, 24.

* **לָאֵם** obsol. root, of doubtful signification; Arab. **لَا** is to agree, to be congruent. Perh. **לָאֵם** may be softened from **רָהֵם**, signifying *to make a noise*, whence **רָהֵם** multitude, and pr. n. **אֲבָרָה**; comp. **רָהֵם**.—Hence

לָאֵם m. c. suff. **לָאֵמִי**, **לָאֵמִי** Is. 51, 4; plur. **לָאֵמִים**.

1. *a people, nation*, only poetic, Prov. 11, 26. 14, 28; Plur. Gen. 25, 23. 27, 29. Ps. 7, 8. 9, 9. al.

2. Plur. *Leummim*, pr. n. of an Arab tribe, Gen. 25, 3; supposed to be the same with the *Ἀλλουμῳῶται* of Ptolemy 5. 7.

לָב m. (r. **לָבָה**) c. Makk. **לָבָה**, c. suff. **לָבָה**, plur. **לָבָה**; also

לָבָה m. constr. **לָבָה**, c. suff. **לָבָה**; plur. **לָבָה** 1 Chr. 28, 9, c. suff. once **לָבָה** Nah. 2, 8.

1. *the heart*, so called as being covered with fat; see the root. Arab. **لُب**, Syr. **لُب**, Eth. **ለለ**, id.—2 Sam. 18, 14. Ps. 45, 6. al. As the heart is the central point for the blood, and the seat of life, it is often put:

a) i. q. **נָפֶשׁ** (Hom. *ψῆς*) *anima, life*, the vital principle. Ps. 84. 3. 102, 5. Jer. 4, 18, comp. **נָפֶשׁ** in v. 10. Hence *the heart is said to live*, to recreate itself, Ps. 22, 27; or *to be sick* Is. 1, 5; and even *to sleep and wake* Ecc. 2, 23, comp. 8, 16. Cant. 5, 2. Also *to stay the heart* is to refresh oneself with food and drink, see **סָדַר**. Ex. 9, 14 **אֶל-לָבָה** *upon thy heart* i. e. upon thee, thyself.

b) Further, with the Hebrews as in Engl. *the heart* is the seat of the *feelings, affections, and emotions* of various

kinds: e. g. of love, as Judg. 5, 9, 16, 15 *thy heart is not with me*, i. e. thou lovest me not; (contra, *to love with all the heart*, Deut. 4, 29, 6, 5;) of confidence, Prov. 31, 11; contempt, Prov. 5, 12; joy, Ps. 104, 15; sorrow, Neh. 2, 2. Ecc. 7, 3; contrition, Ps. 109, 16; bitterness, Ps. 73, 21; despair, Ecc. 2, 20; security, Ps. 57, 8, 108, 2. Poetically there is also ascribed to the sorrowful a heart *sick, wounded, grieved*, Prov. 13, 12, 14, 13. Is. 61, 1; to the timid a heart which *melts*, Is. 13, 7. Deut. 20, 8; to the inflexible and obstinate a *hard heart* (see קָשָׁה (שְׁרִירִית) like a stone Ez. 11, 19, 36, 26, not circumcised Lev. 26, 41. The words too by which we utter or express those feelings, are poetically ascribed to the heart; and thus *the heart* is said to cry out, Hos. 7, 14; to lament, Is. 15, 5; to pant, to sigh, Ps. 38, 9. Also *to pour out the heart* is i. q. to pour out one's feelings in tears, Lam. 2, 19.—Especially *heart* is put for *fortitude* of mind, *courage*; so חֲסִידָה bold, courageous. 1 Sam. 17, 32 אֲדָם עָלֶיךָ לֵב אֶל-יִפְלֵי לֵב אָדָם עָלֶיךָ let no man's heart fail, etc. Gen. 42, 28 וַיֵּצֵא לָבָם and their heart went forth, their courage failed. 2 Sam. 7, 27, 17, 10. Jer. 49, 22. Neh. 3, 38 [4, 6]. *Firmness of heart* is also put for the same, Job 41, 15 [24]. Commotion, agitation of mind seems to be implied in Job 15, 12: מִיָּה-יָבִיחַ הֲיָבִיחַ הֲיָבִיחַ הֲיָבִיחַ whither doth thy heart carry thee away?

c) In reference to *the mode of thinking and acting*, i. e. to disposition and character; in which sense there is ascribed to any one a *clean heart*, Ps. 51, 12; sincere 1 K. 3, 6; faithful Neh. 9, 8; upright 1 K. 9, 4; also on the contrary, a heart *perverse* Ps. 101, 4; *contumacious*, *froward*, Prov. 7, 10; *deep*, i. e. *hidden*, crafty Ps. 64, 7; *ungodly* Job 36, 13; also *double-minded* men are said to speak *with a double heart* or mind, Ps. 12, 3 וְלֵב יִרְבֵּי; comp. contra, 1 Chr. 12, 33 וְלֵב לֵב בְּלֵא with one heart, sincerely. Further, a heart or mind that is wide רָחֵב Prov. 21, 4, great גָּדֹל Is. 9, 9, high גָּבֹה Ez. 28, 5, signifies *pride*; but the former also denotes *joy*, Is. 60, 5.

d) As the seat of *will, purpose, determination*. 1 Sam. 14, 7 עֵשָׂה כְּלִיאֲשֶׁר לֵב

בְּלִבְךָ do all that is in thy heart, whether thou wilt or hast determined. Is. 10, בְּלִבְךָ לְהַשְׁמִיר to destroy is in his heart Is. 63, 4 the day of vengeance בְּלִבִּי is my heart, i. e. I have decreed it, will bring it to pass. So a thing is said to be in my heart, i. e. I have purpose it, 1 K. 8, 17, 18. 1 Chr. 22, 7, 28, 2 Chr. 1, 11, 29, 10. בְּלִבְכִּי i. e. after my own heart, to my own pleasure, 1 Sam. 13, 14. Ps. 20, 5; so בְּלִבִּי Jer. 3, 1 בְּלִבְכִּי 1 Sam. 2, 35. Also אֶל-לִבִּי Nel 7, 5. Ecc. 11, 9 בְּדַרְכֵי לִבְךָ walk in the ways of thy heart, follow out your own desires, will.

e) To *the heart* is also ascribed *understanding, intelligence, wisdom*, (comp. לֵב heart, intellect, Lat. *cor* Cic. Tus. 1, 9. Plaut. Pers. IV. 4, 71, also *cordatus* i. e. discreet, prudent,) and even to the *faculty of thinking*, Is. 10, 7. 1 Chr. 29, 18.—1 K. 10, 2 she (the queen of Sheba) spake with him all that was in her heart, i. e. all she knew. Judg. 17 he told her all his heart i. e. all he knew. Ecc. 7, 2. Hence one is said to be *wise of heart* Job 9, 4, comp. 1 K. 10, 24; et contra *void of understanding*, foolish, Prov. 7, 7, 9, לֵב אֲנָשִׁי viri cordati, men of understanding, intelligent, Job 34, 10, 12, 3 דְּלִי-יָבִיחַ I too have understanding as well as you. כֹּחַ לֵב strength of understanding Job 36, 5, spoken of the infinit wisdom of God. A *fat heart*, i. e. covered over with fat, is put for a dull and callous understanding, Is. 6, 10; see in זָמֵן.—The *consciousness* of right and wrong the Hebrews expressed by: *the heart knoweth*, is conscious to itself. Ecc. 7, 2 f) Trop. *heart* is put for *self*, like שֵׁשׁ no 5, in the formulas אָמַר בְּלִבִּי, אָמַר לְלִבְכִּי, אָמַר אֶל-לִבִּי, to say in or to one's heart i. e. oneself; see in אָמַר no. 2, also in דָּבָר Pi. no. 1. f.

2. Metaph. *heart*, for the *middle, middle inner part*, e. g. of the sea, Ex. 15, 8; of the heavens, Deut. 4, 11. 2 Sam. 18, 1 בְּלִב הָאֲלֵה in the midst of the terebinti So καὶ ἐν τῇ γῆς Matt. 12, 40.

לֵב and לִבְכִּי Chald. m. *the heart*, i. e. mind, intellect, Dan. 4, 13, 7, 4; c. suf לִבִּי 7, 28; בְּלִבְכִּי 2, 30, 5, 22; לִבְכִּי 4, 1, 5, 20, 21.

is coupled with other nouns denoting a lion, where it can hardly be a mere synonyme, Gen. 1. c. Num. 1. c. Nah. 2, 12. Is. 30. 6. b) The passages in Job 4, 11 and 38, 39, accord much better with a *lioness* than with a lion. c) In Ez. 19, 2 the letters לִבְיָא certainly imply a *lioness*, and the pointing לִבְיָא savours of grammatical artifice. d) The masc. termination is no objection, since there are many names of female animals with masc. endings; as אֶחָיו she-ass, רֵיחַל ewe, יֵזָ she-goat.

לִבְיָא f. Ez. 19, 2 a *lioness*; see לִבְיָא lett. c.

לִבְיָא f. plur. (r. לִבָּב) a species of *cakes* prepared in a frying-pan, prob. with fat. q. d. *fat-cakes*, perhaps a kind of omelet or the like, fried in fat; 2 Sam. 13, 6. 7. 8. 10. Sept. *σολλυσίδες*, Vulg. *sorbitiuncula*. Hence the denom. verb Pi. לִבֵּב no. 2, q. v.

לִבְיָא, see לִבְיָא.

* לִבֵּן 1. *to be white*, in Kal not used, see לִבֵּן, לִבְיָא. Hence Arab. لَبَن milk.

2. Denom. from לִבֵּן, *to make bricks*, Gen. 11, 3. Ex. 5, 7. 14. Arab. لَبَّن id.

Hiph. 1. Causat. *to make white*, metaphor. *to purify*, *to cleanse* from the filth of sin. Dan. 11, 35.

2. Intrans. *to become white*. Ps. 51, 9. Is. 1. 18. Joel 1, 7. On verbs of colour in Hiph. see Heb. Gramm. § 52. 2.

Hithp. *to purify* or *cleanse oneself*, Dan. 12, 10.

Deriv. מִלְבָּן, and the nine here following (without לִבֵּן).

לִבֵּן adj. fem. לִבְיָא 1. *white*, Gen. 30, 35. 37. Ex. 16, 31. Lev. 13, 3 sq. Zech. 1, 8. *White raiment* was worn on festive occasions. Ecc. 9, 8; comp. Hor. Sat. 2. 2. 60. Ep. 2. 2. 3. 4.

2. *Laban*, pr. n. a) The son of Bethuel, an Aramæan, the father-in-law of Jacob. Gen. 24, 29. 50. c. 29–31. b) A place in Arabia Deut. 1, 1.

לִבֵּן i. q. לִבֵּן no. 1, *white*, constr. לִבְיָא Gen. 49, 12.

לִבֵּן in the phrase עַל-מִיּוֹת לִבֵּן Ps. 9, 1. Here some take לִבֵּן as a pr. n. *Labben*,

of one of David's enemies; others regard ל as servile and לִבֵּן as the pr. n. of a Levite, as in 1 Chr. 15, 18. Some moderns suppose לִבֵּן מִיּוֹת to be the name of a musical instrument. Better to read עַל-מִיּוֹת לִבֵּן as in many Mss. *with virgins' voice* (עַל עַל-מִיּוֹת Ps. 46, 1) *for the boys*, to be sung by them; לִבֵּן being taken as collective. See לִבֵּן no. 3.

לִבְיָא f. (r. לִבָּנ) 1. *the white*, poet. *for the moon*, as חֲמָה for the sun, and Arab. قَمَر moon, from قَمِيَ to be white. Cant. 6. 10. Is. 24, 23. 30, 26.

2. *Lebanah*, pr. n. m. Ezra 2, 45. Neh. 7, 48.

לִבְיָא f. (r. לִבֵּן) a *brick*, a *tile*, dried in the sun or burnt, Gen. 11, 3. Ez. 4, 1. Plur. לִבְיָא Gen. 1. c. Ex. 1, 14. 5. 7 sq. Is. 9. 9. al. So called from the *white* and *chalky* clay of which bricks were made, as described by Vitruv. II. 3. Arab.

لَبَن, لَبَن, لَبَن, id. Comp. מִלְבָּן.

לִבְיָא m. (r. לִבֵּן) a species of tree or shrub, so called from the *whitish* colour of its bark or leaves, Gen. 30, 37. Hos. 4, 13. According to the Sept. and Arab. in Gen. *styrax*, *storax*, called in Arab.

لَبَنِي; according to the Sept. in Hos. and Vulg. in Gen. *λεύκη*, *populus alba*, *the white poplar*. See Celsii Hierobot. I. p. 292. Michaelis Supplem. p. 1404. Rosenm. Alterthumsk. IV p. 263.

לִבְיָא f. (r. לִבֵּן) 1. *whiteness*, *clearness*, transparency, Ex. 24, 10.

2. *Libnah*, pr. n. a) A city in the plain of Judah, the seat of a Canaanitish king, afterwards assigned to the priests and made an asylum, Josh. 10. 29. 12, 15. 15, 42. 2 K. 8, 22. al. b) A station of the Israelites in the desert, Num. 33, 20.

לִבְיָא and לִבְיָא f. Gr. *λίβαρος*, *libarwros*, Arab. لَبَان, Syr. *ܠܒܢܐܢ*.

1. *frankincense*, Lev. 2, 1. 15. 5. 11. 24, 7. Num. 5, 15. Is. 60, 6. al. So called from the *white* colour which marks the purest frankincense, Plin. H. N. 12. 14 or 32. It is found not only in Arabia, Is. 60, 6. Jer. 6, 20; but also in Palestine according to Cant. 4, 6. 14, unless in

these latter passages the word is to be understood of other odoriferous plants. Used chiefly for burning incense. See Celsii Hierobot. I. p. 231 sq. Rosenm. Alterthumsk. IV. p. 153 sq.

2. *Lebonah*, pr. n. of a city near Shiloh, Judg. 21. 19. Now *Lubban*, see Bibl. Res. in Palest. III. p. 90.

לְבָנוֹן, in prose always with the art. הַלְבָנוֹן 1 K. 5, 6. 9. Ezra 3, 7; poet. without it, Ps. 29, 6. Is. 14, 8 (comp. Ps. 29, 5); but also with it, Is. 29, 17. 33, 9. Cant. 4, 11. 15; pr. n. *Lebanon*,

Libanus. Gr. *Λιβανός*, Arab. لَبْنَان, Syr. كَحْف, a celebrated mountain on the confines of Syria and Palestine, described as abounding in cedars (see צִדְרִים) vines Hos. 14, 8, and various kinds of fragrant plants Cant. 4, 11. Hos. 14, 7. It consists of two lofty parallel ridges, of which the western one is called *Libanus*, *Libanus*; while the eastern ridge bears the name of *Anti-Lebanon*, and in its high southern part, that of Hermon, הֶרְמוֹן q. v. [The whole eastern ridge is called by the Arabs *Jebel esh-Shūrkiyeh*; while its southern part or Hermon, as having upon it ice in its ravines for a great part of the summer, takes the name of *Jebel eth-Thelj*, snow-mountain; but more commonly that of *Jebel esh-Sheikh*. The name לְבָנוֹן *Lebanon* comes from the whitish colour of the limestone rock; see Bibl. Res. in Palest. III. p. 439.—R.] —The valley between the two ridges of Lebanon and Anti-Lebanon is now called البقعة *el-Buká'a*; different from which is the הַבְּקָעָה הַלְבָנוֹנִית *the valley of Lebanon* Josh. 11, 17. 12, 7, see in בְּקָעָה. See Reland *Palæstina* I. p. 311. Burckhardt's *Travels in Syria*, p. 1 sq. Rosenm. *Bibl. Geogr.* I. ii. p. 236 sq. Bibl. Res. in Palest. III. p. 344, 345, 439.

לְבִי (white) *Libni*, pr. n. of a son of Gershon, Ex. 6. 17. Num. 3, 18. Also as patron. *Libnite* Num. 3, 21. 26, 58.

לְבָנִית, see לְבָנִית.

* לְבַשׁ and לְבִישׁ Lev. 16, 4. Ps. 93, 1; fut. יִלְבֹּשׁ, imper. לְבַשׁ

1. to put on a garment, i. e. upon oneself; Arab. لَبَسَ, Syr. حَضَب, Ethiop.

ለብሰ, id. With acc. of garment, Lev. 6, 4. Jon. 3, 5 וַיִּלְבְּשׁוּ שָׂקִים *and they put on sackcloth*. Gen. 38, 19. 2 Sam. 14, 2; to wear 2 Sam. 13, 18. With עַל of the member Lev. 6, 3; once c. בָּ עֵשׂת. 6, 8, as Lat. 'induit se veste,' and Arab. لبس c. acc. et ب. Absol. to clothe oneself, Hagg. 1, 6.—PART. pass. לְבוּשׁ, clothed, with acc. Ez. 9, 2. 3. Dan. 10, 5. Zech. 3, 3, comp. 1 Sam. 17, 5. Prov. 31, 21; or with gen. having the art. לְבוּשׁ הַבְּדִים Ez. 9, 11. 10, 2. 6. 7. Dan. 12, 6. 7.

2. Trop. in various senses: a) Ps. 104, 1 הַדָּר וְהַדָּר לְבוּשָׁה *splendour and majesty hast thou put on*, sc. as a garment. Job 7, 5 לְבַשׁ בְּשָׂרִי רֶמֶה *my body hath put on worms* is clothed or covered with worms. Ps. 65, 14 לְבוּשׁ כְּרִים הַצֹּאֵן *the pastures are clothed with flocks*. לְבוּשׁ הָרָגִים *clothed with slain*, i. e. lying in a confused heap of the slain, and covered by them, Is. 14, 19. b) Often, to put on or be clothed with shame, i. e. to be covered with it. Job 8, 22. Ps. 35, 26. 109, 29; cursing Ps. 109, 18; righteousness Job 29, 14; terror Ez. 26, 16; astonishment Ez. 7, 27; salvation, welfare, 2 Chr. 6, 41. Ps. 132, 9; strength Is. 51, 9. 52, 1. etc. Comp. the Homeric formulas, δύνει ἀλκήν Il. 19. 36; ἔννυσθαι ἀλκήν 20. 381; ἐπιένυσθαι ἀλκήν Od. 9. 214. There is a play upon this twofold use of the word in Job 29, 14: צָדִיק לְבַשְׁתִּי וַיִּלְבְּשֵׁנִי *I put on righteousness, and it put me on*, i. e. without I am clothed with righteousness as a garment, and within it fills me wholly. In like manner the *Spirit of the Lord* is said to put on any one, i. e. to fill him, to come upon or enter into him, Judg. 6, 34. 1 Chr. 12, 18. 2 Chr. 24, 20; comp. Luke 24, 49. Comp. the Syr. phrase سَجَنَ حَصَمَ Satan has put thee on, i. e. has entered into thee, Ephraem Opp. Syr. II. 504, 505.

Pual part. מְלַבְּשִׁים Ezra 3, 10, and מְלַבְּשִׁים בְּגָדִים 1 K. 22, 10. 2 Chr. 18, 9, *clothed in* (royal or priestly) robes.

Hiph. to put on a garment upon another, to clothe in or with any thing; with two acc. of pers. and garment; Gen. 41, 42 וַיִּלְבֹּשׁ אֹתוֹ בְּגָדֵי שֵׁשׁ *and clothed him with vestures of fine linen*.

Ex. 28, 41. 29, 5. 40, 13. 14. 1 Sam. 17, 38. Ez. 16, 10. al. With acc. of garment and לַ of the member, Gen. 27, 16 *the skins of the kids* על יָדָיו הִלְבִּישָׁה *she put upon his hands*. With acc. of pers. only, Gen. 3, 21. 2 Chr. 28, 15. Esth. 4, 4.—Trop. Job 39, 19 הִתְלַבֵּישׁ צִוְּאָרוֹ רֻמָּה *hast thou clothed his neck with shuddering?* i. e. with a mane; see in רֻמָּה. Job 10, 11. Is. 50, 3. So *to clothe with temporal salvation, prosperity*, i. e. to bestow it largely, Ps. 132, 16. Is. 61, 10; *to clothe* (cover) with shame, Ps. 132, 18. Deriv. מִלְּבִישׁ, מִלְּבִישׁ, לְבִישׁ.

לְבִישׁ Chald. fut. יִלְבֵּשׁ *to put on a garment*, c. acc. Dan. 5, 7. 16.

APH. הִלְבִּישׁ, after the Heb. form, *to clothe*, with acc. of garment and לַ of pers. Dan. 5, 29.

לָבַשׁ, see לְבִישׁ.

לֵב m. (r. לָבַשׁ) pr. as it would seem, 'a deep cavity, basin;' comp. Syr. ܠܒܝܢ basin, dish, Gr. λίκκος, líkκος, Lat. lacus, lacuna. Then as the smallest measure of liquids among the Hebrews. *a log*, containing according to the Rabbins the twelfth part of a Hin (הֵין), or six eggs; equal to about 3½ gills Engl. Lev. 14, 10. 12. 15. 21. 24.

* לָבַשׁ obsol. root. Arab. لَج has for one of its meanings, *to be deep*, e. g. water, the sea; لَج depth of the sea, abyss.—Hence Heb. לֵב.

לָר (perh. strife, quarrel, r. לָרָר) pr. n. Lod, a large village of Benjamites, Neh. 7, 37. 11. 35. 1 Chr. 8, 12. Ezra 2, 33.—Gr. Λύδδα, Λύδδα, Lydda, Acts 9, 32. 35. 38. 1 Macc. 11, 34. Jos. Ant. 20, 6. 2; afterwards Diospolis. Now ܠܕܕ Ludd. See Reland Palæst. p. 877. Bibl. Res. in Palest. III. p. 49 sq.

* לָרָר obsol. root, in Arab. *to strive, to quarrel*; hence pr. n. לָר, and בִּלְרָר son of strife, q. v.

לָה Chald. *nothing*, i. q. לָא, Dan. 4, 32 Cheth. See in לָא.

לָה Deut. 3, 11 Cheth. for לָא not.

* לָהֵב obsol. root, Arab. لَهَب, Eth.

לָהֵב, *to burn, to flame*. The origin lies in the notion of *licking, lapping*, gliding over, which is contained in roots beginning with the syllables לָה, לָח, לָע, and is variously transferred (see under the verb לָוַע); especially to *flame* which seems like a tongue to lick, i. e. to be lambent; see לָהֵט, and comp. γλώσσα πύρος Acts 2, 3.

Deriv. the three following, and לָהֵב, שִׁלְהֵבָה.

לָהֵב m. plur. לָהֵבִים Is. 13, 8, constr. לָהֵבִי Is. 66, 15.

1. *a flame*, Judg. 13, 20. Job 41, 13. אֵשׁ לָהֵב Joel 2, 5. Is. 29, 6. 30, 30; פְּנֵי לָהֵבִים Is. 66, 15.—Is. 13, 8 פְּנֵי לָהֵבִים *faces of flame are their faces*, i. e. red and burning (flushed) with anxiety, agitation; comp. Ps. 10, 2. 39, 4.

2. *flame of a weapon*, i. e. *glittering brightness*, e. g. of a spear Job 39, 23; of a sword Nah. 3, 3. Hence genr. *blade of a sword* Judg. 3, 22.

לָהֵבָה f. (r. לָהֵב) constr. לָהֵבָה Ez. 21, 3; plur. לָהֵבֹת Ps. 105, 32, constr. לָהֵבֹת Ps. 29, 7.

1. *a flame*, i. q. לָהֵב but more freq. Num. 21, 28. Is. 5, 24. 10, 17. 43, 2. 47, 14. Joel 1, 19. 2, 3. Dan. 11, 23. al. אֵשׁ לָהֵבָה *fire of flame*, i. e. flaming fire, Is. 4, 5. Lam. 2, 3; אֵשׁ לָהֵבֹת *flames of fire* Ps. 29, 7.

2. i. q. לָהֵב no. 2, *blade of a spear*, its point or head, 1 Sam. 17, 7.

לָהֵבִים m. plur. Ἀπὰς λεγόμε. Gen. 10, 13, pr. n. Lehabim, a people of Egyptian origin. i. q. לִיבִים Libyans. Comp. on the affinity of forms עִי and עֵי under let. ה, p. 238. This is prob. the primitive form, since the roots לִיב, לָאֵב, are doubtless softened from לָהֵב.

* לָהֵג obsol. root, Arab. لَهَج pr. *to be eager, greedy*, for any thing; often trop. *to be eager, zealous*, for any thing; *to hear or learn diligently*; nearly i. q. Engl. *to study*. The primary idea is that of *languishing, fainting*, sc. from exertion; see לָהֵט, לָהֵט, לָהֵט. Hence

לָהַג m. *study of letters, learning*, as Aben Ezra well, Ecc. 12, 12; parall. with **עֲשׂוֹת סְפָרִים** the making of books. Sept. *μελέτη*, Vulg. *meditatio*.

* **לָהַד** obsol. root, Arab. **لهد** to press, to oppress. Hence.

לָהַד *Lahad*, pr. n. m. 1 Chr. 4, 2.

* **לָהָה** to be languid, wearied, exhausted, i. q. **לָאָה**; comp. **בָּאָה** and **בָּהָה**. The origin seems to lie in the idea of *fainting from thirst*, when the tongue is thrust out, and one burns and longs for drink; comp. the verbs beginning with **לָה**, as **לָהַג**, **לָהָה**, and see further under the root **לָיַג**. Comp. Lat. *languēo*, also Germ. *lechen*, whence the frequentat. *lechzen*.—Once, Gen. 47, 13 **וַיִּלָּח אֶרֶץ מִצְרַיִם** the land of Egypt languished, fainted, because of the famine. Chald. **לָהָה** often for Heb. **לָאָה**.

* **לָהָה** in Kal not used, prob. i. q. **לָהַי** and **לָהַי**, pr. to have burning thirst; hence, as this is a trait of rabid dogs, to be mad, rabid, like a dog; to be enraged, frenzied. Thus.

HITHPALP. part. **מְלָהָה** a madman, one insane, Prov. 26, 18. Sept. Aldin. and Symm. *πειρώμενοι* tempted, driven, sc. by a demon. Venet. *ἐξστώς*.—A secondary form, prob. derived from the idea of insanity, is the Syriac **ܠܗܐܝܬܐ** obstupuit, horruit.

* **לָהַט** pr. to lick, to lap, see in **לָהַי**; then to burn, to flame; Ps. 104, 4 **לָהַט אֵשׁ** flaming fire. So **לָהַטִּים** the flaming i. e. those breathing out fire and flames, trop. Ps. 57, 5. Syr. Chald. id.

PIEL **לָהַט** 1. to make burn, to set on fire, c. acc. Ps. 83, 15. Is. 42, 25. So of the breath, Job 41, 13 [21].

2. to burn up, to consume, c. acc. Joel 1, 19, 2, 3. Ps. 106, 18.

Deriv. **לָהַט**.

* **II. לָהַט** i. q. **לָאָט**, (comp. under **ה**, p. 238,) pr. to wrap up, to cover; then to use secret and magic arts; whence **לָהַטִּים** q. v.

לָהַט m. (r. **לָהַט** I) pr. flame; hence glittering blade of a sword Gen. 3, 24. Comp. **לָהַב** no. 2.

לָהַטִּים m. magic arts, enchantments, Ex. 7, 11, i. q. **לָהַטִּים** in v. 22. R. **לָהַט** II.

* **לָהֵם** in Kal not used. Arab. **لهم** to swallow greedily; whence **لهم** greedy, an epicure, glutton. Kindr. is **לָהֵם**.

HITHP. part. **מְלָהֵם** 'things greedily swallowed,' dainty morsels, Prov. 18, 8, 26, 22.

לָהֵן therefore Ruth 1, 13; see in **הֵן** I. p. 259.

לָהֵן Chald. (**לָהֵן** with **לָהֵן**) 1. i. q. Heb. *propterea, therefore*, Dan. 2, 6, 9, 4, 24. Hence

2. As an adversative particle, by a transition like that of Heb. **לָכֵן**, see in **כֵּן** p. 474. c. *β*, *nilominus, nevertheless*, i. q. *but*, Ezra 5, 12; and so after a negative Dan. 2, 30; i. q. *except*, Dan. 2, 11, 3, 23, 6, 8.—Some regard this as a different word, made up from **לָא** and **הֵן**.

לָהֵקָה f. only 1 Sam. 19, 20, prob. by transposit. for **קָהֵלָה** (r. **קָהַל**) an assembly, company; comp. the form **רָקָהֵל** 2 Sam. 20, 14 Cheth.—Others make it from a doubtful root **לָהֵק**. Eth. **ሊሁቅ** to grow old, whence **ሊቅ** presbyter, prince; q. d. a senate.

לֹא twice for **לֹא** not, see **לֹא** note, p. 506. col. 2.

לֹא דָבָר, see **דָּבָר** p. 507.

לֹא, see in **לֹא**.

* **לֹא** obsol. and perh. a secondary root, to negative, i. q. **לֹא** q. v. Hence **לֹא** not, also

לֹא 1 Sam. 14, 30. Is. 48, 18, 63, 19; **לֹא** 2 Sam. 18, 12 Cheth. elsewhere **לֹא**; see note.

1. Interject. of wishing, i. q. *Oh if! Oh that! would that!* Constr. with fut. Gen. 17, 18. Job 6, 2. Imper. Gen. 23, 13. Præter, Num. 14, 2 **לֹא מָתָה** *would that we had died!* 20, 3 **לֹא מָתָה** Josh. 7, 7; but with fut. signif. Is. 63, 19 **לֹא קָרַעָה** *Oh that thou wouldst rend the heavens!* Also as merely concessive, Gen. 30, 34 **לֹא יִהְיֶה בְּדִבְכָּךְ** i. q. *let it be according to thy word.*—Hence as

2. Conj. conditional, *if*, implying that the thing supposed does not exist, is not true, or at least is very uncertain and

לִּיְבָנִים gentile n. plur. 2 Chr. 12. 3. 16, 8. Nah. 3. 9, also **לִּיְבָנִים** Dan. 11. 43, *Libyans*, every where joined with the Egyptians and Ethiopians. Comp. **לְהִיבָנִים** Arab. **لُيْبِيّ** Libyan, strictly, 'inhabi-

Deriv. לָזַח, לָזַחַן, pl. לִיזוֹת, לָזַח
and pr. n. לָזִי.

* לָוַז 1. *to bend, to bend aside*; Arab. لَوَّز to bend, to incline.

2. *to turn away, to depart*, fut. plur. לָוְזוּ c. זָן. Prov. 3, 21.

NIPH. part. לָוִיז *perverted*, i. e. *perverse*, wicked, (comp. זָכָשׁ, זָכָה;) Prov. 3, 32. Neutr. לָוִיז *perverseness*, wickedness. Is. 30, 12. More fully Prov. 14, 2 לָוִיז *perverse in his ways*, and 2, 15 לָוִיזִים בְּפִתְעוֹנֵיהֶם id.

HIPH. fut. לָוִיז inflected in the Chaldee manner (like זָלִינִי from לָזַן), i. q. Kal no. 2, *to turn away, to depart*, Prov. 4, 21. See Heb. Gr. § 71. n. 9.

לָוִי m. 1. As the name of a tree or shrub bearing nuts, Gen. 30, 37; either *the almond-tree*, Arab. لَوْزَة, Syr. حَنْوּ; or *the hazel*, Chald. לָוִי almond or hazel. Interpreters are divided; but the former seems the more probable.—The etymology is hardly to be looked for in the Semitic dialects. It seems to be softened from a primitive form, which the Armenian has preserved in *engies*, Lat. *nut.* old Germ. *hnuz*; and which the Heb. also exhibits in another manner (dropping *n*) in אֲגוּז *nut*.

2. *Luz*, pr. n. a) An ancient city of the Canaanites, called also בֵּית אֵל *Beth-el* as the seat of a sanctuary, see בֵּית no. 12. b. Gen. 28, 19. 48, 3. Judg. 1, 23; with ה loc. לִיזָה Gen. 35, 6. Josh. 16, 2. 18, 13. b) Another in the district of the Hittites, founded by an inhabitant of the preceding. Judg. 1, 26.

* לָוִי obsol. root. Arab. لَوَّح to shine, to glitter; comp. λευκός, γλαυκός; λεύσσω, γλαύσσω; Lat. *lux*, Germ. *leuchten*, Engl. *to lighten*. Hence *to be polished, smooth*.

Deriv. לִיזָה, לִיזָה.

לָוִי m. plur. לָוִיִּם, *a tablet*, table. Syr. حَسْبُ, Arab. لَوْح, Ethiop. ለባህ. id. a) Of stone, on which any thing is inscribed or cut in, אֲבָן לָוִי Ex. 24, 12. 31, 18, and אֲבָנִים לָוִי 34, 1. 4, *tables of stone*; לָוִי הַבְּרִית Deut. 9, 9. 15, *לָוִי הַבְּרִית* Ex. 31, 18, *the tables of the covenant, of the law*. b) Of wood, *a board*; לָוִי נָכִיב *hollow made with*

boards Ez. 27, 8. 38, 7; sculptured 1 K. 7, 36. So of *tablets* for writing, covered perh. with wax, Is. 30, 8. Hab. 2, 2. Of the *valve* of a folding-door Cant. 8, 9. Dual לָוִיִּם *the deck* of a ship, which seems to have been double, Ez. 27, 5. c) Trop. Prov. 3, 3 *upon the tablet of thy heart*. comp. Jer. 17, 1. 2 Cor. 3, 3, and the δέλοι φρενῶν of Æschyl. Hence

לִיזָה, with art. הַלִּיזָה (made of boards, prob. having boarded houses,) *Luhith*. pr. n. of a Moabitish city, Is. 15, 5. Jer. 48, 5.

לָוִיִּשׁ, with art. הַלִּיזָה (enchanter, r. לָוִיִּשׁ) *Lohesh, Hallohesh*, pr. n. m. Neh. 3, 12. 10, 25.

* לָוִי 1. i. q. לָוִי II. *to wrap up, to muffle, to cover*; Arab. لَوَّط id.—Part. act. לָוִי covering Is. 25, 5. 7; also לָוִי intrans. *covered*, clandestine. whence לָוִי *privately, secretly*, Ruth 3. 7. 1 Sam. 18, 22. 24, 5; once בָּלָוִי Judg. 4, 21.—Part. pass. f. לָוִי *wrapped up* 1 Sam. 21, 10.

2. *to do or act secretly*; hence Part. plur. לָוִי *secret arts, magic arts, sorcery*, Ex. 7, 22. 8, 3. 14; for which לָוִיִּים 7, 11. See לָוִי II.

HIPH. i. q. Kal no. 1, 1 K. 19, 13.

Deriv. לָוִי, לָוִי, pr. n. לִיזָן.

לָוִי m. 1. *a covering, veil*; Is. 25, 7 לָוִי הַלָּוִי הַלָּוִי *the covering (muffler) which covers all nations*, which covers their face, makes them sad.

2. *Lot*. pr. n. the son of Haran, Abraham's brother, Gen. 13, 1 sq. 19, 1 sq. the ancestor of the Ammonites and Moabites. who are therefore called *the children of Lot*, Deut. 2, 9. Ps. 83, 9.

3. As the name of a fragrant gum; see in לָוִי.

לָוִי (covering) *Lotan*, pr. n. of a son of Seir, Gen. 36, 20. 29.

לָוִי m. (a joining, r. לָוִי) *Levi*, pr. n. of the third son of Jacob by Leah, Gen. 29, 34. 34, 25. 35, 23; the head of the tribe of the Levites, לָוִי בְנֵי לֵוִי, who were set apart for the worship of God, and of whom the family of Aaron (בְּרִית אַהֲרֹן) possessed the right of the priesthood.—Also patronym. (for לָוִי) *a Levite*, Deut. 12, 18. Judg. 17, 9. 11. 18, 3. Plur. לָוִיִּים *Levites* Josh. 21, 1 sq. al. sēp.

לִי Chald. plur. emphat. לִי the *Levites*, Ezra 6, 16. 18. 7, 13. 24.

לִי f. (ר. לִי) a *wreath, garland*, Prov. 1, 9. 4, 9.

לִי (from לִי with adj. ending לִי, like עֲקֵלָהִים fr. נָחֵשֶׁת, pr. an animal *wreathed*, gathering itself in *folds*, see ר. לִי no. 1. E. g.

1. a *serpent*, espec. a large one Job 3, 8; see in ר. לִי Pil. So Is. 27, 1, as the symbol of the hostile kingdom of Babylon.

2. Spec. the *crocodile*, Job 40, 25 sq.

3. a *sea-monster*, Ps. 104, 26. Trop. for a cruel enemy. Ps. 74, 14; comp. Is. 51, 9. Ez. 29, 3. 32, 2. 3. See Bochart Hieroz. P. II. lib. V. cap. 16–18.

* לִי obsol. root, kindr. with לִי, i. q. Engl. *to roll*, Germ. *rollen, to wind*. Hence לִי, לִי, לִי.

לִי m. plur. לִי, *winding stairs*, 1 K. 6. 8. Chald. id.

לִי m. (ר. לִי) only in plur. לִי, defect. לִי, constr. לִי (after the form לִי q. v.) *loops*, corresponding to the hooks or taches (לִי) in the curtains of the tabernacle. Ex. 26. 4 sq. 36, 11 sq. Sept. ἄγκυλαι, Vulg. *ansulae*.

לִי Gen. 43, 10. Judg. 14, 18. 2 Sam. 2, 27. Ps. 27, 13; elsewhere always

לִי, (comp. from לִי *if* and לִי, i. q. לִי *not*,) a conditional conjunct. negat. *if not*, i. e. *unless*, implying that the condition has a real existence, and therein differing from לִי; compare also under לִי no. 2. With Præt. Gen. 31, 42 לִי אֱלֹהֵי אָבִי *unless God... had been for me*. Is. 1, 9. 1 Sam. 25, 34. 2 Sam. 2, 27. With Fut. Deut. 32, 27. With Part. 2 K. 3, 14 לִי פָנִי *unless I regarded the presence of Jehoshaphat*, etc. With הִיב. Ps. 94, 17. 119, 92. 124, 1. 2. The apodosis sometimes takes לִי, Ps. 119, 92. 124, 3; לִי Gen. 43, 10.

* לִי and לִי, præt. לִי Gen. 32, 22. 2 Sam. 12, 16, fem. לִי for לִי Zech. 5, 4, 1 plur. לִי Judg. 19, 13; inf. constr. c. pref. לִי Gen. 24, 25 et sæpe, also לִי ib. v. 23; Imper. לִי Judg. 19, 6. 9, לִי Ruth 3, 13. Joel 1, 13; Fut. לִי, apoc. 2 Sam. 17, 16, לִי Judg.

19, 20. Job 17, 2; conv. לִי Gen. 28, 11. 32, 14. Part. plur. לִי Neh. 13, 21.

1. *to pass the night, to remain over night, to lodge*, kindr. with לִי, לִי, *night*, לִי and לִי being often interchanged, see lett. לִי. Not found in the kindred dialects.—Gen. 19, 2 and often; see the examples above quoted. Spoken also of things which are kept over night, e. g. food. Ex. 23, 18. 34, 25. Deut. 16, 4. Lev. 19, 13 *the wages of the hireling shall not remain with thee all night until the morning*. Poet. Job 29, 19 *the dew lay all night upon my branches*. Cant. 1, 13. Also inchoat. *to stop for the night*, to turn in; Ps. 30, 6 *at evening weeping may come in, but in the morning there is joy*.

2. *to abide, to remain, to dwell*, comp. Arab. *بَات* to pass the night, to continue in any state. Is. 1, 21. Ps. 25, 13 *his life abides in good*, he enjoys constant prosperity. 49, 13 *אִישׁ בִּיחָר בִּלְבָבוֹ יֵשֶׁת* yet (such a) *man in honour abideth not*, his honour is not permanent. Job 41, 14 *in his neck dwelleth strength*. 17, 2. 19, 4 *yea, be it so, that I have erred, אֲתִי הֵלִין מִשִּׁיחָתִי with myself abideth mine error*, i. e. *I have erred, not you, and I alone suffer the consequences*. Prov. 15, 31.

NIPH. *to show oneself obstinate, to be stubborn*, from the idea of remaining and persisting, taken in a bad sense; hence *to murmur, to complain*, with עַל *against* any one, as a people against their leader, Ex. 15, 24. Num. 14, 2. 17, 6. Josh. 9, 18 Keri.

HIPH. 1. Causat. of Kal no. 2. Jer. 4, 14 *how long wilt thou let thy vain thoughts remain with thee?* i. e. cherish them.

2. i. q. Niph. pr. *to show oneself obstinate, to be stubborn*, with עַל *against* any one; hence *to murmur*. Præt. הִלִּנֹתִים Num. 14, 29; Fut. conv. יִלְנֶן Ex. 17, 3; elsewhere always with the first radical doubled in the Rabbinic manner (see Lehrs. p. 407. Heb. Gr. § 71. n. 9), as יִלְנֶנִי Ex. 16, 8. Num. 14, 36. 16, 11 Keri; Part. מִלְנִיִּם Num. 14, 27. 17, 20. This mode of flexion is found only in this signification.

HITHPAL. הִתְלַנֵּן, i. q. Kal no. 2, Ps. 91, 1. Job 39, 28.

Deriv. מִלְנֶה, מִלְנֶה, מִלְנֶה.

* לִּיץ to swallow greedily, to suck down, Obad. 16. Hence לִּץ gullet, swallow. Syr. ܠܝܬ and ܠܝܬ to lick, to suck up.—For לִּיץ Job 6. 3, see r. לִּיץ.

PIL. לִּיץ to suck up blood, Job 39. 30 [33], if we read לִּיץ for לִּיץ; see in r. לִּיץ.

NOTE. J. D. Michaelis long ago appositely remarked, Supp. p. 1552, that the syllable לִּץ expresses the sound of *swallowing greedily, sucking down*; and this signification is found in many Semitic roots in which לִּץ constitutes the first or primary syllable, e. g. לִּיץ to lick up, to swallow, לעצם (Arab. لعظم) to eat eagerly and daintily, Ethpe. to devour greedily, לער greedy, an epicure, לעף, לעץ, לעץ, to lick, to eat eagerly; לעס, לעס, to eat; Syr. ܠܥܣ, ܠܥܣ, ܠܥܣ, the jaw. A similar power belongs to the kindred syllables לִּץ, לִּץ, לִּץ, as לִּיץ to taste, לִּיץ, לִּיץ, to lick; לִּיץ (לִּיץ) to lick, לִּיץ to swallow down, and לִּיץ to eat, לחק, לחס, לחס, to lick, לִּיץ and לִּיץ to lick, to be lambent as flame, i. e. to flame; comp. Sanscr. *lih* to lick, Gr. *λείω*, *λίσσω*, *λίσσω*, Lat. *linGo*, *liGurio*, transp. *GuLa*, *deglutio*, Germ. *lecken*, Engl. *to lick*, and with a sibilant prefixed Germ. *schlucken*, *schlingen*. See Pott Etymol. Forsch. I. p. 283.

To these may be added a large class of Semitic roots, beginning with the syllables לִּץ, לִּץ, לִּץ, which denote various motions of the tongue; e. g. to gape, sc. with open mouth and tongue thrust out, as in burning thirst and madness, see לִּיץ, לִּיץ, לִּיץ, Germ. *lechen*, *lechen*, comp. לִּיץ, לִּיץ; also to vibrate the tongue and hiss, in the manner of serpents or of those speaking in a whisper, see לִּיץ; to stammer, to speak barbarously (unintelligibly) and ineptly, comp. לִּיץ where see more, לִּיץ, לִּיץ. The Greeks expressed the ideas of eating daintily, and of stammering or senseless babble, by the syllables *la*, *lam*, *lab*, *lap*, *lal*, comp. *λάω* to lick, *λάβρος*, *λάμυρος* voracious and loquacious, *λαμός*, *λαμός* gullet, *λαμία*

the voracious (Lamia, man-eater, غولَة Ghûlah, see in לִּיץ). *λάπτω*, *λαφύσσω*. Comp. Lat. *lambo*, *labium*, Pers. لب lip, Germ. *Lippe*, Engl. *lip*, also to *lap*, and vulgar Germ. *labbern* *schlabbern*, *schlappen*. Engl. to *slabber*; also *καλέω*, Germ. *lallen*. The signification to *deride*, to *mock*, which comes from the idea of *stammering* (see in r. לִּיץ no. 2), was expressed by a transposition, as in *γελάω*, *χλεύη*.

* לִּיץ pr. to stammer, to speak unintelligibly, comp. לִּיץ, and the note under לִּיץ. Hence

1. to speak in a barbarous or foreign tongue, since those who speak in a foreign language seem to ignorant persons merely to chatter unintelligibly. See Hiph.

2. to deride, to mock any one, pr. by imitating his voice or mode of speaking; comp. Is. 28. 10. 11, and לִּיץ. Corresp. is Sanscr. *lad*, Lat. *ludere*. Gr. *λάσθη* derision.—Prov. 9. 12. PART. לִּיץ a mocker, scoffer, scorner, i. e. a frivolous and impudent person, who sets at nought and scoffs at the most sacred precepts and duties of religion, piety, and morals, (comp. לִּיץ.) Ps. 1. 1. Prov. 9. 7. 8. 13. 14. 6. 15. 12. 19. 25. 22. 10. 24. 9. Is. 29. 20.

HIPH. 1. to act as interpreter, to interpret, from the idea of speaking a foreign tongue, comp. Kal no. 1. PART. לִּיץ an interpreter Gen. 42. 23, where Sept. well *ἐρμηνευτής*, Onk. *מַהֲרֵרֶמֶן*. Hence also *intercessor*, *internunciator*, *messenger*, 2 Chr. 32. 31. Is. 43. 27; לִּיץ מִלִּיץ Job 33. 23 the *interceding angel*, i. e. interceding with God for men, *μεσίτης*, tutelary, comp. Matt. 18. 10.

2. i. q. Kal no. 2, to deride, to mock, c. acc. Ps. 119. 51. Prov. 14. 9. Job 16. 20; c. dat. Prov. 3. 34.

PIL. part. plur. לִּיץ scorers, for מִלִּיץ, Hos. 7. 5. See Lehrs. p. 316.

HITHPAL. לִּיץ to show oneself a mocker, i. e. frivolous, impudent, Is. 28. 22.

Deriv. לִּיץ, לִּיץ.

* לִּיץ pr. to knead with the hands or feet; kindr. לִּיץ, also לִּיץ. Hence: 1. to knead dough, c. acc. Jer. 7. 18.

Hos. 7, 4; absol. Gen. 18, 6. 1 Sam. 28, 24. 2 Sam. 13, 8. Syr. and Chald. id. Ethiop. **ለፍረስ** id.—Hence

2. *to be firm, strong*; whence לִיֹּן lion.

—Arab. **لَوْث** strength, **لَاث** mid. Ye III, V, *to be firm, strong*.

לִישׁ *Lush*, pr. n. m. 2 Sam. 3, 15 Cheth. See לִישׁ no. 2. c.

לָחַךְ Chald. (r. לָחַךְ, like קָצַץ, מָצַץ) pr. adhesion, connection; but passing over into a Preposit. *by, with*, like Syr. **ܠܚܝܩ**. Ezra 4, 12 **מִן לִחְיָהָ** *from with thee*, i. q. Heb. **בֵּינֵינוּ**, Fr. *de chez toi*.

לָחַ see הָלַח

* לָחָה obsol. and doubtful root, i. q. לָחַ; whence perh. לָחָה.

לָחַ see הָלַח.

לָחַ see הָלַח.

לָחַ f. *perverseness, frowardness*, Prov. 4, 24. R. לָחַ or לָחַ q. v.

לָח adj. (r. לָחַ) plur. לָחִים with Dag. forte impl. see Heb. Gram. § 22. 1; pr. *moist*, and hence *green, fresh*, e. g. wood Gen. 30, 37; Ez. 17, 24. 21, 3; grapes Num. 6, 3; spoken also of *new* cords or ropes, Judg. 16, 7. 8.

לָח m. (r. לָחַ) *freshness, vigour*, Deut. 34, 7.

* לָחָה obsol. root. Eth. **ለሰ** *to be fair, beautiful*; prob. pr. *to be new, fresh*, nearly i. q. לָחַ, and spoken of the *fresh colour* of the cheeks. Hence לָחַ cheek.

לָחֹם or לָחֹם m. (r. לָחַם) 1. Whatever is eaten, *food, meat*, Job 20, 23 **וַיִּשְׁלַח אֱלֹהֵינוּ וַיִּרְדּוּ עֲלֵינוּ** *and shall rain upon them with his food*, i. e. God will send upon them what shall be their food, fire and brimstone, the divine wrath; comp. Ps. 11, 6. The phrase *to rain with food*, לָחֹם, is here poetic, i. q. *to send down food in rain*, as we also say: It rains *in* or *with* large drops, it rains large drops.

2. *flesh, body*, Zeph. 1, 17; where for לָחֹם other Mss. and edit. read לָחֹם as if from a form לָחַם Arab. **لَحْم** flesh.

* לָחָה obsol. root, *to be moist, fresh*; Eth. **ለለለ** *to moisten*, see Ludolf Lex. in Syllab. p. 635; in both editions

of the Lexicon itself, this word is omitted. Chald. לָחַךְ id. לָחַךְ, לָחַךְ, לָחַךְ moisture, freshness, vigour. Kindr. is לָחַ —Hence לָח, לָח.

לָחִי f. (r. לָחַ) in pause לָחִי, c. suff. לָחִי Job 40, 26; Dual לָחִים Deut. 18, 3, constr. לָחִי Is. 30, 28, c. suff. לָחִי Ez. 29, 4, but לָחִים Hos. 11, 4.

1. *the cheek*, so called from its fresh colour, see the root; Cant. 5, 13. Lam. 1, 2. So לָחִי פָּ' וְלָחִי פָּ' and לָחִי פָּ' *to smite one upon the cheek, or to smite the cheeks of any one*, in chastisement or insult, Mic. 4, 14. 1 K. 22, 24. Job 16, 10; comp. Lam. 3, 30. Is. 50, 6.

2. *the jaw-bone*, Job 40, 26. Ps. 3, 8 **הָיָה אֶת-בִּלְאִיָּה לָחִי** *thou hast smitten all mine enemies as to the jaw-bone*, an image drawn from ravenous beasts, which are thus rendered harmless. So *the jaw-bone of an ass*, Judg. 15, 15–17. Dual Deut. 18, 3. Ez. 29, 4. 38, 4.—

Arab. **لَحْيَة** id. **لَحْيَة** beard.

3. *Lehi*, pr. n. of a district on the borders of Philistia, Judg. 15, 9. 14. 19; fully v. 17 **לָחִי רֶמֶה** *the height or hill of Lehi* (the jaw-bone), prob. so called from a chain of steep, craggy rocks; just as single rocks are called *teeth*, see לָחַ. So *jaw-bone* for a mountainous tract in the Chald. pr. n. מִזְבֵּחַ לָחִי for Heb. **מִזְבֵּחַ**, Michaelis Suppl. p. 1453. The sacred writer himself (v. 17) seems to refer this name to *the throwing away of the jaw-bone*; as if written לָחִי רֶמֶה, from r. רָמָה *to throw*.

* לָחַךְ inf. לָחַךְ, i. q. לָחַךְ, *to lick*,

Germa. *lecken*. Arab. **لَحَكَ**, Syr. **ܠܚܝܩ**

Pe. and Pa. id. In Kal once, of an ox which gathers the grass with his tongue before biting it off, *to lick up herbage, to feed off*, Num. 22, 4.

PIEL לָחַךְ *to lick, to feed by licking*, as the ox, see in Kal; comp. Arab. **لَحَس** *to lick up pasture or fodder*, as cattle.—Num. 22, 4; spoken of fire 1 K. 18, 38. **לָחַךְ עָפָר** *to lick the dust*, hyperbol. of one who prostrates himself as a suppliant, Ps. 72, 9. Mic. 7, 17. Is. 49, 23.

* לָחַם fut. וְלָחַם 1. *to eat, to take food*, (kindr. with וְלָחַם and וְלָחַם *to taste*,

see note under לֹבֵץ, i. q. אָכַל, but used only in poetic style; with acc. of food Prov. 4. 17. 23, 6; with בָּ to eat of any thing, Prov. 9, 5. Ps. 141, 4; absol. of a meal Prov. 23, 1. Metaph. to consume, Deut. 32, 24 לְחֹמֶיךָ רָשָׁה devoured by pestilence.

2. to fight, to war; Part. לָחֵם one fighting, i. q. an enemy, foe; with אֶת of pers. with whom Ps. 35, 1; c. לְ 56, 2. 3; more usual in Niph.—Soldiers in war or battle are hyperbolically said to devour their enemies, as Joshua the Canaanites, Num. 14, 9 לְחֵמֵנוּ יֵהם they shall be our bread; and the sword also is said to devour (אָכַל) Ez. 21, 33.

Is. 1. 20. Arab. لَحِمٌ to be slain in bat-

tle, pr. to be consumed; also مضغ to chew, Conj. II to fight, Pers. مردم خور man-eater, spoken of a fierce warrior; also Hom. πτολέμοιο μέγα στόμα II. 10. 8.

NIPH. נִלְחֵם, fut. יִלְחֵם, conv. וַיִּלְחֵם, inf. absol. נִלְחֵם, i. q. Kal no. 2, to fight, to wage war, to contend, in a recipr. signif. like Gr. μάχασθαι, Fr. se battre. Absol. Judg. 5, 19. 1 Sam. 17, 10 נִלְחֵמָה יַחַד that we may fight together. The pers. with whom is put with בָּ Ex. 1, 10. Num. 21, 26. al. sēp. 2 K. 13, 12. 14. 15; אֶת (אֵת) 1 K. 20, 23. Is. 37, 9; אֶל Jer. 1, 19. 15, 20; עַל Neh. 4, 8; also in the acc. according to some, but in part of the examples אֶת with a noun signifies with, as Judg. 12, 4. 2 K. 9, 15, and elsewhere אֶת as Josh. 10, 25. 1 K. 20, 25 comp. v. 23. Once c. suff. וַיִּלְחֲמוּנִי they war against me.—The pers. for whom is put with לְ Ex. 14, 14. 25. Deut. 1, 30; לְ Judg. 9, 17. 2 K. 10, 3.—So too, נִלְחֵם עַל Judg. 9, 45 and עַל עִיר to fight against a city, to besiege it, Is. 7, 1. 2 K. 19, 8. Jer. 34, 22. 37, 8; so with לְ Josh. 19, 47. Also מִלְחָמָה to war a war, to fight a fight or battle, 1 Sam. 8, 20. 18. 17. al.

Deriv. לָחֵם, לָחֹם, מִלְחָמָה, and pr. n. לְחֵמִי.

לָחֵם verbal of Piel (r. לָחֵם) war, siege. Judg. 5, 8 אֶת לָחֵם שִׁעָרֵיהֶם then was siege of their gates, i. e. their gates, cities, were besieged. Segol for Tsere, which most Mss. exhibit, is perh. on account of the constr. state; though other like

examples are wanting. Or, better, we may read with some Mss. לָחֵם, with tone retracted; comp. תָּחֵה וְעָרָה Prov. 17, 10.

לָחֵם of both genders; m. Num. 21, 5. f. Gen. 49, 20. R. לָחֵם.

1. food, meat, both for man Gen. 47, 12; and beasts Job 24, 5. Is. 65, 25. Ps. 147, 9. al. sēp. אָכַל לָחֵם to eat food, to take a meal, etc. see in אָכַל no. 1. c. לָחֵם שֵׁים to set on food Gen. 43, 31. לָחֵם אֲנָשִׁים see in אֲנָשִׁים no. 1. h. Poet. Obad. 7 לָחֵמָה for לָחֵמָה אֲנָשִׁי לָחֵמָה those who eat of thy food, thy household. Num. 14, 9 see in r. לָחֵם no. 2. 1 Sam. 20, 24. לָחֵם אֱלֹהִים the food of God, spoken of a sacrifice Lev. 21, 6. 8. 17. 21. 22. So Jer. 11, 19 עֵץ בְּלָחֵמִי the tree with its food i. e. its fruit;

comp. Arab. أَكَلَ food, also for fruit.

—Further: a) provision, sustenance, living. Ecc. 9, 11. לָחֵם שְׂלֵמָה Solomon's provision, supplies, 1 K. 5, 2 [4, 22]. לָחֵם הַמֶּלֶךְ the provision of the governor, his table-allowance. Neh. 5, 14. 18. b) a meal, feast, as אָכַל לָחֵם see in אָכַל no. 1. c. עָשָׂה לָחֵם to make a feast Ecc. 10, 19.

2. Spec. a) bread, as in mod. Arab.

لَحْمٌ spec. flesh; Gen. 21, 14. 25, 34. 28, 20. al. sēp. לָחֵם וּמַיִם bread and water, as daily and common food, 1 K. 18, 4. 13. Num. 21, 5. Is. 3, 1. לָחֵם עֵקֶר a cake or loaf of bread Ex. 29, 23; but when there is more than one loaf the word בָּרֵית is omitted after the numeral (as שְׁתֵּי בָרֵית before בָּסֶה and זֶהָב, e. g. שְׁתֵּי לָחֵם two loaves of bread 1 Sam. 21, 4. 17, 17. פַּת לָחֵם see in פַּת. For the phrase לָחֵם מִנְּחָה see in מִנְּחָה no. 2. So לָחֵם הַפָּנִים bread of the presence, Sept. ἄρτοι ἐνώπιον. Vulg. panes propositionis, Engl. shew-bread, i. e. the twelve loaves which were set out every sabbath before Jehovah in two rows upon the table in the sanctuary, Ex. 25. 30. 35, 13. 39, 36; comp. Lev. 24, 5–9. Called in the later books לָחֵם הַמַּעֲרֵכָה Neh. 10, 34. 1 Chr. 9, 32. b) wheat, as that from which bread is made, bread-corn, grain; comp.

Arab. طَعَامٌ food, spec. wheat, and contra Gr. σίτος wheat and also food. Gen. 41, 54. 47, 13. 15. 17. לָחֵם וּבָרָמִים Is. 36, 17; 28, 28 לָחֵם יִירָק see in דָּקָן no. 1.

לָחֶם Chald. *food, a feast*, Dan. 5, 1.

לָחֶם see in לָחֶם no. 2.

לָחֶמִי a) Gentile n. see בֵּית הַלָּחֶמִי *Bethlehemite*, art. בֵּית no. 12. w.

b) *Lahmi*, pr. n. of a man in 1 Chr. 20, 5, a passage perhaps corrupted from 2 Sam. 21, 19 אֶלְחָנָן בֶּן־יֵשַׁי אֲרָגִים וַיַּךְ אֶלְחָנָן בְּיָדוֹ אֶת־הַלָּחֶמִי אֲחִי־גִלְיָת הַגִּתִּית *Elhanan, son of Jaare-Oregim (אֲרָגִים is here doubtful, see in יֵשַׁי) the Bethlehemite, slew Goliath the Gittite*; where, in order to remove the supposed discrepancy with the account of David's victory over Goliath, the text in 1 Chr. l. c. stands thus: וַיַּךְ אֶלְחָנָן בֶּן־יֵשַׁי אֶת־הַלָּחֶמִי אֲחִי־גִלְיָת הַגִּתִּית *Elhanan, son of Jair, slew Lahmi, the brother of Goliath of Gath*. [Vice versa, Winzer and others suppose the true reading to be preserved in 1 Chr. and the passage in Kings to be corrupted; Realw. ed. 3, art. *Goliath*.—R.]

לָחֶמֶס *Lahmas*, pr. n. of a place in the plain of Judah, Josh. 15, 40; where 32 Mss. read לָחֶמֶס. Vulg. *Leheman*, Engl. *Lahmam*.

* לָחַן Chald. a root not used in the verb, *to be longing, lustful*, like Gr. *λάγνος*; pr. *to be eager, greedy*, like kindr. לָחַם, and transferred to sexual desire.—Hence

לָחֶה Chald. f. *a concubine*, Dan. 5, 2. 3. 23. More frequent in the Targums.

* לָחַץ fut. יִלְחֹץ 1. *to press, to crowd*, Sept. *θλιβω*. Num. 22, 25 the ass *crushed* (וַיִּלְחֹץ) *the foot of Balaam against the wall*. Hence *to crowd out, to thrust forth*, 2 K. 6, 32; a people into the mountains Judg. 1, 34; comp. Am. 6, 14.

2. *to oppress, to distress*, e. g. persons Ps. 56, 2; strangers Ex. 22, 20. 23, 9; a people Judg. 2, 18. 10, 12. 1 Sam. 10, 18. 2 K. 13, 4. 22. Is. 19, 10. Jer. 30, 20. לָחַץ Ex. 3, 9.

Kindred is לָחַץ; also אָלַץ, אָלַץ. Samar. ܠܚܥܝܬܐ, Arab. ܠܚܥܝܬܐ II, *to press, to distress*; also ܠܚܥܝܬܐ *to press, to importune*.

NIPH. *to press oneself*, sc. against a wall Num. 22, 25.—Hence

לָחַץ m. *oppression, distress, affliction*, e. g. of persons Job 36, 15. Ps. 62, 10; of

a people Ex. 3, 9. With a genitive of the object, לָחַץ יִשְׂרָאֵל *the oppression of Israel*, which he suffers, 2 K. 13, 4; c. suff. Deut. 26, 7. Ps. 44, 25. Also, with genit. of the subject, לָחַץ אֹיִבֵּי, *bread and water of affliction* or calamity, one's food in time of distress, 1 K. 22, 27. 2 Chr. 18, 26. Is. 30, 20.

* לָחַשׁ in Kal not used, *to whisper*, Gr. *ψιθυρίζω*, Germ. *zischeln*, all which as well as the Heb. are onomatopoeic; comp. kindr. נָחַשׁ. Syr. ܠܚܫܐ *to whisper in the ear*, Arab. ܠܚܫܐ the serpent vibrates his tongue, hisses; whence ܠܚܫܐ hissing, i. e. serpents. Ethiop.

ܠܚܫܐ id. also *to mutter, to speak softly*, for Gr. *γρῦζω*, ܠܚܫܐ *to whisper in the ear*, ܠܚܫܐ *to whisper among themselves*.

PIEL לָחַשׁ *to whisper, to mutter*, spec. as magicians or sorcerers their incantations; only Part. מְלַחֲשִׁים *conjurers, enchanters*, also charmers of serpents, Ps. 58, 6. Syr. ܠܚܫܐ Pe. *to use enchantment*, whence ܠܚܫܐ charmer of serpents.

HITHP. *to whisper among themselves*, 2 Sam. 12, 19; with עַל *against* any one, Ps. 41, 8.

Deriv. pr. n. לִיחַשׁ and

לָחַשׁ m. pr. *a whispering*; hence 1. *prayer*, uttered in a low voice, Is. 26, 16.

2. *incantation, magic*, also the charming of serpents, Is. 3, 3. Jer. 8, 17. Ecc. 10, 11. Comp. אֲשִׁים in art. אֲשִׁים.—Hence

3. Plur. לָחֻשִׁים Is. 3, 20, pr. *charms, remedies against enchantment*, i. e. *amulets*, superstitious ornaments, often gems and precious stones, or plates of gold and silver, on which certain magic formulas were inscribed, and which were worn suspended from the neck or in the ears, by oriental females. According to Kimchi *ear-rings*, amulets being often so worn; and so Luth. and Engl. Vers. comp. Gen. 35, 4 and the commentators, also Syr. ܠܚܫܐ. But *ear-rings* had already been mentioned by Isaiah in v. 19.

לָב part. Kal, see in ל. לָבֵט.

לָב (in Cod. Samar. and many Heb. Mss. fully לֵבֵט m. Gen. 37, 25, 43, 11, Lat. *ledum*, *ladanum*, Gr. *λιδον*, *λάδων*, a fragrant resinous gum, which is gathered from the leaves of a shrub growing in the island of Crete, Arabia, and Africa, *κιστος*, *Cistus ladanifera*, Herod. 3. 112. So called perh. from covering over, concealing, from r. לָבֵט; comp. כָּפַר pitch, from r. כָּפַר. Sept. Vulg. *στακτιή*, *stacte*, Syr. and Chald. *pistacia*, Saad. chestnut. See Celsii Hierob. T. I. p. 280 sq.

* לָבֵט obsol. root, i. q. Chald. לָבֵט i. q. לָבֵט to hide; or Arab. لَطَى and لَطَأٌ *terre adhæsit*. Hence

לָבֵט f. a species of lizard. Lev. 11, 30. Sept. *χυλαβώτης*, Vulg. *stellio*. See Boch. Hieroz. I. p. 1073. Zab. حَبَلٌ lizard.

לָבֵט (the hammered, the sharpened) *Letushim*, pr. n. of an Arabian tribe descended from Dedan, Gen. 25, 3. R. לָבֵט.

* לָבֵט fut. לָבֵט 1. to hammer, to forge, Gen. 4, 22.

2. to sharpen by hammering, e. g. a ploughshare 1 Sam. 13, 20; a sword Ps. 7, 13. Metaph. Job 16, 9 לָבֵט עֵינַי כִּי לָבֵט he sharpeneth his eyes against me, beholds me with a stern and threatening look.

Pual part. מְלָבֵט sharpened, sharp, Ps. 52, 4.

Deriv. pr. n. לָבֵט.

לָבֵט for לָבֵט, contr. for לָבֵט (r. לָבֵט) a wreath; only Plur. לָבֵט wreaths, festoons, in architecture, 1 K. 7, 29, 30, 36.

לָבֵט Is. 16, 3. Lam. 2, 19 Cheth. once לָבֵט Is. 21, 11 (in pause, as לָבֵט and לָבֵט), constr. לָבֵט Ex. 12, 42. Is. 15, 1, 30, 29; but far more freq. with He parag. לָבֵט (Milél, see note). in pause לָבֵט; Plur. לָבֵט; masc. R. לָבֵט.

1. night; Arab. لَيْلَة, Syr. لَيْلَة, Eth. ሌላ, id. in all which there is a vestige of the He parag. as in לָבֵט; see note. This word is by many regarded as primitive; and the

etymology is at least very doubtful. But as לָבֵט day comes from the idea of heat; so לָבֵט night may come from that of cold, viz. as causing one to roll or wrap himself in his cloak or bed-covering, r. לָבֵט. —So לָבֵט אַרְבָּעִים forty nights Gen. 7, 4, 12. 1 K. 19, 8; לָבֵט לָבֵט 1 Sam. 30, 12. Jon. 2, 1; לָבֵט לָבֵט every night Ps. 6, 7, but לָבֵט לָבֵט the whole night Ex. 14, 20, 21. Num. 11, 32. al. לָבֵט אַחַד in one night Gen. 40, 5, 41, 11. לָבֵט in that night Gen. 32, 14, 22. לָבֵט at midnight Ruth 3, 8; לָבֵט see in אִישׁוֹן no. 2. לָבֵט מִיּוֹם עַד לָבֵט from day-break even to night, i. e. in one day, Is. 38, 12, 13. לָבֵט בֵּן see in בֵּן no. 7. לָבֵט חֲזִיוֹן vision of the night, nocturnal vision, Job 4, 13, 20, 8, 33, 15; מִרְאָה לָבֵט id. Gen. 46, 2; לָבֵט לָבֵט nocturnal dream Gen. 20, 3. לָבֵט בַּחַד nocturnal terror Ps. 91, 5. —By night is expressed in Heb. by לָבֵט Gen. 14, 15. Ex. 13, 22; whence לָבֵט לָבֵט by day and night Ex. 13, 21. Lev. 8, 35. Num. 9, 21, and so לָבֵט לָבֵט night and day Is. 27, 3, לָבֵט לָבֵט 34, 10. Jer. 14, 17. Poet. לָבֵט לָבֵט Job 24, 14. Ps. 42, 9, 77, 7, 88, 2, 119, 55, לָבֵט Ps. 16, 7, לָבֵט Cant. 3, 1. —Also with art. לָבֵט adv. this night, to-night, (like הַיּוֹם this day, to-day,) Gen. 19, 5, 34. לָבֵט as by night Job 5, 14.

2. Trop. a) For calamity, adversity, misery, comp. חֲשָׁה, Is. 21, 11. Job 35, 10. Mic. 3, 6. Arab. كَيْل misfortune, Schult. Opp. Min. p. 74. b) For Sheol, Hades, Job 36, 20.

NOTE. The form לָבֵט with He parag. signifies pr. by night; but by degrees came also to stand for 'the time when it is night,' and so for night itself; in the same manner as נִגְבָּה, נִגְבָּה, pr. the region towards the south, towards the north, are then put for the south, the north, whence בִּצְפוֹנָה, בִּצְפוֹנָה; comp. בִּיּוֹמָה. Indeed the paragogic ending became so closely united with this substantive, that in Chald. and Syr. it was retained as a radical letter, and passed over in the stat. emphat. into י. —Hence

לָבֵט Chald. m. night, Dan. 2, 19, 5, 30, 7, 2, 7, 13. Often in Targg.

לָבֵט f. (from לָבֵט, r. לָבֵט) pr. nocturna, a night-spectre, ghost, a creature

of Jewish superstition, frequenting the desert, Is. 34, 14. According to the Rabbins it bore the form of a female elegantly dressed, and lay in wait for children by night. Similar are the Greek and Roman fables respecting the female *Λυοίσα*, the *δροζέρταυρος*, see Aristoph. Ran. 293. Creuzer Comment. Herod. p. 267; the *Lamiæ*, *Striges*; and the Arabian *Ghûl*, *Ghûlah*. (الغولة, الغول,) i. e. female monsters dwelling in deserts and tearing men in pieces. Comp. the other names of spectres, in Heb. e. g. *בְּלוֹקָה*, *שִׁיָּרִים*. See more in Bochart Hieroz. T. II. p. 831. Buxtorf in Lex. Chald. Talmud. p. 1140. Also Comment. on Is. 13, 22. 34, 14.

* *לִיָּן* see *לִיָּן*.

לִישׁ m. (r. *לִישׁ*) 1. Poet. a lion, so called from his strength and courage, Is. 30, 6. Job 4, 11. Prov. 30, 30. Arab.

לִישׁ, Chald. *לִישׁ*, Gr. *λίς* Hom. Il. 11. 239. ib. 15. 275.

2. *Laish*, pr. n. a) A place in the northern extremity of Palestine, called also *לִישׁ* and *דָּן* Dan q. v. Judg. 18, 29; with ה loc. *לִישׁה* v. 7. b) Also with ה loc. *לִישׁה* Is. 10, 30, a place near Anathoth, northeast of Jerusalem; see Bibl. Res. in Palest. II. p. 149. c) A man, 1 Sam. 25. 44 and 2 Sam. 3, 15 Keri; in Cheth. *לִישׁ*.

לִיָּה imper. see *הִלֵּךְ* init. and no. 7.

* *לָבֵד* fut. *יִלְבֹּד* 1. to take, to catch, sc. animals, e. g. in a net, snares, (pr. 'to strike or hit with a net,' comp. Arab. *لَكَد* percussit.) Judg. 15, 4. Am. 3, 5. Ps. 35, 8; in a pit, Jer. 18, 22; of a lion seizing his prey Am. 3, 4.—Metaph. Job 5, 13 *he taketh* (snareth) *the wise in their own craftiness*. Prov. 5, 22. Jer. 5, 26.

2. to take, to seize, to get possession of, viz. a) to take captive in war, Num. 21, 32. Josh. 11, 12. Judg. 8, 12. b) to take a city by assault, storm, to capture, Deut. 2, 34. Josh. 8, 21. 10, 1. 11, 10. c) to take or occupy a land, Josh. 10, 42. Dan. 11, 18; also single places, as the fords of Jordan, Judg. 3. 28. 12, 5. So Judg. 7. 24 *וְלָבְדוּ לָהֶם אֶת-יְרֵמֹהִים* and seize the waters before them, even Jordan. d) Other things, as chariots of war,

1 Chr. 18, 4. 1 Sam. 14, 47 *Saul took* (לָבֵד) *the kingdom over Israel*. Sometimes with מִן of pers. from whom, 1 Chr. 18, 4. 2 Chr. 13, 19; comp. לָּ Judg. 7, 24.

3. to take, to choose any one by lot; comp. *אָחָז* no. 7. Josh. 7, 14 *וַיִּשְׁבֹּט אֶשֶׁר-יְהוָה יִלְבְּדוּהוּ* the tribe which Jehovah taketh, designates by lot. v. 17.

לִיָּח. 1. to be taken, caught, with snares, Is. 8, 15. 28, 13. Jer. 48, 44. Ps. 9, 16.—Trop. Prov. 6, 2. 11, 6. Job 36, 8.

2. to be taken, captured; of men Jer 51, 56; a city 1 K. 16, 18. 2 K. 18, 10. Jer. 13, 28. 50, 2. 51, 31. 41.

3. to be taken by lot, Josh. 7, 15. 16. 18. 1 Sam. 10, 20. 21. 14, 41. 42 [43. 44].

לִיָּחַף. to take hold of one another, to hold fast together, to cohere. Arab. *لَكَد* Conj. V, to be joined together, to have the parts compacted. Job 41, 9 [17] *וְיָחַד יָחַד* they hold together, sc. the scales of the crocodile. 38, 30 *וְיָחַד יָחַד* the surface of the deep coheres, is frozen. Comp. *אָחָז* no. 4.

Deriv. *מִלְבָּדָה* and

לָבֵד m. a being taken, capture, Prov. 3, 26.

I. *לָבֵה* imper. see in *הִלֵּךְ* init. and no. 7.

II. *לָבֵה* for *לָּ* to thee, Gen. 27, 37.

לָבֵה (a going, journey, for *וְלָבֵה*.) *Lechah*, pr. n. of a place in the tribe of Judah, 1 Chr. 4, 21. R. *רָלָה*.

לָבִישׁ (either: the smitten, captured; or: the tenacious, i. e. impregnable, r. *לָבִישׁ*) *Lachish*, pr. n. of a fortified city (Is. 36, 2. 2 Chr. 11, 9) in the plain of Judah, anciently the seat of a Canaanitish king. Josh. 10, 3. 12, 11. 15, 39. Neh. 11, 30. 2 Chr. 11, 9. Is. 36, 2. Jer. 34, 7. Mic. 1, 13. Comp. Bibl. Res. in Palest. II. p. 389, 393.

לָבֵן see *בֵּן* p. 474. c.

* *לָבִישׁ* obsol. root, prob. i. q. kindr. Arab. *لَكَد*, *لَكَز*: a) to strike, to smite. b) to adhere, to be tenacious; hence, to be difficult.—Deriv. pr. n. *לָבִישׁ*.

לָבִישׁ see *לָבִישׁ*.

* *לָבִיד* fut. *יִלְבִּיד* 1. Pr. to beat with a rod, to chastise, espec. beasts of burden; whence *מִלְבִּיד* an ox-goad. Arab. *لَبَد* i. q. *لَدَم* to strike, to beat with a

rod. Hence *to discipline, to train, to teach*, sc. beasts of burden, etc. see Pual Hos. 10, 11; also troops to war, 1 Chr. 5, 18 מְלֻחָמָה לְמִדְרֵי *trained to war*, i. e. practised, skilled. Comp. Pual no. 2.

2. Intrans. *to be trained, taught*, i. q. *to learn*, e. g. war, Is. 2, 4. Mic. 4, 3. With acc. Deut. 5, 1. Is. 26, 10. Prov. 30, 3. Jer. 12, 16; with infin. Is. 1, 17; infin. c. לְ Deut. 14, 23. 17, 19. 18, 9; verb. fin. with וְ Deut. 31, 12; see Heb. Gr. § 139. 3. a. Also, *to accustom oneself, to be wont*, c. אֵל Jer. 10, 2.

PIEL לָמַד 1. *to train, to accustom*. Jer. 9, 4 *they have accustomed their tongue to speak lies*. Ps. 18, 35.

2. *to teach*, absol. Ps. 60, 1. 2 Chr. 17, 7. With acc. of pers. *to teach one* any thing. Ps. 71, 17. Cant. 8, 2. Jer. 32, 33. Part. מְלַמֵּד *a teacher*, c. genit. Ps. 119, 99. Prov. 5, 13. With two acc. of pers. and thing. Deut. 4, 5. 14, 11, 19. Ps. 25, 4. Jer. 2, 33 אֶת־הָרַעוּת לְמַדְתִּי אֶת־רַבְּכֶם *wickedness hast thou taught thy ways*. Ecc. 12, 9. With acc. of pers. and dat. of thing (pr. to train one to any thing) Ps. 144, 1; with בְּ *in* any thing, Is. 40, 14; מִן of thing Ps. 94, 12; inf. c. לְ Ps. 143, 10. Is. 48, 17. Jer. 12, 16; so with לְדוֹרוֹת impl. Jer. 13, 21 לְמַדְתִּי אֶת־עַלְיָה *thou hast taught them to be leaders over thee*, accustomed them to exercise dominion over thee. With dat. of pers. Job 21, 22.

PUAL 1. *to be trained, accustomed, taught*, e. g. a heifer well trained, Hos. 10, 11; of troops (comp. Kal no. 1), Cant. 3, 8 מְלֻחָמָה לְמִדְרֵי *trained to war*, i. e. expert; comp. 1 Chr. 25, 7 מְלֻחָמֵי *instructed in song*.

2. *to be taught*, spoken of that in which one is instructed; Is. 29, 13 מִצְוַת אֲנָשִׁים מְלֻמָּדָה *a mere human precept taught, inculcated*, which they are made to learn. Deriv. מְלַמֵּד, מְלֻמָּד, לְמוֹד.

לְמוֹד see in למוד.

לְמוֹד, לְמוֹדָה, לְמוֹדָה, see in מָה D. 3, 4.

לְמוֹד poet. for לְ, as כְּמוֹ for כְּ, four times in the book of Job, c. 27, 14, 29, 21, 38, 40, 40, 4.

לְמוֹדָל (of God sc. created, see לְמוֹדָל) Prov. 31, 4, also לְמוֹדָל Prov. 31, 1, Lemuel, pr. n. of a king otherwise un-

known, prob. not an Israelite, perh. an Arabian, to whom the moral maxims Prov. 31, 2–9 are directed.

לְמוֹד and לְמוֹד adj. 1. *accustomed, used* to any thing, Jer. 2, 24. 13, 23; *practised, expert*, Is. 50, 4 לְשׁוֹן לְמוֹדִים *the tongue of the practised* sc. in speaking, the eloquent.

2. *one taught, a disciple, follower*; לְמוֹדֵי יְהוָה *the disciples of Jehovah*, prophets, Is. 50, 4. 54, 13; pious men 8, 16.

* לְמוֹד obsol. root. Arab. لَمَد to taste; but تَلَمَد a strong youth. Hence

לְמוֹד Lamech, pr. n. a) A son of Methusael, a descendant of Cain, and the first to misuse the arms invented by his son, Gen. 4, 18–24. b) The son of Methuselah, a descendant of Seth, Gen. 5, 25–31.

לְמוֹד see after לְמוֹד.

לְמוֹד on account of, because, see מִצְדָּן.

לְמוֹד m. (r. לְמוֹד) *the swallow, gullet, throat*, Prov. 23, 2. Chald. לוֹמָא.

* לְמוֹד in Kal not used, Arab. لَعِبَ *to play, to sport, to jest*; also *to jest at, to mock*. Kindr. are לְמוֹד, לְמוֹד, see לְמוֹד note. Chald. לְמוֹד mockery, derision, לְמוֹד to mock at, to deride any one, Syr. ܠܡܘܕ id. Comp. Gr. λῶβη, λωβύουαι.

HIPH. *to mock at, to deride*, part. c. מְלַמֵּד 2 Chr. 36, 16.

* לְמוֹד fut. יִלְמוֹד, pr. *to stammer, to speak unintelligibly*, Syr. ܠܡܘܕ, also ܠܡܘܕ, ܠܡܘܕ, Eth. ለጠጠጠ and ለጠጠጠ stammering, comp. לְמוֹד and see לְמוֹד note. Hence

1. *to speak in a barbarous or foreign tongue*, see in לְמוֹד, comp. Niph. By transpos. לְמוֹד, Arab. عِلَج barbare loquens.

2. *to mock, to deride*, pr. by imitating the stammering voice of any one in derision. Chald. לְמוֹד to mock. Comp. by transp. Gr. γελᾶω, also γλεῖν, γλεῖν, Goth. hlakjan, lahhjan, Pers. لاغند.

to jest, Germ. *lachen*, Engl. *to laugh*.—E. g. absol. Job 11, 3; oftener with ל of pers. and thing Job 9, 23. Prov. 17, 5. 2 K. 19, 21. al. Spec. spoken: a) Of those who mock at others in distress, Job 9, 23; c. ל Prov. 1, 26; ל of pers. Ps. 22, 8. Job 22, 19; also לִלְלָהּ they laugh among themselves Ps. 80, 7. b) Of a scoffer, who mocks at God and religion, Job 11, 3; comp. in לִלְלָהּ no. 2. d) Of one who contemns the threats and efforts of enemies. Ps. 2, 4. 59, 9. Is. 37, 22.

NIPH. *to speak in a barbarous or foreign tongue*, Is. 33, 19.

HIPH. i. q. Kal no. 2. *to mock, to deride*, Job 21, 3; c. ל Ps. 22, 8. Neh. 2, 19; ל 2 Chr. 30, 10; ל Neh. 3, 33 [4, 1].

Deriv. the two following.

לִלְלָהּ m. 1. *mockery, derision, scorn*, Ps. 79, 4. Ez. 23, 32. 36, 4. Meton. for the cause of derision. Hos. 7, 16.

2. *scoffing*, i. e. impious discourse, Job 34, 7; comp. in לִלְלָהּ no. 2.

לִלְלָהּ adj. (r. לִלְלָהּ) 1. *speaking a barbarous or foreign tongue*; Is. 28, 11. לִלְלָהּ i. e. as barbarians, foreigners, sc. the Assyrians.

2. *a mocker, jester, buffoon*. Ps. 35, 16. לִלְלָהּ pr. cake-jesters, table-buffoons, i. e. parasites; Gr. ψωμοκόλακες, κτισσοκόλακες. So in the Talmud לִלְלָהּ cake-talk, i. e. jesting, buffoonery.

* לִלְלָהּ obsol. root, Arab. لَعَدَ *to put in order*. Hence the two following:

לִלְלָהּ (order) *Laadah*, pr. n. m. 1 Chr. 4, 21.

לִלְלָהּ (put in order) *Laadan*, pr. n. m. a) 1 Chr. 7, 26. b) 23, 7. 26, 21.

* לִלְלָהּ i. q. Arab. لَغَى, *to speak rashly*, to talk at random, kindr. with

לִלְלָהּ q. v. لَغَى rash discourse.—Once præter. 3 plur. Job 6, 3. לִלְלָהּ therefore were my words rash. לִלְלָהּ Milél for לִלְלָהּ Milra on account of the pause; like לִלְלָהּ in pause לִלְלָהּ.

* לִלְלָהּ *to speak in a barbarous or foreign tongue*, part. לִלְלָהּ Ps. 114, 1. Comp. לִלְלָהּ, and see לִלְלָהּ note. Syr. لَحَنَ *to speak in a barbarous (spec. the Egyptian) tongue*.

* לִלְלָהּ *to eat eagerly, to devour*; comp.

לִלְלָהּ note. Arab. quadril. لَعَضَ id. لَعَضَ voracity.

HIPH. *to give to eat*; once Gen. 25, 30. לִלְלָהּ give me now to eat sc. eagerly, hastily, to devour; spoken of one hungry and greedy.

* לִלְלָהּ obsol. root, Arab. لَعَنَ *to curse*. Hence

לִלְלָהּ f. *wormwood*, Jer. 9, 14. 23, 15. Prov. 5, 4. It was apparently regarded as a noxious or poisonous plant, and hence called the *accursed*; see the root, and Deut. 29, 17. Rev. 8, 10, 11. Indeed bitter herbs were commonly so regarded by the Hebrews; see Heb. 12, 15. Trop. of a bitter lot, calamity. Lam. 3, 15, 19; bitter injury or injustice Am. 5, 7, 6, 12.

* לִלְלָהּ obsol. root, *to flame, to shine*, Gr. λείπω. The origin lies in *lap-ping*, being *lam-bent*, which likewise the Semitic and Greek tongues express by the syllable *lab, lap*, and apply also to flame; e. g. לִלְלָהּ, labium, لب lip, see לִלְלָהּ note. The common radix therefore of the Hebrew and Greek verb is לִלְלָהּ, and the third radical ל is added in the same manner as in לִלְלָהּ, Gr. ὅμος, ὁμαδος; a vestige of it appears also in the Greek λαμπός, gen. λαμπάδος. From the Semitic לִלְלָהּ declined in the Aramæan manner לִלְלָהּ, came the Greek λάμπω; and from לִלְלָהּ, Syr. لَحِمَ, Chald. לִלְלָהּ the Gr. λαμπός, λαμπάδος; and not vice versa.—Hence

לִלְלָהּ m. 1. *a flame* Gen. 15, 17. Ex. 20, 18. Job 41, 11. Nah. 2, 5. Dan. 10, 6. al.

2. Gr. λαμπός, Lat. lampas, *a lamp, torch*, see r. לִלְלָהּ Judg. 7, 16. 20. Zech. 12, 6. So according to some, Job 12, 5. לִלְלָהּ a torch despised, i. e. thrown aside because it ceases to give light, the emblem of a man once in high consideration, but now vile and contemned; comp. Is. 7, 4. and Comment. in loc. But it accords better with the parallelism to make לִלְלָהּ correspond to לִלְלָהּ in the other member: *for misfortune* (לִלְלָהּ from לִלְלָהּ and פִּיר) there is *contempt*

in the thought of him that is at ease ; it (contempt) is prepared for those who slip with the feet ; see פִּיר .

לָפִידִּים (torches) *Lappidoth*, pr. n. of the husband of Deborah the prophetess. Judg. 4. 4.

לָפָנִי adj. *anterior, front, in front*, 1 K. 6, 17. It is formed from לָפַנִּי as כִּסֵּי from כִּסֵּי. Heb. Gr. § 85. 5. Lehrs. p. 516. See לָפַנִּי in פִּיר lett. D.

* לָפַת fut. לִפְתּוֹ, pr. *to bend, to turn to fold*. Arab. لَفَت to inflect, to turn away the face ; V to look back by turning the head ; VIII, to turn oneself to any one ; Kor. Sur. 11. 83. Vit. Salad. p. 17. 22. 26. Hence, *to enfold, to embrace, to clasp* ; Judg. 16, 29 וַיִּלְבֹּץ וַיִּשְׁתָּבֵץ and Samson clasped the two middle pillars... the one with his right hand and the other with his left. Sept. ἀπὸλαβε, Vulg. apprehendens ; Jarchi אֶמְבְּרֵי i. e. Fr. embrasser.

NIPH. *to bend oneself*, i. e. a) *to turn oneself around or back, in order to see*. Ruth 3, 8. See Arab. above. b) *to turn aside from a way* ; Job 6, 18 וַיִּפְּסוּ אֲדָמָה הַדֶּשֶׁה the wayfarers of their way turn aside, i. e. those who travel that way, and turn aside to find those streams, are disappointed and perish.

לָבִיז m. (לָבִיז) *mocking, derision, scorn*, sc. of every thing good and noble, Prov. 1, 22. Hence לָבִיזִי i. q. לָבִיז *mockers*. Is. 28. 14. Prov. 29, 8.

* לָבִיז *to mock*, a doubtful root, from which some derive Part. plur. לָבִיזִים *mockers, scorers*, Hos. 7, 5. But this is rather for לָבִיזִים Pil. of r. לָבִיז q. v.

לָקֵחַ (pr. way-stopper, i. e. a fortified place, r. לָקַח) *Lakkum*, pr. n. of a place in the tribe of Naphtali, Josh. 19, 33.

* לָקַח once 3 præter. קָח Ez. 17, 5 ; fut. לִקְחֵה, plur. לִקְחֵהוּ ; imper. קַח Ex. 29. 1. oftener קַח with He parag. קַח Gen. 15. 9 ; Inf. absol. לִקְחֵה Deut. 31, 26. Jer. 32. 14 ; constr. קַח once קַח 2 K. 12. 9. with pref. לִקְחֵה (to be distinguished from לִקְחֵה 2 fem. præter.) c. suff. קַחֵה.

1. *to take*, i. q. λαμβάνω. Comp. Arab. لَقِم semen recent camel: Malt. la-

gach, fut. jylqach to receive as a guest, Vassali p. 430. Also by transpos. Arab. لَحَق to take hold of each other, to cohere, see in Hithpaël, also Gr. λαίω, λαγύνω.—Pr. *to take with the hand, to lay hold of* ; Gen. 8. 9 Noah put forth his hand וַיִּלְכֶּדָהּ and took her sc. the dove. Ps. 18. 17. 1 Sam. 16, 23. 2 Sam. 22, 17. Job 40, 24. al. sæp. With acc. of pers. and q of member or part, Ez. 8, 3 וַיִּלְכְּדֵנִי בְּצִיצֵר רֹאשִׁי and took me by a forelock of my head ; in Greek it would be τῆς κόμης, comp. Hist. of Bel v. 36. Rarely with q of pers. Jer. 40. 2.—Then i. q. *to take to oneself*, with accus. of thing or pers. Gen. 8. 20 and (Noah) took of all beasts . and offered burnt-offerings. 2, 15 and God took Adam and put him into the garden. v. 21 and he took one of his ribs. 12, 5. 16, 3. Deut. 4. 20. 2 Sam. 2. 8. al. sæp. In these and similar examples לָקַח, like the Homeric λαίω (see Vigerus ed. Herm. p. 352). often appears as if pleonastic ; though it strictly serves to place the action more fully and vividly before the eyes. Here belongs also 2 Sam. 18. 18 וַאֲשֶׁר־לָקַח אֲבִשָׁלוֹם הָחַי וְהָיָה וַיִּבְנֵהוּ וַיִּשְׁתָּבֵץ and Absalom had taken a column and erected it for himself in his lifetime. 1 K. 11. 37 and I will take thee and thou shalt reign. But in Jer. 23. 31 they take their tongues and pronounce oracles, it seems to signify that the false prophets misused their tongues.

To the object is often prefixed לָקַח par-titive, *to take of a thing* ; e. g. לָקַח בְּדָם *to take of the blood* i. e. some blood, Lev. 4. 25. Gen. 6. 21. 28. 11. 43. 11. The accus. of a pronoun is often omitted, as also after verbs of speaking ; Gen. 12. 19 behold thy wife לָקַח take her and go thy way. 24. 51. 27. 14. 33. 11.—The person or thing from whom any thing is taken or received, is put with לָקַח Gen. 23, 13 ; לָקַח Num. 5. 25. 1 Sam. 10, 4 ; לָקַח Lev. 7. 34. Ex. 25, 2, so too the place whence, with לָקַח Gen. 45. 19. Josh. 4. 20 ; לָקַח Is. 6. 6.

Sometimes also a Dat. commodi is added, לָקַח pr. *to take to or for oneself* ; Gen. 38, 23 לָקַח let her take it for herself. 11. 21. Num. 8. 16. More freq the force of the pronoun is so attenuated

that it is apparently redundant; Job 2, 8 *וַיִּקַּח לוֹ הָרֶשֶׁת* and he took him a potsherd; espec. in the imperative, Lev. 9, 2 *קַח לָךְ* take thee a calf. 15, 14. 29. Ex. 30, 23. 1 Sam. 21, 10. Is. 8, 1. Ez. 4, 1. 3. 9. al. sæp. Plur. *קָחוּ לָכֶם* Gen. 45, 19. Ex. 5, 11. al.

Spec. a) *לָקַח אִשָּׁה* to take a wife, Gr. *λαμβάνειν γυναῖκα*, Gen. 6, 2. 19, 14. 1 Sam. 25, 43; more fully *לָקַח לוֹ אִשָּׁה* Gen. 4, 19. Ex. 21, 10; *לָקַח לוֹ פְּלִיזְיָה לְאִשָּׁה* Gen. 12, 19. Ex. 6, 25. al. Also *לָקַח אִשָּׁה לְבָנוֹ* he took a wife for his son, i. e. the father gave his son a wife, Gen. 34, 4. Judg. 14, 2. 3. Ellipt. Ex. 34, 16 *וַיִּלְקַחְהָ מִבְּנוֹתָיו* (נָשִׁים). In the later books the more usual phrase is *נָשָׂא אִשָּׁה* q. v.

b) to take, i. q. to take away, sometimes with force and violence (*בְּזִדְיוֹהָ* 1 Sam. 2, 16); 1 Sam. 12, 3. Gen. 34, 28. Judg. 5, 19. Jer. 28, 3. al. Hence to take captive and carry away, Gen. 14, 12. 1 Sam. 19, 14. 20.—*לָקַח נַפְשׁ פֶּ* to take the life of any one, Ps. 31, 14. 1 K. 19, 10. 14. Prov. 1, 19; comp. Jon. 4, 3. Job 1, 21. Gen. 27, 35 *thy brother hath taken away thy blessing*. Job 12, 20 *he taketh away the understanding of the aged*. Gen. 5, 24 *אֱלֹהִים לָקַח אֹתוֹ* for God had taken him away, i. e. translated him to heaven. 2 K. 2, 3. 5.

c) to take, i. q. to take possession of, to capture, to seize upon, e. g. a city, hostile country, Num. 21, 25. Deut. 3, 14. 29, 7. Metaph. Job 3, 6 *that night, let darkness seize upon it*. Also to take or captivate one by blandishments, wisdom, etc. Prov. 6, 25. 11. 30.

d) to take a person any where, to any place, etc. i. q. to lead, to bring, to conduct, with acc. of pers. and *אֶל* of place. Num. 11, 16 *and bring (לְפָנֶיהָ) them to the tabernacle of the congregation*. 23, 27. Job 38, 20. 2 K. 18, 32. Is. 36, 17; *אֶל* of pers. to whom, Gen. 48, 9; *לְ* Prov. 24, 11; *לְ* c. inf. Ex. 14, 11.

e) to take and bring to any one, to fetch; with acc. of thing Gen. 18. 5. 7. 8. 27, 13. 2 Sam. 4, 6 *לְקַחְתִּי חֲטָיִם* as if fetching wheat, as if in order to buy wheat. 1 K. 17, 11; with acc. of pers. 2 K. 3, 15 *מִנְצֵן לִי מִנְצֵן* bring me a minstrel. Gen. 42. 16. 43, 13. Judg. 11, 5. Am. 9, 2. 3. Often to fetch by another,

to let come, 1 Sam. 16, 11. Gen. 20, 2. Jer. 37, 17.—With *מֶנָּה* of place whence, Am. 7, 15. Ps. 78, 70.

2. to take, i. q. *δέχομαι*, i. e. a) to accept, to receive, sc. any thing offered, as gifts 1 Sam. 12, 3. Ps. 15, 5. Am. 5, 12; food, *מִדֶּבֶר* Judg. 13, 3. Also of a buyer receiving wares Neh. 10, 32; of God as accepting prayers Ps. 6, 10; of a person receiving and following counsel, Prov. 2, 1 *בְּנִי אֶת הַקָּח אֲמַרְי*. 4, 10. 10, 8. 24, 32. Job 22, 22. b) to take in, to receive; Gen. 4, 11 *the earth, which hath opened her mouth to receive (לְקַחְתָּ) thy brother's blood*. So to receive a person under one's care and protection, Ps. 49, 16. 73, 24. c) to receive, i. e. to get, to obtain; Is. 40, 2 *for she hath received (לְקַחְתָּ) of the Lord's hand double*, etc. Prov. 9, 7. 22, 25. Num. 23, 20. So Prov. 31, 16 *she considereth a field and taketh it*, i. e. gets it, buys it, Sept. *ἐνέλετο*; comp. 2 Sam. 4, 6. Neh. 10, 32. d) to receive, to perceive, sc. with the ears. Job 4, 12.

NIPH. *נִלְקַח* 1. Pass. of Kal no. 1. b. to be taken away, 1 Sam. 21, 6 [7]; of the ark as captured by the enemy, 1 Sam. 4, 11. 17. 19. 21. 22; of Elijah as taken up to heaven. 2 K. 2, 9. Also to be taken away from life by violence Ez. 33, 6.

2. Pass. of Kal no. 1. d, to be brought, c. *אֶל* Esth. 2, 8. 16.

PUAL *לִקְחָהּ* and Fut. HOPH. *יִקַּח*; the fut. of Piel and præter. of Hoph. being wanting.

1. Pass. of Kal no. 1, to be taken, with *מֶנָּה* of that whence, Gen. 2. 23. 3, 19. 23. Job 28, 2. Ez. 15, 3. Trop. to be taken up. repeated, as a curse, Jer. 29, 22.

2. Pass. of Kal no. 1. b. to be taken away, of things, with *מֶנָּה* of pers. Is. 49, 24. 25; *לְ* Judg. 17, 2; of persons e. g. to heaven 2 K. 2, 10, comp. Is. 53, 8. Also to be taken captive, carried away, Is. 52, 5. Jer. 48, 46.

3. Pass. of Kal no. 1. e. to be fetched, as things Gen. 18, 4; to be brought, as persons Gen. 12, 15.

HOPH. fut. see in Pual.

HITHP. part. *מִתְלַקְחָהּ* Ex. 9, 24 and Ez. 1, 4, *a fire taking hold on itself*, holding together, continuous, i. e. a mass of fire. Comp. synonym. *הִתְלַקְחָהּ*.

Deriv. *מִקָּח*, *מִקְחָהּ*, *מִלְקָחָהּ*, and the two following.

לָקַח m. c. suff. לִקְחִי 1. *taking arts, fair speech*, by which the mind of any one is *captivated*, Prov. 7, 21; see r. לָקַח no. 1. c.

2. *doctrine, learning, knowledge*, which one *receives*, perceives, learns, see the root no. 2. c, d. Prov. 1, 5, 9, 9, 16, 21. Comp. Chald. קִבְּלָא to receive and to learn. קַבְּלָא *cabbala*, learning; Gr. παρὰλαμῆναι, Lat. accipio.—Hence so far as this is communicated to others:

3. *instruction, discourse* of a teacher, Prov. 4, 2. Deut. 32, 2. Job 11, 4.

לִקְחִי (learned) *Likhi*, pr. n. m. 1 Chr. 7, 19. Comp. לָקַח no. 2.

* לָקַח fut. לִקְחֵנָּה, *to take up, to gather up, to collect*, pr. things upon the ground; as stones Gen. 31, 46; flowers Cant. 6, 2; manna Ex. 16, 4 sq. Num. 11, 8; ears of grain, *to glean*, Ruth 2, 8. Poet. of animals gathering up the herbage, pasture, etc. Ps. 104, 28. Usually with accus. but also absol. as לִקְחֵנָּה *to glean in a field* Ruth 2, 8.—Arab. لَقَطَ to take up, لَقَطٌ gleanings, etc. Syr. حَبَّبَ id.

PIEL i. q. Kal, *to take up, to gather up*; as ears of grain, *to glean*, Ruth 2, 16 sq. Is. 17, 5; grapes scattered in a vineyard Lev. 19, 10; wood Jer. 7, 18; herbs 2 K. 4, 39; arrows 1 Sam. 20, 38. Trop. of money Gen. 47, 14. Usually with acc. but also absol. as לִקְחֵנָּה Ruth 2, 3, 17; and so Judg. 1, 7, comp. Matt. 25, 27.

PUAL *to be gathered*, as a people dispersed, Is. 27, 12.

HITHP. *to gather themselves together*, with לָא to any one, Judg. 11, 3.

Deriv. לִקְחֵנָּה and

לָקַח m. a *gleaning* of fields or vineyards. Lev. 19, 9, 23, 22.

* לָקַח obsol. root, Arab. لَقِمَ *to stop the way*. Hence pr. n. לִקְחֵנָּה.

* לָקַח, 3 plur. לִקְחֵנָּה, fut. לִקְחֵנָּה, onomatopoeit. *to lick, to lap*, of dogs lapping as they drink, 1 K. 21, 19, 22, 38. Judg. 7, 5. Kindr. is לִקְחֵנָּה q. v. and see לִקְחֵנָּה note.

Armen. լակիլ *lakiel*, *to lick*, Arab.

لَقَلَقَ tongue.

PIEL id. Judg. 7, 6, 7.

* לָקַח in Kal not used; Syr. حَكَمَ *to be late ripe*, of fruit. Hence מִלְקוֹשׁ the latter rain, and לָקַח after-grass.

PIEL *to gather the late fruits*, i. e. to glean a vineyard; Job 21, 6 רָשָׁעִים הֵלְקוּ הֶעָרְבָא *they glean the vineyard of the wicked*. But some Mss. read לִקְחֵנָּה.

לָקַח m. *latter grass, rotten, after-math*, Am. 7, 1. R. לָקַח Kal.

* לָשׁוֹן obsol. root, Arab. لَسَدَ *to lick, to suck*; hence

לָשׁוֹן m. c. suff. לִשְׁוֹנִי, pr. something usually licked or sucked, something sweet, etc.

1. *juice, sap*, as being sucked; spec. *vital moisture*, life-blood, vigour, Ps. 32, 4 לִשְׁוֹנִי נִהְפָּךְ *my life-blood is changed*, i. e. is dried up.

2. *a sweet cake*. Num. 11, 8 לֶשֶׁם הַשֶּׁמֶן *a sweet cake made with oil*. Sept. ἐλαίος ἔξ *elaios*, Vulg. panis oleatus. Comp. מִצָּה from r. מִצָּן.

לָשׁוֹן of both genders, but oftener fem. Ps. 12, 4. Prov. 6, 24. al. masc. Ps. 22, 16. Prov. 26, 28; constr. לִשְׁוֹן, c. suff. לִשְׁוֹנִי Ex. 11, 7; plur. לִשְׁוֹנוֹת, c. suff. לִשְׁוֹנֵיהֶם Gen. 10, 20. R. לִשְׁוֹן.

1. *the tongue*, both of men and animals, as the instrument of licking, Ex. 11, 7. Ps. 68, 24. Job 20, 16, 40, 25 [41,

1]. al. Arab. لِسَان, Ethiop. ለሰን, Aram. לִשְׁוֹן, حَمَم. Comp. also from languages not Semitic, Sanscr. *rasana*, Armen. լակիլ, Copt. λαι, and even Gr. γλωσσα, in which the γ is an addition, comp. λείσσω, γλίσσω; γνόφος, νέφος; χλαῖνα, lana, and many others.

—Spoken with few exceptions of the human tongue as the instrument of speech; (exceptions are Ex. 11, 7. Ps. 22, 16, 68, 24. Lam. 4, 4. Is. 57, 4. Job 20, 16, 40, 25;) thus Job 33, 2 הִבְרָה *they speak with a lying tongue*. (for which accus. of instrum. see Heb. Gr. § 135, 1. n. 3.) Prov. 15, 4, 18, 21. Is. 33, 19, 45, 23. al.—The words which one is ready to utter, are said to be either *upon the tongue*, פ' בְּלִשְׁוֹן Job 6, 30. Ps. 139, 4, פ' עַל לִשְׁוֹן 2 Sam. 23, 2. Prov. 31, 26;

or also *under the tongue*, פ' לשון Ps. 10, 7. 66, 17, comp. Cant. 4, 11; which phrases seem not greatly to differ in meaning; comp. 'upon the lips' Ps. 16, 4, and 'under the lips' Ps. 140, 4.—With genit. לשון שקר *a lying tongue* Prov. 6, 17. (Meton. for a lying person, with masc. Prov. 26, 28.) לשון מרמה id. Ps. 52, 6. לשון תהפוכות id. Prov. 10, 31.—Also κατ' ἐξοχῆν for a *spiteful, malignant tongue*, (or as in Chald. and Zab. 'lingua tertia,' comp. Eccclus. 28, 15.) whence Ps. 140, 12 איש לשון ארש *a man of tongue*, i. e. a tattler, slanderer. (But בעל לשון *an enchanter, charmer*, Ecc. 10, 11.) Jer. 18, 18 come, let us smite him with the tongue, i. e. as Chald. well, let us bear false witness against him. Job 5, 21 לטות לשון *the scourge of the tongue*, comp. the similar figure in Germ. klatschen, Engl. lash, Fr. coup de langue. Ez. 36, 3 ye go up upon the lips of the slanderer's tongue, i. e. are traduced in men's mouths.—Meton. a) i. q. *speech*, Job 15, 5 לשונות צדוקים *crafty speeches*. Prov. 16, 1. b) *tongue*, for *language, dialect*. Dan. 1, 4 לשון בבלים *the Chaldean tongue*. Gen. 10, 5 ארש ללשנו *every one after his tongue*. dialect. Deut. 28, 49. Is. 28, 11. Neh. 13, 24. Esth. 1, 22.

3, 12. 8, 9. Arab. لِسْنٌ, لِسَانٌ, id.

Hence c) *a nation, people*, having a tongue or language of their own. Is. 66, 18 כל־הגוים והלשונות *all nations and tongues*; see Chald. לָשָׁן.

2. Trop. of what resembles a tongue, e. g. a) לשון זהב *a tongue of gold*, i. q. *bar of gold*, Josh. 7, 21. 24. Vulg. *regula aurea*. b) לשון אש *a tongue of fire*, i. e. *a flame of fire*, Is. 5, 24, so called from its shape and motion, whence also it is said to *lap*, to be *lambent*; see להב, להט, and Virg. *Æn.* 2. 684. Comp. γλώσσαι ὡς ἐν πυρός Acts 2, 3. Arab. لِسَان

النار, Pers. زبان آتش *zabāni ātesh*. c) לשון הים *a tongue of the sea, a bay*, Josh. 15, 5. 18, 19. Is. 11, 15; and simpl. הלשון Josh. 15, 2. In Arabian geographers لِسَانُ الْبَحْرِ. Comp. Engl. 'tongue of land,' Germ. *Erdzunge*.

* לָשָׁן obsol. root, perh. transp. i. q. שָׁלַח, but intransitive, *to throw oneself*

down, i. e. *to lie, to lie down*. Hence perhaps

לְשָׁכָה f. with He loc. לְשָׁכָהּ 1 Sam. 9, 22; Plur. לְשָׁכוֹת, constr. לְשָׁכוֹת; *a cell, chamber*, pr. *bed-chamber*; spoken esp. of the cells or chambers in the courts of the temple, mostly at the gates, 2 K. 23, 11. 1 Chr. 23, 28. 28, 12. Jer. 36, 10. Ez. 40, 17. 44 sq. 42, 13 sq. in which the treasure of the temple and every thing necessary for the temple-service were kept, 1 Chr. 9, 26. 28, 12. 2 Chr. 31, 5. 11 sq. Ezra 8, 29. Neh. 8, 38 sq. 13, 5. 9; where the priests, Levites, etc. lodged, Ez. 40, 38. 44 sq. 42, 1 sq. 45, 5. Neh. 13, 4; (comp. 1 Chr. 9, 33;) and where other persons were rarely admitted to dwell or as guests, 2 K. 23, 11. Jer. 35, 4. 5. Once of an eating-room, 1 Sam. 9, 22; also of the chamber of the king's scribe in the palace Jer. 36, 12.—Thrice written נִשְׁכָּה Neh. 3, 30. 12. 44. 13. 7.

NOTE. The etymology is uncertain. If the more common לְשָׁכָה be the primary form, it may come from r. לָשָׁן as above; and at any rate has no connection with Gr. *λέσχη*, as has been suggested. But as *n* is more readily softened into *l* than the contrary, it may be that נִשְׁכָּה is the older form; and this Bohlen derives from Pers. *نشستن* to sit, to sit down, whence might come نشاء seat, though this is not found. Others make it by transpos. for שְׁכָנָה dwelling, from r. שָׁכַן. See Thesaur. p. 762, 763.

* לָשָׁם obsol. root, Arab. لَسَمَ *to taste*, pr. *to lick*; see in לָשַׁד.—Hence

לֶשֶׁם m. 1. A species of *gem*, Ex. 28, 19. 39. 12; Sept. *λιγύριον*, Vulg. *ligurius*, Engl. *opal*.—The *λιγύριον* or *λυγνοίριον* is described as a species of *amber*, and also as a species of *hyacinth*; see Thesaur. p. 763.

2. *Leshem*, pr. n. of a city, elsewhere called לִישַׁת and לִישַׁן; see Josh. 19, 47.

* לָשָׁן in Kal not used, prob. *to lick, to lap*, like the kindr. لَسَّ, لَسِبَ, لِسَمَ, comp. لَحَسَ, لָחַס.

Po. לָשָׁן denom. from לָשָׁן, pr. *to tongue*, i. e. *to use the tongue freely*, and by impl. *to slander*; see לָשָׁן no. 1.

mid. Part. with י parag. מְלוֹשְׁנִי Ps. 101, 5; in Keri מְלוֹשְׁנִי for מְלוֹשְׁנִי part. Pi. Arab. لسن to slander.
HiPh. id. Prov. 30, 10.

לִשְׁן Chald. m. *tongue*, and hence a *nation*, having a tongue or language of its own. see לִשְׁן no. 1. c. Dan. 3, 4 עַמֵּי לִשְׁנֵי אֲמִיָּא *tribes, nations, and tongues*. v. 7. 31. 5. 19. 6, 26. 7, 14. al. Comp. Rev. 5. 9. 7, 9.

* לִשְׁעֵי obsol. root, Arab. لسع to *puncture, to sting*, as a scorpion; لسع a chink, fissure, perh. of chasms in the earth, fountains, etc.—Hence

לִשְׁעָה *Lesha*. pr. n. of a place, Gen. 10, 19; according to Jerome (in Quæst.) *Callirrhœ* on the eastern coast of the Dead sea, celebrated for its warm

springs; see Plin. H. N. 5. 16. Jos. B. J. 1. 33. 5. These springs were visited by Irby and Mangles; Travels, Lond. 1844, p. 144 sq.

* לָתַח obsol. root, perh. i. q. מָתַח, Samar. נָחַח, to *spread out* a garment; whence Eth. አለተፕ a garment, tunic, perh. wide. Hence מְלֻחָח.

* לָתַךְ obsol. root, prob. i. q. נָתַךְ to *be poured out*. Hence

לָתֶךְ m. a *measure* for grain, Hos. 3, 2; so called from pouring. Sept. ἡμι-*xogos*, Vulg. *corus dimidius*, accommodated to the context.

* לָתַע obsol. root, i. q. לָתַע to *strike*; also to *bite*, whence מְלֻתְעוֹת biters, teeth. —To this root some refer the form נָתַע Job 4, 10; but it belongs rather to r. נָחַע.

מ

Mem, the thirteenth letter of the Hebrew alphabet, as a numeral denoting 40. The name מים probably signifies *water*, i. q. מַיִם, and the antique forms of the letter have a certain resemblance to *waves*; see Monum. Phœn. p. 35, 36. Its name accords with Gr. *Mū* i. e. Phœnic. מוֹ water; in Ethiop. also *Mai* water.

It is interchanged: a) Often with other labials, as ב and פ, which see; rarely with ו, as מַמְסֵה, Chald. מַמְסֵה, to be astonished. b) With liquids, chiefly

Nun, comp. מֵן, Syr. مَن, Arab. مَن; מֵן, Arab. مَن, thumb; מֵן, Arab. مَن, pistacia,

comp. مَن, Arab. مَن, to be fat; מֵן, Arab. مَن, to be fat;

מֵן, Arab. مَن, threshing-sledge, מֵן, Arab. مَن, to be hostile. —רֵם and רֵן plural endings. Rarely with ל, see in ל no. 1. c.

For Mem dropped at the end of words, see Lehrs. p. 138, 524. Comp. the similar usage in the language of the Etruscans and Umbri, in O. Müller's *Etrusker T.* l. p. 56.

מֵ prefix, for מַה *what?* where see note.

מֵ prefix, for מֵן, q. v.

מֵ Chald. i. q. Hebr. מַה *what?* also without interrogation מֵ מַה *that which* Ezra 6, 8. See מַה.

מֵמָר m. (ר. אֵמָר) a *store-house, granary*, plur. Jer. 50, 26. Sept. ἀποθήκη.

מֵמָר m. (ר. אֵמָר no. 3) c. suff. מֵמָר, מֵמָר.

1. Subst. *might, vehemence*; Deut. 6, 5 and thou shalt love Jehovah, thy God, with all thy heart, with all thy soul, and with all thy might. 2 K. 23, 25; comp. Luke 10, 27. Is. 47, 9 *בְּעֶזְרָתָהּ מֵמָר* with (notwithstanding) the great abundance of thine enchantments, where connect מֵמָר מֵמָר Job 35, 15. Hence a) מֵמָר מֵמָר with *might of might*, i. e. *mightily, very exceedingly*, Gen. 17, 2. 6. 20. Ez. 9, 9. b) עַד מֵמָר even to *vehemence*, i. e. *very exceedingly*, Gen. 27, 33. 1 K. 1, 4. Dan. 8, 8; *wholly, utterly*, Ps. 119, 8; *too much, too exceedingly*, Is. 64, 8. c) עַד לְמֵמָר i. q. עַד מֵמָר.

but in later Hebrew, 2 Chr. 16, 14; comp. 2 Chr. 17, 12, 26, 15.

2. Adv. pr. acc. as adv. a) *mightily, vehemently, exceedingly*. Gen. 4, 5, 7, 18, 13, 19, 3, al. Often joined with adjectives and adverbs, as *טוב מאד* *very good* Gen. 1, 31. *רבה מאד* 12, 11. *הרבה מאד* *very much* Gen. 15, 1. Emphat. doubled *מאד מאד* Gen. 7, 19. Num. 11, 7.—Ps. 46, 2 *עזרה בצרות נמצא מאד* *he is found a help in trouble mightily*. i. e. a mighty helper. b) *speedily, quickly*, as being connected with the exertion of one's strength; 1 Sam. 20, 19 *תהרר מאד* *come down quickly*; Vulg. *festinus*. Comp. Germ. *bald* from Lat. *valde*; Low Germ. *srieth*, Anglo-Sax. *swithe*, i. q. *valde*, Germ. *geschwind*, Engl. *swift*.

* *מֵאָה* f. constr. *מֵאָה*; dual *מֵאָהִים* for *מֵאָהִים*; plur. *מֵאָהִים*.

1. *a hundred*; Arab. *مِائَة* and *مِائَة*, Ethiop. *፳፻*, Syr. *ܡܝܐ*. If an etymology be sought, we may compare Pers. *ma, mah, meh*. great, much; of which also some uncertain traces are found in the Phœnician, see Monum. Phœn. p. 152.—Lev. 26, 8 *מֵאָה מֵאָה* *a hundred of you*. Ecc. 6, 3, al. With substantives it is joined variously, and is put: a) Before substantives in the *singular*, usually such as denote things often spoken of in great numbers; as *מֵאָה שָׁנָה* *a hundred years* Gen. 17, 17; *מֵאָה אִישׁ* 1 K. 18, 13; also Gen. 23, 19. Josh. 24, 32. 2 K. 23, 33. 1 Chr. 18, 4, al. b) Before substantives in the *plural*, usually those denoting things less frequently spoken of in great numbers; as *מֵאָה נְבִיאִים* *a hundred prophets* 1 K. 18, 4; *מֵאָה מִפְּזָרִים* 2 Sam. 24, 3. 1 Sam. 25, 18. Gen. 26, 12. c) In the *construct* in like manner, though rarely, before nouns sing. and plur. as *מֵאָה כֶּכֶר* Ex. 38, 25; *בְּאַרְבָּעִים* v. 27. But, on the other hand, *מֵאָה* stands very frequently where the number *one hundred* is combined with others; as *מֵאָה שָׁנָה וְשִׁבְעִים שָׁנָה* *a hundred and seventy years* Gen. 25, 7, 17, 35, 28; *חֲמִשָּׁה עָשָׂר שָׁנִים וְיָמָה שָׁנָה* Gen. 5, 6, 18, 25, 28, 7, 24, 47, 28. Ex. 6, 16, 18. Num. 33, 39, al. d) Rarely and only in the later books is *מֵאָה* put *after* a noun plur.

as *מֵאָה* 2 Chr. 3, 16; comp. 4, 8. Ezra 2, 69, 8, 26.

2. Adv. *a hundred times*, Prov. 17, 10; constr. *מֵאָה* id. Ecc. 8, 12.

3. *the hundredth or one per centum*, sc. of money or other things, exacted in monthly usury; Neh. 5, 11 *מֵאָה הַחֲמִשָּׁה*, Vulg. *centesima*. For the *centesima* or one per cent. of the Romans, see Ernesti Clav. Cic. sub. v. and for the usury still common in the East, see Volney's Travels. II. p. 410. Bowring's Report on Egypt p. 82.

4. *Meah*. pr. n. of a tower in Jerusalem, Neh. 3, 1, 12, 39.

DUAL *מֵאָהִים* *two hundred*; put before a noun sing. *שְׁנֵי מֵאָהִים* Gen. 11, 23. 1 Sam. 18, 27; before a plur. *מֵאָהִים* 2 Sam. 14, 26; after a plur. *מֵאָהִים* Gen. 32, 15.

PLUR. *מֵאָהִים* a) *hundreds*, as *בְּמֵאָהִים* *by hundreds* 2 Sam. 18, 4; *שְׁרֵי הַמֵּאָהִים* *the captains of hundreds*, centurions, Num. 31, 14, 48, 52. Hence *שֵׁשׁ מֵאָהִים* *six hundred* Ex. 12, 37; *שְׁמֹנֶה מֵאָהִים* *eight hundred* Gen. 5, 7, etc. b) *a hundred*. q. d. each hundred, hundred by hundred, 2 Chr. 25, 9 Cheth. comp. v. 6. Keri *מֵאָה*.—A rare form of the plur. is Cheth. *מֵאָהִים* (*מֵאָהִים*) 2 K. 11, 4, 9, 10, 15. Comp. the Arabic.

מֵאָה Chald. *a hundred*, Dan. 6, 2. Ezra 6, 17, 7, 22. Dual *מֵאָהִים* Ezra 6, 17.

מֵאָהִים m. (r. *אָהִים* I) *desire*; once plur. constr. *בְּמֵאָהִים רָשָׁעִים* *the desires of the wicked*, Ps. 140, 9.

מֵאָהִים for *מֵאָהִים*, usually contr. *מֵאָהִים* q. v. *a spot, blemish*, Dan. 1, 4. Job 31, 7. R. *מֵאָהִים*.

מֵאָהִים Milél (prob. for *מֵאָהִים*, or perh. for *מֵאָהִים* *מה או מה*. *what or what?* though the etymology is doubtful.) *whatever, something, any thing*. Num. 22, 38 *הֲיֵשׁ לִי עַתָּה כֹּחַ אֵיזֶה* *have I now any power at all* *הֲיֵשׁ לִי לֵאמֹר* *to say any thing?* 2 K. 5, 20 *וְקַבַּל מֵאֵימָה מִלֵּל* *and accept of him something*.— Oftener with a negat. particle, *nothing, nothing whatever, nothing at all*; e. g. with *לֹא* Deut. 13, 18. Gen. 39, 6, 9, 1 Sam. 12, 5. With *אֵיזֶה*, 1 K. 18, 43 *אֵיזֶה מֵאָהִים* *nothing at all*. Judg. 14, 6. Ecc. 5, 13; more fully Gen. 39, 23 *אֵיזֶה מֵאָהִים*

'אֵלֶּיךָ *not looking to any thing at all.*
With אֵל, Jer. 39, 12 מֵאֵלֶּיךָ
רָצָה. 1 Sam. 21, 3.

מֵאֵלֶּיךָ m. once מֵאֵלֶּיךָ Ex. 25, 6, constr.
מֵאֵלֶּיךָ; plur. מֵאֵלֶּיךָ Ez. 32, 8, and מֵאֵלֶּיךָ
Gen. 1. 16. R. אֵלֶּיךָ.

1. *light, a light*, Ps. 90, 8. 74, 16; also
a luminary, as the sun and moon, Gen.
1, 14. 16. Ez. 32, 8. How it differs from
אֵלֶּיךָ. see in h. v. מֵאֵלֶּיךָ־הַמֵּאֵלֶּיךָ the sac-
red candelabra, Num. 4, 9. 16.—Me-
taph. מֵאֵלֶּיךָ *the light of the eyes*,
i. e. bright eyes, joyous, Prov. 15, 30.

2. *a candlestick, candelabra*, Ex. 25, 6.
27. 20. 35, 14.

מֵאֵלֶּיךָ fem. of מֵאֵלֶּיךָ (ר. אֵלֶּיךָ) pr. light,
then *light-hole*, sc. by which light en-
ters, and so meton. *hole, den* of a serpent,
Vulg. *caverna*, Is. 11, 8.—Or it may also
be taken for מֵעֵיךָ, מֵעֵיךָ. מֵעֵיךָ, *a*
cavern, א and ע being interchanged.

מֵאֵלֶּיךָ m. dual (ר. אֵלֶּיךָ II) *balances*,
a balance, Arab. مِيزَان, Is. 40, 12. 15.

Job 6, 2. Ps. 62, 10 *so that they as-
cend in the balance*, sc. for lightness.
מֵאֵלֶּיךָ *a just or even balance* Lev. 19,
36. Job 31, 6; opp. מֵרָמָה *a false bal-
ance* Prov. 11, 1. 20, 23. It differs from
מֵאֵלֶּיךָ q. v.

מֵאֵלֶּיךָ Chald. id. Dan. 5, 27.

מֵאֵלֶּיךָ, see מֵאֵלֶּיךָ Plur. fin.

מֵאֵלֶּיךָ m. (ר. אֵלֶּיךָ) *food*, Gen. 2, 9. 3, 6.
6, 21; espec. of grain, 2 Chr. 11, 11.
מֵאֵלֶּיךָ *a tree for food*, fruit-tree, Lev.
19, 23. Deut. 20, 20. מֵאֵלֶּיךָ *flocks*
for food, for slaughter, Ps. 44, 12.

מֵאֵלֶּיךָ f. (ר. אֵלֶּיךָ) plur. מֵאֵלֶּיךָ, *a*
knife, as an instrument for eating, Gen.
22, 6. 10. Judg. 19, 29. Prov. 30, 14. Arab.

מֵאֵלֶּיךָ spoon.

מֵאֵלֶּיךָ f. (ר. אֵלֶּיךָ) *food*, trop. Is. 9, 4
מֵאֵלֶּיךָ *food for fire*, fuel. v. 18.

* מֵאֵלֶּיךָ obsol. root, perhaps *to spot, to*
soil; whence מֵאֵלֶּיךָ, מֵאֵלֶּיךָ, q. v.

מֵאֵלֶּיךָ m. plur. (ר. אֵלֶּיךָ) *powers*;
trop. of wealth, Job 36, 19 מֵאֵלֶּיךָ
all the powers (resources) of wealth.

מֵאֵלֶּיךָ m. (ר. אֵלֶּיךָ) *an edict, mandate*,
a word of the later Hebrew, Esth. 1, 15.

2. 20. 9, 32. Chald. מֵאֵלֶּיךָ, מֵאֵלֶּיךָ,
מֵאֵלֶּיךָ, id.

מֵאֵלֶּיךָ Chald. id. Dan. 4, 14.

מֵאֵלֶּיךָ Chald. m. *vase, vessel, utensil*,
i. q. Hebr. מֵאֵלֶּיךָ, Dan. 5. 2. 3. 23. In
Targg. defect. מֵאֵלֶּיךָ, Syr. مِصْبَح.—It seems
to be for מֵאֵלֶּיךָ, from r. אֵלֶּיךָ II, Arab.

אֵלֶּיךָ IV, to retain; whence אֵלֶּיךָ vase, אֵלֶּיךָ
a vessel, ship, q. v.

* מֵאֵלֶּיךָ in Kal not used, *to refuse*, see
adj. מֵאֵלֶּיךָ. Syr. مِصْبَح, every where impers.
مِصْبَح تَدْتُ me; Aph. cessavit,
destitit. Kindred is מֵאֵלֶּיךָ; comp. in מֵאֵלֶּיךָ.

PIEL מֵאֵלֶּיךָ *to refuse, to be unwilling*,
(opp. אֵלֶּיךָ.) absol. Gen. 39, 8. Is. 1, 20.
1 Sam. 28, 23; with inf. Jer. 3, 3. Ps.
77, 3; inf. c. לְ Ex. 7, 14. 22, 16. 1 Sam.
8, 19. Jer. 25, 23. Hos. 11, 5. al.

Deriv. the two following.

מֵאֵלֶּיךָ adj. *unwilling, refusing*, used
with personal pronouns for a finite verb;
Ex. 7, 27 אֵלֶּיךָ־אֵלֶּיךָ *if thou refusest*.
9, 2. 10, 4.

מֵאֵלֶּיךָ m. verbal of Piel. *refractory, per-
tinaciously refusing*, Plur. מֵאֵלֶּיךָ Jer.
13, 10. R. מֵאֵלֶּיךָ.

* מֵאֵלֶּיךָ fut. מֵאֵלֶּיךָ, inf. c. suff. מֵאֵלֶּיךָ
Am. 2, 4.

1. i. q. מֵאֵלֶּיךָ, *to melt, to melt away*,
to run; see Niph. no. 1. Comp. Chald.
מֵאֵלֶּיךָ i. q. מֵאֵלֶּיךָ, and מֵאֵלֶּיךָ i. q. מֵאֵלֶּיךָ.
Spec. of a sore which *runs* with matter,
see Job 7, 5; comp. Arab. مِصْبَح late pa-
tet vulnus. Kindred is the idea of being
fætid and *loathsome*.

2. *to reject, to refuse*, prob. from the
idea of loathing, comp. מֵאֵלֶּיךָ, (opp. מֵאֵלֶּיךָ
to choose.) Is. 7, 15. 16. 41, 9. Job 34, 33.
Constr. c. acc. Ps. 118, 22. Is. 31, 7; c. בְּ
Is. 33, 15. Ps. 78, 67; acc. et inf. c. לְ
Job 30, 1; acc. et מֵאֵלֶּיךָ c. inf. 1 Sam. 16,
1; absol. Job 6, 14. 42, 6. Chiefly spo-
ken: a) Of God, as rejecting a people
or individuals, Jer. 6, 30. 7, 29. 14, 19.
Ps. 53, 6. Job 8, 20. al. b) Of men re-
jecting God and his precepts, Num. 11,
20. 1 Sam. 15, 23. Am. 2, 4. Job 5, 7. al.

3. *to contemn, to despise*, c. acc. Prov.
15, 32. Job 9, 21; c. בְּ Job 19, 18. Judg.
9, 38; absol. מֵאֵלֶּיךָ *a despiteful*,

scornful tribe, Ez. 21, 18. Infin. מאס Lam. 3, 45 as subst. *aversion, contempt*.

NIPH. 1. *to be melted, to melt away*; Ps. 58, 8 יִמָּאֵסוּ כְּמוֹ-מַיִם *let them melt away like water*, i. e. let them perish. Spec. of a running sore; Job 7, 5 עוֹרִי וְיִמָּאֵס *my skin shrivels (cracks) and runs with matter*.

2. Pass. *to be rejected, contemned*, Is. 54, 6. Part. Ps. 15, 4 נִמָּאָס.

מֵאֶפֶה m. (ר. אָפֶה) *a baking, something baked*, Lev. 2, 4.

מֵאֶפֶל m. (ר. אָפֶל) *darkness*, Josh. 24, 7. מֵאֶפְלָה f. (for מֵאֶפֶל יָהּ, compare יְהוֹ-הֵרָה Cant. 8, 6) *darkness of Jehorah*, i. e. thick darkness; Jer. 2, 31 אֶרֶץ מֵאֶפְלָה *land of thick darkness*, spoken of a pathless desert, in which men wander as if in darkness. Comp. in v. 6 אֶרֶץ צִלְמָה, and Job 30, 3.

*מֵיָר in Kal not used, but prob. kindred with מָרַר *to be bitter, acrid*; comp. מָאָס and מָסָס. Arab. مَار recrudit vulnus, to excite hatred, مَيَّر to conceive hatred; all which may come from the idea of *bitterness*.

HIPH. part. מֵמָרַר pr. *making bitter*, and hence *causing bitter pain*; Ez. 28, 24 סִבִּין מֵמָרַר *a thorn causing pain*, i. e. pricking. Fem. צִרְצִי מֵמָרַר *painful leprosy*, i. e. fretting, malignant, Lev. 13, 51. 52. 14, 44.

מָאָר see מָאָר.

מֵאֶרֶב m. (ר. אָרֵב) *ambush*, i. e. place of ambush Josh. 8, 9. Ps. 10, 8. Concr. troops in ambush, *an ambushment*, 2 Chr. 13, 13.

מֵאֶרֶה f. (ר. אָרַר) constr. מֵאֶרֶר, *a curse, execration*. Prov. 3, 33. Mal. 2, 2. Deut. 28, 20. Plur. Prov. 28, 27.

מֵאֵת, compounded of מֵן and אֵת, pr. *from with*, see next after מֵן.

מִבְדָּלוֹת f. plur. (ר. בָּדַל) *separations*, i. e. separate places; Josh. 16, 9 הַעֲרִים מִבְדָּלוֹת *the cities separately assigned*.

מִבּוֹא m. (ר. בִּיא) constr. מִבֵּיא; plur. מִבּוֹאִים, constr. מִבֵּיָא, c. suff. מִבּוֹאִי.

1. *an in-coming, entering*, Ez. 26, 10. 33, 31.

2. *an entrance, place of entering*;

Judg. 1, 24. 25 מִבּוֹא הָעִיר *the entrance of the city*, i. e. the gate. Prov. 8, 3 מִבּוֹא פְתָחַיִם *in the entrance of the gates*. 2 K. 11, 16. Jer. 38, 14.

3. מִבֵּא הַשָּׁמֶשׁ *the going down of the sun, the west*, Deut. 11, 30. Ps. 50, 1. 104, 19. Mal. 1, 11. Acc. *towards the west, westward*, Josh. 1, 4. 23, 4.

מִבּוֹקָה f. (ר. בִּיקָה) *perplexity*, Is. 22, 5. Mic. 7, 4.

מִבּוּל m. (ר. בָּבַל I, the radical Yod being represented by the Daghes in ב,) *an inundation, deluge*, spoken of Noah's flood, Gen. 6, 17. 7, 6. 7. 10. 9, 11. 28. 10, 1. 32. So of the floods above the firmament, Ps. 29, 10; where others: *the Lord did sit at the flood*. sc. of Noah, i. e. did sit in judgment, comp. Ps. 9, 5. 8. 9.

מִבּוּנִים 2 Chr. 35. 3 Cheth. for מְבִינִים Keri; if not a mere error in copying, it is abstr. *wisdom*, for concr. *wise teachers*. R. בִּין.

מִבּוּסָה f. (ר. בּוּס) *a treading down*, sc. of enemies by the victors; Is. 22. 5. 18, 2. 7 *a people.... of treading down*, i. e. treading their enemies under foot.

מִבְרֵעַ m. (ר. בָּרַע) *a fountain*, Ecc. 12, 6. Plur. constr. מִבְרֵי מַיִם Is. 35, 7. 49, 10.

Arab. مَبْع id.

מִבּוֹקָה f. (ר. בּוּק) *emptiness*, Nah. 2, 11; see בּוֹקָה.

מִבְחֹר m. *choice*, 2 K. 3, 19. 19, 23. R. בָּחַר.

מִבְחָר m. (ר. בָּחַר) constr. מִבְחָרִי. 1. *choice*, and hence *whatever is chosen. choicest, best*; only in the constr. Is. 22, 7 מִבְחָרֵי עֵמְקֶיךָ *thy choicest valleys*. 37, 24 מִבְחָר צִדְדֵי שֵׁנִי *its choice cypress-trees [or pines]*. Jer. 22, 7. Gen. 23, 6. Ex. 15, 4. Ez. 23, 7. 24, 4. Inverted Is. 41, 19 *עַם מִבְחָרֵי* *the people of his choice*, his chosen people, Dan. 11, 15.

2. *Mibhar*, pr. n. m. 1 Chr. 11, 38.

מִבְטָא m. (ר. בָּטָא) *expectation, hope*, Zech. 9, 5. Meton. for the object of expectation, Is. 20, 5. 6. — With suffix מִבְטָאָה for מִבְטָאָה Zech. 1. c. Patah being shortened into Seghol. as אֲבִיָּהָה for אֲבִיָּהָה; comp. Heb. Gram. § 27. not. 2. a.

מִבְטָא m. (r. בָּטָא) something *rashly uttered*, as שִׁפְתָּהֶם מ' Num. 30, 7. 9.

מִבְטָח m. (r. בָּטָח) constr. מִבְטָחָה, c. suff. מִבְטָחִי and מִבְטָחִי, plur. מִבְטָחִים, Dag. f. impl. in ח.

1. *trust, confidence, firm and certain hope*, Prov. 22, 19. Meton. of a person or thing in which confidence is placed, Ps. 40, 5. 65, 6. 71, 5. Job 8, 14. Jer. 17, 7. Plur. Jer. 2, 37.

2. *security, safety*; Job 18, 14 *his security shall be torn from his tent*, i. e. he himself in his too great security. Plur. Is. 32, 18.

מִבְלִיגִית f. (r. בָּלַג) *exhilaration, cheerfulness*, Jer. 8, 18. The form is pr. denom. from the Hiph. part. מִבְלִיג *exhilarans*; see Lehrg. p. 514, where to the examples ending in ית this in ית may be added.

מִבְנָה m. (r. בָּנָה) *a building, edifice*, Ez. 40, 2.

מִבְנִי, see סִבְכִי.

מִבְצָר m. (r. בָּצַר no. 2) plur. מִבְצָרִים, constr. מִבְצָרִי; once plur. מִבְצָרוֹת Dan. 11, 15.

1. *a fortification, fortress, citadel*, Is. 25, 12; then for *a fortified city*, i. q. עִיר בְּצִירָה, Is. 17, 3. Hab. 1, 10. The same is עִיר מִבְצָר, e. g. עִיר מִבְצָר צֹר Josh. 19, 29. עִיר מִבְצָר צֹר 2 Sam. 24, 7, i. e. fortified Tyre, or Palætyrus, old Tyre; comp. Comm. on Is. 23, 7.—Plur. Num. 13, 19. Jer. 48, 18. Lam. 2, 2. 5. Nah. 3, 12. 14. al. So עִיר מִבְצָר Num. 32, 36. Josh. 19, 35; or with both words in Plur. עִירֵי מִבְצָרוֹת Jer. 5, 17; or the latter only, עִירֵי מִבְצָרוֹת *fortified cities*, Dan. 11, 15. See in art. יוֹבֵל note. Heb. Gram. § 106.

3.—Metaph. Jer. 6, 27 *I have set thee as a watcher for my people*, מִבְצָר *a fortress*, i. e. secure from the violence of enemies; comp. 1, 18.

2. *Mibzar*, pr. n. of a prince of the Edomites, Gen. 36, 42.

מִבְרָח m. (r. בָּרַח) pr. *flight*, then as concr. *fugitive*, plur. Ez. 17, 21.

מִבְשָׁם (sweet odour, r. בָּשָׂם) *Mibsam*, pr. n. a) A son of Ishmael, Gen. 25, 13. b) 1 Chr. 4, 25.

מִבְשָׂם m. plur. (r. בּוֹשָׂם) *pudenda*, Deut. 25, 11.

מִבְשָׁלוֹת f. plur. (r. בָּשַׁל) *boilers, boiling-places*, pr. part. Piel, Ez. 46, 23, comp. 24. Vulg. *culinae*.

מַג m. *Magus*, plur. *Magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pr. *great, powerful*; see Hyde de relig. vett. Persarum, p. 372 sq. Compare Pers. **مَغ** *mogh magus*, from **م** *mih magnus*, dux; Zend. *meh, maē, mdo*; Sanscr. *mahat, mahā*, in which lies the Greek root *μέγας*, Lat. *magis, magnus*.—So רַב־מַג in appos. *the prince Magus*, chief of the Magi, Jer. 39, 3.

מַגָּאֵל, see in גָּאֵל I. no. 3, and מִן no. 3. g.

מַגְבִּישׁ (a gathering, r. גָּבַשׁ) *Magbish*, pr. n. of a place. or, according to others, of a man, Ezra 2, 30.

מַגְבָּלוֹת f. plur. (r. גָּבַל) *cords*, i. e. wreathen work like cords, Ex. 28, 14; see in גָּבַלוֹת.

מַגְבָּעָה f. (r. גָּבַע) *a cap, turban*, sc. of the common priests, so called from its round form, differing from the מַצְנֶפֶת or mitre of the high priest; Exod. 28, 40. 29, 9. 39, 28. Lev. 8, 13. Comp. Jos. Ant. 3. 7. 3, 7.—Syr. **مَغْدَعَا** cap; Eth. **ጠብ** mitre or cap of the priests and monks.

* **מִגֵּר** obsol. root; Arab. **مَجَدَّ** to be honoured, renowned; **مَجْد** nobility, honour, glory. Most prob. i. q. נִגֵּר (*m* and *n* interchanged), **مَجْد**, to be chief, to be noble, whence נִגִּיד, **مَجِيد**, prince.—Hence מִגְדָּנִית *precious things*, pr. n. מִגְדָּנִיָּא, and

מִגְדָּר m. plur. מִגְדָּרִים, *something most precious, most excellent*; Deut. 33, 13 *the most precious things of the heavens*, i. e. rain, dew, as immediately follows. Verse 14 *מִגְדָּר הַבִּיאוֹחַ שָׁמֶשׁ the most precious products of the sun*, v. 15, 16. Cant. 4, 13 *פְּרֵי מִגְדָּרִים most precious fruits*, v. 16; and so without פְּרֵי, 7, 14 *כָּל־מִגְדָּרִים all precious or pleasant fruits*, apples, etc. Vulg. *every where poma*.—Syr. **مَغْدَر** fructus aridus.

מִגְדָּר see in מִגְדָּר

מִגְדוֹל and **מִגְדֹּל** *Migdol*, pr. n. a) A city of lower Egypt, Jer. 44, 1. 46, 14, situated in the northern limits of Egypt, Ez. 29, 10. 30, 6; according to the Itin. Anton. p. 171, twelve miles from Pelusium. In Egyptian the name is written **ⲙⲉⲩⲱⲧⲗ** (many hills); and the Hebrews seem to have softened this foreign word into **מִגְדוֹל** (tower); see Champollion l' Egypte sous les Pharaons, II. p. 79.

b) A place near the head of the western gulf of the Red sea, Ex. 14, 2. Num. 33, 7. See Bibl. Res. in Palest. I. p. 81.

מִגְדוֹן Zech. 12, 11, elsewhere **מִגְדוֹן** (perhaps place of troops, r. **גִּדְרִי**, **גִּדְרִי**) *Megiddo*, pr. n. of a fortified city of Manasseh, situated within the borders of the tribe of Issachar, and formerly a royal city of the Canaanites; Sept. *Μαγεδδῶ*, Vulg. *Mageddo*. Josh. 12, 21. 17, 11. Judg. 1, 27. 1 K. 9, 15; comp. 1 K. 4, 12. 1 Chr. 7, 29. [It is usually mentioned along with Taanach; and appears to have been the place afterwards called *Legio*, now *Lejjûn*; see Bibl. Res. in Palest. III. p. 177–180.—R.] Hence **בְּרָמַת-מִגְדוֹן** the plain of Megiddo 2 Chr. 35, 22. Zech. 12, 11; this was part of the great plain of Esdraelon, and here king Josiah was slain 2 K. 23, 29. 30. 2 Chr. 35, 22. **מִי מִגְדוֹן** waters of Megiddo, [prob. the brook with mills, flowing by Lejjûn into the Kishon, Judg. 5, 19; see Biblioth. Sac. 1843, p. 77.—R.]

מִגְדִּיֶּאֱל (praise of God) *Magdiel*, pr. n. of a prince of the Edomites, Gen. 36, 43. 1 Chr. 1, 54. R. **מִגְדִּי**.

מִגְדֵּל m. (r. **גִּדְלֵ**) constr. **מִגְדֵּל**; plur. **מִגְדָּלִים**, **מִגְדָּלוֹת**, constr. **מִגְדָּלוֹת**.

1. a tower, so called from its altitude, Gen. 11, 4. 5; spoken chiefly of the towers of fortified cities and fortresses, Judg. 8, 9. 9, 46 sq. 2 Chr. 14, 6; of a fortress itself. 1 Chr. 27, 25. Prov. 18, 10; elsewhere of watch-towers, 2 K. 9, 17. 17, 9; of the watch-turret of a vineyard, Is. 5, 2, comp. Matt. 21, 33.—Metaph. of proud and powerful men, Is. 30, 25. 2, 15.

2. an elevated stage, pulpit, **βήμα**, Neh. 8, 4; comp. 9, 4.

3. a bed in a garden, elevated in the middle; Cant. 5, 13 thy cheeks are as beds of spices.

4. In pr. names, it marks a town fortified by a tower, *Migdal*, e. g.

a) **מִגְדַּל-יָאֵל** (tower of God) *Migdal-el*, a fortified city in the tribe of Naphtali, Josh. 19, 38; prob. *Μαγδαλὴ* Matth. 15, 39, now **مجدل** *Mejdel* on the western coast of the sea of Galilee, not far from Tiberias. See Bibl. Res. in Palest. III. p. 298.

b) **מִגְדַּל-גָּד** (tower of Gad) *Migdal-Gad*, a town of the tribe of Judah, Josh. 15, 37.

c) **מִגְדַּל-עֵדֶר** (tower of the flock) *Migdal-eder*, a village near Bethlehem Gen. 35, 21; hence put for the city Bethlehem itself, and trop. for the royal line of David, Mic. 4, 8. [Others, in Mic. l. c. a tower so called on Zion; or perh. for Zion itself.—R.]

מִגְדָּל, see **מִגְדוֹל**.

מִגְדָּנוֹת f. plur. (r. **מִגְדָּ**) *precious things*, Gen. 24, 53. Ezra 1, 6. 2 Chr. 21, 3. 32, 23.

מָגוֹג *Magog*, pr. n. 1. A son of Japheth, Gen. 10, 2.

2. A region and also a great and powerful people dwelling in the extreme recesses of the north, who are to invade the Holy Land at a future time; Ez. 38, 2. 15. 39, 2. 6. Nearly the same people seem to be intended as were comprehended by the Greeks under the name of Scythians, Jos. Ant. 1. 6. 1. Jerome ad Ez. 38, 2; whom the Arabs call

يَا جُوجُ وَمَا جُوجُ *Yajûj and Majûj*,

and have embellished with various fables. Their king is called **מֶלֶךְ**, q. v. See Kor. Sur. 18. 94–99. ib. 21. 96. Assemani Biblioth. Orient. T. III. P. II. p. 16, 17, 20. D'Herbelot Biblioth. Orient. arts. *Jagiouge*, *Magiouge*. Edrisi par Jaubert II. p. 349. Rosenm. Bibl. Geogr. I. 1. p. 240. In the same manner are joined **چين وماچين** *Chin and Machin*, i. e. the Chinese. On the syllable *ma* in these names, as signifying place, region, Frähn has given a learned dissertation: de Musei Spreviziani nummis Cuficis, p. 95.

מִגְדָּר m. (r. **גִּדָּר** I. 2) plur. **מִגְדָּרִים**. Lam. 2, 22; fear, terror, Ps. 31, 14. Jer. 6, 25. 20, 3. 10. Is. 31, 9.

מַגִּיר m. (r. **גִּיר** I. 1) once sing. c. suff. **מַגִּירִים** Ps. 55, 16; elsewhere only Plur. constr. **מַגִּירֵי**, c. suff. **מַגִּירֵךְ**.

1. Plur. *journeyings, sojournings*, in foreign countries; Gen. 17, 8 **בְּגֵרֶיךָ אֶרֶץ** *the land of thy sojournings*, in which thou art a stranger. 28, 4. 36, 7. 37, 1. Trop. of human life, as a sojourning on earth, Gen. 47, 9. Ps. 119, 54; comp. Ps. 39, 13. 1 Chr. 29, 15.

2. *a dwelling*, Ps. 55, 16. Pl. Job 18, 19.

מִגּוּרָה f. (r. **גּוּר** I. 2) i. q. **מִגּוּר**, *fear*, Prov. 10, 24.

מִגּוּרָה f. (r. **גּוּר** I) 1. *fear*, also *object of fear*, plur. Is. 66, 4. Ps. 34, 5.

2. *a granary, storehouse*, Hagg. 2, 19.

מִגְרָה f. *an axe*, 2 Sam. 12, 31. R. **מִגְרָה** no. 2.

מִגְלָה m. (r. **גִּלָּה**) *a sickle*, Jer. 50, 16. Joel 4, 13. Arab. **مِغْلٌ**, Syr. **مِغْلٌ**, id.

מִגְלָה f. (r. **גִּלָּה**) *a volume, roll*, i. e. *a book*, Jer. 36, 14 sq. Ez. 2, 9. Ps. 40, 8 **מִגְלַת סֵפֶר** *the volume of the book*, καὶ ἔσχατος of the roll of the law. Syr. **مِغْلٌ**, **مِغْلٌ**, Arab. **مِغْلَةٌ** id.

מִגְלָה, Arab. **مِغْلَةٌ** id.

מִגְלָה Chald. i. q. Heb. Ezra 6, 2.

מִנְפָּה f. (r. **פָּמַם**) *a gathering, host*, once Hab. 1, 9, of the invading Chaldeans: **מִנְפָּה פְּנֵיהֶם קִדְּמָה** *the gathering of their faces is forwards*, i. e. all their faces are turned forwards, pressing on. Arab.

مِنْجَة, **جَمَة**, band, multitude.—Kimchi on Ps. 27, 8 uses this word for *desire*,

longing; comp. Arab. **جَم** appetit, prope fuit instititque res.

* **מִיָּן** in Kal not used; PIEL **מִיָּן** *to deliver over*, c. acc. Gen. 14, 20; with two acc. of pers. and thing, Prov. 4, 9. Also like **מָהֵן**, **שׁוּם**, *to make one any thing, to make as*, Hos. 11, 8.—It seems

to be kindred with Arab. **مَكْنٌ** potuit, valuit; II, in potestatem dedit; כ and נ being interchanged.

מִיָּן pr. part. Hiph. (r. **יָנַן**) comm. **גֵּנֵד** (f. 1 K. 10, 17. 2 Chr. 9, 16.) c. suff. plur. **מִיָּנִים**, 2 Chr. 23, 9, constr. **מִיָּנֵי**; *a shield*, Judg. 5, 8. 2 Sam. 1, 21. 22, 31. 36. 2 K. 19, 32. al. Arab.

مِغْنٌ, **مِغْنَةٌ**, id.—The **מִיָּן** was of less size and weight than the **צִנִּיָּה**, see 1 K. 10, 16. 17. 2 Chr. 9, 16. **אִישׁ מִיָּן** *an armed man*, spoken of a robber, Prov. 6, 11. 24, 34.—Metaph. a) Of God as a protector, Gen. 15, 1. Deut. 33, 29. Ps. 3, 4. 18, 3. 31. 144, 2. Ps. 7, 11 **עַל-מִיָּנִי אֱלֹהִים** *my shield is upon God*. i. e. God holds as it were my shield, protects me with a shield; comp. 89, 19. b) **מִיָּנֵי-אֶרֶץ** *shields of the earth or land*, poet. for princes, chiefs, protecting the people by force of arms, Ps. 47, 10. Hos. 4, 18. Once of the crocodile's scales, Job 41, 7 [15].

מִנְפָּה f. (r. **נָפַן**) *a covering*, once Lam. 3, 65 **מִנְפָּה-לֵב** *covering of the heart*, i. e. obduracy, stubbornness, comp. **αὐλῆμα ἐπὶ τὴν καρδίαν** 2 Cor. 3, 15, and

Arab. **أَكْنَةُ عَلَى الْقُلُوبِ** coverings over the heart, Koran 6, 25. ib. 17, 48. Kimchi also properly compares *fatness of heart*, Is. 6, 10. But Jos. Kimchi, the father, understands failure of mind, fatal disease; comp. Arab. **غاشية القلب** i. e. a veiling of the heart, failure of mind.

מִגְעֶרֶת f. (r. **גַּעַר**) *rebuke, curse*, sc. of God, fatal to men, Deut. 28, 20.

מִנְפָּה f. (r. **נִפָּה**) Tsere impure, constr. **מִנְפָּתִי** Zech. 14, 15; plur. c. suff. **מִנְפָּתֵי** Ex. 9, 14.

1. *a plague* sent from God, Ex. 9, 14. Spoken chiefly of pestilential and fatal diseases, Num. 14, 37. 17, 13. 25, 18. 31, 16. 1 Sam. 6, 4. 2 Sam. 24, 21.

2. *slaughter* in battle, 1 Sam. 4, 17. 2 Sam. 17, 9.

מִנְפִּיעֵשׁ (perh. for **מִנְפִּיעֵשׁ** moth-killer, r. **נִפָּה**) **Magpiash**, pr. n. m. Neh. 10, 21.

* **מִיָּר** i. q. **הִיָּר**, **נָגַר**, *to cast before, to deliver over*; once Part. pass. Ez. 21, 17 **מִיָּרִי אֶל-הַחֶרֶב** *cast down before the sword*, delivered over to it. Syr. intrans. **صَلَّ** to fall.

PIEL **מִיָּר**, *to cast down, to overthrow*, Ps. 89, 45.

Deriv. pr. n. **מִיָּרִין**.

מִיָּר Chald. PA. **מִיָּר** id. *to cast down, to overthrow*, Ezra 6, 12.

מִיָּרָה f. (r. **יָרָה** no. 2) *a saw*, 1 K. 7, 9. 2 Sam. 12, 31. 1 Chr. 20, 3.

מִגְרוֹן (precipice, r. מגר) *Migron*, pr. n. of a place in the tribe of Benjamin not far from Gibeah, 1 Sam. 14, 2. Is. 10, 28.

מִגְרָעוֹת f. plur. (r. גרע no. 2) *contractions, drawings in* of the wall, *ledges, rests*, 1 K. 6. 6.

מִגְרָפָה f. (r. גרף) *a lump or clod* of earth, as taken up and turned by a spade or like instrument, pr. *a spadeful*; Joel 1, 17 *the seeds die beneath their clods*, a description of excessive drought. So Aben Ezra and Kimchi.—Syr. مَغْرَفَة, مَغْرَفَة, spade.

מִגְרָשׁ m. (r. גרש, constr. מגרש; plur. constr. מגרשי, once מגרשוֹת Ez. 27, 28.

1. Inf. after the Aram. form, *to plunder, to spoil*, Ez. 36. 5; see the root no. 2.

2. A place whither herds are *driven* to graze, *a pasture*, 1 Chr. 5, 16. Ez. 48, 15; see the root no. 4. Spoken especially of the open country set apart for pasture around the Levitical cities, Num. 35, 2 sq. Josh. 21, 11 sq. 1 Chr. 6, 40 sq. Hence these cities are called **מִגְרָשִׁים**, 1 Chr. 13, 2.

3. *an open place, area*, around a city or building. Ez. 27, 28. 45, 2. 48, 17.—Plur. once מגרשוֹת (as if from a sing. מגרשֶׁת), but masc. Ez. 27, 28.

מִדָּה m. (r. מדר) c. suff. מִדֵּי Ps. 109, 18, מִדָּה Job 11, 9; Plur. מִדִּים Judg. 3, 16, once מִדֵּין Judg. 5, 10, c. suff. מִדֵּיָה Jer. 13, 25.

1. *a vestment, garment*, so called from its fulness and width, see the root no. 1; Ps. 109, 18. Lev. 6. 3. Also *a carpet* on which the wealthy sit, plur. מִדֵּין Judg. 5, 10.

2. *a measure*, Job 11, 9. Jer. 13. 25 מִנֵּה *the portion measured out to thee*.

מִדְבָּחַ Chald. m. emphat. מִדְבָּחַ, *an altar*, Ezra 7. 17. R. דְּבַח.

מִדְבָּר m. with ה loc. מִדְבָּרָה Ex. 4, 27; constr. מִדְבָּר, with ה loc. once מִדְבָּרָה 1 K. 19, 15. R. דְּבַר.

1. *pasture land, open fields*, i. e. an uninhabited tract or region, untilled, and adapted only to pasture, see the root no. 2; like Germ. *Trift* from *treiben*. Syr. مَدْبَر, مَدْبَر, id. Joel 2, 22

מִדְבָּר הַשָּׂדֵה נִשְׂאֵי הַשָּׂדֵה *the pastures of the fields do flourish*. Ps. 65, 13 מִדְבָּר הַשָּׂדֵה *the pastures of the fields drop, distil, fatness, fertility*. So the opp. Jer. 23, 10 מִדְבָּר הַשָּׂדֵה *the pastures of the fields are dry*. Joel 1, 19.—Is. 42, 11 *let them exult in the open fields and their cities*, i. e. the open country together with the cities; comp. 1 K. 2, 34.—Often also

2. *a desert*, a sterile and solitary region, Is. 32, 15. 35, 1. 50, 2. Jer. 3, 2. 4, 11. al. Also of a region desolated by violence, Is. 14, 7. 64, 9. מִדְבָּר שְׂמָמָה Joel 2, 3. 4, 19. With the art. הַמִּדְבָּר everywhere *the great Arabian desert* towards and around Sinai, Gen. 14, 6. 16, 7. Ex. 3, 1. 13, 18. Deut. 11, 24, of which the different parts are distinguished by separate pr. names, see סִין, סִינַי, שִׁינִי, שִׁינִי. פֶּאֶרָן, צֶן. שִׁינִי. מִדְבָּר יְהוּדָה *the desert of Judah*, on the west of the Dead Sea, Judg. 1, 16. Ps. 63, 1; see Bibl. Res. in Palest. II. p. 202 sq.—Metaph. Hos. 2, 5 שְׂמָמָהּ כַּמִּדְבָּר *I have made her as a desert*, i. e. naked, destitute of every thing. Jer. 2, 31 הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל *have I been a desert to Israel?* i. e. have I commanded them to worship me for naught, have I been barren towards them? 9, 11. Is. 27, 10.

3. *Poet. instrument of speech, the mouth*, (r. דבר to speak.) Cant. 4, 3 מִדְבָּרָהּ נֶאֱמָה *thy mouth is comely*, parall. thy lips.—Sept. *kallos*, Jerome *eloquium*, and so the Rabbins; but the context almost necessarily demands some member, as A. Schultens justly remarks.

* **מִדְּדָה**, plur. 3 pers. מִדְּדִי, twice contr. מִדְּדִי Is. 65, 7, מִדְּדִים Num. 35, 5; inf. מִדְּדָה Zech. 2, 6; fut. מִדְּדִי, conv. מִדְּדִי.

1. *to stretch, to extend*, i. q. Arab. مَدَّ; see Hithp. and the nouns מִדָּה, מִדָּה.

2. *to mete, to measure*. Corresponding are Sanscr. *māḍ, mā*, to measure, Zend. *meḥlê, matê*, Gr. *μέτρον, μέτρον*, Lat. *metior, meta*; Goth. *mitan*. Anglo-Sax. *metan*, Germ. *messen*, Engl. *to mete*; see Pott. Etymol. Forsch. I. p. 194.—Pr. *to measure* a thing by *extend*ing a measuring line upon it, Ez. 40, 5 sq. 41, 1 sq. Deut. 21, 2. Zech. 2, 6. Then also of hollow measures, as of grain, Ruth 3, 15.—Metaph. Is. 65, 7 *I*

will measure their deeds into their bosom, i. e. I will bring upon them just retribution.

NIPH. pass. of Kal no. 2, Jer. 31, 37. 33. 22. Hos. 2, 1.

PIEL מִדֵּד, fut. יִמְדֵּד. 1. Intrans. and intens. *to be extended, to be long*; Job 7, 4 מִדֵּד לַלַּיִל *long is the night!* So Saad. —Others take מִדֵּד as a noun; see the next art.

2. i. q. Kal no. 2, *to mete, to measure*, 2 Sam. 8, 2. Ps. 60, 8 *I will mete out the valley of Succoth*, sc. to my victorious troops, who shall become its inhabitants.

Po. מִדֵּד i. q. Piel no. 2; Hab. 3, 6 אֵינִי מִדֵּד אֶת־הָאָרֶץ God stood and measured the earth with his eyes, surveyed it. So Vulg. Kimchi and others; and this is best in accordance with the Hebrew usage. But Sept. and Chald. and shook the earth, from r. מִיד q. v. and this accords best with the parallel clause: 'he beheld and made the nations tremble.' But a root מִיד is elsewhere unknown in Hebrew.

HITHPO. הִתְמַדֵּד *to stretch oneself*, 1 K. 17, 21.

Deriv. מִדָּה, מִדְּדָה, מִדְּדָה, pr. n. מִדְּדָה.

מִדָּה m. (r. נָדָה) *flight*; Job 7, 4 *when I lie down, I say, When shall I arise?* and when the flight of the night? poet. for: When will the night be gone? But see in מִדָּה Pi. no. 1.

* מִדְּדָה i. q. מִדֵּד, *to stretch, to measure*, a root not in use, Arab. مَدَد to extend, مَدَد a kind of measure.—Hence the nouns מִדְּדָה and מִדְּדָה II.

מִדָּה f. (r. מִדָּה) 1. *extension, length*. מִדָּה אִישׁ *a man of stature* 1 Chr. 11, 23. 20. 6. Plur. מִדְּדָה Is. 45, 14, and מִדְּדָה Num. 13, 32; comp. for the double form of the plur. in compounds, Heb. Gram. § 106. 3. Jer. 22, 14 בֵּית מִדָּה *a large house, of ample extent*.

2. i. q. מִדָּה no. 1, *a vestment, garment*, plur. מִדְּדָה Ps. 133, 2.

3. *measure*, Ex. 26, 2. 8. 36. 9. 15. 1 K. 6, 25. Ez. 40, 10. 24. al. חֵבֶל מִדָּה *a measuring line* Zech. 2, 5. מִדְּדָה *a measuring reed or rod* Ez. 40, 3. 5. Also *a portion*, as measured out, Neh. 3, 11. 19. 20. 21. etc.—Metaph. Ps. 39, 5.

4. From the Chald. *tribute*, Neh. 5, 4.

מִדָּה Chald. m. *tribute*, as if *measured out* to each person, Ezra 4, 20. 6, 8. Also with Dag. forte resolved, מִדְּדָה Ezra 4, 13. 7. 24. Syr. مَدَد.

מִדְּדָה ἄπ. λυγρόμ. Is. 14, 4. If this be the correct orthography, it is a denom. from Aram. דָּהַב (q. v.) i. q. דָּהַב *gold*, formed in the manner of part. Hiph. fem. pr. *gold-maker*, i. e. *exactress of gold*, a not unapt epithet of Babylon (parall. נֶגֶשׁ); or else *heap* or *treasury of gold*, where מִ formative implies place, comp. דִּמְךָ dung, מִדְּמָה dung-hill, Lehrs. p. 512. n. 14. With Kimchi, Aben Ezra, and others, I prefer the former.—But most of the ancient versions (Syr. Chald. Sept. ἐπισπορευσῆς, Vulg. *tributum*) give the sense of the Heb. מִדְּדָה, *oppression*, which is also read in the edit. Thessalon. 1600, and ought perhaps to be restored in the text; comp. Is. 3, 5, where the similar verbs דָּהַב and נֶגֶשׁ correspond to each other in parallel members.

מִדְּדָה m. (r. מִדָּה) plur. c. suff. מִדְּדָה, *a vestment, garment*, 2 Sam. 10, 4. 1 Chr. 19, 4.

מִדְּדָה m. (r. דָּהַב) *disease, sickness*, Deut. 7, 15. 28, 60.

מִדְּדָה m. plur. *seductions*, Lam. 2, 14. R. נָדָה see Hiph. no. 3.

I. מִדְּדָה m. (r. דָּהַב) plur. מִדְּדָה.

1. *contention, quarrel, strife*, Prov. 15, 18. 16, 28. 17, 14. al. Plur. Prov. 23, 29. 26, 21. 27, 15. al. So of an object of strife, Ps. 80, 7.

2. *Madon*, pr. n. of a royal city of the Canaanites, Josh. 11, 1. 12, 19.

II. מִדְּדָה m. (r. מִדָּה) *extension, tallness*; 2 Sam. 21, 20 Keri מִדְּדָה אִישׁ *a tall man*, i. q. אִישׁ מִדָּה 1 Chr. 20, 6. The Cheth. is to be read מִדְּדָה *measures*, from sing. מִדָּה.

מִדְּדָה (contr. from מַה־דָּהַב *what is known, taught?* i. q. for what reason? Gr. τί μαθών;) Adv. of interrog. *why? wherefore?* Josh. 17, 14. 2 Sam. 19, 42. 1 K. 1, 6. Job 3, 12. 18. 3. Jer. 8, 5. al. In an indirect interrog. Ex. 3, 3.—In Job 21, 4, מִדְּדָה אֵם are not to be closely joined; for אֵם corresponds to הָ interrog. in the prior clause, and causes the

whole verse to contain a double interrogation: *do I then complain of man?* **לֹא תִקְצֹר רוּחִי** *wherefore then should I not be impatient?* See **אֵם** B. 1.

מְדוּרָה Chald. (ר. דוּר) *habitation*, Dan. 4, 22. 29. 5, 21.

מְדוּרָה f. (ר. דוּר) a round *pile* of fuel, i. q. דוּר no. 3. Ez. 24, 9. Is. 30, 33.

מְדוּשָׁה see **מְדוּשָׁה**.

מְדָחָה m. *overthrow, ruin*, Prov. 26, 28. R. דָּחָה.

מְדַחְפוֹת f. plur. (ר. דָּחָה) pr. 'thrustings, impulses,' sc. to a fall; hence, *overthrow, ruin*; Ps. 140, 12 **לְמַדְחָפוֹת** *to his overthrow*. Vulg. *in interitum*.

מֵדִי f. (Is. 21, 2) *Media*, a celebrated country of Asia, lying on the south and west of the Caspian sea, Esth. 1, 3. 2 K. 17, 6. 18, 11. Jer. 25, 25. 51, 11. 28. Metton. *the Medes*, Gen. 10, 2. Is. 13, 17. 21, 2. Dan. 9, 1. Syr. مَدْيَ. Gentile noun **מְדִי** a *Mede*, Dan. 11, 1.—The etymology is perhaps from Pehlv. *miavad* mid, comp. Sanscr. *madhya* medium; implying that Media is in the middle of Asia, or rather of the world; comp. Polyb. V 44 ἡ γὰρ Μηδία εἵεται μὲν περὶ μέσην τῆς Ἀσίας.

מֵדִי Chald. *Media*, Ezra 6, 2. Dan. 5, 28. 6, 13. Gentile n. emphat. **מְדָאָה** a *Mede* Dan. 6, 1 Keri; but in Cheth. **מְדָאָה**.

מֵדִי (contr. for **מֵה־דִּי**) pr. *what is enough*, 2 Chr. 30, 3. See **מָה**, note.

מֵדִי see **דִּי** no. 2. b.

מִדְּקָן m. (ר. דִּין Niph.) 1. *strife, contention*, only plur. **מִדְּקָנִים** Prov. 18, 18. 19, 13. Elsewhere in Keri, where Cheth. **מִדְּקָנִים**, see **מִדְּקָן**; also Prov. 6, 14 Keri.

2. *Midian*, pr. n. of a son of Abraham by Keturah, and of an Arabian tribe descended from him Gen. 25, 2. They would seem to have occupied portions of the tract of country extending from the eastern shore of the Elanitic gulf (where Arabian geographers still place a town **مَدْيَن**) to the region of Moab on the one hand, and to the vicinity of Mount Sinai on the other, Ex. 2, 15. 3, 1. 18, 1. Num. c. 31. Judg. c. 6–8. Sometimes the Midianites appear to be reckoned among the Ishmaelites, Gen.

37, 25 comp. 36. Judg. 7, 12 comp. 8, 22. 24; elsewhere they are distinguished from them, Gen. 25, 2. 4. 12–18. This arose prob. from their being nomadic in their habits; so that bands of them often moved from place to place.—Hence **בְּכָרֵי מִדְּקָן** *the dromedaries of the Midianites* Is. 60, 6. **יוֹם מִדְּקָן** *the day of Midian* Is. 9, 3, i. e. the victory gained over Midian, see Judg. c. 7. 8.—Gentile n. **מִדְּיָנִי** *Midianite* Num. 10, 29, plur. **מִדְּיָנִים** Gen. 37, 28; once contr. **מִדְּיָנִים** Gen. 27, 36; **לִי** — Num. 25, 15.

מִדְּיָן (measures) *Middin*, pr. n. of a town in the desert of Judah, Josh. 15, 61. R. **מִדְּרִי**.

מִדְּיָנָה f. (ר. דִּין) a word of the later Hebrew, see the Chaldee; pr. *judgment, jurisdiction*; hence

1. *a province, district*, under the jurisdiction of a prefect or viceroy, as the Persian provinces and satrapies, Esth. 1, 1. 22. 3, 12. 14. al. e. g. Elymais Dan. 8, 2. **שָׂרֵי הַמְּדִינֹת** *the viceroys, rulers of the provinces*, Esth. 1. 3. 8, 9. 9, 3. **בְּנֵי הַמְּדִינָה** *the sons of the provinces*, i. e. Israelitish exiles dwelling in the Persian provinces, Ezra 2, 1. Neh. 7, 6.—Syr. مَدْيَنَة id. Arab. مَدْيَنَة city.

2. In a wider sense, *land, region, country*, Dan. 11, 24. Lam. 1, 1. Ez. 19, 8. Ecc. 2, 8 (comp. Ezra 4, 13). 5, 7.

מִדְּיָנָה Chald. f. (ר. דִּין) *a province, district*, Dan. 3, 2. 3. So of *the province of Babylon*, **מִן בָּבֶל**, not the empire, Ezra 4, 15. 7, 16. Dan. 2, 48. 49. 3, 1. 12. 30; so of Media, Ezra 6, 2; of Judea, Ezra 5, 8.

מְדֻכָּה f. (ר. דוּקָה) *a mortar*, Num. 11, 8. Chald. **מְדֻכָּא** id.

מִדְּמָן (dunghill, ר. דָּמָן) *Madmen*, pr. n. of a town in the borders of Moab, Jer. 48, 2.

מִדְּמָנָה f. (ר. דָּמָן) 1. i. q. **דָּמָן**, a *dunghill*, Is. 25, 10.

2. *Madmenah*, pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Is. 10, 31.

מִדְּמָנָה (dunghill, ר. דָּמָן) *Madmannah*, pr. n. of a town in the south of Judah, Josh. 15, 31.

מִדָּן m. (ר. מִדָּן) 1. *contention, strife*, only in plur. **מִדָּנִים** Prov. 6, 14. 19. 10, 12.
2. *Medan*, pr. n. of a son of Abraham and Keturah, the brother of Midian, Gen. 25, 2.

מִדְּיָנִים *Midianites*, see in **מִדְּיָן** no. 2 fin.

מִדְּעָ m. also **מִדְּעָ** 2 Chr. 1, 10, a word of the later Hebrew. R. יָדַע, the י being represented by Daghesh forte, as in verbs פָּן.

1. *knowledge, intelligence*, 2 Chr. 1, 10. 11. 12. Dan. 1, 4. 17.

2. *consciousness, thought*; Ecc. 10, 20 *curse not the king even in thy thought*. Sept. σπουδαίους. — Chald. מִנְדַּע, Syr. مَنَدَع. id.

מִדְּעָ, see **מִדְּעָ**.

מִדְּקָרוֹת f. plur. constr. (ר. דָּקַר) *piercing, thrusts* sc. of a sword, Prov. 12, 18.

מִדְּרָ Chald. i. q. מְדוּר, *dwelling*, Dan. 2, 11. R. דָּר.

מִדְּרֵגָה f. (ר. דָּרַג) *a steep mountain, precipice*, which can be ascended only by *steps* or *stairs*, Cant. 2, 14. Ez. 38, 20. Comp. αλλυσι, e. g. αλλυσις Τυρίων.

מִדְּרֵגָה m. (ר. דָּרַג) *a treading*, i. e. *space trodden upon*, a foot-breadth, Deut. 2, 5. Comp. Deut. 11, 24. Josh. 1, 3.

מִדְּרָשׁ m. (ר. דָּרַשׁ no. 5) *a commentary*, as often in Rabbinic. Arab. مَدْرَس commentary, book. 2 Chr. 24, 27 **מִדְּרָשׁ סֵפֶר הַמְּלָכִים** *a commentary on the book of the Kings*, i. e. an historical commentary containing a supplement. 13, 22. Comp. Caesar's *Commentaries*.

מִדְּרָשׁ or **מִדְּרָשָׁה** f. (ר. דָּרַשׁ) pr. 'a treading out'; concr. *trodden out, threshed*, metaph. of a people trodden down and oppressed, Is. 21, 10.

מִדְּחָא with art. הַמְּדָחָא, *Medatha, Hammedatha*, Pers. pr. n. of the father of Haman, Esth. 3, 1. 8, 5.

* **מִהָּ**, **מִיָּה**, **מִיָּה**, **מִיָּה**, **מִיָּה**, for the difference of which forms see note at the end of the article.

A) As a Pronoun. 1. Pron. interrog. used of things, as מִי of persons, *what?* Gr. τί; Syr. מַ, Arab. مَا. In a direct

interrog. Gen. 4, 10 **מָה עָשִׂיתָ** *what hast thou done?* Is. 38, 15 **מָה אֶדְבֹּר** *what shall I say?* Esth. 5, 6. 1 Sam. 4, 16. 2 K. 4, 13. al. sæpiss. In an indirect interrog. after verbs of asking, answering, speaking, seeing, and the like; 1 K. 14, 3 *he shall tell thee* **מַה־יִּהְיֶה לְנֹעַר** *what shall be to the child*. Ex. 2, 4. Neh. 2, 12. Job 34, 33. Num. 13, 18. al.—Put also in the gen. after a subst. Jer. 8, 9 **הַכְּמִימָה לָהֶם** *the wisdom of what thing is in them?* or vice versa before a subst. which is to be taken as a gen. as Ps. 30, 10 **מַה־בָּצַע** *what of gain?* Is. 40, 18 **מַה־דְּמוּיָה** *what of likeness?* where in Engl. we say *what gain? what likeness?* So with plur. Zech. 1, 9. Ellipt. Judg. 18, 8 **מָה אָנָּהם** *what word bring ye?*—Further:

a) Where **מָה** refers to substantives, it often expresses inquiry after *quality*, like Lat. *qualis*. Engl. *what, what kind of?* 1 Sam. 28, 14 **מַה־תִּהְיֶה צֶלֶם** *what form is he of?* 2 K. 1, 7 **מַה מְשַׁפַּט הָאִישׁ** *what manner of man?* Num. 13, 18. 16, 11. So by way of depreciation, Ps. 8, 5 **מַה־אָנוּשׁ** *what is man?* 144, 3. Job 6, 11. 7, 17. 1 K. 9, 13 **מַה הָעָרִים הָאֵלֶּה** *what are these cities?* Hence also in reproaches, Gen. 44, 15. Judg. 8, 1. Is. 36, 4. Josh. 22, 16.

b) **מַה־לָּךְ** *what is to thee?* i. e. *what wilt thou?* Judg. 1, 14. So with **בִּי**, *what is to thee that thou doest so and so?* i. e. *what aileth thee that, etc.* Gr. τί παθὼν τοῦτο ποιεῖς; Is. 22, 1; with **בִּי** impl. Is. 3, 15. Comp. Arab. مَا لَكَ, Kor. Sur. 57, 8, 10.

c) **מַה־לִּי וְלָךְ** *what is to me and thee?* *what hast thou to do with me?* Judg. 11, 12. 2 Sam. 16, 10. 19, 23. 2 K. 9, 18 **מַה־לָּךְ וְלְשָׁלוֹם** *what hast thou to do with peace?* Without the copula, Jer. 2, 18 **מַה־לָּךְ לְדָרְךָ** *what is to thee with thy way?* Hos. 14, 9. So with **אִתְּךָ**, Jer. 23, 28 **מַה־לְּבָנִי אִתְּךָ** *what is to the chaff with the grain?* what likeness is there between them?—Comp. Syr. مَا لَكَ وَ مَا لِي Barhebr. p. 170. l. 8. Arab. مَا لِي وَمَا لَكَ Gr. τί μάχαισι καὶ μοῖ Anacr. 17, 4. Comp. Matt. 8, 29. Mark 5, 7. John 2, 4.

2. Pron. indefinite, *whatever, something, any thing*; more fully **מַה־יִּמָּחַר** for **יִמָּחַר** q. v. Arab. مَا id. Prov. 9, 13 **בְּלִי־יִדְרֹעָה** *he careth for nothing*. 2 Sam. 18,

22 *whatever there is, let me run.* Job 13, 13 *מה עלי and let come upon me whatever will.* v. 14. Once put after the noun, as *מה דבר whatsoever thing* Num. 23, 3.—Also *מה-ש- that which* (Syr. *مَالًا*) Ecc. 1, 9, 3, 15, 22, 6, 10, 7, 24, 8, 7, 10, 14. Or with the relat. impl. like Engl. *what*; Judg. 9, 48 *מה ראיתם עשיתי what ye saw that I did.* Sept. *ὃ εἶδτε με ποιοῦντα.* Arab. *لو* id quod.

B) Adv. of interrog. 1. *why? wherefore?* for the fuller *למה*, as Gr. *τι*, Lat. *quid?* Arab. *لو*. Ex. 14, 15 *מה-הצעק עלי why criest thou to me?* Ps. 42, 12. Job 7, 21. 2 K. 6, 33.

2. *how, how much*, in exclamations of admiration, as often Arab. *لو*. Gen. 28, 17 *מה-נורא המקום הזה how dreadful is this place!* Ps. 8, 2 *how glorious is thy name!* Num. 24, 5 *מה-נעבו אהליהו how beautiful are thy tents!* Cant. 7, 2. Ps. 119, 97 *מה אהבתי הורקהה how love I thy law!* Ironically, Job 26, 2 *מה עזרת ללא-כח how hast thou helped the weak!* v. 3.

3. *how? in what way?* Gen. 44, 16 *מה-נצטדק how shall we justify ourselves?*

4. *when?* Ps. 39, 5 *מה-ידעל אני when I shall cease to be.*

C) Sometimes *מה* of depreciation and reproach (see in A. 1. a) approaches very nearly to a *negative* power; comp. Lehrs. p. 834, and Lat. *quid multa?* for *ne multa.* So Job 16, 6 *if I speak, my grief is not assuaged; and if I forbear, מה-מני הלה what goeth from me?* i. e. even so *nothing* of my pain departs; Vulg. *non recedit a me.* Prov. 20, 24 *ואדם מה-ידעין דרכו and man, how shall he know his own way?* i. e. he knows it not; Chald. *לֹא*. Job 31, 1 *I have made a covenant with my eyes, מה-אבונן על-בחולת why should I look upon a maid?* Sept. *οὐ*, Vulg. *ne*, Syr. *لَا*. Cant. 8, 4 *מה-תעירו ומה-תעוררו את-האִהבה why awake ye.... my love?* i. e. awake him not; comp. 2, 7, 3, 5, where *אֵם* stands in the same construction. Prov. 31, 2, 3.—Comp. below in *במה* Is. 2, 22, *במה* Job 21, 17, and *למה* lett. b. In Arabic, *لو* has by degrees actually adopted this negative power, the origin of which we here clearly see in the Heb.

D) With various prepositions, viz.

1. *במה, במה*, pr. *in what? wherein?* Ex. 22, 26; *in what thing? whereby?* Gen. 15, 8; *with what?* 1 Sam. 6, 2; *by what? whereby?* Judg. 16, 5 latter part.—Then according to the various uses of *ב*, viz. *at what price?* see *ב* B. 3. Is. 2, 22 *מה נחשב הוא at what price shall he be estimated?* i. e. at an empty price, he is nothing. So too *on what account?* *wherefore?* 2 Chr. 7, 21; see *ב* B. 5.

2. *במה, במה*, (for the art. after *ב* see *ה* 2. c.) Arab. *كَمَا, كَمْ*, pr. *as what?* i. e.

with what shall it be compared? Spoken: a) Of space, *how great*, Zech. 2, 6 *מה רחבה how great is the breadth of it?* Also *how long?* Ps. 35, 17. Job 7, 19. b) Of number, *how many?* Gen. 47, 8, 2 Sam. 19, 35. 1 K. 22, 16 *מה-פעמים how many times?* how often? So in an exclamation, Zech. 7, 3 *מה שנים זה how many years!* Also *how often?* Ps. 78, 40. Job 21, 17, where *how oft* is the question of one in doubt, for *seldom*.

3. *למה* Milél (for *למה*) also *למה* Milra, this latter form except in a few examples (2 Sam. 2, 22, 14, 31. Ps. 49, 6. Jer. 15, 18) being used before the letters *א, ה, ו*, and the name *יהוה* (see Noldii Concord. Part. p. 904), thrice *למה* 1 Sam. 1, 8.

a) *wherefore? why? for what cause?* Gen. 4, 6, 12, 18, 44, 7. Ex. 5, 4. Ps. 49, 6. al. Emphat. *למה-זה*, see in *זה* no. 3. c. Gen. 18, 13, 25, 22 *למה-זה אנכי why then am I?* why do I exist? the language of an impatient woman. Jer. 6, 20. Prov. 17, 16. So in an indirect interrog. after a verb of knowing, 1 Sam. 6, 3. Dan. 10, 20.—Sometimes it expresses dehortation, warning, prohibition; as Prov. 5, 20 *why wilt thou, my son, be ravished with a strange woman?* i. e. be not thus ravished. Ps. 44, 24. 1 Sam. 19, 17 *let me go, why should I kill thee?* i. e. else I must kill thee. 2 Chr. 25, 16. Gen. 27, 45.—Hence

b) In later writers, where it is chiefly used by way of dehortation or prohibition, it often passes over into a *prohibitive* or *negative* power of itself, *lest, lest perhaps*; like Syr. *لَعَلَّ, لَعَلَّ*, Chald. *למה יקצו האֱלֹהִים* Ecc. 5, 5 *למה, למה*; *למה*

ל קולך *wherefore should God be angry at thy voice?* for, lest God be angry; Sept. well, *ira mi*, Vulg. *ne forte*, Syr. *ܕܠܝܢܐ*. Ecc. 7, 16. 17. Neh. 6, 3. To the Syriac form *ܕܠܝܢܐ* corresponds exactly *לְמַה* Cant. 1, 7, Sept. *μή ποτε*, Vulg. *ne*; as also *לְמַה*, which is put after a verb of fearing, like *פָּן*, as Dan. 1, 10 *I fear my lord the king* *לְמַה* lest he should see, etc. Theod. *μή ποτε*.

4. *לְמַה* on account of what, on this account that, i. e. *because*; from *ל* proper (see *ל* A. 10) and *מה* what? So once, 1 Chr. 15, 13 contr. *לְמַה־בְּרִאשְׁתָּהּ* because that from the beginning, etc. Comp. *לְמַה־* enough, 2 Chr. 30, 3.

5. *מַדְמָה*, Gr. *ἐ; τι* II. 5. 465, *till when? how long?* Ps. 74, 9. 79, 5. 89, 47. But Num. 24, 22 *how long till Asshur shall carry thee away captive?* i. e. he will carry thee away shortly.

6. *עַל־מַה* pr. upon what? Is. 1, 5. Job 38, 6; then, *wherefore, why?* Num. 22, 32. Jer. 9, 11. Job 13, 14. In an indirect interrog. Job 10, 2. Esth. 4, 5.

NOTE. On the use of the forms of this particle, the following may be noted:

a) The primitive form *מה* is found every where in pause, and also before *א* and *ר*, Makkeph being inserted or omitted, as *מַה־אָמַר* Zech. 1, 9, *מַה־רָאִיתִם* Judg. 9, 48. More rarely before *ה* Josh. 4, 6. 21. Num. 13, 19. 20. Deut. 6, 20; *ה* Josh. 22, 16. Judg. 8, 1; *ה* Gen. 21, 29; *ה* 1 K. 9, 13; also *ע* 2 K. 8, 13; *ע* Gen. 31, 32. b) The form *מה־* is particularly frequent before letters not guttural, with Dag. forte conjunctive, as *מַה־לָּךְ* Judg. 14, 14, *מַה־שָׁמַיִם* Ex. 3, 13, *מַה־יִּהְיֶה* 1 K. 14, 3. al. *sapiss*. Also before the harder gutturals, e. g. *ה* with Dag. forte impl. as *מַה־הָיָה* Num. 16, 11, *מַה־הָיָה* Num. 13, 18. Ps. 39, 5. But before *ה* it can also take Kamets; see above in a. c) Sometimes *מה־* with Dag. unites with the foll. word into one, as *מַלְכֶם* for *מה־לְכֶם* Is. 3, 15, *מַה־לָּא* Mal. 1, 13, *מַה־לָּךְ* q. v. So with a foll. guttural, *מַה־לְךָ* for *מה־לְךָ* Ez. 8, 6; also the pr. names *מַה־בְּנֵי*, *מַה־בְּנֵי*. d) The form *מה־* is put before the letters *ה*, *ע*, *ו* with Kamets, according to the known canon,

Heb. Gram. § 27. n. 2. b. Lehrs. § 47. 1. *מַה־הָיָה*, *מה־עָשִׂיתָ* Ps. 39, 5. 89, 48; also *מַה־עָשִׂיתָ* 1 Sam. 20, 1. Very frequently also it stands before letters not guttural, chiefly at the beginning of sentences, *מַה־מִּשְׁפַּט הָאֵשׁ* 2 K. 1, 7. Ps. 4, 3. 10, 13. Is. 1, 5. Jer. 11, 15. Still more frequently it is found after prefixes, as *לְמַה* 1 Sam. 1, 8, *בְּמַה* 1 K. 22, 16. 2 Chr. 18, 15. Zech. 7, 3, also *בְּמַה* Ex. 22, 26. 33, 16. Judg. 16, 5. 1 Sam. 6, 2. 29, 4. Mal. 1, 7. al. Followed by Dag. f. *בְּמַה־כֵּן* Judg. 16, 5.

מה־ Chald. once *מַה* q. v. 1. Interrog. *what?* Dan. 4, 32.

2. Indef. *what, whatever*, Dan. 2, 22. Ezra 6, 9. *מַה־דָּר* whatever it is which, Dan. 2, 28. 29.

3. With pref. a) *כִּמַּה* how! how exceedingly! Dan. 3, 33. b) *לְמַה* wherefore? in dehortations, and hence i. q. *lest*, Ezra 4, 22. *לְמַה־דָּר* id. 7, 23. Comp. Heb. *לְמַה* in *מַה־דָּר* D. 3. b.

* *מִדְמָה* or *מִדְמָה* in Kal not used, prob. to deny, to refuse. Comp. in Arabic the particles *مَا*, *مَآ*, Syr. *ܡܐܢܐ*, be-

ware, desist; whence *ܡܢܗܐ* to forbid, to hinder; II, to abstain, to desist; comp.

ܢܗܐ and with the final He softened *ܢܗܐ*, abegit, prohibuit, interdixit; see on negative verbs under *נִיא*. Hence

HIṬHṬ. *מִדְמָה־* pr. to refuse, to be reluctant; hence to delay, to linger, Gen. 19, 16. 43, 10. Ex. 12, 39. Judg. 3, 26. 19, 8. 2 Sam. 15, 28. Is. 29, 9. Hab. 2, 3.

מַה־הוּמָה f. (ר. הוּמָה) 1. confusion, consternation, Is. 22, 5. Deut. 7, 23. 28, 20. 1 Sam. 5, 9. 11 *מַה־מַּת־מָוֶת* a deadly consternation.

2. tumult. Ez. 22, 5 *מַה־הוּמָה* full of tumult. Trop. of the unquiet and troubled life of the rich, Prov. 15, 16. Plur. *מַה־הוּמוֹת* tumults Am. 3, 9. 2 Chr. 15, 5.

מַה־הוּמָן (i. q. Syr. *ܡܗܪܡܢܐ* faithful then eunuch, r. *אַמָּן*) *Mehuman*, pr. of a eunuch in the court of Xerxes, Esth. 1, 10.

מַה־יִּטְבֵּאֵל (whom God does good to, Chald. for *מִיטְבֵּאֵל*) *Mehetabeel*, pr. n. a) m. Neh. 6, 10. b) f. Gen. 36, 39.

מָהֵר m. (r. מָהֵר I. 2) *quick*, hence *prompt, apt, skilled* in business, etc. Prov. 22, 29. Is. 16, 5. Ps. 45, 2. Ezra 7, 6. Syr. **ܡܗܪܐ** id.

* **מִהַל** **מִהַל** *ἀπὸ λεγόμεν.* i. q. Chald. **ܡܗܠ**, Heb. **מִיֵּל** (comp. under lett. ה), *to cut off, to prune*; trop. *to adulterate, to spoil* wine by mixing water with it, Is. 1. 22. The Arabs have the like trope with verbs of cutting, breaking, wounding, killing, which they use for diluted wine, etc. See Thesaur. p. 772. So too Martial forbids '*jugulare Falernum*.' Ep. 1. 28. [In Engl. also one might speak of *cutting down* the wine, diluting it.—R.]

מַהְלָךְ m. (r. הֵלַךְ) 1. *way, journey*, Neh. 2, 6. Jon. 3, 3. 4.

2. *a walk, place for walking*, Ez. 42, 4.—But **מַהְלָכִים** Zech. 3, 7 is part. Hiph. of r. הֵלַךְ, *way-fellows, companions*.

מִהְלֵל m. (r. הֵלֵל Pi.) *praise, applause*. Prov. 22, 21 *as the crucible to silver*... so let *a man* be *to the mouth of his praise*, i. e. let him try closely the mouth which praises him.—Hence

מַהְלֵלֵאל (praise of God) *Mahalaleel*, pr. n. a) A patriarch descended from Seth, Gen. 5, 12. b) Neh. 11, 4.

מַהְלָמוֹת f. plur. *strokes, blows*, Prov. 18, 6. 19, 29. R. הָלַם.

מַהְמָרוֹת f. plur. (r. הִמָּר) *ἄπ. λεγόμεν.* Ps. 140, 11, *streams, whirlpools, abysses of waters*. Comp. **مَهِرات** many waters, whirlpools. The Rabbins, Symm. and Jerome understand *pits of water*.

מַהְפָּכָה f. (r. הִפָּךְ) *overthrow, destruction*, Deut. 29, 22. Jer. 49, 18. Is. 1, 7. In the manner of verbals, constr. with the case of its verb, e. g. acc. Is. 13, 19 **כַּמַּהְפָּכָה אֱלֹהִים אֶרֶץ סֹדֹם** *like God's overthrowing Sodom*. Jer. 50, 40. Am. 4, 11.

מַהְפָּכָה f. (r. הִפָּךְ) pr. *torsion, distortion*; hence *a wrench, stocks*, Lat. *nervus*, a wooden frame in which the feet, hands, and neck of a person were so fastened, that his body was held bent; Jer. 20, 2. 3. 29, 26. 2 Chr. 16, 10 **בֵּית הַמַּהְפָּכָה** *the house of the stocks*, the prison. Comp. **סֵד**. Scheid in Diss. Lugd. p. 986. Bochart Hieroz. I. p. 694.

* I. **מָהֵר** 1. *to hasten* intrans. in Kal once, Ps. 16, 4 **אֲחֵר מָהֵר** *they hasten after other gods*.—The primary idea of *haste* lies in the syllable הֵר; comp. High Germ. *hurjan* to hasten, whence Germ. *hurtig*, Engl. *to hurry*.

2. *to be quick, prompt, apt, skilled*, in any art or business. Arab. **مَهْر** solers, ingeniosus fuit; see Pi. no. 3 and **מָהֵר**.

PIEL **מָהֵר** fut. **יִמְהֵר** 1. *to hasten, to make haste*, 1 Sam. 9, 12. Is. 49, 17. Jer. 48, 16. With אֵל of place whither Prov. 7, 23; with הֵר loc. Gen. 18, 6; impl. Nah. 2, 6. Inf. absol. in the symbolic name, Is. 8, 1. 3 **מָהֵר שָׁלַלְתָּ בַּז** *Mahershalal-hash-baz*, i. e. *hasting to the spoil he speeds to the prey*; the subject is the king of Assyria; comp. in לְ no. 3. g.—Often coupled with another verb, *to do* any thing *quickly*, where in the occidental languages we use an adverb, *hastily, quickly*, etc. a) With a finite verb and copula; Gen. 45, 9 **מָהֵר וָעָלוּ** *haste ye and go up*, i. e. *go up quickly*. v. 13. 24, 18. 20. 46. 1 Sam. 4, 14. 23, 27. b) With a fin. verb without copula, Judg. 9, 48. Esth. 6, 10. c) With inf. and הֵר, Gen. 18, 7 **וַיִּמְהַר לְבָשֵׁת אֹתוֹ** *and he hastened to dress it*. 41, 32. Ex. 10, 16. 12, 33. Prov. 6, 18. d) With inf. simpl. Gen. 27, 20 **מַהֲרָה מְהֵרָה לְמַצָּא** *how is it that thou hast found it so quickly?* Ex. 2, 18. Ps. 106, 13.—Inf. מָהֵר as adv. *hastily, quickly*. Ex. 32, 8. Deut. 4, 26. Judg. 2, 17. 23. Zeph. 1, 14. al.

2. Causat. *to hasten, to let make haste*, of persons Esth. 5. 5. 1 K. 22, 9; of things Gen. 18, 6. So of God, Is. 5, 19.

3. *to be quick, prompt, apt*, Is. 32, 4.

NIPH. **יִמְהַר** pr. *to be hurried, precipitate*; Job 5, 13 **נִמְהָרִים נְפָתָלִים נְהַדְלֹג** *the counsel of the cunning is headlong*, i. e. *hastily executed and therefore fruitless*.—Part. **נִמְהָר** *hurried, hasty*, i. e. a) *rash, headlong*, Is. 32, 4. b) *impetuous, rushing on in haste*, Hab. 1, 6. c) With לָב, *timid*, pr. *hasting to flee*, Is. 35, 4.

Deriv. **מָהֵר**, **מְהֵרָה**, pr. n. **מָהֵר**.

* II. **מָהֵר** *to buy, espec. a wife for a price* (מָהֵר) paid to her parents, Ex. 22, 15.—Kindred are מָהֵר q. v. and with הָ hardened, **מָהֵר**, **מָהֵר**. Hence

מִהָרָה *m. price*, paid for a bride to her parents, Gen. 31, 12. Ex. 22, 16. 1 Sam. 18, 25.—Different from the Arab. **مهر** gift, dowry, promised by a bridegroom to his future wife; also from Lat. *dos*, Engl. *dowry*, given by a father to his daughter on her marriage.

מִהָרָה f. (r. **מָהַר** I) *haste, speed*; hence **בְּמִהָרָה** Ecc. 4, 12, **עַד-מִהָרָה** Ps. 147, 15, and **מִהָרָה** adv. *quickly, speedily*, Num. 17, 11. Deut. 11, 17. Josh. 8, 19. al.

מִהָרִי (impetuous, see **מָהַר** I. Niph.) *Maharai*, pr. n. of one of David's captains, 2 Sam. 23, 28. 1 Chr. 11, 30. 27, 13.

מִהָרָה שָׁלַל חֵשֶׁב בּוֹ, the symbolical name of one of Isaiah's sons, Is. 8, 1. 3; see in **מָהַר** I. Pi. no. 1.

מִהָתְלוּחַ f. plur. (r. **הָתַל**) *delusions*, Is. 30, 10.

* I. **בּוֹ** pr. i. q. **מָה** *what*, Arab. **مَا**, often annexed pleonastically to the prepositions **בְּ**, **לְ**, so as to form the separate words **בְּמָה**, **לְמָה**; as in Arab. **בְּמָה** for **בְּ**, see De Sacy Gramm. Arabe, edit. 2. Tom. I. § 1037, 1047, 1048. II. § 117. These separate forms belong almost exclusively to poetry; except that before suffixes **בְּמָה** and **לְמָה** are almost always used for **בְּ**.—Hence **בְּמָה** poet. i. q. **בְּ** a) *in*, Ps. 11, 2. Is. 25, 10 Keri. 43, 2. 44, 16. 19. b) *into*. Job 37, 8. c) *by, with*, i. q. **בְּ** of instrument, Job 16, 4. 5.—For **בְּמָה** and **לְמָה** see in their order.

II. **מִי** for **מִיָּא** (r. **מִיָּא**) *water*; once Job 9, 30 Cheth. **בְּמִי שֶׁלֶג** *with snow-water*; Keri. **בְּמִי שֶׁלֶג**.—Found also in the pr. n. **מִיָּא** *aqua* (i. e. *semen*) *patris*, for which figure see in **מִי**, **מִיָּא** lett. c. Corresponding is Chald. **מִי** like the form **מִיָּא**; and Phenic. *mû, my*. fem. **מִיָּא** *muth*, found in pr. names as *Mysocarus* **מִי שָׁקַר** *aqua mendax*. *Mutigena* **מִיָּא גִנָּה** *aqua horti*, etc. See Monum. Phœn. pp. 418, 425. Thesaur. p. 774.

* **מִיָּא** obsol. root, prob. *to be fluid, to flow*; whence **מִי** for **מִיָּא** *water*. and **מִי** for **מִיָּא** (as **מִי** for **מִיָּא**) plur. **מִיָּא** *wa-*

ter.—From the r. **מִיָּא** Arab. **مَاء** comes Arab. **مَاء**, **مَاء**, **مَاء**, *water*; and in the verb is found **مَاء** to have water, sc. a well; II, to pour out water. These roots are softened forms from the harder **מִיָּע**, **מִיָּע**, **מִיָּע**, *mid. Ye, to flow, to be liquid*; also **מִיָּע**, **מִיָּע**, **מִיָּע**, **מִיָּע**, all which contain the idea of being fluid, flowing.

Kindred are also Arab. **مَهَا** *aqua perfudit*, and **مَهَا** q. v. Compare in the Indo-European languages, Sanscr. *mih* to pour out, to void, Gr. *ὀμιχέειν*, Lat. *mingere, mejere*, and others; see Pott. Etymol. Forsch. I. p. 283.

מוֹאֵב (semen patris, see in **מִי** II) *Moab*, pr. n. a) The founder of the Moabitic people, born of incest, Gen. 19, 37. See vv. 30–38. Also b) *The Moabites*, descended from Moab, masc. Num. 22, 3. 2 K. 1, 1. Jer. 48, 11. 13; fem. Judg. 3, 30. 2 Sam. 8, 2. Put also for their country, fem. Jer. 48, 4. The proper territory of the Moabites, more fully **שְׂדֵה מוֹאֵב** *the field of Moab* Ruth 1, 1. 2. 6. 2. 6. 4, 3, lay on the east of the Dead Sea and Jordan, strictly on the south of the torrent Arnon. Num. 21, 13. 26. Judg. 11, 18; but in a wider sense it included also the region anciently occupied by the Amorites over against Jericho, called usually **שְׂדֵה מוֹאֵב** *the plains (desert) of Moab*, Num. 22, 1. 26, 3. 31, 12. 33, 49. 50. 35, 1. Deut. 34, 1; or elsewhere simply **מוֹאֵב** Deut. 1, 5. 28, 69. 32, 49. 34, 5; which latter region was afterwards assigned to the Reubenites, but during the captivity was again occupied by the Moabites, see Is. c. 15. 16. Jer. c. 48. This region is now called the district of *Kerak*, from the city of that name; see **קִיר מוֹאֵב**. Bibl. Res. in Palest. II. p. 569.—Gentile n. **מוֹאֲבִי** *Moabite* Deut. 23, 4. Neh. 13, 1. Fem. **מוֹאֲבִיָּת** *Moabiteless* 2 Chr. 24, 26; id. Ruth 1, 22. 2. 2. 6. 4, 5. 10; plur. **מוֹאֲבִיָּת** Ruth 1, 4. 1 K. 11, 1.

מוֹאֵב i. q. **מוֹל**, q. v. *over against*, Neh. 12, 38 Cheth.

מִבְּאֵר m. for **מִבְּאֵר** (r. **בִּיא**) *in-coming, entrance*. Ez. 43, 11. 2 Sam. 3, 25 Keri; a word formed contrary to grammatical

rule in order to correspond to the accompanying word מוּצָא; comp. Lehrs. p. 374. n. See also in מִשְׁקָה.

* מוּג 1. *to melt, to flow down*, see Pil. and Hithp. It corresponds to Arab. **مَلَعَ** mid. Ye.—Trop. *to melt, to be dissolved*, with fear and terror, comp. מָסַס; Ez. 21, 20. Ps. 46, 7. Am. 9, 5.

2. Trans. *to cause to melt; trop. to cause to melt away and perish*, Is. 64, 6.

NIPH. *to melt away*, of a host 1 Sam. 14, 16. Trop. *to melt with fear and terror*, Ex. 15, 15. Josh. 2, 9. 24. Ps. 75, 4. Is. 14, 31. Jer. 49, 23. Nah. 2, 7 **הַהִיכָל נִמְוָג** *the palace melts with terror*, i. e. the king and his courtiers; or perhaps better: *the palace is dissolved*, is broken down, sinks into ruin.

PIL. מוּג trans. *to cause to flow, to soften*, e. g. the dry earth with showers, Ps. 65, 11 **הַמְגִנָּה בְּרִיבֵי הַמְגִנָּה**.—Metaph. Job 30, 22 Keri, **הַמְגִנָּה תִּשְׁחָה** *thou causest my health to melt away*; Cheth. **הַמְגִנָּה תִּשְׁחָה** *thou causest me to melt, thou terrifiest me*.

HITHPAL. *to flow down, to melt*; Am. 9, 13 hyperbol. *all the hills shall flow down*, as if into wine and oil.—Trop. *to melt with fear and terror*, Nah. 1, 5. Ps. 107, 26.

* מוּד obsol. root. I. i. q. מָדַד *to stretch, to measure*. Hence מִדָּה.

II. Perh. i. q. Arab. **مَدَد** mid. Ye, *to be moved, to be agitated, to shake*, e. g. of an earthquake; kindr. מָדַד, מָדַד, מָדַד. Pil. מוּד is perhaps found Hab. 3, 6, **הָיָה מוּדָר אֶרֶץ** *and shook the earth*; so Sept. and Chald. But see in מָדַד Po.

מוּדַע m. Ruth 2, 1 Keri, מוּדַע Prov. 7, 4, *acquaintance*; concr. *an acquaintance, friend*. R. מוּדַע.

מוּדַע f. id. Ruth 3, 2. R. מוּדַע.

* מוּט fut. **יָמוּט**, *to waver, to totter, to move or be moved*; Chald. et Syr. id. Arab. **مَالَ** mid. Ye. *to swerve from the right*, Ethiop. **መለመ** *to incline*; comp. Syr. **مَلَح** *to vacillate*. Kindr. are מוּט, מוּט.—Spoken of mountains, Ps. 46, 3. Is. 54, 10; of a land or kingdom Ps. 46, 7. 60, 4; of persons whose affairs are not prosperous, who fail and are ruined,

Prov. 25, 26. Ps. 66, 9; in which **סֵנ** also we find **מִצָּה רֵגֶל פ'** *the foot waver*, slides, Deut. 32, 35. Ps. 38, 17. So Le 25, 35 *if thy brother becomes poor* **יָצָה** *and his hand wavers with th* i. e. if he is threatened with ruin.

NIPH. מוּט, fut. **יָמוּט**, i. q. Kal, b more freq. *to be moved, shaken*, i. e. *shake, to waver*, e. g. of the foundation of the earth Ps. 82, 5; also of men, com in Kal, Ps. 13, 5.—With a negat. *not waver, not to be moved*, is said: a) (persons or things that stand firm, secure as things Is. 40, 20. 41, 7. Ps. 93, 1. 9 10; the earth 1 Chr. 16, 30; person Ps. 112, 6. Prov. 10, 30. 12, 3. b) (those who are of firm mind, intrepid fearing nothing, Ps. 21, 8. Job 41, 14.—Metaph. Ps. 17, 5 **כָּמוֹתַי פָּעָמִי** *let n my footsteps waver*, slip, sc. from th paths of virtue.

HIPH. *to make totter over any one*, b impl. *to cause to fall upon, to bring down upon*, Ps. 55, 4. 140, 11 Cheth.

HITHP. i. q. Kal and Niph. spoken of the earth Is. 24, 19.

Deriv. the two following.

מוּט m. 1. *a wavering, a being moved*, of the foot Ps. 66, 9. 121, 3.

2. *a staff, pole, bar*, for bearing on the shoulder, so called from its unsteady motion, Num. 13, 23. Also, *a frame* for bearing, Num. 4, 10. 12.—Hence

3. *a yoke*, Nah. 1, 12. See מוּטָה no. 1.

מוּטָה f. (ר. מוּט) 1. i. q. מוּט no. 2, *pole, staff, bar*, for bearing, 1 Chr. 15, 15. מוּטָה **הַבָּרִים** *the bars of the yoke*, i. e. the ox-bows, of the same form as nov Lev. 26, 13. Ez. 34, 27.

2. *a yoke*, Jer. 27, 2. 28, 10. 12. Ez. 31, 18.—Metaph. Is. 58, 6. 9.

* מוּדָה i. q. מוּדָה *to pine away, to wax poor*, be reduced to poverty, Lev. 25, 25. 35. 39. 47. Syr. and Chald. id.—Some absurdly refer to this root the p names מוּדָה, מוּדָה, מוּדָה, which see in their places.

* מוּל fut. conv. **יִמְלֵךְ**, *to cut off, to spee the prepuce, to circumcise*. **מִמְלֵךְ** Kindred are מוּל, מוּל II, מוּל. Const with acc. of pers. Gen. 21, 4. Ex. 12, 41 Josh. 5, 4. 7; acc. of the pudenda Ger 17, 23. Metaph. Deut. 10, 16 **מִמְלֵךְ**

מִלְכָּהּ and *circumcise the foreskin of your hearts*, put away impurity from your hearts. 30, 6. Comp. *περιτομή* *peritome*, Rom. 2, 29. Arab. *طهر* *circumcidit*, pr. *purgavit*, since the prepuce is held as something unclean and profane.—Imper. מול Josh. 5, 2. Part. pass. מול Josh. 5, 5. Jer. 9, 24.

NIPH. מול by Chaldaism for מול Heb. Gramm. § 71. note 9; fut. מול, inf. מול, part. plur. מולים; *to be circumcised, to circumcise oneself*, Gen. 17, 10. 13. 31, 15. 17. 22. Ex. 12, 48. Lev. 12. 3. Josh. 5, 8; usually of the person, once of the genitals Lev. 1. c.—Trop. Jer. 4, 4 ליהודה מול *circumcise yourselves unto Jehovah*, i. e. putting away all impurity from your hearts, consecrate yourselves to Jehovah.

PIL. מול *to cut down*; impers. Ps. 90, 6 לָעֶרֶב יְמוּלֵל יְיָ in the evening one *cutteth it down and it withereth*, i. e. grass as the emblem of man.

HIPH. *to cut off* a people, *to destroy*, Ps. 118, 10. 11. 12.

HITHPAL. מול *to be cut off*, sc. the points of arrows, *to be blunted*; Ps. 58, 8 יִדְרֶה הֶצֵּן כְּמוֹ יְמוּלֵל when he *fitteth his arrows*, let them be as if *cut off*, blunted; comp. מול no. 1. b.

Deriv. מול and

מול. once מול Deut. 1, 1, מול Neh. 12. 38 Cheth. c. suff. מול Num. 22, 5; pr. subst. *the forepart, front*, used always as a preposition, *before, in front of*, etc. The etymology is doubtful. In a former edition I suggested that perhaps in the verb מול *to cut off*, there lies the notion of *the forepart*, i. q. מול; and then the מול might be inserted in order to lengthen the syllable, as at the end of מול for מול. comp. Germ. *hohl. Huhn*, Eng. *foal seal*. But I would prefer with Redslob, to regard the form מול as by transpos. for מול (comp. מול and מול) from מול; and this is better than the etymology proposed by Ewald (Krit. Gramm. p. 612), who derives מול from מול, as if for מול. See more in Thesaur. p. 777.—Hence

1. *before, in the presence of*, sc. a person. Ex. 18, 19 מול *before God*. Deut. 2, 19.

2. *over against, opposite*, e. g. a place

or city, Deut. 1, 1. 3, 29. 4, 46. 11, 30. Josh. 19. 46; the desert Josh. 18, 18.—The force of a. subst. seems to be retained in 1 K. 7, 5 מול מול *the face of a window to a window*, i. e. window over against window.

3. Preceded by various prepositions:

a) מול pr. *to before*, i. e. *towards* any one, after verbs of motion, 1 Sam. 17, 30. Ex. 34, 3; also of rest, Josh. 8, 33 מול הר גריזים *towards mount Gerizim*. 9, 1. Spec. מול pr. *in face or front of*, after verbs of motion; 2 Sam. 11, 15 set ye *Uriah מול in the fore-front of the battle*. Ex. 26, 9. 28, 25. 37. Lev. 8, 9. Num. 8, 2.

b) מול as adv. *over against*, Neh. 12, 38.

c) מול α) pr. *from before, from the front of*, i. q. מול, after verbs of motion. Lev. 5. 8. 2 Sam. 5. 23 מול באים *from before the trees called Bacha*. Mic. 2, 8 ye *strip off the mantle of the traveller מול pr. from before the robe or upper garment*. i. e. *from over it*. β) Of rest in a place. 1 K. 7, 39 מול נגב i. e. *on the south side*. Num. 22, 5 and they abide מול *over against me*. With מול *on the forepart, in front*, Ex. 28, 27. 39, 20.

מול (birth, lineage, r. מול) *Moladah*, pr. n. of a town in the southern part of the tribe of Judah, afterwards yielded to the tribe of Simeon, Josh. 15. 26. 19, 2. 1 Chr. 4, 28. Neh. 11, 26. Gr. *Mulá-θa*, Joseph. Ant. 18. 7. 2. [Perhaps the mod. *Milh*, nine hours south of Hebron; see Bibl. Res. in Palest. II. p. 621.—R.]

מול f. (r. מול) 1. *birth, nativity*, Esth. 2, 10. 20. Plur. מול *natales, nativity*, Ez. 16, 3. 4. So מול *native country, patria*, Gen. 11. 28. 24, 7; simpl. מול id. Gen. 12, 1. 24. 4. al.

2. *Concr. offspring, progeny, children*, Gen. 48, 6; so of one child, Lev. 10, 9. 11.

3. *kindred, family*. Gen. 31, 3. 43, 7; *race, countrymen*, Esth. 8, 6.

מול f. *circumcision*, Ex. 4, 26. R. מול.

מול (genitor, r. מול) *Molid*, pr. n. m. 1 Chr. 2, 29.

מרים m. (for מַאֲרִים, r. מַאֲרִים) *a spot, blemish*; Syr. مَرْمَل id. Arab. مَرْمَل macula, spec. of the small-pox, Gr. μῶμος.—Spoken: a) Physically of any corporeal blemish, Lev. 21, 17 sq. 22, 20. 24, 19. 20. al. It was essential to personal beauty to be without blemish, 2 Sam. 14, 25. Cant. 4, 7. b) Morally Deut. 32, 5. Job 11, 15. 31, 7. Prov. 9, 7.

* **מִיֶּן** obsol. root, Arab. مَان mid. Ye, to tell lies; Ethiop. ጠፆ to be wily, cunning; Heb. prob. *to wear an appearance, to pretend*. Hence מִיֶּן species. מִיֶּן.

מִיֶּסֶב m. (r. סָבַב) *circuit, sc. around an edifice*, Ez. 41, 7.

מוֹסָדִים m. (r. יָסַד) only in plur. מוֹסָדוֹת. Jer. 51, 26, constr. מוֹסָדִים.

1. *foundations*, e. g. of a building, Jer. 51, 26; of the earth, Prov. 8, 29. Is. 24, 18. Mic. 6, 2; of the world, 2 Sam. 22, 16. Ps. 18, 16; of heaven, i. e. lofty mountains on which the sky seems to rest, 2 Sam. 22, 8; of the mountains, i. e. subterranean rocks, Ps. 18, 8. Deut. 32, 22.—Is. 40, 21 *have ye not marked the foundations of the earth?* i. e. how they are laid, etc.

2. *ruins*, i. e. buildings of which only the foundations remain, Is. 58, 12.

מוֹסָד m. i. q. מוֹסָד, *a foundation*; Is. 28, 16 מוֹסָד מוֹסָד *a foundation well founded*, i. e. firm, lasting. Comp. r. יָסַד Hoph.

מוֹסָדָה f. (r. יָסַד) 1. *foundation*, plur. Ez. 41, 8 Keri, where Chethibh מוֹסָדוֹת.

2. *appointment, decree*, sc. of God; Is. 30, 32 מוֹסָדָה מוֹסָדָה *the rod appointed of God, sent by him*; comp. יָסַד Kal and Pi. no. 2.

מוֹסָק m. (r. סָכַק) *a covered walk, portico*, 2 K. 16, 18 Keri, where Cheth. מוֹסָק.

מוֹסָר m. for מוֹסָר (r. יָסַר) only in plur. מוֹסָרִים and מוֹסָרוֹת.

1. *bands, bonds*, spec. of a yoke, often metaph. Ps. 2, 3. 107, 14. 116, 16. Is. 28, 22. 52, 2. Jer. 5, 5. 27, 2. Job 39, 5.

2. As pr. n. Sing. c. ה loc. מוֹסָרָה *Moserah* Deut. 10, 6; also Plur. *Moseroth*

Num. 33, 30; a station of the Israelites in the desert.

מוֹסָר m. (r. יָסַר) 1. *correction, chastisement*, of children by parents, of a people by kings, of men from God. Prov. 22, 15 לֹא תִמְנַע מִיָּסָר בְּיָסָר *withhold not correction from a child*. Job 12, 18 מוֹסָר מְלָכִים פָּתַח *he looseth the chastisement i. e. discipline, authority, of kings*; others here take מוֹסָר as for מוֹסָר, i. e. *band or girdle*; so Vulg. *balteum regum dissolvit. et præcingit funes eorum*.—Job 5, 17 מוֹסָר יְהוָה *the chastisement of the Almighty*. Hos. 5, 2 *I will be chastisement to all*. Prov. 15, 10.

2. *discipline*, i. e. *warning, admonition, reproof*, such as parents give to children, God to men, etc. Ps. 50, 17. Jer. 2, 30. Prov. 1, 8. 4, 1. 5, 12. 8, 33. So of the reproof of other men, Job 20, 3.—Hence *example*, by which others are warned, Ez. 5, 15; comp. the verb 23, 48.

3. *instruction, learning*, joined usually with תְּכֻמָּה, תְּכֻמָּה, Prov. 1, 2. 4, 13. 23, 23.

מוֹעֵד m. (r. יָעַד) *assembly*, poet. for *troop, host*, of soldiers, Is. 14, 31; comp. מוֹעֵד Lam. 1, 15.

מוֹעֵד m. מוֹעֵד Deut. 31, 10 (r. יָעַד) c. suff. מוֹעֵדוֹ, מוֹעֵדוֹ Lam. 2, 6; plur. מוֹעֵדִים, מוֹעֵדוֹת 2 Chr. 8, 13, constr. מוֹעֵדִים.—But מוֹעֵד Job 12, 5 is Part. of r. יָעַד q. v.

1. *appointment*, of time; 2 Sam. 24, 15 מוֹעֵד הַיּוֹם *the time of appointment*, i. e. appointed time. 1 Sam. 13, 11 מוֹעֵד הַיּוֹמִים *the appointment of days* i. e. time appointed; comp. מוֹעֵד יוֹם in lett. b.—Hence, a *settime, appointed season*; spoken: a) Of a point of time, set moment, 1 Sam. 13, 8. 2 Sam. 20, 5. Gen. 17, 21 מוֹעֵד הַיּוֹם *about this set time another year*. 18, 14. 21, 2. 2 K. 4, 16. 17. Jer. 8, 7 מוֹעֵד הַיּוֹם *knoweth her seasons*, sc. of migration. Hab. 2, 3 מוֹעֵד הַיּוֹם *the vision has respect to a set time* sc. more remote. Dan. 8, 19. 11, 27. 35. Ps. 75, 3. b) Spec. *festival day, festival*, Lam. 1, 4. 2, 6; more fully מוֹעֵד יוֹם Hos. 9, 5. 12, 10. מוֹעֵדֵי יְהוָה *the festivals of Jehovah* Lev. 23, 2. 4. 37. Hence meton. spoken of the victims, *festive offerings*, 2 Chr. 30, 22; comp. הַגּ no. 2 c) Spoken of a space of time, appointed and definite, i. q. מוֹעֵד, Gen. 1, 14. Poet

in the prophetic style for a year, Dan. 12, 7; comp. Chald. עֲדָן Dan. 7, 25.

2. a coming together, sc. at a time and place appointed, an assembly, congregation; comp. r. נִפְדָּר Niph.

a) Genr. Job 30, 23 מוֹעֵד לְכָל־יָחִיד the place of assembly for all the living, where all convene, i. e. Sheol. Is. 33, 20. Num. 16, 2 קָרָא מוֹעֵד those called to the assembly, elsewhere הֵקֵדָה Zeph. 3, 18. Lam. 1, 15. אֹהֶל מוֹעֵד the tent or tabernacle of the congregation, spoken of the sacred tent of the Hebrews, also called the tabernacle of the covenant, Ex. 27, 21. 28, 43. 30, 16. 18. 40, 6 sq. Lev. 1, 1. 3. Josh. 18, 1. 1 Sam. 2, 22. 1 K. 8, 4. al. sæp. It is so called, either because God there met Moses, Ex. 25, 22. Num. 17, 19; or because the assemblies of the people were held before it. Sept. ἡ ἐκκλησία τοῦ μαρτυρίου, Vulg. tabernaculum testimonii, both taking מוֹעֵד as equivalent to מְדִינָה. i. e. μαρτύριον, testimony, it being elsewhere also called הֵקֵדָה Num. 9, 15. 17, 22. 23 [7. 8]. 18, 2.—The place mentioned in the words of the king of Babylon Is. 14, 13, הָרִים מוֹעֵד the mountain of assembly (of the gods), is prob. the

Persian mountain البرز, البرج, el-Burj, el-Burz. (comp. Gr. πύργος, Germ. Burg,) called by the Hindoos Meru, supposed to be situated in the extreme north, and, like the Greek Olympus, regarded by the Orientals as the seat of the gods; see Asiat. Researches VI. p. 448. VIII. p. 350 sq. Hyde de Relig. Persar. p. 102. Also Comm. on Is. II. p. 316 sq.

b) Meton. place of assembly, sc. as appointed. Josh. 8, 14. 1 Sam. 20, 35. מוֹעֵד אֱלֹהִים the place of God's assembly, the temple, Lam. 2, 6; but Ps. 74, 8 כָּל־קָדְשׁ מוֹעֵדֵינוּ all the sacred places of assembly in the land, i. e. other places in a certain sense sacred, as Ramah, Bethel, Gilgal, etc. distinguished as seats of the prophets and as high places, קְדֹשִׁים; see קָדְשׁ no. 3.

3. an appointed sign, signal, Judg. 20, 38.

מוֹעֵדָה f. (רָצָה) an appointed place where fugitives assemble, i. e. an asylum, refuge; Josh. 20, 9 הַמּוֹעֵדָה cities of

refuge. Syr. سَحْلًا portus; سَحْلًا asylum, perfugium.

מוֹעֵדָה pr. n. see מַעֲדָה.

מוֹעֵדָה see r. מָעַד.

מוֹעֵדָה m. (verbal Hoph. r. עוֹדָה) darkness, Is. 8, 23.

מוֹעֵדָה f. (רָצָה) i. q. עֲצָה, only in plur. מוֹעֵדוֹת counsels, which one takes or follows, Ps. 5, 11. 81, 13. Jer. 7, 24. Mic. 6, 16. Prov. 1, 31 מִמֵּעֲדֵיהֶם יִשְׂבְּעוּ let them be satiated with their own counsels, i. e. the fruits of them.

מוֹעֵדָה f. (verbal Hoph. r. עוֹדָה) heavy burden, Ps. 66, 11.

מוֹעֵדָה Jer. 48, 21 Cheth. see מִיַּעֲדָה.

מוֹפֵת m. (רָצָה) plur. מוֹפְתִים, מוֹפְתִים Ex. 4, 21, a miracle, prodigy. The etymology was long uncertain, but there is little doubt that it belongs to the root מָפָה, and means a great and splendid deed, for מוֹפְתִים; although, the etymology being neglected, the Tsere of the syllable פֶּ is dropped in the plur. Another derivation see in Thesaur. p. 143.

1. Spoken chiefly of miracles, wonders, exhibited by God and his messengers, Ex. 4, 21. 7, 3. 9. 11. 9. Ps. 78, 43. 105, 5. 27. Often joined with אֲמוּנָה, as אֲמוּנָה וּמוֹפְתִים signs and wonders Ps. 135, 9. Deut. 4, 34. 7. 19. 26. 8. 29, 2. 34, 11. Jer. 32, 21. נָתַן אֲמוּנָה וּמוֹפְתִים he gave signs and wonders Deut. 6, 22. Neh. 9, 10. Also with the verb נָתַן Jer. 32, 20.

2. a sign, token, proof, since prodigies were accounted as tokens of divine authority; e. g. of the divine protection, Ps. 71, 7; of the divine justice in punishing the wicked, Deut. 28, 46. Spoken often of a sign given by a prophet in confirmation of his prediction or promise. i. q. אֵיזָה no. 5; 1 K. 13, 3. 5. 2 Chr. 32, 24. 31. Deut. 13, 2. 3; see in אֵיזָה no. 5. Hence

3. a sign of something future, a portent, omen, i. q. אֵיזָה no. 4. Is. 8, 18 lo I and the children whom Jehorah hath given me לְאִיזָה וּלְמִפְתֵּי are for signs and portents to Israel, i. e. our significant names shadow forth future things; see in אֵיזָה no. 4. Is. 20, 3. Zech. 3, 8 מוֹפְתֵי אֲנָשִׁי men of omen, who themselves shadow forth future things. Ez. 12, 6. 11. 24, 24. 27.

מוץ 1. *to press*; hence Part. **מוץ** *oppressor* Is. 16, 4. Kindred is **מוץ** *to press out*. Syr. **مُحَى** *to suck out*.—Deriv. **מירץ**.

2. Prob. in general, *to separate out*, like Arab. **مَالَ** mid. **م**.—Hence

מוץ Zeph. 2, 2, oftener defect. **מוץ** m. *chaff*, separated from the grain by winnowing; Chald. **מוז**, **מוץ**, **מוץ**. So. Is. 17, 13, 41, 15. Ps. 35, 5 **יִהְיֶה כְּמוֹץ לִפְנֵי רִיחַ** *they are as chaff before the wind*, driven, dissipated by the wind; and so Ps. 1, 4. Job 21, 18. Is. 17, 13. al.

מוץ m. once **מוץ** Job 38, 27 (r. **מוץ**) Kamets impure, plur. constr. **מוץ**, c. suff. **מוץ**.

1. *a going out or forth, exit*, 2 Sam. 3, 25; plur. Num. 33, 2. Ez. 12, 4. **מוץ** *the going forth of an oracle* Dan. 9, 25, comp. v. 23. So for *the rising of the sun* Ps. 19, 7, comp. Hos. 6, 3; *the exportation* (bringing up) of horses from Egypt 1 K. 10, 28, comp. v. 29.

2. *place of going forth*; e. g. **מוץ** *fountain of waters*. i. e. *spring-head*, source of a stream, 2 K. 2, 21. Is. 41, 18, 58, 11. Ps. 107, 33; comp. 2 Chr. 32, 30. **מוץ** *rein, mine of silver*, Job 28, 1. **מוץ** *a place springing up in grass* Job 38, 27.—Absol. for *the east*, whence the sun goes forth, Ps. 75, 7; and by zeugma, Ps. 65, 9 **מוץ** *the outgoings of the morning and of the evening thou causest to rejoice*, i. e. the east and the west. Comp. *surgit uox* Ovid. Met. IV 92; *surgunt tenebræ* Senec.—Also *a way out, a gate*, Ez. 42, 11, 43, 11.

3. *that which goes forth*, as **מוץ** *whatever issues from the lips*. i. e. *words, language*. Num. 30, 13. Deut. 23, 24; promises, Jer. 17, 16. Ps. 89, 35; a divine command, Deut. 8, 3.

4. *Mozu*. pr. n. m. a) 1 Chr. 8, 36, 9, 42. b) 2, 46.

מוץ f. of the preced. only plur. **מוץ**, c. suff. **מוץ**.

1. *outgoings*, i. e. *origin, descent*, Mic. 5, 1.

2. *cloacæ, latrina, sewer*, by which filth is carried forth, 2 K. 10, 27 Keri. Comp. **מוץ**, **מוץ**, and Mark 7, 19 **ἐν τῷ ἀφροδῶνι ἐκπορεύεται**.

מוץ m. (r. **מוץ**) *something fused, a melted mass*; spoken of dust wet by the rain, which flows together and afterwards becomes hard, Job 38, 38; of fused metal, a casting, 1 K. 7, 37.

מוץ m. in pause **מוץ** (verbal Hoph. r. **מוץ** I) *something narrow, straitness*, opp. **רחב**. Job 37, 10 **רחב מים במוץ** *the breadth of the waters becomes narrow*, is contracted; comp. 36, 16, whence it appears that **מוץ** in this place cannot be referred to **מוץ**.—Trop. *straitness, distress*, Is. 8, 23 **מוץ** without pause accent.

מוץ f. (r. **מוץ**) *a tube, tunnel, for pouring*, Zech. 4, 2.

מוץ f. (r. **מוץ**) *a fusion, casting*, c. suff. 2 Chr. 4, 3.

* **מוץ** in Kal not used. Arab. **ماني** mid. Waw, to be light, foolish.

HIPH. **מוץ** pr. 'to make light of' and so *to mock, to deride*, Ps. 73, 8.—Aram. Pa. **מוץ**, **מוץ**, id. Comp. **μωκος, μωκάω, -άουμαι, μωκίζω, μωκεύω**, Fr. *se moquer*, Engl. *to mock*.

מוץ m. (r. **מוץ**) *a burning, conflagration*. Is. 33, 14. Meton. *fuel, faggot*, Ps. 102, 4.

מוץ f. (r. **מוץ**) *fuel*, upon the altar, Lev. 6, 2 [9].

מוץ m. (r. **מוץ**) plur. **מוץ**, **מוץ**; constr. **מוץ**, once **מוץ** Ps. 141, 9.

1. *a noose, snare, springe*, by which beasts and birds are taken, Am. 3, 5; strictly here perhaps the *stick* or *rod* by which the springe was set. see fully in art. **מוץ** no. 2.—Once of a ring or hook in the nostrils of a beast, Job 40, 24; comp. **מוץ**, **מוץ**.

2. Metaph. **מוץ** *to lay snares for any one*, i. e. to plot against him Ps. 140, 6. 141, 9. **מוץ** *the snares of death*, fatal dangers, Ps. 18, 6; so of sins as causing destruction Prov. 13, 14, 27. Also of a person or thing as *a cause of ruin*, destruction to any one 1 Sam. 18, 21. Ex. 10, 7, 23, 33, 34, 12 Deut. 7, 16. Prov. 18, 7. Job 34, 30. al.

מור see **מור**.

* **מור** in Kal not used, *to change, to alter*, intrans. i. q. **מיר**. The Syrians include in this root the idea of *buying*; the Arabs in the form **مور** mid. Ye, that of *selling*; both from the practice of barter.—The form **מיר** is softened from **מור** II. q. v.

HIPH. **המיר** 1. *to change* for something else, *to exchange*, c. acc. Lev. 27, 33, Ez. 48, 14. Mic. 2, 4. With **ב** of the thing for which exchange is made, Ps. 106, 20. Jer. 2, 11. Lev. 27, 10; also of that into which any thing is changed, Hos. 4, 7.

2. Absol. *to change*, intrans. Ps. 15, 4 *he swears מיר and changes not* sc. his mind. i. e. does not violate his oath. 46.3 *לא נירא בהמיר ארץ* *we will not fear though the earth should change*, i. e. perish, comp. 102, 27.

NIPH. **נמר** (as if from a root **מיר**) *to be changed*, Jer. 48, 11.

Deriv. **המורה**.

מורא m. once **מורא** Deut. 26, 8. R. **ירא**.

1. *fear*, Gen. 9, 2 **מיראכם** *the fear of you*. Deut. 11, 25. Also *reverence*, Mal. 1, 6.

2. *object of fear* or *reverence*, spec. of God, comp. **פחד**. Is. 8, 12, 13. Ps. 76, 12.

3. Meton. *a fearful and wonderful deed, a miracle*, Deut. 26, 8, 34, 12. Jer. 32, 21. Ps. 9, 21 Keri: **שיתה יהוה מורא** *set forth, Jehovah, terrible deeds among them*; Cheth. **מורא**. Plur. **מוראים** Deut. 4, 34.

מורג m. (r. **מרג**) Is. 41, 15, plur. **מורגים** 2 Sam. 24, 22, and with the syllable prolonged in the later manner (comp. Lehrs. p. 145) **מורגים** 1 Chr. 21, 23, *a threshing-sledge*, Lat. *tribulum*,

Span. *trillo*, Ital. *trebbio*, Arab. **كروج**, *a rustic instrument for rubbing or beating out grain upon the threshing-floor. It is of two kinds. The one is a sledge of thick planks, having the bottom fixed full of sharp stones or irons, and dragged about by oxen over the grain; see Bibl. Res. in Palest. III. p. 143. The other consists of three or four rollers of wood, iron, or stone, made rough, and joined together in the form of a sledge*

or dray, drawn in like manner by oxen over the grain; see Varro de R. R. 1. 52. Niebuhr's Reisebeschr. T. I. p. 151. Of these the former is pr. the Hebrew **מורג**; the latter is called **מגלה** Is. 28, 26.

מורד m. (r. **מרד**) 1. *a descent, declivity*, Josh. 7, 5, 10, 11. Jer. 48, 5. Mic. 1, 4.

2. 1 K. 7, 29 **מורד** *hanging-work, festoons*.

מורה m. pr. part. Hiph. of r. **מרה**.

1. *an archer*, see **מרה** Hiph. no. 1.

2. *the early rain*, see **מרה** Hiph. no. 2; also in **מלקוש**.

3. *teaching*, Is. 9, 14, 2 K. 17, 28; *a teacher*, Prov. 5, 13; plur. of prophets, Is. 30, 20.—Job 36, 22 *lo, God is mighty in his power, מורה מר כמוהו מורה who is a teacher like him?* i. e. wise, and imparting unto us wisdom; comp. 35, 11 **מלפני מורה מורה** *יחזקאל*. Sept. **διδάσκαλος**, perhaps from the analogy of the Aramæan **מורה**, **ܡܪܗ**, lord. Others here make **מורה** i. q. **מורה** Ps. 9, 21, and **מורא**, fear, object of fear and reverence.

4. *Moreh*, pr. n. a) A Canaanite, like Mamre, whence **מורה** **אלון** Gen. 12, 6. and **אלוני מורה** Deut. 11, 30, *the oaks of Moreh*, not far from Shechem, so called from their former owner. b) **מורה** **הבצעה** *the hill of Moreh* (teacher's hill) in the valley of Jezreel, Judg. 7, 1.

I. **מורה** m. (r. **מרה**) *a razor*, Judg. 13, 5, 16, 17. 1 Sam. 1, 11.

II. **מורה** Ps. 9, 21 Cheth. i. q. **מורא**, *fear, terror*, which stands in Keri by way of gloss. See in **מורה** no. 3.

מוריה see **מרה**.

מורש m. (r. **מרש**) Kamets impure, *possession*, Is. 14, 23. Obad. 17. Trop. Job 17, 11 **מורשי לבי** *the possessions of my heart*, i. e. my delights, my pleasing hopes, possessed and cherished in my heart.

מורשה f. (r. **מרש**) *possession*, Ex. 6, 8. Deut. 33, 4. Ez. 11, 15, 25, 4. 10. al.

מורשת גת (possession of Gath, r. **מרש**) *Moreseth-Gath*, pr. n. of a town near Eleutheropolis, the birth-place of Micah the prophet. Mic. 1, 14. See Bibl. Res. in Palest. II. p. 423.—Gentile n. **המורשה** Mic. 1, 1. Jer. 26, 18.

* I. **מורש** 1. *to give way, to recede, to depart*; absol. Is. 22, 25. 54, 10; with acc. of place whither, Zech. 14, 4; מן of place whence, Num. 14, 44. Judg. 6, 18. Josh. 1, 8. Is. 59, 21; מורש id. Is. 54, 10; מורש of pers. Jer. 31, 36.—Not found in the kindred dialects.

2. Causat. *to put away, to remove*, Zech. 3, 9.

HIPH. 1. Trans. *to let remove, to let go*, e. g. prey, Nah. 3, 1; *to withdraw from*, c. מן, Mic. 2, 3 *from which ye shall not withdraw your necks*. v. 4.

2. More frequently i. q. Kal, *to give way, to withdraw, to depart*, absol. Ex. 13, 22. Job 23, 12; with מן of place, Ex. 33, 11. Prov. 17, 13 Cheth. Ps. 55, 12; מן c. inf. Jer. 17, 8 *וְלֹא יִמְשָׁךְ מִצְעוֹת פְּרִי* and doth not withdraw (cease) from yielding fruit.

* II. **מורש** i. q. מורש and מורש, *to feel, to touch, to try by the touch*, Gen. 27, 21.

HIPH. id. Ps. 115, 7. Judg. 16, 26 Keri.

Deriv. pr. n. מורשי.

מורש m. (ר. מורש) constr. מורש, c. suff. מורשי; plur. constr. מורשי, once מורשי Ez. 34, 13.

1. *a seat*, 1 Sam. 20, 18. 25. Job 29, 7. Of things, as a city, *seat*, i. e. *site, situation*, 2 K. 2, 19.

2. *a sitting, session, an assembly of persons sitting together*, Ps. 1, 1. 107, 32.

3. *seat, dwelling*, Gen. 27, 39. Num. 24, 21. 1 K. 10, 5. Ps. 132, 13. מורש *a dwelling-house*, Lev. 25, 19. מורש *a city of dwelling, to dwell in*, Ps. 107, 4. 7. Meton. *a time of abode*, Ex. 12, 40. Concr. *dwellers, inhabitants*, 2 Sam. 9, 12 *פְּלִי-מורש בֵּית צִיָּקָא*.

מורשי (prob. for מורשי felt out by Jehovah, r. מורש II) *Mushi*, pr. n. m. Ex. 6, 19. Num. 3, 20; defect. מורי 1 Chr. 6, 4.—Patronym. also מורשי for מורי Num. 3, 33. 26. 58.

מורשכות f. plur. (ר. מורש) *the drawers*, poet. for *cords, bands*, with which one is bound, Job 38, 31. Comp. Arab. مَسَكَةٌ a fetter, from مَسَكَ firmiter tenuit.

מורשעות f. plur. (ר. מורש) *deliverances*, Ps. 68, 21.

* **מור** præt. מור, plur. מורי, מורי; inf. abs. מור, constr. מור; imper. מור; fut. מורי, 3 pers. מורי, conv. מורי.

1. *to die*, and so in all the Semitic languages; Arab. مات mid. Waw, Syr. مَات. The middle radical ו, however, seems to be softened down from the liquid ר, comp. מור, מור; so that the primary root is probably *mrt*, comp. Sanscr. *mri* to die, *mrita* dead, *mrityu* death, also *māth, muth, mith, mēth, mid, mêd*, to kill; Malay *mita* to kill and to die; Zend. *mretē, meretē*, Pehl. *murdēh, mard*, mortal, man; Pers. مردن to die, Gr. μορτός i. q. βροτός, Lat. *mors, mortis, Morta* in Liv. Andr. Germ. *Mord*, in old Germ. used not only of killing but also for *death*, Engl. *murder*.—Spoken of the death of men or animals, Ex. 11, 5. Ecc. 9, 4; both natural Gen. 5, 8. 11. 14. 17. 20. 27. 31. al. *sæpiss.* and violent Ex. 21, 12. 15. Deut. 13, 10. 19, 11. 12. 21, 21. Job 1, 19. al. The instrument or cause of death is put usually with מ, Num. 35, 17. 18. 23; as מור Jer. 34, 4. 42, 17. Am. 9, 10; also Jer. 11, 21. 22. 21. 6. 2 Chr. 21, 19. al. Josh. 10, 11 *more died* מור of the hail-stones than, etc. Judg. 15, 18 *אָמור I die of thirst*. Ez. 5, 12; also מור Jer. 38, 9.—Freq. is the phrase מור מור *dying he shall die*, i. e. *he shall surely die*, Gen. 2, 17. 3, 4. 20, 7. 1 Sam. 14, 39. 44. 2 Sam. 12, 14. al. Slightly different is the phrase מור מור with fut. Hoph. *he shall surely be put to death*, used in the Mosaic law to denote punishment, Ex. 21, 12. 15 sq. 22, 18. Lev. 20, 2. 9 sq. 27, 29. Num. 15, 35. al. Also מור לָמוֹת *to be sick unto death*, 2 K. 20, 1. 2 Chr. 32, 24; and hyperbol. Judg. 16, 16 *קָצְרָה נַפְשׁוֹ לָמוֹת* his soul was vexed unto death, impatient.—Trop. the heart of any one is said to die, i. e. to faint, to fail, 1 Sam. 25, 37; comp. opp. הָיָה Gen. 45, 27. Judg. 15, 19. So the trunk of a tree Job 14, 8, comp. הָיָה; or land untilled, Gen. 47, 19 *why should we die, we and our land*, which is afterwards explained by הָיָה לָא הָיָה. Comp. Arab. مات inculta, sterilis, deserta fuit terra. Kor. 2. 159. ib. 25. 51. ib. 29. 63.—Spoken ironically Job 12, 2 *עֲמָקֶיךָ מור מור wisdom will die with you*.—

PART. מוֹת *a dead person*, i. e. one about to die, Gen. 20, 3; or actually dead, Num. 19, 11, 13, 16; without distinction of gender, like Germ. *ein Todter, ein Kranker*, Gen. 23, 4; comp. Heb. Gr. § 105. 1. n. —Plur. מוֹתִים *the dead*, spoken of idols as opp. to the living God, אֱלֹהֵי הַיּוֹם, Ps. 106, 28; of men Is. 8, 19. Lam. 3, 6.

2. *to perish, to be destroyed*, of a state or people, Am. 2, 2. Hos. 13, 1. See מוֹתָר.

PIL. מוֹתָר *to kill, to slay*, Ps. 34, 22. Judg. 9, 54. 1 Sam. 14, 13. 2 Sam. 1, 9 sq.

HIPH. הִמָּוֶת. 2 pers. הִמָּוֶתָהּ, 1 pers. c. suff. הִמָּוֶתִי 1 Sam. 17, 35, הִמָּוֶתֶהּ Hos. 2, 5; fut. נִמָּוֶת, conv. וְנִמָּוֶת; *to put to death, to kill, to slay*, Judg. 16, 30. 2 Sam. 3, 30, 21, 1. Often of death through diseases, famine, etc. sent from God, Is. 65, 15. Hos. 2, 5. Ex. 16, 3. 17, 3. Num. 14, 15, 16, 13; and thus opp. to הֲרִיג, which implies a violent death by the hand of man, comp. Is. 14, 30.—Part. מוֹתֵי הַיָּמִינִים *destroyers*, perh. angels of death, Job 33, 22.

HOPH. הִמָּוֶת *to be put to death, to be slain*, Deut. 21, 22. 1 Sam. 19, 11.—For the phrase מוֹת יוֹמֶת see in Kal no. 1.

Deriv. מוֹתָה, מוֹתָהּ, and

מוֹת m. constr. מוֹתָה, with ה parag. הוֹתָה Ps. 116, 15; plur. constr. מוֹתֵי Ez. 28, 10; c. suff. מוֹתֵי Is. 53, 9.

1. *death*, Arab. مَوْتٌ, Syr. مَوْتٌ. Spoken of both natural and violent death; so מוֹת כֶּלִי *deadly weapons* Ps. 7, 14; הַשֵּׁן קָיָה *to sleep the sleep of death* Ps. 13, 4; בְּנֵי-מָוֶת 1 Sam. 20, 31, 26, 16, and אִישׁ-מָוֶת, *one worthy of death, condemned*, 1 K. 2, 26. 2 Sam. 19, 29. מִשְׁפַּט מָוֶת *sentence of death*, q. d. capital crime, Deut. 19, 6. 21, 22. זֶפֶר מָוֶת *the dust of death, the sepulchre*, Ps. 22, 16. מִבְּשֵׁי מָוֶת, *snare of death*, with which death lies in wait for mortals, Ps. 18, 5. 6. Prov. 13, 14; comp. the personification of death Ps. 49, 15. Cant. 8, 6. Also Jon. 4, 9 מָוֶת לִי עַד מָוֶת, comp. Eccles. 27, 2. Matt. 26, 38.—Poet. *the dead*, Is. 38, 18.

2. *place of the dead, Sheol, Hades*, the grave, Job 28, 22. Hence שְׁעַר־מָוֶת *the gates of death*, i. e. of Sheol, of the grave, Ps. 9, 14; הַדְּרֵי-מָוֶת *the chambers of the grave* Prov. 7, 27.

3. *deadly disease, plague, pestilence*, Jer. 15, 2. 18, 21. 43, 11. Job 27, 15. Comp. θάνατος Rev. 6, 8. 18, 8. Chald.

מוֹתָא, Syr. مَوْتَان, Arab. مَوْتَان, id. also Germ. *schwarzer Tod*, the black death, a pestilence which raged in the middle ages.

4. *destruction, ruin*, opp. הַיָּיִם prosperity, happiness; Prov. 11, 19. 12, 28. Is. 25, 8. Ex. 10, 17.

מוֹת Chald. *death*, Ezra 7, 26.

מוֹתָר m. (ר. יָתָר) pr. 'what is over and above;' hence

1. *gain, profit*, Prov. 14, 13. 21, 5.

2. *excellence, pre-eminence*, Ecc. 3, 19.

מוֹזֶבֶת m. (ר. זֶבַח) constr. מוֹזֶבֶת, c. suff. מוֹזֶבֶתָהּ, 1 K. 8, 31, plur. מוֹזֶבֶתוֹת; *an altar*, Lev. 1, 9. 13, 15. 2 Chr. 29, 22. al. Sept. θυσιαστήριον,

Arab. مَذْبَح, Syr. مَذْبَح. —*To build*

an altar is מוֹזֶבֶתָהּ Gen. 8, 20. 12, 7; מוֹזֶבֶתָהּ 35, 1. 3. 2 Chr. 28, 24; מוֹזֶבֶתָהּ 1 K. 16, 32. 2 K. 21, 3. Often followed by a genitive: a) Of the materials, as מוֹזֶבֶתָהּ מִן הַבְּרָזִים Ex. 20, 24; מוֹזֶבֶתָהּ מִן הַזָּהָב 20, 25. Josh. 8, 31. b) Of the divinity to which the altar is dedicated, as מוֹזֶבֶתָהּ לַיהוָה Lev. 17, 6. Num. 12, 27. Deut. 26, 4. al. מוֹזֶבֶתָהּ מִן הַבְּרָזִים Judg. 6, 25. 28. 30. c) Of the species of sacrifice offered upon it; according to which the altars in the sanctuary both of the tabernacle and temple were: α) מוֹזֶבֶתָהּ הַזֶּהֱבִיָּה *the altar of burnt-offering* Ex. 30, 28; or מוֹזֶבֶתָהּ הַבְּרָזִיָּה *the brazen altar* Ex. 39, 39; this stood in the vestibule. β) מוֹזֶבֶתָהּ הַקִּנְיָה *the altar of incense* Ex. 30, 27. 31, 8; or מוֹזֶבֶתָהּ הַזָּהָבִיָּה *the golden altar* 39, 38. 40, 5. 26. 1 K. 7, 48; in the outer sanctuary of the temple (בְּהֵיכָל).—Plur. often of idol-altars, Is. 17, 8. 27, 9. 2 K. 21, 3. 4. 2 Chr. 14, 2. 33, 3. 34, 4. al.

* מוֹזֶבֶת obsol. root, i. q. מִזֵּג q. v. *to mingle*, spec. *to mix wine*, to prepare it with spices; see Thesaur. p. 808, and comp. Gr. μερόνυμι. Chald. מוֹזֶג id. Syr. مَوْزِج Pe. and Pa. *to mingle*; Pa. also for Gr. καταλείνω 2 Cor. 2, 17. Arab. مَزَج *to mingle*, spec. wine with water Abulf. Ann. IV. 468. Kor. 76, 17.—Hence

מִיָּזַג m. wine sc. as *mixed*, i. e. prepared with spices, *spiced wine*, Cant. 7, 3. Pliny mentions (H.N. XIV. 13 v. 15, 19) a 'vinum aromatites,' made with myrrh and fragrant cane; and this seems to be the kind of wine implied in **מִיָּזַג**, and also in **מִיָּזַג**, **מִיָּזַג**, q. v.—Others, from the use of the verb **מִיָּזַג** in the kindr. dialects, understand wine *tempered* with water. See in Thesaur. p. 808.

* **מִיָּזַה** obsol. root i. q. **מִצָּה**, **מִצָּץ**, q. v. Arab. **مَرَّ**, to suck. Hence

מִיָּזָה m. verbal adj. intrans. *sucked out, exhausted*; once plur. Deut. 32, 24 **מִיָּזָה** *exhausted with famine*. Sept. **τηρόμενοι λιμῶ**, Vulg. *consumentur fame*.

מִיָּזָה (fear, r. **מִיָּזָה**) *Mizzah*, pr. n. m. Gen. 36, 13, 17.

מִיָּזָה (for **מִיָּזָה**, r. **מִיָּזָה**) plur. **מִיָּזָה**, *cells, garners*, Ps. 141, 13. Sept. **ταμῆαι**.

מִיָּזָה f. (r. **מִיָּזָה** no. 2) *a door-post*, on which the door moves on its hinges. Ex. 21, 6. 1 Sam. 1, 9. Is. 57, 8. Ez. 41, 21. al. Plur. **מִיָּזָה** Deut. 6, 9. 1 K. 6, 31. Prov. 8, 34; also **מִיָּזָה** Ex. 12, 7, 22, 23.

מִיָּזָה m. (r. **מִיָּזָה**) *food*, Gen. 45, 23. 2 Chr. 11, 23.

מִיָּזָה Chald. *food*, Dan. 4, 9, 18.

I. **מִיָּזָה** m. (r. **מִיָּזָה** I) *compression, binding up*, of a wound; trop. of remedies applied to the wounds of a state, Jer. 30, 13. Meton. *a wound, sore*, sc. to be pressed and bound up, Hos. 5, 13.

II. **מִיָּזָה** m. (r. **מִיָּזָה** II. 1) *falsehood*; then *treachery, plot*, Ob. 7. So Sept. Vulg. Chald. Syr. well.—Others, *a net, snare*, from Aram. **מִיָּזָה** to spread out.

* **מִיָּזָה** obsol. root i. q. **מִיָּזָה**, Chald. **מִיָּזָה** to flow down, to melt with fear. Hence pr. n. **מִיָּזָה**.

* **מִיָּזָה** obsol. root, perh. to gird; whence are usually derived **מִיָּזָה** and **מִיָּזָה** *girdle*. This sense of these words is indeed certain, espec. from Ps. 109, 19; but the etymology is doubtful. Thus **מִיָּזָה** and **מִיָּזָה** may come from r. **מִיָּזָה** (after the forms **מִיָּזָה**, **מִיָּזָה**); and also from **מִיָּזָה**, **מִיָּזָה**, in which case **מִיָּזָה** would be

part. Hiph. of **מִיָּזָה**, and **מִיָּזָה** or **מִיָּזָה** part. Hiph. of **מִיָּזָה**. But none of these roots, neither **מִיָּזָה** nor **מִיָּזָה**, is found in the Semitic languages with the requisite signification. Still, we may with probability ascribe to the monosyll. root **מִיָּזָה**, **מִיָּזָה**, **מִיָּזָה**, and transp. **מִיָּזָה**, the signif. *to bind, to strengthen*; comp. **מִיָּזָה**, **מִיָּזָה**, to bind, etc. **מִיָּזָה**, **מִיָּזָה**, etc. and there is nothing to hinder us from assigning the same power to the bilaterals **מִיָּזָה**, **מִיָּזָה**, and to the trilateral **מִיָּזָה**. Simonis, Jahn, Hitzig, and others, follow the etymology from **מִיָּזָה**; the other from **מִיָּזָה**, accords better with the common analogy.

מִיָּזָה m. *a girdle* Ps. 109, 19. Trop. of the bonds of a subject people, Is. 23, 10. See in r. **מִיָּזָה**.

מִיָּזָה m. constr. **מִיָּזָה**, *a girdle*, Job 12, 21. See in r. **מִיָּזָה**.

מִיָּזָה f. plur. (see note) *constellations, spec. the twelve signs of the zodiac*. 2 K. 23, 5. Sept. **μαρτυροῦσθαι**, as if reading **מִיָּזָה** as in Job 38, 32. Vulg. *duodecim signa*. Targ. **מִיָּזָה**, Syr. **مَعْدَنَ**.—The same word is frequent in later Hebrew writers, and also in a form slightly changed in Aramæan; e.g. **מִיָּזָה** *the constellations of heaven* Targ. Is. 47, 13; **מִיָּזָה** *the twelve signs* Targ. Esth. 3, 7. al. The sense *signs of the zodiac*, therefore, is supported not only by the context, but also by the Aramæan usage, as well as by the almost constant tradition of ancient interpreters. See Thesaur. p. 869.

NOTE. More difficult is it to determine the origin and true signification of the forms **מִיָּזָה** and **מִיָּזָה**, which are justly regarded as identical, *r* and *l* being interchanged (see in **ל**); although it is uncertain which form is the primary one. Taking first the softer, **מִיָּזָה**, these constellations are held to be so called from their *influx* or *influence* upon the destinies of men, from r. **מִיָּזָה** to flow (comp. Lat. *influxus stellarum* Firmic.); or from their *going, revolving*, from r. **מִיָּזָה** q. v. or again the signs of the zodiac were regarded as the *stations* or *lodgings* of the sun in his course; comp. **מִיָּזָה** station,

night-quarter, from r. **נזל** to descend, dismount; as the Arabs in like manner call the zodiac **فلك البروج** the circle of palaces. More correctly, however, the harder **מזרות** Job 38, 32, is assumed by others as the earlier and primary form, though they have not succeeded in pointing out its true origin; for the **מזרות** are not *crowns*, as if kindred with **מקור** diadem; nor *zones, belts*, from r. **אזר**, as implying either the belt of Orion or the zone of the zodiac; but, in accordance with the certain usage of the Hebrew and Arabic, the word signifies *premonitions, forewarnings*, concr. *forewarners, presagers*, (comp. *praesaga* Stat. Theb. 8. 145.) i. e. constellations having a foreknowledge of future events and foretelling them to mortals, according to ancient and popular belief; see in r. **קזר** Hiph. no. 1, for the Arabic usage.

מזלג m. (r. **זלג**) a fork, flesh-hook, with which flesh was drawn out of the pot, 1 Sam. 2, 13. 14.

מזלגה f. (r. **זלג**) a fork, flesh-hook, enumerated among the utensils of the altar, Ex. 27, 3. 38, 3. Num. 4, 14. al.

מזמה f. (r. **זמם**) with ה parag. **מזמהה** Jer. 11, 15; plur. **מזמות**.

1. *meditation, cogitation, thought*; Ps. 10, 4 **אין אלהים כל-מזמותיו** *there is no God! such are all his thoughts*.—Spec. *counsel, purpose*; Job 42, 2 *no purpose is withholden from thee*, i. e. thou dost accomplish all thy counsels. Ps. 37, 7 **עשה מזמותו** *who executeth his purposes* (parall. **מצליח דרכו**), i. e. who prospers in his plans. Oftener in a bad sense, *evil counsel, wicked purpose*, Ps. 10, 2. 21, 12. Job 21, 27. Jer. 51, 11; **מזמות לבו** Jer. 23, 20. 30, 24. Hence

2. *machination, device, plot*, Prov. 12, 2. 14, 17. 24, 8.—Also *mischievous, wickedness*, i. q. **זמה**, Ps. 139, 20.

3. i. q. **מזמות** **דעת** (Prov. 8, 12), *counsel, prudence, sagacity*, Prov. 1, 4. 3, 21; plur. 5, 2.

מזמור m. (r. **זמר** II) a song, psalm, Sept. *psalmós*, found only in the inscriptions of the Psalms, e. g. Ps. 3. 4. 5. 6. 8. 9 etc. 24. 47. 48. 68. 98. etc.

מזמרה f. (r. **זמר** I) a pruning-knife, pruning-hook, only plur. **מזמרות**, Is. 2, 4. 18, 5. Mic. 4, 3; c. suff. Joel 4, 10.

מזמרה f. (r. **זמר** I) only plur. **מזמרות**, *forceps, snuffers*, 1 K. 7, 50. 2 K. 12, 14. Jer. 52, 18. 2 Chr. 4, 22.

מזער m. (r. **זער**) *smallness, fewness*; Is. 16, 14. 24, 6 **אנשי מזער** *few men*. Of time, **מזער מעט** emphat. *a very little time*, Is. 10, 25. 29, 17.

* **מזר** obsol. root of uncertain signif either i. q. **מדַר** to be corrupt, foul, whence **מזר** rotten, as an egg, and filthy, polluted, of a man; or else i. q. **נזר** (נ and ז being interchanged) to despise, to contemn, pr. i. q. **נזר** to separate out, to expel; and Syr. **محر** to contemn. Hence **מזר** bastard.

מזרות f. plur. *ἄπας λεγόμε*. Job 38, 32; i. q. **מזלות**, the twelve signs of the zodiac. See fully in **מזלות**, and note. R. **נזר**.

מזרה m. (r. **זרה**) a winnower, winnowing fork or shovel, Is. 30, 24. Jer. 15, 7.

Arab. **مذرى**, Syr. **محر**, id. See: Bibl. Res. in Palest. II. pp. 277. 371.

מזרה, see **מזרים**.

מזרח m. (r. **זרח**) the sun-rising, only by meton. for the orient, the east, Ps. 103, 12. Dan. 8, 9. Am. 8, 12. al. Zech. 8, 7 **ארץ מזרח** the land of the east, east country. Neh. 3, 29. 2 Chr. 29, 4. With genit. **מזרח יריחו** on the east of Jericho Josh. 4, 19. 1 Chr. 4, 39. 6, 63; c. ל id. 2 Chr. 5, 12. 1 Chr. 5, 10 **על-כל-על-כל מזרח** on all the eastern quarter of Gilead.—With Prep: a) **למזרח** towards the east Neh. 3, 26; 1 Chr. 12, 15; once **למזרח** 2 Chr. 31, 14. b) **ממזרח** from the east Is. 41, 2. 43, 5. 46, 11. Dan. 11, 44. Ps. 107, 3; also at or on the east (see in מן no. 3 h) Josh. 11, 3. 17, 10. More fully **ממזרח שמש** from the east Judg. 11, 18. Is. 41, 25. Ps. 50, 1; also on the east Num. 21, 12. Judg. 20, 43.—Further: c) Accus. **מזרח** towards the east, eastward, 1 Chr. 9, 24. Neh. 12, 37; and **מזרח שמש** Deut. 4, 47. Josh. 1, 15. 13, 5. al. d) With ה local

מִזְרָה *towards the east, eastward*, Ex. 27, 13. 38, 13. Num. 2, 3. 3, 38; **מִזְרָה** *id.* Deut. 4, 41. Josh. 12, 1. Judg. 21, 19.

מִזְרִים m. plur. (pr. part. Pi. **מִזְרָה**, r. **זָרָה**) lit. *the scattering*, poet. for *the north winds*, which scatter the clouds and bring severe cold. Job 37, 9; Vulg. *Arcturus*, Sept. ἀρκτοῦρια, perhaps to be read ἀρκτοῦα or ἀρκτοῦστος. Comp. **رَامِسَلَت** and **ذَارِيَات** *dispergentes*, of winds, Kor. 51, 1.—Others make it the same with **מִזְרוֹת** Job 38, 31.

מִזְרַע m. (r. **זָרַע**) constr. **מִזְרַע** *place sown, a field*; Is. 19, 7 **מִזְרַע יָרֵא** *the fields of the Nile*, i. e. watered by the Nile. Arab. مَرْعَة *id.*

מִזְרָק m. (r. **זָרַק**) plur. **מִזְרָקִים** constr. **מִזְרָקִי**; also **מִזְרָקִי**, c. suff. **מִזְרָקִי**; *a vase, vessel*, from which was sprinkled the blood of victims, *a sacrificial bowl, basin*, Num. 4, 14. 7, 13. 19, 25 sq. Ex. 38, 3. al. Also of a *wine-bowl* Am. 6, 6.

מִיֵּן m. adj. (r. **מָחָה**) 1. *fat, marrowy*, spec. of fat sheep, plur. **מִיָּיִם**, Ps. 66, 15; in some copies **מִיָּיִם**. Arab. مَخِيخ *marrowy, of a fat sheep*.
2. Trop. *rich, noble*, comp. **הָשֵׁן**, Is. 5, 17.

מִיֵּן m. (r. **מָחָה**) *marrow*, Job 21, 24.—Arab. مَخ and مَخ, Aram. مَخ, *id.*

* **מָחָה** i. q. Aram. **מָחָה**, **عَسَل**, *to strike, to smite*, in Heb. poet. for the common **הָכָה**; comp. **מָחָה** no. 2. With **כַּף** i. q. **הָכָה כַּף** (2 K. 11, 12) *to clap the hands*. Ps. 98, 8 **נָהֲלוּ יְמִינָם וּבְהִירוֹתָם** *let the floods clap their hands*, in exultation. Is. 55, 12.

PIEL *id.* inf. c. suff. **יִרְמָחֶה**, Ez. 25, 6.
מָחָה Chald. *to strike, to smite*, Dan. 2, 34. 35, and often in the Targums. Comp. Gr. μάχουαι, μάχη, Heb. **מָחָה**, **מָחָה**, **נָכָה**.—Some refer this is **מָחָה** or **מָחָה** Dan. 5, 19; but this is part. Aph. from **הָחָה**, 'saving alive.'

PA. **מָחָה** *id.* with **בְּיָד** *to smite upon one's hand*, i. e. to stay his hand, to restrain. Dan. 4, 32 [35] *none can stay his (God's) hand, and say unto him,*

What doest thou? This phrase is more common in the Targums (comp. Ecc. 8, 3) and Talmud, for *to restrain, to hinder*; and in the same sense the Arabs have the formula **ضرب على يده**, *Ca-moos*.

ITHPE. *to be affixed, to be fastened upon*, sc. by nails, Ezra 6, 11.

מַחְבֵּא m. (r. **חָבֵא**) *a hiding-place*, Is. 32, 2.

מַחְבְּאִים m. plur. (r. **חָבֵא**) *hiding-places*, 1 Sam. 23, 23.

מַחְבֵּרֶת f. (r. **חָבֵר**) c. suff. **מַחְבֵּרֶתוֹ**, *junction, juncture*, i. e. the place where one thing is joined upon another, e. g. of curtains, Ex. 26, 4, 5; of the parts of the ephod, Ex. 28, 27, 39, 20.

מַחְבְּרוֹת f. plur. (pr. Part. Pi. r. **חָבֵר**) *conjoiners, couplers*, i. e. a) *beams, braces of wood*, for joining and fastening a building. 2 Chr. 34, 11. b) *cramps, hooks*, of iron for joining, etc. 1 Chr. 22, 3.

מַחְבֵּת f. Ez. 4, 3 (r. **חָבֵת**) contr. for **מַחְבֵּתָהּ**, *a pan, frying-pan*. Lev. 2, 5, 6, 14, 7, 9. 1 Chr. 23, 29. Ez. 4, 3.

מַחְגֵּרֶת f. (r. **חָגֵר**) *a girdle, belt, cincture*, Is. 3, 24.

* **מִיָּחָה** fut. **יִמְחָה**, pr. *to stroke, to rub over, to wipe*. Hence

1. *to wipe off, to wipe away*. a) Genr. e. g. a dish 2 K. 21, 13 see below; tears Is. 25, 8; the mouth Prov. 30, 20. So of letters, writing, *to blot out*. Ex. 32, 32. 33. Num. 5, 23. Trop. *to blot out* sins, to forgive them, Ps. 51, 3, 11. Is. 43, 25, 44, 22. b) *So to blot out*, i. q. *to destroy*, as men from the face of the earth Gen. 6, 7, 7, 4; the name and memory of any one Ex. 17, 14. Deut. 9, 14, 25, 19. Ps. 9, 6. 2 K. 14, 27. So 2 K. 21, 13, where the native power is preserved: *I will wipe (destroy) Jerusalem as one wipeth a dish, he wipeth and turneth it upside down*.

2. *to stroke*, i. e. emph. *to strike, to smite*, i. q. **מָחָה**; hence **מָחָה** stroke.—Trop. c. **עָל**, *to strike upon*, in a geographical sense i. q. *to reach unto, to extend to*, as a boundary Num. 34, 11.

3. *to rub over with a fat substance*

hence intrans. *to be fat, marrowy*, i. q. מָחָה q. v. see below in Pual.

NOTE. From the primary signif. of *stroking, rubbing over*, which is also the usual one in this root, have arisen the other two; and these are more common in the kindred forms מָחָה and מָחָה q. v. Chald. מָחָה to wipe off, to strike; Arab. مَحَا to wipe or wash off, to blot out, to destroy. In the Indo-European tongues corresponding in signif. are μάσσω μέμαγα, μύσσω, and with a sibilant σμύω, σμύω, σμύγω, σμύλω.

PIEL privat. emedullavit, q. d. *to unmarrow*, i. q. Arab. مَحَّ Conj. II; see Kal no. 3. Hence

PUAL pass. emedullatus est; Is. 25, 6 מְחָה שִׁמְמִים *fatness unmarrowed*, i. e. drawn out from marrow-bones and therefore the most delicate. The form is from a sing. מְחָה, for the common מְחָה, and corresponds to the form מְחָה in the other clause.

HIPH. fut. apoc. יִמְחֶה Neh. 13, 14, also מְחָה masc. Jer. 18, 23 for מְחָה; i. q. Kal no. 1, *to blot out, to destroy*. Neh. 13, 14. Jer. 18, 23.—Prov. 31, 3 יִדְרֹכֶיהָ לִמְחֹה נֹר *nor give thy ways to the destroying of kings*, לִמְחֹה for לְהַמְחֹה; so those who suppose a warlike spirit to be here reprehended. Better, *to the corrupters, destroyers of kings*. i. e. courtisans; either reading לִמְחֹה as part. fem. of Kal, or else regarding מְחָה as fem. plur. of an adj. מְחָה in an active sense.

NIPH. נִמְחָה, fut. יִמְחֶה, apoc. יִמְחֶה for יִמְחֶה Ps. 109, 13. Gen. 7, 23.

1. Pass. of Kal no. 1. a. *to be wiped away, to be blotted out*. e. g. from the book of life, Ps. 69, 29. So of reproach, Prov. 6, 33; of sin Ps. 109, 14. Neh. 3, 37; comp. Ez. 6, 6.

2. Pass. of Kal no. 1. b. *to be destroyed*. as men Gen. 7, 23; a tribe from Israel Judg. 21, 17; the name of any one Deut. 26, 6. Ps. 109, 13.

מְחָה adj. fem. מְחָה, see in r. מְחָה Hiph.

מְחָה f. (חג) a compass, compasses, for drawing circles, Is. 44, 13.

מְחָה m. (חג) pr. a refuge; hence a haven, harbour, Ps. 107, 30. So Chald. Syr. Vulg.

מְחָה and מְחָה (perh. smitten of God, for מְחָה, r. מְחָה) Mehujael, pr. n. of a patriarch descended from Cain, Gen. 4, 18.

מְחָה (חג) Mahavites, a gentile name 1 Chr. 11, 46, where we should expect the sing. מְחָה. Elsewhere unknown.

מְחָה m. (חג) constr. מְחָה.

1. a dance, dancing, sc. in a circle, Ps. 30, 12. 149, 3. 150, 4. Jer. 31, 4. 13. Lam. 5, 15.

2. Mahol, pr. n. m. 1 K. 5, 11 [4, 31].

מְחָה or מְחָה f. (חג) a dance, i. q. מְחָה no. 1, Cant. 7, 1; Plur. מְחָה Ex. 32, 19. Judg. 11, 34. 21, 21. al.

מְחָה m. (חג) a vision, Gen. 15, 1. Num. 24, 4. 16. Ez. 13, 7.

מְחָה f. (חג) a window, 1 K. 7, 4. 5.

מְחָה (visions) Mahazioth, pr. n. m. 1 Chr. 25, 4. 30. R. חג.

* מְחָה obsol. root, i. q. מְחָה no. 3,

Arab. مَحَّ IV, *to be marrowy*, of a bone;

to be fat, of a sheep; whence מֶח marrowy, מֶח marrow.—The primary notion lies in *rubbing over*. besmearing, with a fatty substance, comp. מְחָה note. Kindr. are מְחָה and מְחָה.

מְחָה m. (חג) no. 2) a stroke, percussion. Ez. 26, 9 מְחָה קָבְלוּ *the stroke of what is over against it*, i. e. battering-rams or the like. See in קָבַל.

מְחָה (perh. junction, r. חג Pa. חג to join) pr. n. m. Mehida, Ezra 2, 52. Neh. 7, 54.

מְחָה f. (חג) 1. preservation of life, Gen. 45, 5. 2 Chr. 14, 12. Ezra 9, 8. 9. Meton. means of life, living, sustenance, Judg. 6, 4. 17, 10.

2. Prob. something live, the quick, a raw spot on the body; hence a spot, the quick; Lev. 13, 10 בְּשֵׂאֵת חַי בְּמִחָה *and if there be a spot (the quick) of raw flesh in the tumour*. v. 24 *and if the spot of burning be a white spot*. So Syr. Chald.

מְחָה m. (חג) 1. price, for which a thing is bought or sold, Prov. 17, 16. 27, 26. בְּמִחָה at a price, for money, 2

Sam. 24, 24. **לֹא בְמַחִיר** *not for price*, gratis, i. q. **הָנָם**, Is. 45, 13. 55, 1. al.

2. *hire, wages*, Mic. 3, 11. Deut. 23, 19. Dan. 11, 39. Plur. **מְחִירִים** Ps. 44, 13.

3. *Mehir*, pr. n. m. 1 Chr. 4, 11.

מַחְלָה m. (r. **חָלָה** no. 3.) constr. **מַחְלָה**, *sickness, disease*, Prov. 18, 14. 2 Chr. 21, 15.

מַחְלָה (disease, r. **חָלָה**) *Mahlah*, pr. n. a) Fem. Num. 26, 33. 27, 1. Josh. 17, 3. b) 1 Chr. 7, 18, where the sex is uncertain.

מַחְלָה f. i. q. **מַחְלָה**, *disease*, Ex. 15, 26. 23, 25. 1 K. 8, 37. 2 Chr. 6, 28.

מַחְלָה f. (r. **חָלָה**) *a cave, cavern*, plur. Is. 2, 19.

מַחְלָה f. see **מַחְלָה**.

מַחְלוֹן (sickly, from the form **מַחְלָה** and ending **וֹן**) pr. n. m. *Mahlon*, Ruth 1, 2. 4, 9. 10.

מַחְלִי (sickly, r. **חָלָה**) *Mahli*, pr. n. m. a) Ex. 6, 19. Num. 3, 20. b) 1 Chr. 23, 23. 24, 30.

מַחְלָיִים m. plur. (r. **חָלָה** no. 3) *diseases*, 2 Chr. 24, 25.

מַחְלָה m. (r. **חָלָה**) *a slaughter-knife*, with which the victims were killed for sacrifice, so called as gliding or passing through the flesh; once in Plur. **מַחְלָפִים** Ezra 1, 9. Syr. **سُكْفٍ**, Rabb. **חֲלִיף** knife; hence r. **سُكف** to shave the hair, comp. **הַצֵּבִיר מוֹדָה**.

מַחְלָפוֹת f. plur. (r. **חָלָה**) *braids, plaits*, of hair, Judg. 16, 13. 19; so all the ancient versions. The idea of *braiding* differs little from that of *changing, interchanging*, see the root in Pi. and Hiph. no. 1; and a trace of it is found also in

Arab. **خَلِيف** twisted, convolute.

מַחְלָצוֹת f. plur. (r. **חָלַץ**) *costly or festive garments*, holiday clothes, which are put off at home, Is. 3, 22. Zech. 3, 4. Comp. Arab. **خلع** exuit vestem, veste solemnem donavit; **خَلَعَة** a costly garment.

מַחְלָקָה f. (r. **חָלַק**) c. suff. **מַחְלָקָהּ**, *smoothness*.

1. *smoothness*; hence *a slipping away*,

escape, comp. the root Hiph. no. 2. So in pr. n. **הַמַּחְלָקוֹת סֶלֶעַ** *the rock of escapes*, 1 Sam. 23, 28.

2. *division, class, course*; spec. of the 24 classes of the Levites and priests, **ἐφορευταί, κληροί**, 1 Chr. 24, 1. 28, 13. 2 Chr. 8, 14. 31, 2. 35, 4. al. Also of the people of Israel, Josh. 11, 23. 12, 7. 18, 10. Ez. 48, 29; of an army 1 Chr. 27, 1 sq.

מַחְלָקָה Chald. id. only plur. **מַחְלָקָן** *courses* of the Levites, Ezra 6, 18.

מַחְלָת m. (r. **חָלָה** no. 1) 1. A stringed instrument, **κιθάρα**, *cithara*, i. e. *a lyre, guitar*, accompanied by the voice, Ps. 53, 1. 88, 1. Comp. Eth. **ጳጳለተ** song, also **κιθάρα**, see Vers. Æthiop. Gen. 4, 21.

2. *Mahalath*, pr. n. f. a) The daughter of Ishmael, the wife of Esau, Gen. 28, 9. b) The wife of Rehoboam, 2 Chr. 11, 18.

מַחְלָתִי *Meholathite*, gent. n. from **מַחְלָה**, see **אַבֵּל** II. d. 2 Sam. 21, 8.

מַחְמָאוֹת Ps. 55, 22, commonly taken as a noun derived from **חָמָא** curdled milk, q. d. *milky words*, but against the context.—Better, if we take **מַחְמָאוֹת** as for **מַחְמָאוֹת** or **מַחְמָאוֹת** (as Cod. R. 368), Hirek or Tsere being changed to Patah on account of the foll. Hateph-**Ṿ** Patah; comp. **אַחֲרֵי** for **אַחֲרֵי** Judg. 5, 28, **יְהִימְנֵי** for **יְהִימְנֵי** Ps. 51, 7, and the like; and then we may render, *smoother than curds of milk is his mouth*. Chald. and Symm. also take the *Mem* here for *מֶן*; and this accords too with the parallelism. So Kimchi.

מַחְמֵד m. constr. **מַחְמֵד**; plur. **מַחְמֵדִים**, constr. **מַחְמֵדִי**. R. **חֲמֵד**.

1. *desire*; then *thing desired, a delight*, e. g. **מַחְמֵד עֵינַיָּךְ** *the desire, delight, of thine eyes*, 1 K. 20, 6. Ez. 24, 16. Is. 64, 10. Hos. 9, 16 *the delights of their womb*, i. e. their dearest offspring.

2. *loveliness*, Cant. 5, 16.

3. *something precious, costly*, plur. Joel 4, 5. 2 Chr. 36, 19. Is. 64, 10. Lam. 1, 10.

מַחְמֵדִים m. plur. (r. **חֲמֵד**) *something precious, costly*, Lam. 1, 7; also fully written **מַחְמֵדִים** v. 11 Cheth.

מַחֲמֵל m. (r. **חָמַל**) constr. **מִחֲמַל**, pr. *object of pity, sympathy*; then of love and affection, *a delight*; Ez. 24, 21 **מִחֲמַל נַפְשְׁכֶּךָ** *the delight of your soul*. The prophet employs the word in an unusual signification, for the sake of peronomasia in the nouns **מִחֲמַד** and **מִחֲמַל**; comp. **מִשָּׂא נַפְשִׁים** v. 25 in the same context.

מִחֲמָצָה f. see r. **חָמַץ** Hiph.

מַחֲנֶה (r. **חָנָה**) usually masc. but fem. Gen. 32, 9. Ps. 27, 3; constr. **מִחֲנֶה**; sing. c. suff. **מִחֲנֶהָ** Deut. 23, 15. 29, 10; **מִחֲנֶהָ** Am. 4, 10; **מִחֲנֶהָ** Num. 5, 3. Josh. 10, 5, 11, 4. Judg. 8, 10; perh. also 1 Sam. 17, 1. 53. 28, 1. 29, 1 (comp. Heb. Gr. § 91. 9. n). which last passages the ancient interpreters and Kimchi take as in the plural; see in **מִחֲנֶה**. For the plur. see after no. 2.

1. *an encampment, camp*, either of troops Josh. 6, 11. Judg. 7, 10 sq. 8, 11. 12. 1 Sam. 4, 3. 14, 15. 19; or of nomades Gen. 32, 21. Ex. 14, 19; and so of the encampment of the Israelites in the desert Ex. 32, 19. 26. Lev. 14, 18. Num. 4, 5. 15, 5, 2. 10, 34. 11, 9. 30. 31. al. sæp. —Hence

2. *an army, host*; **מִחֲנֶה יִשְׂרָאֵל** Ex. 14, 19. Josh. 6, 18. 1 Sam. 28, 19; **מִחֲנֶה** Judg. 7, 15; **פְּלִשְׁתִּים** 1 Sam. 17, 46. 28, 5; **מִחֲנֶה אֱלֹהִים** *God's host*, of angels Gen. 32, 3 (elsewhere **הַשְּׂמַיִם**); perh. also 1 Chr. 12, 22. comp. Dan. 7, 10; elsewhere of the Israelites 2 Chr. 14, 12. and poet. of locusts as sent of God Joel 2, 11. So of any *troop, company, band*, Gen. 33, 8. 50, 9.

PLUR. with a threefold form: a) **מִחֲנִים** camps. Num. 13, 19. But c. suff. **מִחֲנֵיהֶם**, are in the sing. see above. b) **מִחֲנֵיהֶם** m. whence **מִחֲנֵיהֶם** *two camps or bands* Gen. 32, 8. 11. Num. 2, 17. 32. 1 Sam. 17, 4. Ez. 4, 2. Zech. 14, 15; but **מִחֲנֵיהֶם** *the camps* i. e. *courts of Jehorah*, where the priests as it were encamped, 2 Chr. 31, 2. c) **מִחֲנֵיהֶם**, as from a sing. **מִחֲנֵיהֶם**; comp. **מִחֲנֵיהֶם** in **מִחֲנֵיהֶם** Pual. Cant. 7, 1 **מִחֲנֵיהֶם** *the heavenly hosts*, as in Gen. 32, 3, i. e. *angels* (**מַלְאָכִים**). to whom the poet here ascribes dances. as elsewhere song, Job 38, 7; comp. the pr. n. **מִחֲנֵיהֶם**, which some very ineptly apply in Cant. 1. c.

מַחֲנֵה דָן (camp of Dan) *Mahaneh-Dan*, pr. n. of a place near Kirjath-jearim in the tribe of Judah, Judg. 18, 12.

מַחֲנֵים (camps, see **מַחֲנֶה** Plur. lett. c, according to Gen. 32, 3 'camps or hosts of angels.') *Mahanaim*, pr. n. of a town beyond Jordan on the confines of the tribes of Gad and Manasseh, afterwards assigned to the Levites, Josh. 13, 26. 30. 21, 38. 2 Sam. 2, 8. 12. 29. 17, 24. 27. 1 K. 2, 8. 4, 14. [In the same region are still the ruins of a place called **מַחְנֶה** *Mahneh*; Bibl. Res. in Palest. III. App. p. 166.—R.

מַחֲנֵק m. (r. **חָנַק**) *a strangling*, parall. **מָנָה**, Job 7, 15.

מַחֲסֶה Ps. 46, 2. elsewhere **מַחֲסֶה** m. (r. **חָסָה**) constr. **מִחֲסֶה**, c. suff. **מִחֲסֶה** Ps. 62, 8 and **מִחֲסֶה** 71, 7; *a refuge, shelter*; Is. 25, 4 **מַחֲסֶה מִיָּדָם** *a refuge from the storm*. Job 24, 8. Ps. 104, 18. Is. 4, 6. 23, 15. 17. Often of God, in various constructions, Prov. 14, 26. Joel 4, 16. Ps. 46, 2. 71, 7. 73, 28. 91, 9. 142, 6.

מַחֲסִים m. (r. **חָסָה**) *a muzzle*, fastening for the mouth. Ps. 39, 2.

מַחֲסוֹר and **מַחֲסָר** m. **חָסַר**

1. *want, deficiency*, sc. of any particular thing; **אֵין מַחֲסוֹר בְּלִי-דָבָר** *there is no want of any thing* Judg. 18, 10. 19, 19. 20; comp. Deut. 15, 8.

2. *want, need, poverty*, Prov. 6, 11. 11, 24. 14, 23. 21, 5. 17 **אִישׁ מַחֲסוֹר** *a poor man*. 22, 16. Plur. Prov. 24, 34, comp. 6, 11.

מַחֲסֵיָהוּ (his refuge is Jehovah, r. **חָסָה**) *Mahseiah*, pr. n. m. Jer. 32, 12. 51, 59.

* **יָרַח** fut. **יִרְחַץ** 1. *to smite through and through* sc. with a shock, to *dash in pieces*, to *crush*, e. g. the head of any one Ps. 68, 22. 110, 6. Hab. 3, 13; the loins Deut. 33, 11; the temples Judg. 5, 26; enemies Ps. 18, 39. 2 Sam. 22, 39; absol. Deut. 32, 39. Job 5, 18. Trop. Job 26, 12 *by his wisdom he smiteth through (crusheth) the pride* sc. of the sea, i. e. restrains its proud waves.—Arab. **حَمَسَ** to smite the earth with the foot, to stamp.

2. *to shake*, i. e. *to move to and fro, to stir*, as the foot in blood dipping it in blood, Ps. 68, 24 **יִרְחַץ בְּדָמַי**. So prob. Num. 24, 8 (Israel as victor)

doth eat up the nations his enemies. he doth crumch their bones. יִחַצֵּי יִמְחֶץ (בָּרָם) and shake (stir, dip) his arrows in their blood; comp. Ps. l. c. Some ancient interpreters take יִחַצֵּי as instrument: *and with his arrows he doth crush* sc. his enemies; Sept. καὶ ταῖς βολαῖς αὐτοῦ κατατρεῦσαι ἐξ ὅρων. Vulg. et perforabunt sagittis. Others: *his* (the enemy's) *weapons doth Israel crush.*

—Arab. مَض to shake, to agitate, e. g. a bucket in the water, milk in a skin for butter; see Schultens de Defect. Ling. Heb. p. 75. Origg. Heb. I. p. 100. ad Job I. 153, 722.—Hence

מִיֹּחֶץ m. *a contusion, wound*, Is. 30, 26.

מִחְצֵב m. (ר. חָצַב) *a hewing of stones*, perh. *a quarry*; אֲבָנֵי מִחְצֵב *hewn stones, quarried stones*, 2 K. 12, 13. 22, 6. 2 Chr. 34, 11.

מִחְצָה f. (ר. חָצָה) *the half*, Num. 31, 36. 43.

מִחְצִית f. (ר. חָצָה) 1. *the half*, Ex. 30, 13. Num. 31, 30. 42, 47. al.

2. *the middle*, sc. of a day, Neh. 8, 3.

* מִיָּחָק to smite through, to crush, once Judg. 5, 26.—Arab. حَقَّ delevit, Conj. II, perdidit. Kindred are מָחָא, מָחָה, מִיָּחָק.

מִיָּחָק m. (ר. חָקַר) 'what is known by searching,' *the inmost depth, the recesses*, i. q. חָקַר no. 2, Ps. 95, 4.

* מִיָּחָר obsol. root, i. q. מָכַר to buy, to sell; see in מָכַר II.—Hence מִיָּחָר price.

מִיָּחָר subst. and adv. 1. *to-morrow, the morrow*, Syr. مَحْصَر, Samar. id. Judg. 20, 28. 1 Sam. 20, 5. Is. 22, 13. al. יוֹם מִיָּחָר id. Is. 56, 12. Prov. 27, 1. לְמָחָר *for the morrow* Num. 11, 18. Esth. 5, 12; also *to-morrow* Ex. 8, 6. 19, comp. ἐξ αὐριον. מָחָר בְּיָדָא *to-morrow about this time*. see in יָדָא no. 1. c; more fully מָחָר בְּיָדָא Josh. 11, 6. מָחָר הַשְּׁלִישִׁית *about this time to-morrow or the third day*. 1 Sam. 20, 12, as Vulg. Chald. well; others here join together הַשְּׁלִישִׁית מָחָר, as if *crastinum tertium, the day after to-morrow*, but less well; so Syr.

2. *in time to come, hereafter*, Ex. 13, 14. Josh. 4, 6. 21. בְּיוֹם מָחָר id. Gen. 30, 33. Comp. מִיָּחָרָה.

NOTE. This word seems not to come from r. מָחַר, but is rather connected closely with r. אָחַר. Not indeed for מָחָר as if from Pi. מִאָּחַר; but it comes more prob. from רִיחַ אָחַר, and מִיָּחָרָה from רִיחַ אָחָרָה, contr. מָחָר, מִיָּחָרָה; as in Targ. Jonath. often רִיחַ מָחָרָה, רִיחַ מִיָּחָרָה, see Buxtorf Lex. Chald. p. 941. In the מ therefore we have a vestige of רִיחַ. See more in Thesaur. p. 784.

מִיָּחָרָה f. (ר. חָרָה) *cloaca, a sink, privy*, 2 K. 10, 27 Cheth.

מִיָּחָרָה and מִיָּחָרָה f. (ר. חָרָה) 1 Sam. 13, 20, two agricultural cutting instruments, one of which perhaps is the *plough-share*, and the other the *coulter*. The plur. of both is מִיָּחָרָה v. 21.—For the form of oriental ploughs, see Paulsen Ackerbau d. Morgenländer p. 52. Niebuhr's Descr. of Arabia p. 155 Germ. On the Egyptian plough, see Descr. de l'Egypte I. Plates 70, 71.

מִיָּחָרָה f. (see מָחָר note) constr. מִיָּחָרָה, c. suff. מִיָּחָרָה, *the morrow, to-morrow*, once with יוֹם, viz. יוֹם מִיָּחָרָה *the day of the morrow, to-morrow*, Num. 11, 32. Elsewhere לְמָחָרָה (comp. לְמָחָר) Jon. 4, 7, לְמָחָרָה 1 Sam. 30, 17 (the suff. is pleon.) and more freq. מִיָּחָרָה, *on the morrow, the next day*, Gen. 19, 34. Ex. 9, 6. Num. 17, 6. 23. Josh. 5, 12. Judg. 6, 38. al. עַד מִיָּחָרָה *even unto the morrow* Lev. 23, 16. With genit. מִיָּחָרָה הַיּוֹם *the morrow of that day, the day after*, 1 Chr. 29, 21. Lev. 23, 11. 15. 16 מִיָּחָרָה הַשַּׁבָּת *the day after the sabbath*. Num. 33, 3. 1 Sam. 20, 27.

מִיָּחָשָׁה m. (ר. חָשָׂה) *a peeling, decortication*, adverbially Gen. 30, 37.

מִיָּחָשָׁה and מִיָּחָשָׁה f. Ex. 35, 33. 2 Chr. 2, 13; constr. מִיָּחָשָׁה, c. suff. מִיָּחָשָׁה; plur. מִיָּחָשָׁה, constr. מִיָּחָשָׁה. R. חָשָׁה.

1. *work of art or skill*. see the root no. 1. Ex. 31, 4. 35. 32. 33. 35. 2 Chr. 26, 15.

2. *counsel, purpose, plan*, what one meditates or has devised. 2 Sam. 14, 14. Job 5, 12. Ps. 33, 10. 11. Prov. 15, 22. al. So of God's counsels. Ps. 40, 6. 92, 6. Jer. 29, 11. Mic. 4, 12.—Gen. 6, 5 *every imagination* לְבוֹ מִיָּחָשָׁה *of the purposes of his heart*, which his heart has meditated; comp. 1 Chr. 28, 9. 29, 18.—Spec.

of *wicked counsels, devices, machinations*, as אָזְנִי מ' Prov. 6, 18. Is. 59, 7. Jer. 4, 14; מ' רָעָה Ez. 38, 10. Esth. 9, 25; simpl. Esth. 8, 3. 5. For the phrase מ' חָשַׁב see in חָשַׁב no. 3. c.

מְחֹשֶׁךְ m. (ר. חָשַׁךְ) *darkness* Is. 29, 15. Ps. 88, 19 מְחֹשְׁרֵי מִרְיָדָי my acquaintances are in *darkness*, i. e. are lost from my sight.—Plur. מְחֹשְׁרִים *darknesses*, i. e. *dark places*, Ps. 88, 7. 74, 20 מְחֹשְׁרֵי אֶרֶץ the *dark places of the earth*. Spec. of Sheol, Ps. 143, 3. Lam. 3, 6.

מָהַת (apoc. for מְהַתָּה taking, grasping, r. הָתָה) *Mahath*, pr. n. m. 1 Chr. 6, 20. 2 Chr. 29, 12. 31, 13. See אֲחֵימוֹת.

מְהַתָּה f. (ר. הָתָה) plur. מְהַתָּהוֹת 1. a *fire-pan, fire-shovel, censer*, in which coals were *taken up* and incense kindled, Lev. 16, 12. Ex. 27, 3. 38, 3. Num. 16, 6. sq. 1 K. 7, 50. al.

2. Plur. *snuff-dishes, trays*, Ex. 25, 38. 37, 23; Sept. ὑποθήματα, Vulg. *vasa, ubi quæ emuncta sunt, exstinguantur*. This accords with the context, which treats of the lamps.

מְהַתָּה f. (ר. הָתָה) pr. a *breaking in pieces*; hence

1. *destruction, ruin*, Prov. 10, 14. 13, 3. 18, 7. Ps. 89, 41.

2. *consternation, terror*, Prov. 10, 15. 29, 21, 15. Is. 54, 14. Jer. 17, 17; comp. 48, 39.

מְהַתָּה f. (ר. הָתָה) a *breaking in*, sc. of a thief by night, Ex. 22, 1. Jer. 2, 34.

מֵט m. (for מֵטָה, r. נָטָה; as מַעַל for מַעְלָה) *inclination, depression, a low place*; only with He local מֵטָה, which see below.

מֵט see מֵט.

* מֵטָה Chald. Dan. 4, 25, מֵטָה 7, 13. 22; comp. Heb. מֵצָא, in which however the usus loquendi differs. Freq. in the Targg.

1. *to come to any place or person*, c. לְ Dan. 6, 24. 25; יָרַד 7, 13.

2. *to reach to*, c. לְ Dan. 4, 8. 17. 19.

3. *to come, to come on*, as time Dan. 7, 22; with עַל *to come upon any one, to happen to him*, Dan. 4, 21. 25.

מֵטָאט m. a *broom, besom*, Is. 14, 23; see מֵטָאט under art. מֵיט p. 365.

מִטְבַּח m. (ר. טָבַח) *slaughter*, Is. 14, 21.

מִטָּה m. but f. Mic. 6, 9, prob. Hab. 3, 9; constr. מִטָּה, c. suff. מִטָּהוּ; plur. מִטּוֹת Num. 1, 16. Josh. 14, 1. 2; once c. suff. מִטָּיו Hab. 3, 14. R. נָטָה.

1. a *branch, bough, shoot*, Ex. 19, 11 sq. So called from its stretching or extending itself, comp. נִטְרָשָׁה from נָטַשׁ.

2. a *rod, staff*, for walking, supporting oneself, Gen. 38, 35 (comp. Hdot. 1. 195). Ex. 4, 2. 4. 17. 7, 15 sq. Num. 17, 21 sq. 1 Sam. 14, 43; with which grain is beaten out Is. 28, 27; espec. for chastisement, Is. 10, 5. 15. 24. 9, 3 שָׁבַמוּ מִטָּה the *rod of his back*, with which he is beaten. 14. 5. 30, 32. Ez. 7, 11 הִחֲמַס לָמִטָּה רָשָׁע the *violence (of the enemy) is risen up for a rod of wickedness*, i. e. to chastise it. v. 10 הִמְטָה צֶדֶן the *rod hath blossomed*. sc. for your chastisement. Hab. 3, 9 אֶמְרֵי מִטּוֹת אֶמְרֵי sworn are the *rods of his word*, i. e. the promised chastisements, he hath sworn the overthrow of his enemies; but more in accordance with the parallelism the Syr. reads שִׁבְעִית i. e. *sated are the spears* sc. with blood, a *song*! Mic. 6, 9 שְׁמִי מִטָּה hear ye the *rod*, the chastisement, punishment.—Trop. שִׁבְרֵי מִטָּה לֶחֶם to *break the staff of bread*, i. e. to cause a dearth of bread, which the Hebrews call also 'the strengthener of the heart' (see in שִׁבַּר). pr. therefore i. q. to *break the staff of life*, which bread is. Lev. 26, 26. Ps. 105, 16. Ez. 4, 16. 5, 16. 14, 13.—Spec. for a) a *sceptre of a king* Ps. 110, 2; hence as an emblem of *power, empire*, Jer. 48, 17 b) a *spear, lance*, 1 Sam. 14, 27. Hab. 3, 14.

3. a *tribe of Israel*, (pr. a *branch*, no. 1.) i. q. לִטְבֵּט Num. 34, 11. 15. 36. 3. 4. מִטָּה לְיוֹר Num. 1, 49; מִטָּה לְיוֹרָה Num. 13, 2 sq. Josh. 20, 8 sq. 21, 4; also מִטָּה בְּנֵי דָן, מִטָּה בְּנֵי שִׁמְשֹׁן Num. 34, 20. 22. 24 sq. Josh. 13, 29. 18, 11. al. רִאשֵׁי הַמִּטּוֹת the *heads of the tribes* 1 K. 8, 1; רִאשֵׁי אֲבוֹת הַמִּטּוֹת the *heads of the fathers (families) of the tribes*, Josh. 14, 1. 21, 1.

מִטָּה (Milél) adv. from מֵט q. v. with ה loc. *down, downwards, beneath*, Deut. 28, 43. Prov. 15, 24. Opp. מִעֲלָה upwards, above. With Prefixes:

a) לְמִטָּה α) *down, downward*, Deut.

28, 13. Ez. 1, 27. 8, 2. Ecc. 3, 21. (β) *below, beneath*, 2 K. 19, 30. Jer. 31, 37. 1 Chr. 27, 23 *twenty years old* וּלְמַטָּה *and under*. With מִן Ezra 9, 13 לְמַטָּה מִצְוֵינוּ *below our guilt, less than our sins* deserve.

b) מִלְּמַטָּה *from below, underneath*, (opp. מִלְּמַעְלָה *from above, above*.) Ex. 26, 24. 27, 5. 28, 27. 36, 29. 38, 4. 39, 20.

מִטָּה f. (r. נָטָה) constr. מִטָּה, plur. מִטּוֹת; comp. Gr. κλίνη from κλίνω.

1. *a bed*, genr. Gen. 47, 31. 48, 2. 49, 33. Ex. 7, 28. al.—So for reclining at table, Esth. 1, 6. Ez. 23, 41; for ease and quiet, *a couch, divan*, Am. 3, 12. 6, 4. 1 Sam. 28, 23. Esth. 1, 6. 7. 8. Prov. 26, 14.

2. *a litter, palanquin*, Cant. 3, 7.

3. *a bier*, for dead bodies, 2 Sam. 3, 31.

מִטָּה m. (pr. part. Hoph. r. נָטָה) 1. *a spreading out, expansion*, plur. מִטּוֹת Is. 8, 8.

2. *a stretching, bending, wresting of right*, i. e. *wrong, iniquity*, sing. Ez. 9, 9.

מִטָּה see מוֹטָה.

מִטְּוִיָּה m. (r. טָוָה) *a spinning*, i. e. *thing spun*, Ex. 35, 25.

מִטְּבִיל m. *a hammered bar*, as of iron, once Job 40, 18. R. מִטְּבִיל.

* מִטְּבִיל *to draw out, to make long*, kindr. with טָוָה; hence *to forge, to hammer* sc. iron. Arab. part. مطول hammered iron.

מִטְּמוֹן m. (r. טָמַן) plur. מִטְּמִיִּים, constr. מִטְּמִיִּי Is. 45, 3.

1. Place where any thing is hidden under ground, espec. *a subterranean cell, storehouse* for grain, Jer. 41, 8. Such subterranean storehouses for grain are still common in Palestine; see Bibl. Res. in Palest. II. p. 354, 385.

2. *hidden stores, hid treasure*, sc. under ground, Prov. 2, 4. Job 3, 21. Is. 45, 3. So genr. *treasure*, Gen. 43, 23.

מִטְּעֵי m. (r. נָטַע) constr. מִטְּעֵי; plur. constr. מִטְּעֵי Mic. 1, 6; *a planting, plantation*, Ez. 17, 7. 34, 29. Is. 61, 3. 60, 21 Keri. נֶצֶר מִטְּעֵי *the branch of my planting, planted by me*.

מִטְּעִיִּים m. plur. (r. טָעַם) Gen. 27, 4, and מִטְּעִיִּיִּם f. plur. Prov. 23, 3. 6, *dainties, savoury dishes*. A. Schultens ad Prov. l. c. remarks that the Arab. مَطْعَم is used espec. of dishes from the flesh of animals taken in hunting, which the nomades esteem a great delicacy. This accords well with Gen. l. c. Comp. his Epist. 2 ad Menk. p. 78.

מִטְּפַחַת f. (r. טָפַח) Ruth 3, 15, plur. מִטְּפַחֹת Is. 3, 22, *a wide upper garment of a woman, a mantle, cloak*. See Schroeder de Vestitu mulier. Heb. c. 16.

* מִטְּרָ in Kal not used, *to rain*, as Chald. Syr. Arab. مطر.

HIPH. *to rain*, i. e. *to give or send rain*, so God, Gen. 2, 5. 7, 4. Am. 4, 7; the clouds Is. 5, 6 (here more fully הַמְטִיר (מִטְּרָ); with עַל *upon* any thing, Am. Is. l. c. Trop. of other things which God sends down from heaven in the manner of rain; as hail Ex. 9, 18. 23; lightning Ps. 11, 6; fire and brimstone Gen. 19, 24. Ez. 38, 22; manna Ex. 16, 4. Ps. 78, 24. Constr. with acc. of the thing rained down, and עַל *upon* any thing, see the passages cited above. Once with בָּ of the thing rained down, Job 20, 23; see in לָהֶם.

NIPH. *to be rained upon*, Am. 4, 7.

Deriv. pr. n. מִטְּרָ and

מִטְּרָ m. constr. מִטְּרָ, plur. constr. מִטְּרֹת Job 37, 6; *rain*, Ex. 9, 33. Deut. 11, 17. al. נָתַן מִטְּרָ עַל *to give or send rain upon* any one, so of God 1 Sam. 12, 17. 18. 1 K. 8, 36. 2 Chr. 6, 27. al. Also מִטְּרָ אֶרֶץ *the rain of thy land*, i. e. necessary for watering the ground. Deut. 28, 12. 24. 11, 14; and so מִטְּרָ וְרֵעָה Is. 30, 23. *To the rain* is compared pleasing and flowing discourse Deut. 32, 2 comp. Job 29, 23; also gentle and beneficent rule Ps. 72, 6.

מִטְּרָד (propelling, r. טָרַד) Matred, pr. n. f. Gen. 36, 39.

מִטְּרָה f. also מִטְּרָה Lam. 3, 12. R. נֶטֶר.

1. *place of guard*, i. e. *a prison, jail*, Neh. 3, 26. 12, 39. Jer. 32, 2. 8. 33, 1. al.

2. *scope, aim*, hence *mark* to shoot at

(see the root no. 3; like Gr. *σπονός* from *σπένδομαι*.) 1 Sam. 20, 20. Job 16, 12. Lam. 3, 12.

מִטְרֵי (for מִטְרֵיהָ, rain of Jehovah) pr. n. m. *Matri*, 1 Sam. 10, 21.

מִי for מֵיָא (r. מֵיָא where see) a sing. not in use, *water*. The only vestige of it is in the pr. n. מֵיָא (brother of water), Eth. *ጢያ*, Zab. *ጢ* Norb. Lex. ed. 119.—Hence

PLUR. מֵיִם, constr. מֵי and rarely מִיָּי (comp. on such reduplicated forms Ewald's Krit. Gram. p. 508. n.) c. suff. מִיָּי, מִיָּיָה, מִיָּיָהּ, with ה local הַמֵּיָּהּ Ex. 7, 15. 8, 16; *waters*, *water*, comp. Chald. מֵיָא, Syr. مَيَا, مَيَا. — Sometimes the absol. מֵיִם is found where we should expect the construct. as מֵיִם לַחֹץ 1 K. 22, 27. Is. 30, 20; also מֵיִם בְּרַכְיִים *waters to the knees* Ez. 47, 4, comp. מֵיִם מְחַנְיִים *waters to the loins*, which immediately follows; see Heb. Gr. § 114. n. β.—Joined with plur. adjectives: מֵיִם חַיִּים *living water* Gen. 26. 19. Lev. 14, 5. 50. מֵיִם קִדְשִׁים *consecrated water* Num. 5, 17. מֵיִם רַבִּים Ps. 18. 17. With verbs plural, Gen. 7, 19. 8. 5. Ez. 47, 1. So also with verbs sing. not only where the verb precedes, Gen. 9, 15. Num. 20, 2. 24. 7. 33, 14. 2 K. 3, 9; but sometimes where it follows, Num. 19, 13. 20. Coupled also with a suff. sing. fem. Job 14, 19; see Heb. Gr. § 143. 3.—Spoken of the waters of the ocean Ps. 18, 6, comp. 2 Sam. 22, 16; of the waters above the firmament Gen. 1. 7. Ps. 29, 3. 104, 3. 148, 4; of water held in the clouds Job 26, 8. Ps. 18. 12; of rain Job 5. 10, etc.—Joined with the name of a place, it denotes waters situated near that place, a fountain, stream, torrent, lake, marsh, etc. So מֵיִם בְּנֵי־יִשְׁשֹׁן Judg. 5, 19, either the river Kishon or a stream flowing into it; so of fountains, מֵיִם בְּנֵי־יִשְׁשֹׁן Jer. 48, 34, מֵיִם בְּנֵי־יִשְׁשֹׁן Josh. 15, 7; of a brook, מֵיִם בְּנֵי־יִשְׁשֹׁן Josh. 16, 1, מֵיִם בְּנֵי־יִשְׁשֹׁן Is. 15, 9. מֵיִם בְּנֵי־יִשְׁשֹׁן (q. v.) of a lake or marsh; comp. מֵיִם בְּנֵי־יִשְׁשֹׁן *the waters of Egypt* Ex. 7, 19. 8. 2. מֵיִם בְּנֵי־יִשְׁשֹׁן 2 K. 5, 12. מֵיִם בְּנֵי־יִשְׁשֹׁן *the waters of Noah*, the deluge, Is. 54, 9.

Trop. a) מֵיִם בְּנֵי־יִשְׁשֹׁן *water of poppies*,

i. e. the juice, Jer. 8, 14. b) מֵיִם בְּנֵי־יִשְׁשֹׁן *water of the feet* Is. 36, 12 Keri, by euphemism for urine, like Syr. مَيَا, مَيَا.

Talmud. מֵיִם בְּנֵי־יִשְׁשֹׁן; Pers. آب زدن, Engl. to make water. c) *the water of a man* is put for the *semen virile*, i. q. זָרַע; comp. Arab. ماء id. Kor. 86. 5. Pers. آب پشت aqua dorsi. Is. 48, 1 *who have come forth from the waters of Judah*, are his offspring, Num. 24, 7. Ps. 68, 27. But not improb. for the word מֵיִם should here be read מֵיָּי, comp. Gen. 15, 4. 2 Sam. 7, 12. 16, 11.

In poetry, *water* is an emblem: α) Of multitude, abundance, Ps. 79, 3. 88, 18. Is. 11, 9. Hab. 2, 14. β) Of great and overwhelming dangers, Ps. 18, 17 *he drew me out of many waters*. 32, 6. 69, 2. 3. 16. Job 27, 20. Comp. also many examples from the Arabian and Greek poets, in Dissertatt. Ludg. p. 960 sq. γ) Of terror, Josh. 7, 5 *the heart of the people melted* and became as water.

Comp. Arab. ماء water-hearted, timorous. Opp. is a heart like stone, Job 41, 16. δ) Of weakness, debility, Ps. 22, 15 *I am poured out like water*. ε) Of lust, as likened to boiling water, Gen. 49, 4.

Further, as found in proper names:

aa) מֵיִם זָהָב (water i. e. lustre of gold, comp. Arab. ماء) pr. n. m. *Me-zahab*, Gen. 36, 39.

bb) מֵיִם הַיָּרְקֹן (waters of yellowness) *Me-jarkon*, a town of the Danites, prob. so called from a fountain or stream in the vicinity, Josh. 19, 46.

cc) מֵיִם נִפְתּוּחַ *Waters of Nephtoah* (opening), a fountain in the tribe of Judah, south-west of Jerusalem, Josh. 15. 9. 18, 15. See Bibl. Res. in Pal. II. p. 334.

In other pr. names, מֵי with its gen. coalesces into one word, as מֵיִם בְּנֵי־יִשְׁשֹׁן q. v.

* מִי a primitive personal pronoun.

1. Interrog. *tis; who?* pr. of persons, as מִי of things. For the correlatives *הִי, הִיא, הִי, הִיא*, see in מִי A. In the kindred languages the Eth. alone has *mi*; but in the sense of *what?* spoken of things; Aram. מִן, מִן, Arab. مَنْ. — Gen. 24, 65 *who is this man?* Ruth 3, 9 *who art thou?*

Cant. 6, 10. Also where the question respects several, (Arab. **مَنْ**), Gen. 33, 5 **מִי אֵלֶּה** *who are these?* Is. 60, 8; here too for the sake of explicitness we find **מִי וְיָמִי**, Ex. 10, 8 **מִי וְיָמִי הֹאֲלֵכִים** *who are the going? who shall go?* comp. Eth. **ሶፋ, ዐሶፋ, አንተሶ**, *quinam vos?* Lud. Lex. p. 80.—More rarely it refers to things, but so that the idea of person or persons is included. Gen. 33, 8 **מִי לָךְ** *who to thee* (what to thee) *are all these bands?* Judg. 9, 28 **מִי שָׁבָם** *who (what) are the Shechemites, that we should serve them?* 13, 17 **מִי אֲנֹכִי וְיָמִי חַיִּי** *who (what) are the Shechemites, that we should serve them?* 1 Sam. 18, 18 **מִי שָׁמָּה** *who (what) are the Shechemites, that we should serve them?* Mic. 1, 5 **מִי פָשַׁע יַעֲקֹב** *who (what) are the Shechemites, that we should serve them?* i. e. *who is (the author of) the transgression of Jacob... who (the authors of) the high places of Judah?*

Specially to be noted are the following uses: a) Put in the gen. as **בַּת מִי** *the daughter of whom?* whose daughter? Gen. 24, 23, 47. 1 Sam. 12, 3, 17, 55. Jer. 44, 28. With prefixes marking the other cases: **לְמִי** *cui? to whom?* Gen. 32, 18, 38, 25; for plur. Ex. 32, 24; *on account of whom?* Jon. 1, 3. **אֶחָד מִי** *whom?* 1 Sam. 12, 3, 28, 11; **מִמִּי** Ez. 32, 19; **בְּמִי** 1 K. 20, 14; **עַל־מִי**, etc. b) For the Lat. *quis eorum?* Engl. *who of or among them?* is put **מִי בָהֶם** Is. 48, 14; or **מִן**, Judg. 21, 8 **מִי אֶחָד מִשְׁבָּטֵי יִשְׂרָאֵל** *what one among the tribes of Israel?* c) Put also in an indirect interrogation, after a verb of knowing, Gen. 43, 22. Ps. 39, 7; of seeing 1 Sam. 14, 17; of pointing out, 1 K. 1, 20. d) As made intensive, in the phrases **מִי זֶה**, *who is this?* **מִי הוּא זֶה**, *who is he?* see **הוּא זֶה**, *see below*. e) Often where the question implies a negative answer, so that the interrogative form assumes almost a negative power. Num. 23, 10 **מִי מִנֵּה עָפָר הָאָרֶץ** *who can count the dust of the earth?* i. e. no one. Is. 53, 1 **מִי הֵאֱמִין** *who hath believed?* i. e. no one, few. 51, 19. Also with fut. Job 9, 12 **מִי יֹאמַר** *who will say?* *who would say?* (comp. *τις ὄν* with Opt.) for, *no one will say.* Prov. 20, 9. Ecc. 8, 4. 2 Sam. 16, 10. With part. in the formula **מִי יוֹדֵעַ** *who knoweth?* for *no one knoweth*, Ps. 90, 11. Ecc. 2, 19, (opp. **לֹא יָדַע** Job 12, 9,) in the sense of the Lat. *nescio an*, i. e. *perhaps*, see **יָדַע** no. 5. aa.; also un-

expectedly, suddenly, see *ibid.* no. 1. a. Put also with a following noun by way of disparagement and contempt; Judg. 9, 28 **מִי אֲבִימֶלֶךְ** *who is Abimelech, that we should serve him?* Ex. 3, 11 **מִי אֲנֹכִי** *who am I, that I should go unto Pharaoh?* for, I am not the proper man to go to him. f) With fut. it often expresses *wish, longing*. 2 Sam. 15, 4 **מִי יִשְׁמַנִּי שֹׁפֵט** *who will make me judge?* i. e. Oh that I were made judge! Is. 27, 4 **מִי יִתְּנֵנִי** *who will give to me?* i. e. Oh that I might have! Judg. 9, 29. Ps. 53, 7. 55, 7. Job 29, 2. Hence **מִי יִתֵּן** is a usual formula in wishing, see **יִתֵּן** no. 1. i.

2. Indefinite, *whoever, any one who*, Ex. 24, 14 **מִי יָבֵטל הַכְּרִים** *whoever has a suit, let him come to them.* Judg. 7, 3 **מִי יִרָא וְיָחֹדֵד** *whoever is timid and fearful, let him return.* Prov. 9, 4. Ecc. 5, 9. Is. 54, 15. In Gr. and Lat. this may properly be rendered by *εἰ τις, si quis*, Eng. *if any one*.—2 Sam. 18, 12 **מִי בִּנְיָן** *take care of the young man every one of you.* With **אֲשֶׁר**, Ex. 32, 33 **אֲשֶׁר חָטָא** *whosoever hath sinned.* 2 Sam. 20, 11. Comp. Syriac **ܡܝܢ**.

NOTE. Sometimes **מִי** is said to be put as an adv. for *how? in what way?* like **מָה** B. 3. But in all the examples given, it is better to retain the common signification; Am. 7, 2, 5 **מִי יָקִים יַעֲקֹב** *pr. who shall Jacob stand, concisely for, Who is Jacob, that he should stand? sc. under these calamities.* Comp. the formulas above in no. 1. e. Is. 51, 19 **מִי אֲנֹכִי** *for the fuller אֲנִיחָמָה*.

Proper names beginning with **מִי**, as **מִיכָאֵל**, **מִיכָה**, **מִיכָה**, etc. see below in their places.

מִידְבָּא (waters of quiet, r. **מִידְבָּא**) *Medeba*, pr. n. of a city of the Reubenites, situated on a plain of the same name, Num. 21, 30. Josh. 13, 9, 16. 1 Chr. 19, 7. It was afterwards reckoned to Moab, Is. 15, 2. Gr. *Μιδυβαί, Μιδύβη, Μιδάβα*, see 1 Macc. 9, 36. Jos. Ant. 13. 1. 4, 9. ib. § 1. Euseb. h. v. Reland *Palæstina* p. 893. At the present day ruins, called *Madeba*, are found in that region; Burckhardt's *Trav. in Syria*, etc. p. 365 sq.

מִידָד (love, r. **דָּדָה**) pr. n. m. *Medad*, Num. 11, 26. 27.

מִיחָה see in **מִיחָה**.

מִיטֵב m. (r. **טֵב**) *the good*, and with genit. *the best of any thing, the best part*. 1 Sam. 15, 9. 15 **מִיטֵב הַצֹּאֵן** *the best of the flocks*. Ex. 22, 4 **מִיטֵב שָׂדֵהוּ וּמִיטֵב כְּרִמּוֹ** *the best of his own field, and the best of his own vineyard*. Gen. 47, 6 **מִיטֵב הָאָרֶץ** *in the best part of the land*. v. 11. Sept. *ἐν τῇ βελτιστοτέρῳ*, Vulg. in *optimo loco*.

מִיכָא see **מִיכָה** lett. b.

מִיכָאֵל (who like God?) *Michael*, pr. n. m. a) One of the seven archangels, the advocate of Israel with God, Dan. 10, 13. 21. 12. 1. Gr. *Μιχαήλ* Rev. 12, 7. b) 1 Chr. 27, 18. c) 2 Chr. 21, 2. d) Others, Num. 13, 13. 1 Chr. 5, 13. 14. 6, 25. 7, 3. 8, 16. 12, 20. Ezra 8, 8.

מִיכָה (for **יְהוָה**, who like Jehovah?) *Micah*, Sept. *Μιχαῖς*, pr. n. m. a) The sixth among the twelve minor prophets, surnamed **הַבְּרִיטָה** q. v. Mic. 1, 1. Jer. 26, 18 Keri, where Cheth. has **מִיכָה**. b) 2 Chr. 34, 20, for which in 2 K. 22, 12 **מִיכָה**. c) and d) see **מִיכָה** a, b. e) and f) see **מִיכָה** a, b.

מִיכָה see in **מִיכָה** lett. b.

מִיכָיָה (who like Jehovah?) *Micaiah*, pr. n. m. a) See **מִיכָה** a. b. b) Neh. 12, 35, i. q. **מִיכָה** 11, 17. 22. c) Neh. 12, 41.

מִיכָיָה (id.) *Micaiah*, pr. n. a) A commander under Jehoshaphat. 2 Chron. 17, 7. b) The wife of Rehoboam, daughter of Uriel, 2 Chr. 13, 2; but comp. 2 Chr. 11, 21. 22. 1 K. 15, 2, where the same wife of Rehoboam and mother of Abijah is called Maachah, **מַאכָה**, the daughter of Absalom.

מִיכָיָה (id.) *Micaiah*, pr. n. a) A Levite who set up idol-worship in the tribe of Dan, Judg. 17, 1. 4. Also more shortly called **מִיכָה**, v. 5. 8. 9. 10. al. b) A prophet in the age of Jehoshaphat and Ahab, the son of Imlah, 1 K. 22, 8. 2 Chr. 18, 7; called also **מִיכָה** v. 24, and **מִיכָה** v. 8 Cheth. c) Jer. 36, 11. 13.

I. **מִיכָל** m. (r. **מִכָּל**) *a brook*; 2 Sam. 17, 20 **מִיכָל הַמַּיִם** *the brook of water*, rivulet. Sept. *μικρον του ιδαντος*.

II. **מִיכָל** (contr. for **מִיכָאֵל**, q. v.) *Michal*, pr. n. of the daughter of Saul, the wife of David, 1 Sam. 14, 49. 19, 11 sq. 2 Sam. 6, 16 sq.

מִיִּם constr. **מִי** *waters*, see under **מִי**.

מִימִין (a dextra, unless it is rather for **בְּיָמִין**.) *Mijamin*, pr. n. m. a) 1 Chr. 24, 9. b) Ezra 10, 25. Neh. 10, 8. 12, 5; also **מִינְיָמִין** *Minjamen* 12, 17. 41.

מִין m. (r. **מִין**) Lat. *species*, i. e. form, but also *kind, sort*, Engl. *species*, comp. Gr. *ιδέα*, which also denotes form and kind. Only with suffixes: **לְמִינּוֹ**, *according to its kind*, Gen. 1, 11. 12. 21. 25. Lev. 11, 15. 16. **לְמִינָהּ** Gen. 1, 24. 25. Plur. once **לְמִינֵיהֶם** Gen. 1, 21. Syr. **مِنْ** family, tribe.

מִינְקָה *nurse*, Part. Hiph. r. **נָקָה** q. v.

מִיכָה 2 K. 16, 18 Cheth. a very doubtful orthography for **מִיכָה** q. v.

מִיפְעָה Josh. 21, 37. Jer. 48, 21, also **מִפְעָה** Josh. 13, 18, (splendour, r. **רָפַע**, or perh. lofty place, hill,) *Mephaath*, pr. n. of a Levitical city in the tribe of Reuben, afterwards belonging to Moab, Jer. 1. c. where Cheth. **מִפְעָה**.

מִיץ m. (r. **מִיץ**) *pressure*, Prov. 30, 33 ter.

מִישָׁא (retreat, r. **מוֹשָׁא**) *Mesha*, pr. n. m. 1 Chr. 8, 9.

מִישָׁאֵל (who is what God is? from **מִשָּׁ**, **אֵל**, comp. **מִשָּׁאֵל**) *Mishael*, pr. n. m. a) Ex. 6, 22. Lev. 10, 4. b) One of the companions of Daniel, Dan. 1, 6. 2, 17, afterwards called **מִיטָה** c) Neh. 8, 14.

מִישׁוֹר m. and **מִישׁוֹר** Ps. 47, 7. R. **רָשָׁר**.

1. *evenness*; hence *a level region, plain*, 1 K. 20, 23. 25. Is. 40, 4. 42, 16. al. Trop. Ps. 26, 12. 27, 11. 143, 10.—With the art. **הַמִּישׁוֹר**, *the plain* in the tribe of Reuben near the city **מִידְבָּא**, Deut. 3, 10. 4, 43. Josh. 13, 9. 16. 17. 21. 20, 8. Jer. 48, 21; of the plain of Judah 2 Chr. 26, 10. So Jerusalem is called **צִוְרֵי הַמִּישׁוֹר** *the rock of the plain* Jer. 21, 13. Trop. *peace, concord* Mal. 2, 6, where

it is coupled with שָׁלוֹם; see in מִישָׁר no. 1.

2. *equity, righteousness*, Ps. 45, 7. 67, 5. Is. 11, 4.

מִישָׁח Chald. pr. n. *Meshach*, see מִישָׁח let. b. Dan. 1, 6. 2, 49. 3, 12. Pers. *میز شاه* guest of the Shah.

מִישַׁע (deliverance, r. יָשַׁע) *Mesha*, pr. n. of a king of Moab, 2 K. 3, 4.

מִישָׁר (id.) *Mesha*, pr. n. of a son of Caleb, 1 Chr. 2, 42.

מִישָׁר m. (r. יָשַׁר) only in plur. מִישָׁרִים, once מִשְׁרִים Prov. 1, 3.

1. *evenness, smoothness*, of a way Is. 26, 7, as in the other clause. Adv. לְמִישָׁרִים Prov. 23, 31, and בְּמִישָׁרִים Cant. 7, 10, in *smoothness, smoothly*. Trop. for *peace, concord*; Dan. 11, 6 בְּמִישָׁרִים לַעֲשֹׂיָה to make peace, lit. to make things smooth.

2. *equity, uprightness*, Prov. 1, 3. Ps. 17, 2. 99, 4. לְשַׁפֵּט מִישָׁרִים to judge uprightly, equitably, Ps. 58, 2. 75, 3; id. Ps. 9, 9. 98, 9. Also *uprightness, sincerity* in speaking or acting, Prov. 8, 6. Is. 33, 15. 45, 19. Cant. 1, 4. 1 Chr. 29, 17.—R. for the art.

מִישָׁר see מִישָׁר.

מִיתָר m. (r. יָתָר) i. q. יָתָר no. 1, only in plur. c. suff. מִיתָרִי; *cords* of a tent or tabernacle, Num. 3, 37. 4. 32. Jer. 10, 20. Is. 54, 2. al. *strings* of a bow Ps. 21, 13.

מִכְאוֹב and מִכְאֹב m. (r. כָּאֵב) plur. מִכְאֵבִים, c. suff. מִכְאֵבִי Ex. 3, 7, also מִכְאֵבוֹת Is. 53, 3; *pain*, Job 33, 19. Ps. 69, 27. 2 Chr. 6, 29. Metaph. *pain* of mind, *sorrow, grief*, arising from adversity, calamity, Ex. 3, 7. Lam. 1, 12. 18. Ps. 32, 10. 38, 18.

מִכְבִּיר *abundance*, see r. כָּבֵר Hiph.

מִכְבֶּנֶה (pallium, r. כָּבַן) *Machbenah*, pr. n. of a place, 1 Chr. 2, 49; see כָּבֹן.

מִכְבְּנִי (i. q. מִכְבְּנִי for מִכְבְּנִי what like my sons?) *Machbanai*, pr. n. m. 1 Chr. 12, 13.

מִכְבֵּר m. (r. כָּבֵר) *coarse cloth*, i. e. of a coarse texture, perh. *hair-cloth, cilicium*, 2 K. 8, 15.—The idea of *κωνωπεϊον*, fly-net, proposed by J. D. Michaelis, does not seem adapted to the context.

מִכְבֵּר m. (r. כָּבֵר) constr. מִכְבֵּר *net-work, grate*, of brass, Ex. 27, 4. 35, 16. 38, 4. 5. 30. 39, 39.

מִכָּה f. (r. נָכָה) constr. מִכָּה; plur. מִכּוֹת, twice מִכָּה 2 K. 8, 29. 9, 15.

1. *a beating, smiting*, the act; Is. 30, 26 מִחַץ מִכּוֹתוֹ the wound of his smiting, with which he is smitten. Esth. 9 5 they smote them מִכָּה חֶרֶב with the smiting of the sword, i. e. with the sword. Jer. 30, 14. Is. 10, 26. 14, 6.—Spec. a) *a beating* with rods Deut. 25, 3. b) *a beating out* of grain; so 2 Chr. 2, 9 חֲטִיב מִכּוֹת (in appos.) *wheat, the beatings out*, i. e. wheat beaten out, threshed. But prob. it should read: חֲטִיב מִכָּלֵת לְעֹבְדֶיהָ *wheat as food for thy servants*; as in 1 K. 5. 25 [11] ח. מִכָּלֵת לְבִיתוֹ. So Sept. ἡ βρώματα ἐδεσθαι οὖτος παυσι σου, Vulg. *servis tuis dabo in cibaria tritici*, etc. Syr. id.

2. *a stroke, blow*, either as inflicted by a rod, Prov. 20, 30. Jer. 30, 17 (comp. Is. 14, 6); or by a sword or other iron instrument, *a wound* 1 K. 22, 35. Is. 1, 6. Jer. 6, 7. Mic. 1, 9. Nah. 3, 19. Zech. 13, 6; where it is sometimes trop. for the wounds of the state, as Is. l. c. Spec. *strokes*, i. e. calamities inflicted of God, Lev. 26, 21. Deut. 28, 59. 61. 1 Sam. 4, 8. Jer. 10, 19. 49, 17. al.

3. *defeat, slaughter*, 1 Sam. 4, 10. 14, 14; so in the phrase מִכָּה גְדוֹלָה to smite with a great slaughter Josh. 10, 10. 20. Judg. 11, 33. 15, 8. 1 Sam. 6, 19.

מִכָּה f. (r. בָּקָה) *a burning, burnt spot* on the body, Lev. 13, 24. 25, 28.

מִכּוֹן m. (r. כָּוֵן) constr. מִכּוֹן 1. *a foundation, basis*, Ps. 89, 15. 97, 2. Plur. Ps. 104, 5.

2. Genr. *a place*, e. g. the temple Is. 4, 5. Ezra 2, 68; espec. in the phrases: מִכּוֹן לְשִׁבְתְּךָ the place of thy habitation, for thee to dwell in, Ex. 15, 17. 1 K. 8, 13; מִכּוֹן שְׁבִתְךָ id. 1 K. 8, 39. 43. 49; מִכּוֹן שְׁבִתְךָ Ps. 33, 14; and שְׁבִתָּה being omitted, מִכּוֹנִי in my dwelling-place Is. 18, 4.

Dan. 8, 11. Arab. مَكَائَة, place; Eth. ሰጋገግ place, spec. temple.

מִכּוֹנָה and מִכּוֹנָה f. (r. כָּוֵן) c. suff. מִכּוֹנָה Zech. 5, 11 (Heb. Gr. § 27. 1); plur. מִכּוֹנוֹת, מִכּוֹנוֹת.

מִכְנָס m. (r. **כָּסַס**) only in plur. or dual constr. **מִכְנָסִים**, *drawers*. Vulg. *feminalia*, worn by the Heb. priests in order to hide the parts of shame, Ex. 28, 42. 39, 28. Lev. 6, 3. 16, 4. Ez. 44. 18. Josephus describes them as follows, Ant. 3. 7. 1: *διάζωμα περὶ τὰ αἰδοῦα ὑαπτόν ἐκ βίσσου κλωστής ἐίργνυμεον, ἐμβαίνοντων εἰς αὐτὸ τῶν ποδῶν ὥσπερ εἰ ἀναστρεφίδας· ἀποτιέμεται δὲ ὑπὲρ ἡμῶν, καὶ τελευτήσαν ἄξει τῆς λαγόνος περὶ αὐτὴν ἀποσφίγγεται*. Comp. Braun de Vestitu Sacerdot. Hebr. lib. II. c. 1. p. 345 sq.

מִכָּס m. (r. **כָּסַס**, as **מִמָּר** from **מָרַר**.) c. suff. **מִכָּסִּים**, *a portion, tribute*, paid to the Lord, Num. 31, 28. 37. 38. 39. 40. 41. Sept. *τέλος*, Vulg. *pars*.—Syr. **ܡܚܫܐ**, Arab. **مَكْس** census, tax; whence the new verb **מָכַס** to collect tribute; also denom. noun **מַכְסֵּי**, **מַכְסִּים**, publican.—Contracted **כֶּס** q. v.

מִכְסָה fem. of **מִכָּס** (r. **כָּסַס**) 1. *number*, as of persons Ex. 12, 4. Sept. *ἀριθμός*.

2. *price of purchase*, Lev. 27, 23.

מִכְסֶה m. (r. **כָּסַה**) constr. **מִכְסֶהָ**, *a covering, cover*, sc. of a tent, Ex. 26, 14. 36, 19. Num. 3, 25. al. of Noah's ark Gen. 8, 13.

מִכְסֶה m. (pr. part. Pi. r. **כָּסַה**) constr. **מִכְסֶהָ**.

1. *a covering, coverlet, stragula*, Is. 14, 11; in a ship, perh. *an awning* Ez. 27, 8. Hence *clothing* Is. 23, 18.

2. *the caul, omentum*, which covers the intestines, Lev. 9, 19; fully **הַמְכְסֶה הַחֵלֶב** **אֶת־הַקֶּבֶב** Ex. 29, 13. 22.

מִכְפֶּלֶה (portion, part, lot, r. **כָּפַל**, like Eth. **ሞቅለል**) *Machpelah*, pr. n. of a field or tract near Hebron, where Sarah was buried, Gen. 23, 17. 19. 49, 30. 50, 13; *מִצְרֵה הַמָּוֶה* *the cave of Machpelah* Gen. 23, 9. 25, 9.—The ancient versions render it as an appellative from r. **כָּפַל** nō. 3; Sept. *τὸ σπήλαιον τὸ διπλοῦν*, Vulg. *spelunca duplex*.

* **מִכָּר** fut. **יִמְכֹּר**, *to sell*, kindr. with **מָחַר** II, perh. Arab. **حبر** III, IV, *to sell on interest*. The primary root is, perh. the syllable **כר**, as in **כָּרַה** I; **Šan-**

scr. *kri*.—Constr. with acc. of thing Gen. 25, 31. 37, 28. 36. 47, 20. 22. Lev. 27, 30; with **כִּן** partit. Lev. 25, 25. With **ל** added of pers. *to whom*, Lev. 25, 27. Joel 4, 6; or **אֶ** of price Deut. 21, 14. Ps. 44, 13. Joel 4, 3. Am. 2, 6; or acc. of place whither Gen. 45, 5. Joel 4, 7.—Spec. a) *to sell a daughter*, i. e. *to give her in marriage for a price*, **מָכַר**, Gen. 31, 15. Ex. 21, 7. Syr. **ܡܚܪ** to give in marriage. b) Of God, *to sell a people*, i. e. *to give them over to the power of their enemies*, Deut. 32. 30. Ps. 44. 13 **וְנִמְכַּרְתָּ בְּלֹא הֶון** **תִּמְכֹּר** *thou sellest thy people for nought*. Judg. 2, 14 **וְנִמְכַּרְתָּ בְּיַד אֲרִי־יָהּ** *and he sold them into the hand of their enemies*. 3, 8. 4. 2. 9. 10. 7. 1 Sam. 12, 9. Ez. 30, 12. Comp. Judith 7, 25 *πέπρακεν ἡμῶς θεὸς εἰς τὰς χεῖρας αὐτῶν*.—So of a nation, Nah. 3. 4 *the beautiful harlot, the sorceress* **בְּזִינִיָּה** *that selleth the nations through her whoredoms*, i. e. *reduces them to slavery, makes slaves of them*.

NIPH. **נִמְכַּר** 1. *to be sold* Lev. 25, 34; with dat. of pers. Neh. 5, 8. Jer. 34. 14. **נִמְכַּר לַעֲבָד** *to be sold for a servant, slave*, Ps. 105, 17. Esth. 7, 4. Trop. see Kal lett. b, Is. 50, 1. 52. 3.

2. *to sell oneself for a slave*, Lev. 25, 39. 47.

HITHP. 1. *to be sold*, Deut. 28, 68.

2. Trop. *to sell oneself to do evil*, to become a slave to the doing of evil, 1 K. 21, 20. 25. 2 K. 17, 17.

Deriv. **מִמְכָּר**, **מִמְכָּרִי**, **מִמְכָּרָה**, and

מָכַר m. c. suff. **מִמְכָּרִי** 1. *ware*, any thing to be sold, Neh. 13, 16.

2. *price, value*, Num. 20, 19.

מָכַר m. (r. **כָּרַה**) pr. acquaintance; concr. *an acquaintance, friend*, 2 K. 12, 6. 8.

מִכְרָה m. (r. **כָּרַה** I) *a pit*, Zeph. 2, 9 **מִכְרָה מַלַּח** *a salt-pit*.

מִכְרָה f. (r. **כָּרַה** I, Tsere impure) *ἀπὸ λέγου*, perh. *sword*, so called as piercing; hence Gr. *μάχαιρα*. Once plur. Gen. 49, 5 **מִכְרֵיהֶם** *weapons of violence are their swords*; Jerome *arma eorum*. Among the Rabbins this interpretation is followed by R. Eliezer in Pirke Aboth. c. 38, **יַעֲקֹב קָלַל אֶת חֲרִבָּם**, *Jacob cursed their swords* יוֹנִית

(i. e. of Levi and Simeon) *in the Greek tongue*.—Another view deserving attention is that of L. de Dieu in Critici Sacri ad h. l. and of Ludolf in Lex. Æth. p. 87, who translate *machinations, wicked devices*, comparing Arab. **مكر** machinatus est, and **סחל** consultavit. **סחל** consilium. The Tsere impure in this case would create no difficulty, comp. Lehrs. p. 595.

מכרי (for **מכריה** price of Jehovah) Michri, pr. n. m. 1 Chr. 9, 8.

מכרתי Mecherathite, gentile n. from **מכרה**, a place otherwise unknown 1 Chr. 11, 36.

מכשול m. also **מכשול** Lev. 19, 14 (ר. **כשול**) plur. **מכשולים**, a stumbling-block; Is. 8, 14 **מכשול** צור a stone of stumbling. 57, 14. Trop. a) a cause of falling, cause of ruin to any one, Ez. 3, 20 וְנָתַתִּי מִכְשׁוֹל לְפָנָיו יְיָ I lay a stumbling-block before him, and he shall die. Ez. 18, 30. 44, 12. Jer. 6, 21. Ps. 119, 165. b) In a moral sense, cause of offence, enticement, incitement to sin, (comp. the root Mal. 2, 8,) Ez. 7, 19. 44, 3 **מכשול** **חַטֵּאתָם** their enticements to iniquity, i. e. idol-images. c) **מכשול** ב' לֵב offence of mind, scruple of conscience, 1 Sam. 25, 31.

מכשלה f. (ר. **כשלה**) 1. ruin, i. e. a state in ruins, Is. 3, 6.

2. cause of offence, incitement to sin, i. q. **מכשול** lett. b; plur. **מכשלות** of idols, Zeph. 1, 3.

מכתב m. (ר. **כתב**) 1. writing, Ex. 32, 16. 39, 30. Deut. 10, 4.

2. a writing, thing written; hence a) a rescript, edict, 2 Chr. 36, 22. Ezra 1, 1; a prescript, 2 Chr. 35, 4. b) a letter, epistle, 2 Chr. 21, 12. c) a poem, psalm. Is. 38, 9. Comp. **מכתב**.

מכתה f. (ר. **כתה**) fracture, a breaking in pieces, Is. 30, 14.

מכתם m. (ר. **כתם** Niph.) i. q. **מכתם** no. 2. c; **כ** and **מ** being often interchanged. comp. in **כ** lett. c; a writing, espec. a poem. psalm. song. found only in the inscriptions of Ps. 16 and Ps. 56–60, comp. Is. 38, 9.—Others translate **מכתם** as if from **כרה** gold. viz. golden psalm, i. e. precious, pre-eminent.

מכתש m. (ר. **כתש**) 1. a mortar, Prov. 27, 22.

2. Prob. socket of a tooth, Judg. 15, 19; Lat. *mortariolum*, Gr. *ὀλμίσκος*. See Bochart Hieroz. T. I. p. 202.

3. *Maktesh*, pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar, Zeph. 1, 11.

מל see **מול**.

* **מלא**, once **מלא** trans. Esth. 7, 5; præt. 1 pers. **מלאהי**, rarely without Aleph **מלתי** Job 32, 18, **מלי** Ez. 28, 16; infin. **מלאה** Lev. 8, 33, **מלאה** Job 20, 22; fut. **מלאה**.

1. Trans. to fill, to make full. Arab.

מל, Syr. **مل** id. This root prevails widely also in the Indo-european languages, where however *p* is put for *m*, as Sanscr. *plê* to fill, Gr. *πλέω* (*πληρής*, *πμπλημι*), *πλῆος*, perh. *μύλω* very, pr. fully, comp. **מלא** Jer. 12, 6; Lat. *plere*, whence *implere*, *complere*, *plenus*; Goth. *fulljan*, Germ. *füllen*, *voll*, Engl. *full*, *to fill*. Further, Polish *pilny*, Bohem. *plny*. The primary idea seems to be that of abundance, overflow, Germ. *überfließen*, as we may infer from the kindred words *πλέω*, *πλείω* to sail, and also *φλέω*, *φλύω*, *fleo*, *fluo*, *pluo*.—Spec. a) to fill up or out an empty space with one's own bulk or abundance, with acc. of place, Gen. 1, 22 **מלאו את-הַיָּמִים בַּיָּמִים** fill the waters in the sea. v. 28. 9, 1. Ex. 40, 34 **מלאו את-הַכְּבוֹד** the glory of Jehovah filled the tabernacle. 1 K. 8, 10, 11. Ez. 10, 3. Jer. 51, 11 **מלאו הַשָּׂטָיִם** fill out the shields sc. with your own bodies, put on your shields. b) to fill a place with any thing, with two acc. of place and of thing; Ez. 8, 17 **מלאו את-הָאָרֶץ חָמָס** they fill the land with violence. 28, 16. 39, 11. Jer. 16, 18. 19, 4; rarely with מן of thing, Ex. 16, 32. c) Often with the accus. of thing implied. Ex. 32, 29 **מלאו יְדֵיכֶם לַיהוָה** fill your hand unto Jehovah, sc. with offerings. Esth. 7, 5 **מִי הוּא אֲשֶׁר מָלֵא לִבּוֹ לַעֲשׂוֹת כֵּן** that hath filled his heart (sc. with boldness, audacity) to do this? i. e. who has dared, presumed, to do it? The suffix in **מלאו** is pleonastic, as in Job 29, 3; comp. also Eccl. 8, 11. Acts 2, 5.—Job 36, 17 **רָשָׁע מְלֵא**

and fillest thou up the guilt of the wicked, i. e. the measure of a wicked man's sins; comp. Gen. 15, 16.

2. Intrans. *to be full, to be filled*. Josh. 3, 15; with acc. of that *with* which any thing is filled, Gen. 6, 13 מלאה הארץ חמס the earth is filled with violence. Judg. 16, 27 the house was full האנשים of men. Job 32, 18 I am full מלים of words. Ps. 10, 7. 26, 10. 33, 6. 48, 11. 65, 10. Is. 11, 9. al. With מן Is. 2, 6.—Spec. a) מלאה נפשי my soul is filled, my desire is satisfied, e. g. with vengeance, Ex. 15, 9. b) Of a space of time, *to be fulfilled or completed*; Gen. 25, 24 למלא רמייה ללדה and her days were fulfilled to bring forth, her time to be delivered was come. 50, 3 בן ימלאו פן יחנקו so were completed the days of embalming, i. e. so many days did the time of embalming continue, comp. Esth. 2, 12. Also Gen. 29, 21. Lev. 8, 33. 12, 4. 6. Lam. 4, 18. Jer. 25, 34. Syr. ܡܠܐ often of time; comp. πληροῦσθαι in N. T.

NIPH. chiefly in the fut. ימלא, i. q. Kal no. 2, *to be filled, to be full*; with acc. of thing, Gen. 6, 11 והמלא הארץ חמס and the earth was filled with violence. Ex. 1, 7 והמלא הארץ אדם and the land was filled with them. 1 K. 7, 14. 2 K. 3, 17. Also with מן of thing Ezra 32, 6. Ecc. 1, 8; ל Hab. 2, 14.—Spoken of desire, *to be filled, satisfied*, Ecc. 6, 7; of a time completed Ex. 7, 25. Job 15, 32. So מלא ברזל *to be filled with iron* i. e. with armour, q. d. *to be fenced with armour, to be armed*, 2 Sam. 23, 7.

PIEL מלא, rarely מלא Jer. 51, 34; inf. מלא and מלאות; fut. ימלא, once ימלה Job 8, 21; *to fill, to make full, to fill up or out*.

1. Constr. with acc. of the place or thing filled, i. q. Kal no. 1. c. Thus in phrases: a) *to fill the hand* of any one, i. e. give over the priesthood into his hand, Ex. 28, 41. 29, 9. Lev. 21, 10. al. b) *to fill one's hand to Jehovah*, sc. with abundant offerings, 1 Chr. 29, 5. 2 Chr. 13, 9. 29, 31. Comp. in Kal Ex. 32, 29: c) Trop. of time, *to fulfil, to complete*, comp. Kal no. 2. b. Gen. 29, 27 complete this work, finish it. v. 28. Job 39, 2 [5]. Dan. 9, 2 comp. 2 Chr. 36, 21. d) *to fill up, to complete*, sc. a number; Ex. 23, 26

I will complete the number of thy days, comp. Is. 65, 20. 1 Sam. 18, 27 David brought the foreskins למלא and completed them to the king, i. e. gave them in full number. 1 K. 1, 14 ומלאה את-דבריה and I will complete thy words, i. e. supply what may be wanting. e) *to fulfil, to satisfy*, e. g. one's desire, hunger, etc. Jer. 31, 25. Job 38, 39. Prov. 6, 30; comp. under היה subst. no. 4. The opp. is an empty, famished soul Is. 29, 8; comp. Kal no. 2. a. f) *to fulfil a promise* 1 K. 8, 15; a petition Ps. 20, 6; a prophecy 1 K. 2, 27. g) Joined with another verb it has an adverbial force, *fully*, i. e. strongly, much, etc. Jer. 4, 5 קראו מלא cry fully, aloud, fortiter, as Vulg. well. Comp. Arab. تبلا النظر الى

جَعَلَ وَمَلًا to look fully at any one, to do fully. So in elliptical constructions, the other verb being suppressed, מלא הקשת *to fully bend the bow*, for מלא לך הקשת, Zech. 9, 13; comp. Arab. املأ الترعَ أَمْلًا في القوس

في القوس, Schult. Opp. Min. pp. 176, 355. Syr. ܡܠܐ. Also מלא אחרי יי *to follow God fully*, to yield him full obedience, Num. 14, 24. 32, 11. 12. Deut. 1, 36. Josh. 14, 8. 9. 14. 1 K. 11, 6. al. sep.

2. With acc. of that *with* which one fills any thing, *to fill up*. e. g. libations. Is. 65, 11 ממסכה למניי חממלאים they fill up libations to fortune, i. e. they fill the goblets with libations in honour of good fortune. So מלא אבנים *to fill in gems*, i. e. *to set* them in sockets, chasings, Ex. 28, 17. 31, 5. 35, 33. Once absol. 1 Chr. 12, 15 ויהא מלא על-כל-גדותיו and (Jordan) filled up to all its banks, i. e. ran with full banks, was brim-full; see Bibl. Res. in Palest. II. p. 262.

3. With two acc. of the thing filled and that *with* which it is filled, see Kal no. 1. b. Ex. 35, 35 חכמה-לב he hath filled them with wisdom of mind. Job 3, 15. 22, 18. Is. 33, 5. al. More rarely with מן of the thing *with* which, Ps. 127, 5. Jer. 51, 34. Lev. 9, 17. Also with ב in the phrase מלא ידו בקשת *to fill the hand with the bow*, i. e. to fully draw the bow, 2 K. 9, 24; comp. in no. 1. g.

PUAL Part. מִלְּאִים *filled*, set, with gems inserted, c. 3 Cant. 5, 14. Comp. Pi. no. 2.

HITHP. pr. to fill out each other mutually. i. e. to stand by each other, and each fill out what others lack; hence with על to stand together against any one, to assail together, Job 16, 10.

Deriv. מִלְּאָה—מִלְּאִים, מִלְּאָה, and pr. names מִלְּאָה, מִלְּאָה.

מִלְּאָה Chald. to fill, Dan. 2, 35. **ITHP.** pass. Dan. 3, 19.

מִלְּאָה m. מִלְּאָה fem. A) Adj. verbal:
1. Trans. *filling*, with acc. of place, Is. 6, 1 מִלְּאִים אֶת־הַהֹרֶקֶל *his train was filling (filled) the temple*. Jer. 23, 24. Comp. the verb מִלְּאָה Kal no. 1. a.

2. Intrans. *full*, filled, as בָּכָה מִלְּאָה *the full money*, i. e. full price, value, Gen. 23, 9. 1 Chr. 21, 22, 24. With acc. Deut. 6, 11 בָּתִּים מִלְּאִים כֹּל־טוֹב *houses filled with all good things*. 34, 9. Is. 51, 20; with genit. Jer. 6, 11 מִלְּאָה יָמִים *full of days*, advanced in age. Is. 1, 21; once with dat. pleonast. לָהּ מִלְּאָה Am. 2, 13. So a *full* wind is *strong, vehement*; Jer. 4, 12 רֵיחַ מִלְּאָה מִלְּאָה *a wind stronger than for these*, i. e. than is necessary for winnowing grain. Of a female, *one pregnant*, Ecc. 11, 5.

B) Subst. *fulness*, Ps. 73, 10 מִי מִלְּאָה *waters of fullness*. i. e. full, abundant.

C) Adv. *fully*. i. e. *in full number*, Nah. 1, 10. Jer. 12, 6. Comp. Thesaur. p. 788.

מִלְּאָה m. also מִלְּאָה, once מִלְּאָה Ez. 41, 8. R. מִלְּאָה.

1. *fulness*, i. e. that which fills. or with which any thing or space is filled. Is. 6, 3 מִלְּאָה כְּלִי־הָאָרֶץ *the fulness of the whole earth is his glory*, i. e. the whole earth is full of his glory. 8, 8. So יָם־הַיָּם *the sea and its fulness* Ps. 96, 11. 98, 7. Is. 42, 10; וְכִלְּאָה אֶרֶץ *the earth and its fulness* Ps. 24, 1. Is. 34, 1. Jer. 8, 16. Mic. 1, 2; וְכִלְּאָה הַיָּם *the earth and its fulness* Am. 6, 8.—With a gen. of space or measure; often best expressed in English by the syllable *full* appended; as מִלְּאָה חֲמִשָּׁה *your hands (fists) full*, handfuls. Ex. 9, 8. Lev. 16, 12; מִקְּמָצוֹ *his handful* Lev. 5, 12; מִלְּאָה אֹמֶר *an omer-full* Ex. 16, 33; מִלְּאָה חֲמִשָּׁה *a censer-full* Lev. 16, 12. So too in measures of

length, מִלְּאָה הַקָּנָה *the fulness of a reed*, i. e. a full reed, Ez. 41, 8; מִלְּאָה הַחֶבֶל *a full line* 2 Sam. 8, 2; מִלְּאָה קוֹמָתוֹ *the fulness of his stature*, at full length, 1 Sam.

28, 20.—Arab. مَلَأَ, مِلَأَ, fulness, that which fills; مِلَأٌ كَفٌّ handful; Syr.

מִלְּאָה πρὸς ὥραν a moment, Gal. 2, 5.—The thing so measured, as after other words of measure. is put in the accus. Heb. Gr. § 116. 3; so מִלְּאָה כֶּה קֶמַח *a handful of meal* 1 K. 17, 12; מִלְּאָה הַסֶּפֶל *a bowl-full of water* Judg. 6, 38; so Num. 22, 18. But Ecc. 4, 6 *better a handful with quiet, than both hands full with travail*.

2. a multitude, company. Gen. 48, 19 מִלְּאָה הַגִּזְרִים. Is. 31, 4.—Arab. مَلَأ id.

מִלְּאָה f. (r. מִלְּאָה) *fulness, abundance*, spoken espec. of that portion of the corn and wine which was to be offered to Jehovah as a tithe or first fruits; the lawgiver thus signifying to the Israelites that such things only were required of them as they possessed in *abundance*. Of grain. Ex. 22, 28 מִלְּאָה וְרִמְזָה *Sept. ἀπὸ τοῦ ἁλῶρος καὶ ληροῦ*. Deut. 22, 9 הַמִּלְּאָה הַזֶּה... יִחְבִּיאוּ הַפְּרִים *see Heb. Gr. § 116. 3*. Of wine, Num. 18, 27 מִלְּאָה מִן־הַיֶּקֶב *as the abundance of the wine-press*, Sept. ἀφαιρέμα ἀπὸ ληροῦ.

מִלְּאָה f. *filling*, i. e. *setting of gems*, Ex. 28, 17. Plur. מִלְּאָה v. 20, 39, 13. See r. מִלְּאָה no. 2.

מִלְּאָה m. plur. also מִלְּאָה Lev. 7, 37. 1 Chr. 29, 2. R. מִלְּאָה.

1. *consecration* to the priest's office, pr. the delivering over of the office; Lev. 8, 33. Ex. 29, 22, 26, 27.—Meton. *the sacrifice of consecration* (comp. חַטָּאת sin and sacrifice for sin) Lev. 7, 37, 8, 28, 31.

2. i. q. מִלְּאָה *a setting of gems*, Ex. 25, 7, 35, 9. 1 Chr. 29, 2.

מִלְּאָה m. (r. מִלְּאָה) constr. מִלְּאָה, c. suff. מִלְּאָה; plur. מִלְּאָה, constr. מִלְּאָה.

1. *one sent, a messenger*, e. g. from private persons Job 1, 14. 1 Sam. 11, 3. 2 Sam. 11, 19 sq. 2 K. 5, 10; also from a king 1 Sam. 16, 19, 19, 11, 14, 20. 1 K. 19, 2. Prov. 17, 11, al.

2. Spec. *a messenger of God*, viz.

a) *an angel*; Syr. ^{ܐܠܐܢܐ}, Arab.

^{ܐܠܐܢܐ}, Eth. ^{ጌላጽ}, id. Fully מַלְאָךְ Gen. 16, 9. 10. 11. Ex. 3, 2. Judg. 2, 1. 4. al. more rarely מַלְאָכִים Gen. 21, 17. Ex. 14, 19. 2 Sam. 14, 7. al. but also καὶ ἑσχατὴν simply מַלְאָךְ *an angel*, מַלְאָךְ *the angel*, Gen. 48, 16. Ex. 23. 20. 33, 2. 1 K. 19, 5. 1 Chr. 21, 9. Hos. 12, 5. Zech. 1, 9. al. Job 33, 23 מַלְאָכֵי מַ' see in r. לִיָּן Hiph. מַ' מַלְאָכֵי *the angel destroying*, sent from God to destroy, 2 Sam. 24, 16.—To angels there is attributed, when they appear on earth, a human form, Gen. 18, 2. Judg. 13, 15. 20; but more august and sublime, 2 Sam. 24, 16. Dan. 8. 15. 16. 10, 5. 6; without wings Gen. 28, 12 (on Dan. 9, 21 see in r. רִצְּהוּ); in habiliments like the sacerdotal costume. Dan. 10. 5. 12, 5. 6; and of the moral virtues there is ascribed to them superior wisdom 2 Sam. 14, 20. 19, 28; justice 2 Sam. 14, 17; clemency 1 Sam. 29, 9; integrity, though not wholly free from imperfection, Job 4, 18. 15, 15. The office of angels is to assist God in the government of the world Job 2, 1 sq. chiefly as his messengers to execute his will and his decrees. By their agency are wrought the phenomena of nature, Ps. 104, 4; it is their office to protect the righteous from danger, and save them from destruction, Gen. 24, 7. 40. Ex. 23, 20. 33, 2. 1 K. 19, 5. Ps. 34, 8. 91, 12; to plead their cause with God, Job 5, 1. 33, 23. Dan. 10, 13. 21. 12, 1; to bear the divine commands and revelations to men. Judg. 13, 3 sq. Dan. 9, 21; and on the other hand to execute the divine judgments, and bring punishment upon the guilty, Is. 37, 36. 2 Sam. 14, 6. Ps. 35, 5. 6. 78. 49. See on the angelology of the O. T. von Coelln Bibl. Theol. I. p. 187 sq. Steudel Theol. des Alt. Test. p. 215 sq. Stuart Sketches of Angelol. in Biblioth. Sacra, 1843, p. 88 sq.—Sometimes the same divine appearance, which at one time is called מַלְאָךְ יְהוָה, is afterwards called simply יְהוָה, as Gen. 16, 7 sq. comp. v. 13; 22, 11 comp. 12; 31, 11 comp. 16; Ex. 3, 2 comp. 4; Judg. 6, 14 comp. 22; 13, 18 comp. 22. This is to be so understood, that the *angel of*

God is here nothing else than the invisible deity itself, which thus unveils itself to mortal eyes; see J. H. Michaelis de angelo Dei, Hal. 1702. Tholuck Comment. zum Ev. Johannis c. 1, 1. p. 52. Ed. 6. 1844. Hence oriental translators, as Saadias, Abusaides, and the Chaldee-Samaritan, wherever Jehovah himself is said to appear on earth, always put for the name of God the *angel of God*.

b) *a prophet*, Hagg. 1, 13. Mal. 3, 1; perh. Judg. 2, 1.

c) *a priest*, Ecc. 5, 5. Mal. 2, 7.

d) Once of the people of Israel, as the messenger of God and teacher of the nations, Is. 42, 19.

מַלְאָךְ Chald. *an angel*, c. suff. מַלְאָכֵי Dan. 3, 28. 6, 23.

מַלְאָכָה f. (r. לָאָךְ, by Syriasm for מַלְאָכָה, c. suff. מַלְאָכֵי; plur. constr. מַלְאָכוֹת 1 Chr. 28, 19.

1. *ministry, service*, pr. on which one is sent; then *work, labour, business*; Sept. *ἔργον, ἐργασία*. Ex. 20, 10 לֹא תַעֲשֶׂה כְּלִי מַלְאָכָה *thou shalt not do any work*. 12, 16. 31, 14. 15. 35, 2. Lev. 16, 29. Num. 4, 3. Deut. 5, 14. al. More fully Lev. 23, 7 לֹא תַעֲשֶׂה כְּלִי מַלְאָכָה *ye shall do no work of labour*, no servile work; Sept. *πῶν ἔργον λειτουργιὸν οὐ ποιῆσετε*. v. 8. 21. 25. Num. 28, 18. 25. 26. 29. 1. 12. So מַלְאָכָה הַשָּׂדֶה *work of the field*, tillage, 1 Chr. 27, 26. Ps. 107, 23 מַלְאָכָה בַּיָּם *they that do business on the great waters*, i. e. sailors, merchants, who follow business on the sea.—Spec. a) *work, labour* of an artisan, chiefly of an architect or others employed in building, Ex. 31, 3. 5. 14. Jer. 18, 3; הָרֵשׁ מַ' *work of the artificer* Ex. 35, 35; הַמְּלָאכָה *the doers of the work*, the workmen, Ex. 36, 8. 2 K. 12, 12. 15. 16. Ezra 3, 9. Neh. 11, 12; comp. Hagg. 1, 14. אֲשֶׁר עַל הַמְּלָאכָה *the overseer of the works* 1 K. 5, 30 [16]. מַלְאָכָה בֵּית יְיָ *work upon the house of Jehovah* 1 Chr. 23, 4. Ezra 3, 8. Neh. 10, 34. b) *business* of the public, of the king, etc. מַלְאָכָה *to do the king's business* Dan. 8, 27; הַמַּ' *one doing the public business*, espec. a quæstor, procurator in fiscal matters. Esth. 3, 9. 9, 3. Neh. 2, 16; Vulg. *arcarius*. So

שְׁרֵי מְלָאכָתָהּ הַמְּלָכָה 1 Chr. 29, 6; comp. *παράμα του βασιλέως* 2 Macc. 3, 8. Fessellii Adv. Sacra lib. I. c. 1. c) *service*. *ministry*. of the Levites, 1 Chr. 9, 13, 28, 13. 20. 2 Chr. 24, 12. d) *work* of God. e. g. in the creation, Gen. 2, 2; so of divine judgments, like *מִצְוָה יְיָ*. Jer. 50, 25. Plur. of God's works Ps. 73, 28.

2. *work* sc. as wrought, thing done or made. Ex. 13, 3. 5. *מְלָאכָתָהּ עוֹר* a *work of skin*, made of skin, Lev. 13, 48.

3. That which is acquired by work, labour, business, as *goods, substance, property*. 2 Chr. 17, 13. Spec. household *goods, stuff*, Ex. 22, 7. 10; *cattle, herds and flocks*. Gen. 33, 14. 1 Sam. 15, 9; comp. *מְקָנָה*.

מְלָאכָתָהּ f. constr. *מְלָאכָתָהּ*, a *message*, Hagg. 1, 13. From *מְלָאךָ*.

מְלָאכִי (apoc. for *מְלָאכָה*) messenger of Jehovah, comp. *אֱלֹהֵי* for *אֱלֹהִים*, *Malachi*. pr. n. of the latest prophet of the O. T. Mal. 1, 1. Sept. *Malachias*, Vulg. *Malachias*.

מְלֵא f. (r. *מָלָא*) *fulness*, sc. of waters; concr. *full streams*. Cant. 5, 12 *his eyes as of doves by the rivers of waters, washed with milk, מְלֵא עַל מְלֵא*, *sitting in fullness*, i. e. by full streams. Sept. Alex. Ald. *ἐπὶ πληρώματα ἰδύων*, Vulg. *super fluentia plenissima*.—Others, not unaptly, i. q. *מְלָא*, a *setting, bezel* of a ring, so that the eyes are compared to a gem filling the socket of a ring; though *יְשִׁבִּי* cannot so well be referred to the eyes.

מְלִבוּשׁ m. (r. *לָבַשׁ*) a *garment, vestment*, i. q. *לְבוּשׁ*, 2 K. 10, 22. Ez. 16, 13. Zeph. 1, 8; collect. *raiment* Job 27, 16. Plur. *מְלִבוּשִׁים* 1 K. 10, 5. 2 Chr. 9, 4. Is. 63, 3.

מְלִיכָה m. (denom. fr. *לָבַנָה* brick.) a *brick-kiln*. place where bricks are made, Jer. 43, 9. Nah. 3, 14. Erroneously written *מְלִיכָה* 2 Sam. 12, 31 Cheth.

מְלֵה f. (r. *מָלָה*) c. suff. *מְלֵהָ*; plur. *מְלֵהִים*. see below.

1. a *word*, i. q. *דָּבָר*, only poetic, 2 Sam. 23, 2. Ps. 139, 4. Chald. and Syr. *ܡܠܟܐ*, Zab. *ܡܠܟܐ*, word, thing, cause. —Often in plur. *מְלֵהִים* and more freq.

מְלִין (Syr. *ܡܠܟܐ*) *words*, but excepting Prov. 23, 9 and Ps. 19, 5, only in the book of Job; as Job 6, 26. 33, 32 *אִם יֵשׁ מְלִין* if thou hast words, answer me. 36, 2 *עוֹד לֹאֲלֹהֵי מְלִין* there are yet words to God, God has yet wherewith to answer. 4, 4. 8, 10. 12. 11. al.

2. *speech, discourse*; in sing. Job 13, 17. 21. 2. 24, 25. 29, 22. Plur. *discourses* Job 32, 11.—Meton. object of discourse or of talk, q. d. *by-word, proverb*, Job 30 9 *וְאֶחָדֵם לָהֶם לְמֵלָה*.

מְלָה Chald. f. Dan. 2, 9; emphat. *מְלָה*, once *מְלָה* Dan. 2, 5; Plur. *מְלִין*, emphat. *מְלֵיָה*; i. q. Heb.

1. a *word*, Dan. 4, 28; spec. *command* Dan. 3, 28. Plur. Dan. 7, 11. 16. 25.

2. *speech, discourse*, Dan. 2, 9. 10.

3. a *thing, matter*, Dan. 2, 5. 8. 15. 17. Comp. Heb. *דָּבָר*.

מְלֹא, see *מָלָא*.

מְלִיָּאִים, see *מְלֵיָּאִים*.

מְלִיָּא m. (r. *מָלָא*) a *mound, rampart*, so called as *filled in* with stones and earth; hence *fortress, castle*. Chald. *מְלִיָּא*, *מְלִיָּא*, *מְלִיָּא*.—Spec.

a) A part of the citadel of Jerusalem, prob. the *rampart, intrenchment*, 2 Sam. 5, 9. 1 K. 9, 15. 24. 11. 27. 1 Chr. 11, 8. 2 Chr. 32, 5. Sept. thrice *ἄρξα*. Targ. *מְלִיָּא*, *מְלִיָּא*, *vallum*. See Lightfoot Opp. II. p. 189. Hamelsveld Bibl. Geogr. II. 46 sq.—The same with *מְלִיָּא*, or a part of it, is prob. also *מְלִיָּא*, where Joash was killed. 2 K. 12, 21.

b) A *fortress* in Shechem; Judg. 9, 6 *כָּל־בְּעָלֵי שָׁכֶם וְכָל־בְּרִיַּת מְלִיָּא* all the men of Shechem and all that dwell in the castle; also v. 20 bis.

מְלִיָּה m. (denom. fr. *מָלַח* salt,) Gr. *ἄλμος*, *atriplex halimus* Linn. *orach*, *sea-purslain*, a marine plant. the buds and leaves of which were eaten by the poor both raw and boiled. Job 30, 4. Comp. Engl. Fr. Ital. Germ. *salad*, *salade*. *Salat*, pr. salt-plant.—Athen. Deipnos. IV 16. See Abenbitar in Bochart Hieroz. T. I. p. 873 sq. The-saur. p. 791.

מְלִיָּךְ (reigning, r. *מְלָךְ*; or i. q. Syr. *ܡܠܟܐ* counsellor,) *Malluch*, pr. n. m. a) 1 Chr. 6, 29 [44]. b) Neh. 10 5

12, 2. Called also מליכר *Malluchi* Neh. 12, 14 Cheth. where Keri מליכו *Melicu*. c) Ezra 10, 29. d) Neh. 10, 28.

מלוקה f. also מלכה 1 Sam. 10, 25 (r. מלך) *a kingdom*, 1 Sam. 10, 16. 11, 14. 1 K. 2, 15. 22. al. Often in the genit. e. g. צנרת המלוקה *the royal diadem* Is. 62, 3; עיר המלוקה *the royal city* 2 Sam. 12, 26; כסא המלוקה *the royal throne* 1 K. 1, 46; זרע המלוקה *the seed royal*, royal line, Jer. 41, 1. Dan. 1, 3; קטטה מלוקה *to administer the kingdom*, to reign, 1 K. 21, 7. Of Jehovah's *kingdom*, Ps. 22, 29. Obad. 21.

מלוקר see מלוקה b.

מלון m. (ר. לון) pr. place where travellers lodge, either in the open air or under a roof, *lodging-place*, inn, *caravan-serai*, Gen. 42, 27. 43, 21. Ex. 4, 24. Of an encampment of troops for the night, Is. 10, 29.

מלוקה fem. of the preced. *a lodge, hut*, of the keeper of a garden or vineyard, Is. 1, 8. Also *a hanging-bed, hammock*, suspended from trees, in which travellers and also the keepers of gardens and vineyards sleep for fear of wild beasts, Is. 24, 20. Arab. and Aram. عزال, عزال, عزال. See Buxtorf's Lex. Chald. h. v. Niebuhr's Arabien p. 158 Germ.

* I. מלח prob. i. q. מרח (r being softened to l), *to rub in pieces, to pulverize*. Once in

NIPH. *to be rubbed small, to vanish in dust*. Is. 51, 6 כעשן נמלחו *for the heavens like smoke shall vanish away*, be dispelled; parall. הארץ כבגד חלה *the earth like a garment shall wax old*. Hence it appears that there lies a similar power in the two roots מלח and בלה. whence מלחים (see מלח II) and בלורים old clothes. But it also marks a distinction between the two roots, that מלח is here referred to smoke, and בלה to a garment; so that the former seems to imply *a vanishing away as fine dust*, Germ. *zerstieben*, i. e. the being dispelled as dust or smoke.

II. מלח denom. from מלח salt, *to salt, to season with salt*, במלח Lev. 2, 13. Syr. Arab. Ethiop. id.

PUAL pass. Ex. 30, 35.

HOPH. המלח, inf. absol. המלח, *to be salted*, i. e. touched or sprinkled with salt, as a new-born infant, Ez. 16, 4. Jerome in h. l. "tenera infantium corpora solent ab obstetricibus sale contingi, ut sicciora sint et restringantur." Galen de Sanit. I. 7.

* I. מלח, in pause also מלח Gen. 14, 3, salt; Chald. מלח, Syr. ملح, Arab.

ملح. If an etymology be sought, מלח salt may be something *rubbed small, pulverized*, from r. מלח I; comp. Syr. صلي to preserve in salt and spices, with صلي contritum, and r. صلي contrivit.—

Job 6.6. Judg. 9, 45. ים המלח *the Salt sea*, i. e. the Dead sea, the waters of which are very strongly impregnated with salt, and deposit it in the low places along the shores, especially in the southern part (Ez. 47, 11. Zeph. 2, 9); Gen. 14, 3. Num. 34, 12. Deut. 3, 17. Josh. 3, 16. 18. 19. al. See Bibl. Res. in Palest. II. pp. 223-26. ים המלח *the valley of salt*, see art. ים lett. d. עיר המלח *the city of salt*, see in עיר no. 1. aa.—Also ברית מלח *a covenant of salt* 2 Chr. 13, 5, i. e. a league for ever sacred and inviolable, whence ברית מלח עולם Num. 18, 19. This formula arose from the circumstance, that salt as preserving from decay is a symbol of duration and perpetuity, see Philo Opp. II. p. 225; and hence the Arabs are said by some to eat bread and salt together in making a covenant; Steph. Schulz V. p. 246. At any rate they have the phrase بيننا ملح *there is salt between us*, i. e. a covenant; whence lexicographers explain ملح, ملح, by *covenant, oath*.

But see also the conjecture of Lee in ברית no. 1. Hence we may understand why the offerings of the Hebrews were to be seasoned with salt, as in Lev. 2. 13 ולא תשביר מלח ברית אלהיה מעל מנחתך *nor shalt thou let lack the salt of the covenant of thy God from thy offering*, i. e. the offerings are to be seasoned with salt, because salt is the symbol of the perpetual covenant between God and Israel, which he thus daily renews and

confirms. With other nations, too, salt was a symbol of friendship, and was added to their sacrifices; see Syke's Essay on Sacrifices. Rosenm. Schol. ad Lev. 2, 13.—Further, Gen. 19, 26 *a pillar of salt*, i. e. statue of fossil salt, bearing the appearance of a pillar or cippus; see, for the fossil salt at the south end of the Dead Sea, Bibl. Res. in Palest. II. pp. 482 sq. and for the legends of the Arabs respecting Lot's wife, see *ibid.* p. 589.

Deriv. מלח II, מלח, מלחמה, מלחיה.

II. מלח only in plur. מלחים, *old clothes, worn out garments*, Jer. 38, 11. 12. R. מלח I. q. v.

מלח Chald. salt, Ezra 4, 14.

מלח Chald. (denom. fr. subst. מלח) *to eat salt*; Ezra 4, 14 *because we have eaten the salt of the palace*, i. e. are the servants of the king, have our maintenance from him. Syr. *أكل مَلَح* to take salt with one, to eat at his table. Arab. *مالح* to eat with one. Comp. 'men of thy bread' Obad. 7. So with the Persians and Hindoos *to eat one's salt* is said of servants who are fed by their masters; see Rosenm. Morgenl. no. 688.

מלח m. a seaman, mariner, Ez. 27,

9. 27. 29. Jon. 1, 5. Arab. *مَلَّاح*, Syr. *مَلَّاح* id.—It is a denom. of the form *מלח* from *מלח* in the signif. *sea*, like Gr. *ἡ ἁλς*, Lat. *sal*, put poet. for the sea, whence *ἁλιεύς* seaman; comp. Arab. *بحر الملح* salt sea, the ocean.

מלחה f. (denom. fr. מלח) *a land of salt*, and therefore *barren, a desert*, Job 39. 6. Ps. 107, 34; fully *מלחה* Jer. 17, 6. Comp. Eccus. 39, 30. So Virg. Georg. 2, 228 *Salsa tellus—frugibus infelix*. Plin. H. N. 31. 7.

מלחמה f. once *מלחמה* 1 Sam. 13, 22. c. suff. *מלחמות*; plur. *מלחמות*, constr. *מלחמות*. R. *לחם* no. 2.

1. As a verbal noun, *warring, fighting*, i. e. the act, Is. 7, 1 *למלחמה עליה* *to war against it* (the city), to besiege it. Hence *fight, battle*, Ex. 13. 17. Job 39, 25. Is. 28, 6. Ecc. 9, 11. *מלחמה* see

in ערה no. 1. a. Arab. *مَلْحَمَة* battle, overthrow.

2. *war*; so *עשה מלחמה* *to make war* Prov. 20, 18; *עם* *with any one* Deut. 20, 12. 20; *אח* (אח) id. Gen. 14, 2. *היתה מלחמה* *there was war with* 2 K. 21, 20; *בין ובין* *between—and*, 1 K. 14, 30. 15, 6. 7. *הלה למלחמה* see in *נצא* lett. b. *למלחמה* id. 1 K. 22, 4. *קראש מלחמה* see in *קראש* Piel no. 3.—Hence *איש מלחמה* plur. *אנשי מלחמה*, *a man of war, warrior*, Num. 31, 28. Is. 3, 2. Joel 2, 7. Jer. 38, 4. al. Poet. of Jehovah Ex. 15, 3; comp. *גבור* of the same Ps. 24, 8. Also *מלחמות* id. 1 Chr. 28, 3. Is. 42, 13. So with genit. of the adversary, 2 Sam. 8, 10 *מלחמות* *איש*. 1 Chr. 18, 10; so too *מלחמותי* *the house of my war*, i. e. with which I wage war, 2 Chr. 35, 21. *עם מלחמה* *people of war*, troops, Josh. 8, 11. 11, 7; *נצבא מלחמה* id. Is. 13, 4. Also *פלי מלחמה* *weapons of war*, see in *פלי* no. 5; and so poet. *מלחמה* id. Ps. 76, 4.

* *מלט* in Kal not used, pr. *to smooth, to smooth over*, as in Arabic; then intrans. *to be smooth, slippery*; and hence trop. *to slip away, to escape*, i. q. *מלט*. Syr. *مَلَط* to smooth over; Arab. *ملط* to smooth over a wall with mortar

(whence *מלט*), to shave the head; *مَلَطَ* to be smooth, to be without hair; then Conj. I, IV, to cast (let slip) the foetus. Kindr. are *מלץ* to be smooth, *מלס* id. V, VII, to escape, *מלס* to be smooth, *מלז* to escape, *מלث* to smooth, to soften; *أَمْلَدُ, مَلَدُ*, tender, soft, comp. Gr. *μέλω*, Germ. and Engl. *mild*; also with the third radical a guttural or palatal *ملق* to smooth, *ملح* III to ca-

ress, to flatter, Gr. *μαλακός, ἀμελγος, μέλι*, Lat. *mulgeo, mulceo*. The mid. radical being hardened. we have *מרת* q. v.

PIEL *מלט* Ecc. 9, 15, in pause *מלט*, fut. *ימלט*, *to let slip away*, i. e.

1. *to let escape, to save from danger, to deliver*, with acc. of pers. Job 22 30. 29, 12. Jer. 39, 18; acc. of thing 2 K. 23, 18. Ecc. 9, 15. Is. 46, 2. So *פלט* *to save the life of any one* 2 Sam. 19, 6. Ps. 116, 4; *מלט נפשו* id. 1 Sam. 19, 11. Jer. 48, 6. Ez. 33, 5. Am. 2, 14. 15. Once with

ב of thing partitively (see א A. 2. b); Job 20, 20 **יִמְלֹךְ לֹא בְחִמּוֹדוֹ** *he shall not save aught among his delights*. Sometimes with מִיָּד *from the hand* or *power* of any one Job 6, 23. Ps. 89, 49; מִיָּדָה 2 Sam. 19, 10; מִן Ps. 107, 20. Absol. Ps. 33, 17. Is. 46, 4.

2. to lay eggs, Is. 34, 15; comp. in Kal and Hiph. no. 2. Arab. مَلَيْطָ fetus.

HIPH. 1. i. q. Piel no. 1, to save, to deliver, Is. 31, 5.

2. to bring forth, as a woman, c. acc. Is. 66, 7. Comp. Piel no. 2.

NIPH. 1. to be delivered from danger, to be saved, Ps. 22, 6. Job 22, 30. Prov. 11, 21. Ez. 17, 15. Oftener reflex. to deliver oneself, to escape; with מִיָּד 1 Sam. 27, 1. Jer. 34, 3. 38, 23; מִיָּדָה 1 K. 19, 17; Jer. 7, 26; also with מִן of place whence, 1 Sam. 23, 13. 2 Sam. 1, 3; acc. of place whither Is. 37, 38; with ה loc. Gen. 19, 17. Judg. 3, 26. Absol. Ps. 124, 7. 1 Sam. 30, 17. Coupled with בָּרַח to flee, 1 Sam. 19, 12. 18.

2. to hasten away, without the idea of escape or flight, 1 Sam. 20, 29.

HITHP. i. q. Niph. no. 1; Job 19, 20 **וְאָחַז מִלְּטָה בְּעוֹר שָׁרִי** *I am (scarce) escaped with the skin of my teeth*, proverbially for 'there is no soundness left in all my body.' The Arabs have a similar proverb, نجا برأسه *he escaped with his head*, i. e. just saved his life, Vit. Tim. 1. 180.—Poet. of sparks emitted, Job 41, 11.

Deriv. the two following.

מִלְּטָה m. mortar, cement, from smearing or smoothing over, Jer. 43, 9; see the Arabic usage in r. מִלְּטָה Kal.—Arab.

مِلْطَ, Syr. مَلْطَا, id. Comp. also Gr. μάλθα, Lat. maltha, Ital. malta.

מִלְּטָה (whom Jehovah delivers) Melatiah, pr. n. m. Neh. 3, 7. R. מִלְּטָה.

מִלְּכָה see מִלְּכָה lett. b.

מִלְּכָה f. (r. מִלְּכָה II) an ear of grain, pr. an ear cut off; once Deut. 23, 26. Comp. Job 24, 24.

מִלְּכָה f. (r. לִיזָה) 1. Pr. interpretation; meton. what needs interpretation, an enigma, obscure maxim, aphorism, Prov. 1, 6. Sept. σκοτεινὸς λόγος.

2. a song of derision, taunt, Hab. 2, 6.

* מִלְּכָה, fut. יִמְלֹךְ, inf. c. suff. מִלְּכָה,

1. to reign, to be king. Eth. ለገደ id. Arab. ملك to possess, to reign; Syr. to consult; Chald. and Samar. to consult, to reign. So in other languages the words for consulting, judging, and reigning, are the same; comp. Lat. consul, and Germ. rathen, Anglosax. rædan and Swed. råda to command.—Constr. with עַל of persons and people Gen. 37, 8. 1 Sam. 8, 7. 1 K. 6, 1; or of a land 2 K. 11, 3; rarely with א 1 K. 11, 37. 2 Sam. 3, 21. Oftener with א of the royal seat, or residence, where the king dwells, 2 Sam. 5, 5. Josh. 13, 12. 21. Judg. 4, 2. al. sæp. With an acc. of time how long, 1 K. 11, 42. 14, 20. 2 K. 10, 36. 12, 2. Absol. as בְּשָׁנָה שְׁמִינִי לְמַלְכוֹ *in the eighth year of his reign* 2 K. 24, 12. 25, 1. Esth. 1, 3. Jer. 1, 2. Ps. 93, 1. 96, 10. 97, 1. So of Jehovah, Ps. 11, cc. Ex. 15, 18. Mic. 4, 7. Of the rule of the wicked Job 34, 30.

2. to begin to reign, to be made king, 2 Sam. 15, 10. 16, 8. 1 K. 1, 11. 13. 22, 41. 2 K. 9, 13. 2 Sam. 2, 10 *Ishbosheth was forty years old בְּמַלְכוֹ when he began to reign*, was made king. 1 K. 16, 15. 23. 29. 2 K. 3, 1.

NIPH. recipr. to consult, to take counsel, Neh. 5, 7. Comp. the Syriac and Chald. usage in Kal above.

HIPH. to make king, to constitute as king, e. g. as done by a people 1 Chr. 11, 10, or by a more powerful king 2 K. 23. 34. 24, 17. Jer. 37, 1, or by Jehovah 1 Sam. 15, 35. 1 K. 3, 7; constr. usually with the accus. rarely the dat. 'to give the kingdom to any one,' 1 Chr. 29, 22. Sometimes with מִלְּכָה pleonast. 1 Sam. 12, 1. Is. 7, 6; לְמַלְכָּה Judg. 9, 6. 1 Sam. 15, 11. With עַל of the people over whom 2 Sam. 2, 9. 1 Chr. 28, 4; אֶל 2 Sam. 2, 9; לְ 1 Sam. 8, 22. Absol. Hos. 8, 4.

HORH. pass. of Hiph. Dan. 9, 1.

Deriv. מִלְּכָה, מִלְּכָה, and the nineteen here following (except מִלְּכָה).

מִלְּכָה m. in pause also מִלְּכָה, c. suff. מִלְּכָה; plur. מִלְּכָה, once מִלְּכָה Prov. 31, 3, and with א as mater lectionis מִלְּכָה 2 Sam. 11, 1, constr. מִלְּכָה.

1. a king, Arab. مَلِك, rarely مَلِك; Syr. مَلِك id. Ethiop. ለገደ

moderator. Coupled often with a gen. of people or country, as מֶלֶךְ יְהוּדָה, of people or country, as מֶלֶךְ יְהוּדָה, etc. But מֶלֶךְ, my or his king, i. e. Jehovah's king, the king of Israel constituted by Jehovah, Ps. 2. 6. 18, 51. Where the king of any people is spoken of καὶ ἑξοχῇ, the article is often prefixed הַמֶּלֶךְ, ὁ βασιλεύς, e. g. הַמֶּלֶךְ יְהוֹי long live the king! 1 Sam. 10, 24; also in poetry Ps. 20. 10. 45. 6. 12. Cant. 1, 4. 3, 9; but not seldom the art. is omitted in such case in both prose and poetry, as 1 K. 21. 10. 13. Is. 32. 1. Prov. 24. 21. Ps. 21, 2. 45, 2. 16. 61. 7. In Ps. 72, 1 בֶּן־מֶלֶךְ the son of a king is said by way of honour for a king descended from kings, parall. with מֶלֶךְ in the preced. clause, opp. to one of ignoble birth or without royal ancestors; comp. βασιλεὺς ἐκ βασιλέων Xen. Agesil. 1. 2. Comp. also in the title of the modern kings of Persia the phrase السلطان بن السلطان the Sultān son of the Sultān.—As in the East inferior princes and likewise the viceroys and satraps of powerful monarchs were often dignified with the title of kings, (comp. Is. 10, 8 are not my princes altogether kings?) so the great sovereigns of Asia took loftier titles, viz. α) הַמֶּלֶךְ הַגָּדוֹל the great king, put καὶ ἑξοχῇ for the king of Assyria, Is. 36, 4. So the king of Persia in the arrow-headed inscriptions, see Lassen die Altpers. Keilinschr. 4. 140, 146, 165, 174; and also among the Greeks, μέγας βασιλεύς, ὁ βασιλεὺς ὁ μέγας, Aristoph. Plut. 170. Plat. Gorg. p. 470. E. Menex. p. 78. D. So too the emperor of Germany by Syrian writers of the middle ages, מלכא נא Barhebr. 334. β) מֶלֶךְ מְלָכִים king of kings, so the king of Babylon Ez. 26, 7, and Chald. מֶלֶךְ מְלָכִים Dan. 2, 37; also the king of Persia, Ezra 7, 12 Chald. So too the king of Persia in the arrow-headed inscriptions, Syr. מלכא מלכא Barhebr. Gr. βασιλεὺς βασιλέων, see Brisson de regio Persarum princ. § 3. See also Lassen l. c. Thesaur. p. 794.—Plur. מְלָכִים kings is sometimes put for foreign and therefore hostile kings. Ps. 2, 10. 68, 15. 30. 110, 5; i. q. מְלָכֵי גוֹיִם la. 14, 9. 18.

Trop. the title of king is applied: a)

To Jehovah, as king both of the whole nation of Israel (יְהוָה מֶלֶךְ Is. 41, 21, מֶלֶךְ יִשְׂרָאֵל 44, 6). and of each individual; Deut. 33, 5 מֶלֶךְ יִשְׂרָאֵל and he was king in Jeshurun i. e. Israel. Ps. 5, 3. 10, 16. 29, 10. 44, 5. 98, 6. 145, 1. Is. 33, 22. 43, 15. 1 Sam. 12, 12. al. So with art. הַמֶּלֶךְ the king Jer. 46, 18. 48, 15. 51, 57, comp. Is. 57, 9. With epithets, מֶלֶךְ רַב Ps. 48, 3; מֶלֶךְ הַבְּבוֹר 24, 7–10; מֶלֶךְ יְיָ צְבָאוֹת Is. 6, 5. So Eth. and Arab. of God. b) To idols, in the language of their worshippers, Is. 8, 21. Am. 5, 26. Zeph. 1, 5. Comp. Gr. ἄναξ, βασιλεύς, Hom. Il. γ. 351. π. 233. c) To animals, e. g. the crocodile Job 41, 26 [34]; of locusts, Prov. 30, 27. Here it is put for chief, leader; since kings are often introduced as the chiefs and leaders of armies, Job 15, 24. 18, 14. 29, 25.

2. Melech, pr. n. m. 1 Chr. 8, 35. 9, 41. Also with the art. הַמֶּלֶךְ Jer. 36, 26. 38, 6.

מֶלֶךְ Chald. m. emphat. מְלָכָא, plur. מְלָכִין (Kaph without Dag.) Dan. 2, 21. 47. al. and by Hebraism מְלָכִים Ezra 4, 13, emphat. מְלָכִים Dan. 2, 44; a king, Ezra 5. 6. 7. 6, 3. 4, 23. Dan. 2, 46. 4, 15. For the king καὶ ἑξοχῇ, emphat. מְלָכָא Dan. 2, 5 sq. 3, 2 sq. Also מְלָכָא מְלָכִים king of kings, spoken of the king of Babylon Dan. 2, 37, and of Persia Ezra 7, 12; see above in Heb. מֶלֶךְ 1. β. Dan. 4, 34 [37] שָׁמַיָּא מֶלֶךְ the king of heaven i. e. Jehovah.—Dan. 7, 17 four kings, i. e. four kingdoms. as Theod. and Vulg. comp. v. 23. 24; so 8, 21, comp. v. 20. 22.

מֶלֶךְ Chald. m. c. suff. מְלָכִי, counsel, Dan. 4, 24.

מֶלֶךְ 1 K. 11, 7, elsewhere with art. הַמֶּלֶךְ, לְמֶלֶךְ, Lev. 18, 21. 20, 2 sq. 1 K. 11, 7. 2 K. 23, 10. Jer. 32, 35, Molech, pr. n. of an idol of the Ammonites, Aqu. Symm. Theod. Μολόχ, Vulg. Moloch, Sept. appellat. ὁ ἄσχυρ, βασιλεύς; called also מְלָכָא Milcom 1 K. 11, 5 (comp. v. 7). 33. 2 K. 23, 13; and מְלָכָא Malcam, Sept. Μελχόμ, Jer. 49, 1. 3. Syr. مَلِكَمَ comp. Zeph. 1, 5. To this idol the Hebrews from the time of Solomon sacrificed infants on מזבֶּח erected in the

valley of Hinnom; see מֶלֶךְ no. 4. According to the Rabbins, its statue was of brass, with the members of the human body, but the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms, while drums were beaten to drown their cries; see Jarchi ad Jer. 7, 3. Lund Jud. Heilighthümer p. 638. Carpzov. Antiq. 87, 404. Such a tradition is strongly confirmed by a passage in Diodorus Siculus, respecting human sacrifices offered by the Carthaginians to Κρόνος i. e. *Saturn*, Diod. Sic. 20. 14. Hence it has been commonly held, that the *Molech* of the Old Test. was also *Saturn*, and indeed the planet Saturn, which the ancients regarded as a κακοδαίμων to be appeased with human sacrifices; see Comm. on Is. II. p. 343, and comp. in בִּינָה p. 463.—But from the language of Jeremiah, e. g. 32, 35 and they built the high places of Baal which are in the valley of the son of Hinnom, to cause their sons and their daughters to pass through the fire to Molech, comp. 19. 5 they have built also the high places of Baal, to burn their sons in the fire for burnt-offerings unto Baal, it would seem to follow that the idol *Molech* (הַמֶּלֶךְ) was no other than *Baal* (הַבַּעַל), to whom also in the region of Carthage and Numidia children were immolated; see three Punic inscriptions, Monumm. Phœnic. pp. 448, 449, 453. It may be supposed that מֶלֶךְ, מֶלֶכֶם, מֶלֶכִּים, was an epithet of Baal in current use chiefly among the Ammonites, as מֶלֶכְרֵי was an epithet of the same god among the Tyrians; see in בִּינָה no. 5. Among the Phenicians also a customary epithet of Baal was מֶלֶךְ עֹלָם *king eternal*, and also simply מֶלֶךְ *king*; see Monumm. Phœn. l. c. The forms מֶלֶכֶם, מֶלֶכִּים, may be compared with דְּגוּזִים p. 214; i. e. the endings ם and ך may be regarded as diminutive forms of endearment affixed to the names of gods; although in these syllables there may also lurk a suffix, the force of which was by degrees lost, as in the names of the gods Ἀδωνις, Ἀδωνι; Βαυλις, Βαυλις, Monumm. Phœnic. p. 400; see also art. אֲדֹנִי p. 13 above.—For the apologetic comments of the Rabbins see in עֲבָרֵי Hiph. no. 4.

מֶלֶכָּא Chald. f. emphat. מֶלֶכָּה, a queen, i. q. Heb. מֶלֶכָּה, Dan. 5, 10.

מֶלֶכְרֵ f. (ר. לְרֵ) c. suff. מֶלֶכְרֵהוּ, a noose, snare, springe, Job 18, 10.

מֶלֶכָּה f. (ר. מֶלֶךְ) constr. מֶלֶכָּה, a queen, i. e. the consort of a king Esth. 1, 9 sq. 7, 1 sq. or as reigning in her own right, e. g. the queen of Sheba 1 K. 10, 1. 4. 10. 13. Plur. מֶלֶכֹּת of the wives of Solomon who were of royal birth, opp. to concubines (פִּילִגְנִים) Cant. 6, 8. 9.

מֶלֶכָּה (id. or Chald. counsel) *Milcah*, pr. n. of the daughter of Haran, the wife of Nahor, Gen. 11, 29. 22, 20.

מֶלֶכָּה, see מֶלֶכָּה.

מֶלֶכְרֵ Chald. f. constr. מֶלֶכְרֵ, emphat. מֶלֶכְרֵהָ, i. q. Heb. מֶלֶכְרֵהָ, a kingdom, i. e.

a) *dominion, reign*, the exercise of kingly power, Dan. 4, 28. 6, 2. 7. 14. al. In the genit. as adjunct for an adj. *royal*; as מֶלֶכְרֵ בֵּית הַמֶּלֶךְ the royal residence, metropolis, Dan. 4, 27; הַיְכָל מֶלֶכְרֵהָ the royal palace 4, 26. מֶלֶכְרֵ הַדְּרוֹשׁ the reign of Darius Ezra 4, 24. 6. 15. Spoken of the kingdom or dominion of God Dan. 3, 33; and of the future reign of the saints 7, 18. 22. 27.

b) *realm*, a country under kingly rule, Dan. 2, 39. 44. 7, 23. Plur. emphat. מֶלֶכְרֵהָ Dan. 2, 44. 7, 23. Syr. مَلَكُوت, Arab. مَلَكُوت, id.

מֶלֶכְרֵ f. (ר. מֶלֶךְ) plur. מֶלֶכְרֵהָ, a word of the later Hebrew, freq. in the books of Chron. Esth. and Daniel, but rare in the earlier books, as Num. 24, 7. 1 Sam. 20, 31. Ps. 45, 7. 103, 19. 145, 11 sq.

1. a kingdom, i. e. the royal dignity, dominion, reign, Dan. 11, 21 comp. v. 4. Esth. 1, 19. מֶלֶכְרֵ הַמֶּלֶךְ the kingdom (dominion) of Saul 1 Chr. 12, 23. 2 Chr. 12, 1. Often in the following phrase: Dan. 1, 1 in the third year of the reign of Jehoiakim. 2, 1. 8, 1. 1 Chr. 26, 31. 2 Chr. 15, 10. al. comp. the earlier phrase מֶלֶכְרֵ הַמֶּלֶךְ 1 K. 15, 1. 9. Often in the genit. as adjunct for the adj. *royal*, e. g. מֶלֶכְרֵ הַמֶּלֶךְ the royal house, palace, (i. q. מֶלֶכְרֵ,) Esth. 1, 9. 2, 16. 5, 1; דְּבַר מֶלֶכְרֵ (i. q. דְּבַר הַמֶּלֶךְ) a royal mandate Esth. 1, 19; מֶלֶכְרֵ

the royal throne 1 Chr. 22, 10. Esth. 1, 2. 5. 1. al. מ' שִׁבְט מ' Ps. 45, 7; מ' הודר 1 Chr. 29, 25. Dan. 11, 21; also מ' רִיז royal wine Esth. 1, 7.—Ellipt. Esth. 5, 1 לְבָשָׁה לְמַלְכָּה she put on royal apparel.

2. a kingdom, i. e. a realm, a people under kingly rule; e. g. מ' יְהוּדָה the kingdom of Judah 2 Chr. 11, 17; מ' בְּשָׂדִים the kingdom of the Chaldeans Dan. 9, 1; מ' פָּרֶס the kingdom of the Persians 2 Chr. 36, 20. Dan. 10, 13. etc. מ' הַצֵּר the half of the kingdom Esth. 5, 3. 6. 7, 2. Plur. מְלָכִיּוֹת Dan. 8, 22.

מְלִיכָאֵל (God's king, i. e. appointed by him, fr. מֶלֶךְ,) *Malchiel*, pr. n. m. Gen. 46, 17. Num. 26, 45. 1 Chr. 7, 31. —Patron. in מ' Num. 26, 45.

מֶלֶךְ־יְהוָה and מְלִיכָהּ (Jehovah's king) *Malchiah*, pr. n. m. a) 1 Chr. 9, 12. Neh. 11, 12. Jer. 38, 1. b) Ezra 10, 31. Neh. 3, 11. 14, 13. c) Neh. 8, 4. 10, 3. d) Jer. 38, 6. e) Ezra 10, 25.

מֶלֶךְ־צֶדֶק (king of righteousness) pr. n. *Melchizedek*, king of Salem (Jerusalem) and a priest of Jehovah, Gen. 14, 18. Ps. 110, 4. Comp. Heb. c. 7.

מֶלֶךְ־רָמֹת (king of altitude) *Malchiram*, pr. n. m. 1 Chr. 3, 18.

מֶלֶךְ־שֹׁדֶר (king of help) *Malchishua*, pr. n. of a son of Saul, 1 Sam. 14, 49. 31, 2. Also written separately מֶלֶךְ־שׁוֹדֶר 1 Chr. 8, 33. 9, 39.

מֶלֶכָם (their king) *Malcam*, pr. n. a) An idol of the Moabites and Ammonites, i. q. מֶלֶכָם and מֶלֶכָּהּ, Jer. 49, 1, 3; see in מֶלֶכָּהּ. But in Zeph. 1, 5 and Am. 1, 15 מֶלֶכָם is *their king*. b) A man, 1 Chr. 8, 9.

מֶלֶכָם *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 K. 11, 5. 33. 2 K. 23, 13. See in מֶלֶכָּהּ.

מֶלֶךְ an error for מֶלֶכָּהּ q. v.

מֶלֶכָּהּ fem. of the Chald. form מֶלֶכָּהּ (as מֶלֶכָּהּ fr. מֶלֶכָּהּ) a queen, found only in Jer. 7, 18. 44, 17. 18. 19. 25; in which passages מֶלֶכָּהּ הַשָּׁמַיִם the queen of heaven, which the Hebrew women worshipped, is either the moon, or *Astarte* (כְּשֶׁתְּוִיחַ) i. e. the planet Venus. So Sept. in c. 44, and Vulg. everywhere. But several Mss. read the word fully

written מֶלֶכָּהּ הַשָּׁמַיִם the service or worship of heaven, as also the Syr. renders it מֶלֶכָּהּ הַשָּׁמַיִם *cultus cæli*, i. e. abstr. for concr. the gods of heaven.

מֶלֶכָּהּ f. with art. הַמֶּלֶכָּהּ (the queen) *Moleketh*, *Hammoleketh*, pr. n. 1 Chr. 7, 18.

* I. מֶלֶל to speak, mostly poet. for the comm. דִּבֶּר. Chald. and Syr. מֶלֶל, מֶלֶל, id. It has something of the onomatopoeic character, like Gr. *λαλέω* Germ. *lallen*.—In Kal once part. מוֹלֵל Prov. 6, 13.

PIEL מֶלֶל, to speak, c. acc. Job 8, 2 how long wilt thou speak such things? 33, 3. Ps. 106, 6; with dat. of pers. and a direct clause following, as Gen. 21, 7 מֶלֶל לְאַבְרָהָם וְגו' who would have said to Abraham, Sarah shall give children suck? Comp. דִּבֶּר no. 1. c.

Deriv. מֶלֶה word, pr. n. מֶלֶלִי.

* II. מֶלֶל i. q. מֶהַל, to cut off, or to be cut off, espec. of grass, herbage, ears of grain. Fut. in the Chald. form, יִמְלֹ Job 14, 2. 18, 16. plur. in pause יִמְלֹ 24, 24. Ps. 37, 2, to be cut off; see Bleek on these forms, in Rosenm. Repertor. I. p. 80.—Job 14, 2 יִמְלֹ הָצִיא נֵימַל like the flower he cometh forth and is cut down. 18, 16 בְּתַחַת, his roots are dry, מִמַּעַל רֵמֶל קָצִירוֹ above, his branches are cut off.—Others, as Kimchi and Simonis, derive these forms from מָלַל, which seems to be supported by the noun נִמְלָה; but the preceding mode is better established.

NIPH. to be circumcised, i. q. נִמְוֹל or נִמְוֹל from r. מוּל. Præt. נִמְלָהּם for נִמְלָהּם, Gen. 17, 11.

Po. מוֹלֵל, fut. יִמְלֹל, to cut off, Ps. 90, 6; see מוּל Pil.

Deriv. מֶלֶלִיּהּ.

מֶלֶל Chald. PA. מֶלֶל, to speak, Dan. 7, 8. 11. 20. 25; c. עם with any one Dan. 6, 22.

מֶלֶלִי (eloquent, r. מֶלֶל I) *Milalai*, pr. n. m. Neh. 12, 36.

מֶלֶמֶד or מֶלְמֶד m. (לָמַד) once in constr. Judg. 3, 31 מֶלְמֶד הַבָּקָר an ox-goad, a stout staff with an iron point at one end for urging on oxen; see Maun

drell's Journ. Ap. 15. Gr. *βουπληγῆς* Il. 6. 135, and *βουκεριγγορ*. See Schöttgen de Stimulo boum, Francof. 1774.

* **מִלְעָץ** in Kal not used, *to be smooth*, i. q. **מִלְעָץ** q. v.

• **מִלְעָץ** Ps. 119, 103 *how smooth* (מִלְעָץ) *to my palate are thy words*, i. e. pleasant, sweet.

מִלְעָץ with art. **הַמִּלְעָץ** Dan. 1, 11, 16, a name of office in the Babylonian court, prob. Pers. *ملس* *master of wine, chief butler*; so Bohlen Symb. p. 22.

* **מִלְעַק** *to nip, to nip off, to crack*, e. g. the neck of a fowl Lev. 1, 15, 5, 8. Sept. *ἀποκλίζω*. Kindr. is **מִלְעַק**, the **ר** being softened into **ל**, and **פ** interchanged with **מ**. Syr. and Chald. **מִלְעַק** to pluck.

מִלְקִיָּה m. (r. **לָקַח**) 1. *prey, booty*, espec. of cattle and animals. Num. 31, 12 **אֶת־הַשְּׁבִי וְאֶת־הַמִּלְקִיָּה וְאֶת־הַשְּׁלָל** *the captives, and the prey, and the spoils*; but in v. 11, 27, 32, the *captives* also are included under this word. Is. 49, 24, 25.

2. **מִלְקִיָּהוּ** *the two jaws*, with which food is taken, Ps. 22, 16.

מִלְקִישׁ m. (r. **לָקַשׁ**) *the latter rain*, i. e. the vernal, the showers which fall in Palestine in the months of March and April before the harvest, Prov. 16, 15. Zech. 10, 1. Hos. 6, 3; often coupled with **מִזְרָה**, *the early or autumnal rain*, Deut. 11, 14. Jer. 3, 3, 5, 24. Poet. of eloquent discourse, Job 29, 23.—On the rains of Palestine see Bibl. Res. in Palest. II. p. 97.

מִלְקָתַיִם m. dual (r. **לָקַח**) *tongs for the fire*, Is. 6, 6. So of small *tongs* or the like, *snuffers*, for lamps. etc. 1 K. 7, 49. 2 Chr. 4, 21. With suff. **מִלְקָתַיָּהוּ** id. Ex. 25, 38, 37, 23. Num. 4, 9.

מִלְבָּתָה f. (r. **לָבַח**) *a wardrobe, vestry*, sc. of the king, 2 K. 10, 22. So the context demands, and so Vulg. Chald. Arab. Kimchi.

מִלְתִּי (perh. for **מִלְאָתִי** *my fulness*, r. **מִלְאָה**) *Mallothi*, pr. n. m. 1 Chr. 25, 4, 26.

מִלְחָמוֹת f. plur. (r. **לָחַם**) constr. **מִלְחָמוֹתָיו** Ps. 58, 7; also with the letters transp. **מִלְחָמוֹתָיו** Job 29, 17. Prov. 30, 14. Joel 1, 6; *the biters, the grinders*, poet. for the

teeth. Comp. Ethiop. **ፊጥፊጥ** the jaw, pr. that with which one bites; Ludolf p. 19. There seems to be no reference to a particular class of teeth, as the incisors, maxillary, etc.

מִמְגָּרָה f. (Dagesh euphonic) plur. **מִמְגָּרוֹת** Joel 1, 17, *garners, storehouses*, places or buildings where grain is laid up, i. q. **מִגְרוֹת**. It is a denom. from **מָגַר** Hag. 2, 19, with **מ** local prefixed; comp. **מִרְבָּעִים**, **מִרְבָּעִים**, and Lehrgeb. § 122. 1. no. 14. R. **מִגְרָה** I. 3.

מִמְדָּרִים m. plur. (r. **מָדַד**) *measures*, sc. of the earth, Job 38, 5.

מִמְיָקָן *Memucan*, pr. n. of a prince or satrap in the court of Xerxes, Esth. 1, 14, 16, 21. Also **מִימְקָן** v. 16 Cheth.

מִמּוֹת m. (r. **מוֹת**) only in plur. **מִמּוֹתָיו**, *deaths*, Jer. 16, 4. Ez. 28, 8.—In 2 K. 11, 2 Cheth. constr. *the dead, the slain*, where **מִימְחָיִם**.

מִמְזִר m. (r. **מָזַר**) *filthiness*, constr. *filthy, polluted*; hence

1. *one spurious, a bastard*, Deut. 23, 3. Sept. *ἐκ πορνῆς*, Vulg. *de scorto natus*, and so the oriental intpp. as also the Rabbins, who use this word of a bastard.

2. Metaph. *a stranger, foreigner*, Zech. 9, 6. Sept. *ἀλλογενής*. In like manner, foreign nations are often compared to harlots by the Hebrew poets, comp. Is. 23, 17, 18.

מִמְכָּר m. (r. **מָכַר**) 1. *sale*, Lev. 25, 27, 29, 50.

2. Constr. *thing sold*; Lev. 25, 25 **מִמְכָּר אָחִיו** *that sold by his brother*. v. 28, 33. Ez. 7, 13. Plur. Deut. 18, 8.

3. *something for sale, ware*, etc. Lev 25, 14. Neh. 13, 20.

מִמְכָּרָה f. (r. **מָכַר**) *sale, a selling*, i. q. **מִמְכָּר** no. 1, Lev. 25, 42.

מִמְלָכָה f. (r. **מָלַךְ**) constr. **מִמְלָכָתָיו**, c. suff. **מִמְלָכָתָיו**; plur. **מִמְלָכוֹת**, constr. **מִמְלָכוֹתָיו**; i. q. **מִלְכוּת**, but of an earlier age, though also found in the later books, as 2 Chr. 11, 1, 14, 4, 17, 5, a1.

1. *kingdom*, i. e. the royal dignity, *dominion, reign*, 1 K. 11, 11, 14, 8, 1 Sam. 28, 17. In genit. for the adj. *royal*, as **הַמִּמְלָכָה** *the royal city* Josh. 10, 2.

Sam. 27. 5; **מִיָּה** Am. 7, 13; also Chr. 23. 20. 2 K. 11, 1. Abstr. for concr. Sam. 10, 18 **כְּלִי-מַלְכוּת** i. e. *all kings*.
2. *a kingdom*, i. e. *a realm*, a people under kingly rule; Num. 32, 33. 1 Sam. 14, 21. Ex. 19, 6.

מַמְלָכָה f. (r. **מָלַךְ**) only constr. **מַמְלָכָהּ** kingdom, i. q. **מַמְלָכָהּ** no. 2; Josh. 13, 12 sq. 1 Sam. 15, 28. 2 Sam. 16, 3. Jer. 26, 1.

מִן, see **מִן** and **מִן** init.

מִשְׁכָּה m. (r. **מִשָּׁה**) *mixed wine, spiced wine*, i. q. **מִשָּׁה** q. v. Prov. 23, 30. Is. 65, 11. See in **מִזְג**.

מִטָּר m. *grief, sorrow*, Prov. 17, 25.—R. **מִטָּר**; as **מִטָּר**, r. **מִטָּר**; **מִטָּר**, r. **מִטָּר**; **מִטָּר**, r. **מִטָּר**.

מַמְרָא (pr. fattening, then concr. fat, r. **מַמְרָא**) *Mamre*, pr. n. of an Amorite who made a league with Abraham, Gen. 14, 13. 24. Hence **אֲלוֹנֵי מַמְרָא** *the oaks of Mamre*, Gen. 13, 18. 18, 1; and simpl. **מַמְרָא** *Mamre* 23, 17. 19. 35, 27; the name of a grove of oaks not far from Hebron. [Mamre is said to be Hebron, Gen. 23, 19. 35, 27. But the *oaks* or *terebinths of Mamre* are distinguished from Hebron or Mamre itself, Gen. 13, 18. 18, 1. They are placed by a tradition older than Josephus at some distance from Hebron towards Jerusalem; Jos. B. J. 4. 9. 7. See Bibl. Res. in Palest. II. p. 454. I. p. 318. Bibliotheca Sacra, 1843, p. 52.—R.]

מִמְרָרִים m. plur. (r. **מִמְרָר**, Dag. euph.) *bitternesses, calamities*, Job 9, 18.

מִמְשָׁח m. (r. **מִשָּׁח**) *expansion*; Ez. 29. 14 **כְּרוּב מִמְשָׁח** *cherub of expansion*, Vulg. *cherub extensus*, i. e. with expanded wings; comp. v. 16 and Ex. 25, 20.

מִמְשָׁל m. (r. **מִשָּׁל**) *dominion, rule*, Dan. 11, 3. 5. Plur. **מִמְשָׁלִים** concr. *princes, lords*, 1 Chr. 26, 6.

מִמְשָׁלָהּ f. (r. **מִשָּׁלָהּ**) Mic. 4, 8; constr. **מִמְשָׁלָהּ** Gen. 1, 16. Ps. 136, 8; c. suff. **מִמְשָׁלָהּ** Is. 22, 21; Plur. constr. **מִמְשָׁלָהּ** Ps. 136, 9, c. suff. **מִמְשָׁלָהּ** Ps. 114, 2; *dominion, rule*, Mic. 4, 8. Dan. 11, 5; also 1 K. 9, 19. 2 Chr. 8, 6. Jer. 51. 25. 34, 1; of Jehovah's dominion Ps. 114, 2. 145, 13; also the office of a prince of

the court, Is. 22, 21. Trop. of the rule of the sun and moon, Gen. 1, 16. Ps. 136, 8.—Hence concr. a) *dominions, jurisdiction, realm*, 2 K. 20, 13. Ps. 103, 22. b) *rulers, princes, chief officers*, 2 Chr. 32, 9. Less well Sept. Vulg. *power, army*. Comp. 1 Chr. 26, 6.

מִמְשָׁק m. (r. **מִשָּׁק**) *possession*; once Zeph. 2, 9 **מִמְשָׁק חֲרוּל** *the possession of the bramble*, a place overgrown with brambles. Comp. Is. 14, 23.

מִמְתָּקִים m. plur. (r. **מִתָּק**) *sweetnesses, sweet things*, Cant. 5, 16. Neh. 8, 10.

מָן m. (r. **מִנֶּה**) c. suff. **מִנֶּה** Neh. 9, 20, but in other Mss. without Dag. *manna*, which some regard as identical with the *manna Arabica*, a sweet resin similar to honey, which in Arabia and other oriental regions exudes chiefly in July and August, before sunrise, from the leaves of several species of trees and shrubs, but principally from the tamarisk genus. Ex. 16, 15–35. Num. 11, 6 sq. Deut. 8, 3. 16. Josh. 5, 12. Ps. 78, 24. Within the present century English naturalists first proved that a certain insect, similar to the *coccus*, is coöperative in producing the manna; see Hardwicke in Asiatic Researches XIV p. 182 sq. Frederick in Transact. of the Lit. Soc. of Bombay, Lond. 1819. Vol. I. p. 251 sq. This has more recently been confirmed by Ehrenberg, who has shown that the manna flows out of the leaf in consequence of the punctures of this insect. The tree which produces it at Sinai is the *Tamarix gallica mannifera*, Arab. **طرفا** *Tūrfa*; and the insect is called *coccus manniparus*. See Ehrenb. Symbol. Phys. Berl. 1829. Bibl. Res. in Palest. I. pp. 170, 550. Comp. Niebuhr's Descr. of Arab. p. 145. Germ. J. E. Fabri Historia Mannæ in Fabri et Reiskii Opusc. med. Arab. p. 121.—Arab. **مَنْ** id. pr. *a portion. gift* from heaven, fully **مِن السَّمَاءِ**. But allusion is made to another derivation Ex. 16, 15. 31; comp. Chald. **מִן**. [Of all the characteristics ascribed in Scripture to the manna, not one belongs to the present manna; nor could there ever have been a supply of it sufficient for the consump-

tion of a host like that of Israel, containing at least two millions of people; see Bibl. Res. in Palest. I. c.—R.

מִן Chald. Pron. 1. Interrog. *who?* *what?* Ezra 5, 3. 9. Dan. 3, 15. Also in an indirect interrog. Ezra 5, 4.

2. Indef. מִן־דֵּי *whoso, whoever*, Dan. 3, 6. 11. 4, 14.

מִן m. (r. מִן־) 1. *part, portion*. The proper subst. force of this word does not indeed occur in common use in the O. T. since the form מִנְהוּ Ps. 68, 24, which Simonis explains by: *the portion of him (them)*, i. e. of the dogs, is more readily solved another way, viz. by rendering it: *that the tongue of thy dogs may lap (הִמְחִיץ) of it*. But the primary subst. power is manifest in the forms מִמֶּנִּי pr. *a parte mea*, Fr. *de ma part*, Engl. *for or on my part*, (comp. Ez. 3, 17 *warn them מִמֶּנִּי on my part*, from me.) and מִמֶּנּוּ *a parte ejus, on his part*; and hence the prep. מִן is pr. originally nothing but the constr. state sing. of מִן; and מִנִּי Is. 30, 11 is its constr. plural.

2. Plur. מִנִּים *strings* of an instrument, pr. slender threads, from their being divided, Ps. 150, 4. Syr. مَنَام id. Prob. also we may refer hither Ps. 45, 9: *out of ivory palaces מִנִּי שִׁמְחִיָּה the strings (resounding music) have made thee glad*. On the plural ending מִנִּי for מִנִּים, see Lehrs. p. 525, 526. Ewald's Gram. § 359.

מִן and מִי, before a guttural מִי, rarely מִי (as מִי־הוּא Gen. 14, 23, מִי־הוּא 2 Sam. 18, 16, and constantly in the forms מִי־הוּא, poet. מִי־הוּא with Yod paragog. as annexed to the constr. state Judg. 5, 14. Job 6, 16. Ps. 44, 10. 11. Is. 46, 3. al. once מִי plur. constr. Is. 20, 11; c. suff. מִי־הוּא (see מִן no. 1), poet. מִי־הוּא and מִי־הוּא (by Syriasm); מִי־הוּא in pause מִי־הוּא, f. מִי־הוּא; מִי־הוּא for מִי־הוּא from him, poet. מִי־הוּא, f. מִי־הוּא; plur. מִי־הוּא for מִי־הוּא from us; מִי־הוּא, poet. מִי־הוּא, f. מִי־הוּא. Syr. مِّنْ; Arab. مِنْ, usually joined to the next word by dropping Nun, as with the art. مِّنْ for مِّنْ De Sacy Gram. I. § 838. Strictly מִן is constr. state of the noun מִן, (as מִן constr. מִן,) pr. *part of* any thing, and hence a Preposition; see מִן no. 1.

1. Strictly as a Prep. *partitive*, (מִן Mem partitive as the Hebrews call it,) denoting *a part taken from or out of* a whole, which in Gr. and Lat. is expressed by the prepositions ἐξ, ἐκ, ex, e, and also by ἀπό, ab, a, rarely by de.

a) Put after numerals; Ruth 4, 2 *ten men מִן־הַזְּקֵנִי of the elders of the city*. 2 K. 2, 7 *fifty men מִן־בְּנֵי הַנְּבִיאִים of the sons of the prophets*. Neh. 1, 2 *אֶחָד מֵאַחֵי מִי־מִקְדָּשִׁים one of my brethren*. Job 5, 1 *מִי־מִקְדָּשִׁים who of or among the holy?* Jer. 45, 28 *all . . shall know מִמֶּנִּי דְּבַר מִי־יָקוֹם whose word shall stand, of me or of them*, mine or theirs, where מִן refers to מִי, as in Job I. c.—So after substantives which denote a *part*; 2 Chr. 31, 3 *the king's portion from (מִן) his substance*. Is. 21, 11 *מָה מִן־לַיְלָה what of the night?* i. e. what part (time) of the night?

b) Indefinitely, the noun being omitted. α) As referring to number or multitude, it implies *some out of* a whole number; Ex. 17, 5 *take with thee מִן־הַזְּקֵנִי (some) of the elders of Israel*. 16. 27 *יָצְאוּ מִן־הָעָם there went out (some) of the people*. Gen. 33, 15. Num. 13, 23. 2 Sam. 11, 17. Ez. 5, 4. Am. 2, 11. Cant. 1, 2 *יִשָּׁקֵנִי מִשִּׁיקוֹת פִּיהוּ let him kiss me (with some) of the kisses of his mouth*. So Arab. مِنْهُمْ some of them Kor. 57.

26; also بَعْضٌ c. genit. a part, some; Syr. مِّنْ. Comp. the Fr. indef. art. *des anciens, des baisers*.—More rarely it marks *one out of* a number; Gen. 28, 11 *and he took מִן־הַמָּקוֹם one of the stones of the place*, comp. v. 18. Ex. 6, 25 *Eleazar took him one of the daughters of Putiel to wife*. Jer. 1, 1. Dan. 11, 5 *the king of the south יִשְׁרִי שָׂרִי and one of his princes*, Sept. εἷς ἐκ τῶν δυναστῶν. So Arab. بَعْضٌ, Syr. مِّنْ, of one. β) As referring to a whole, *something, some of*; as מִן (some) of the blood, some blood, Ex. 12, 7. 29, 21. Lev. 5, 9. (So מִן־חַטָּאת Barhebr. 529.) Job 11, 6 *God will remit to thee מִן־חַטָּאת (something) of thy guilt*. Ps. 137, 3. With a negat. part. *nothing, none at all*; 1 K. 18, 5 *וְלֹא נִבְרִית מִן וְלֹא נִבְרִית מִן and that we destroy none of the beasts*. 2 K. 10, 10. Deut. 16, 4. Nah. 1, 14 *וְלֹא יִזְרַע מִשְׁמֶנֶךָ עוֹד there shall be sown*

nothing of thy name more, nothing which bears thy name. γ) Hence is manifest the proper force of the Arab. من 'pleonastic,' treated of by Agrell, de Variet. gen. et num. in Lingg. Orient. p. 142 sq. and corresponding to which there are similar phrases in Hebrew. In these Arabic formulas, ما من الا الله, lit. *nothing of God but God*, i. e. there is no God but God, Kor. Sur. 3, 55. 5, 77. 38, 65 (comp. the same words without من Sur. 3, 1. 11, 27. 20, 7); ما من احد *nothing of one*, not even one, Sur. 2, 96. 19, 98; ما لهم من علم lit. *nothing to them of knowledge*, i. e. they have no knowledge, Sur. 18, 4 (comp. without من 22, 70. 24, 14); in these and many other like instances, מן is not pleonastic, but partitive: *not a single part of God*, i. q. *no god*; *not a particle of one*, not even one; *not a particle of knowledge*, etc. In Syriac the corresponding form is מן מן and contr. מן מן nequaquam, Gal. 5, 16.—Hence in Heb. א) מֵאֶחָד lit. *any part of one*, i. e. *even one*, ullus. Deut. 15, 7 *if there be a poor man among you* מֵאֶחָד *any one of your brethren*. Lev. 4, 2 *and if he doeth* מֵאֶחָד *any one of them*; comp. Ez. 18, 10 where אֶחָד seems to be spurious. Dan. 8, 9 see in מֵאֶחָד. ב) In the negative phrases מֵאֶחָד, Is. 40, 17. 41, 24, i. e. (something) *from nothing*, *nihili quid*, as if diminutive of *nothing*, q. d. *less than nothing*, though there is here no comparative force in מן. Is. 40, 17 *all nations before him* are מֵאֶחָד *as nothing*, and *they are counted to him* מֵאֶחָד *less than nothing*. 41, 24 *ye are from (less than) nothing*, and *your work, from (less than) nought*; comp. v. 12. 29. The rendering *less than nothing* is rather mathematical than poetical, though it correctly expresses the fact that the idea of *nothing* is diminished by prefixing this particle. Nor is this usage peculiar to Isaiah; to it indeed belongs the form מֵאֶחָד *not one, not even one, none*, as Jer. 10, 6 מֵאֶחָד *not one is like to thee, Jehovah*. v. 7. So too I would explain the phrase מֵאֶחָד יֵשֶׁב i. q. *one will dwell*, see in מֵאֶחָד no. 5. d. p. 43.—But to this

idiom do not belong several passages in which interpreters have thought they discovered the מן pleonastic; Storr Observatt. p. 450. Thus Gen. 7, 22 *all in whose nostrils was the breath of life, died*; i. e. *all animated beings died*. So in the anacoluthon Judg. 10, 11. 12.

e) After verbs of *taking* or *receiving* of or from any thing. i. e. a *part* from a whole; e. g. Gen. 2, 22 *the rib which the Lord took from the man*. Ex. 29, 22 *thou shalt take of the ram the fat*. Job 23, 6. So after verbs of a similar sense; as verbs of *eating*, מֵאֶחָד Gen. 25, 20. Job 31, 17; of *satiation*, מֵאֶחָד; of *choosing from a number* Ex. 18, 25. 2 K. 10, 3. Vice versa also after verbs of *giving* Gen. 25, 30. 30, 14; so too after verbs of *filling*, as מֵאֶחָד מֵאֶחָד; of *leaving* Ex. 10, 5. Lev. 6, 9; of *teaching* Is. 2, 3. Ps. 59, 13. In all these examples מן denotes a *part*, *portion*, *some*; which the Greek, French, and German express also by the genitive, as ἐκ τῆς καὶ πίνειν τῷ, prenez du sang, nimm des Blutes.

2. From the above partitive signification comes the notion of *proceeding out* of any thing, i. e. *out of, of, from*. Gr. ἐκ, Lat. ex, implying that a thing has been *in* another and made as it were *part* of it. So very freq. in the proper sense after verbs signifying *to go out* e. g. *from a people, city, land, gate*, and the like, see in מֵאֶחָד; to *draw out* sc. *from the water, a pit*, Ps. 18, 17. 40, 3; *to draw water out of a well* Is. 12, 3; *to deliver or save from the power of any one*; see the verbs מֵאֶחָד, מֵאֶחָד, מֵאֶחָד; e. g. מֵאֶחָד Ps. 17, 13. מֵאֶחָד 33, 19. מֵאֶחָד 22, 21; also *to help (save) from* Deut. 33, 7. Ps. 43, 1; *to drive out from a land* Ps. 10, 18; *to cut off from a land* Ez. 14, 17; *to remove out of* Deut. 26, 13. al. Further, *to take or receive from*, see מֵאֶחָד; *to cry out from any place* Jon. 2, 3. Hab. 2, 11. al. Trop. *to pass from one state to another*. e. g. *to be turned from sorrow to joy*, Esth. 9, 22 comp. Is. 17, 1.—Hence spoken:

a) Of the material *out of* which any thing as it were *proceeds*, is formed or made. Gen. 2, 19 *and the Lord God formed out of the dust of the ground*

the ground every beast of the field. v. 23. Cant. 3. 9 *Solomon made a litter* (palanquin) מַצָּרִי הַלְבָנוֹן *of the wood of Lebanon.* Ps. 16, 4. 45. 14. Hos. 13. 2.

b) Of *source or origin*, e. g. α) Of *parents.* Gen. 17, 16 *kings shall be* מִמֶּנָּה *of her.* 16. 2. 1 Sam. 2, 20 *the Lord give thee seed of this woman.* Judg. 11, 34 *she was his only daughter.* אֵין לוֹ מִמֶּנּוּ *he had no other of himself, of his own body.* Gen. 35, 11. Lev. 21, 17. Job 14, 4 *who will show one pure born of the impure!* see in נָחַן no. 1. i. Is. 58, 12 מִמֶּךָ *those from thee, thy children, descendants.* β) Of a *people or native place;* 1 Sam. 9, 1 מִבְּנֵי מִן אִישׁ *a man of Benjamin.* Judg. 13, 2 מִצֹּרֶהָ *a man of Zorah.* 12, 8. 17, 7. 2 K. 21, 19. Am. 1, 1. Jer. 1, 1. Neh. 7, 6. So of *beasts and things;* Ps. 80, 14 הַזֵּיזִר מִיַּעַר *the boar of the forest.* Jer. 5, 6. Ps. 80, 9 גֶּפֶן מִמִּצְרַיִם *a vine of Egypt.* Comp. Ps. 72, 16. Trop. Neh. 6, 8 *thou feignest them* מִלְבָּבָה *out of thine own heart.*

c) Of the *author or agent from or by* whom any thing proceeds or is done; so Gr. ἀπό i. q. ὑπό Hdot. 2. 54. Thuc. 3. 36. E. g. מִן הָרָחָה *to conceive by any one* Gen. 19, 36. Hos. 7, 4 *an oven* בִּצְרָה *heated by the baker.* Ps. 9, 14 מִיָּדִי מִשְׁנֵאִי *my sorrow from (caused by) them that hate me.* 31, 12. 62. 2. Judg. 14, 4. Job 6, 25. Prov. 16, 1. 1 Chr. 13, 2. Hos. 8, 4. So with *passive verbs,* Ps. 37, 23. Ecc. 12, 11.—Often as marking the *author of a judgment or estimate;* Job 4, 17 *shall mortal man be accounted just of God* (מֵאלֹהִים), *a man pure of his maker?* i. e. can he be just and pure in the judgment or sight of God? Num. 32, 22 מִיָּהוָה נְקִיִּים *guiltless before Jehovah.* Zech. 11, 13. Contra. Ps. 18, 22 לֹא רָשָׁעִי מֵאלֹהֵי *I have not done wickedly before my God, he being judge; but others take it here as constr. præg. I have not wickedly departed from my God.* Jer. 51, 5. Deut. 32, 47.—To the same idiom may be referred Gen. 3, 14 בְּעֵינֵי כָל־ *cursed art thou of all beasts, their curses follow thee;* Sept. ἀπὸ πάντων τῶν ἀνθρώπων, i. e. ἀπὸ for ὑπό, see above. Gen. 4, 11. So on the other hand בְּרִיָּה *Gen. 4, 11. So on the other hand* מִן Deut. 33, 24. Judg. 5, 24; though

both these passages may be referred no. 5 below.

d) As the *efficient cause;* e. g. of active verbs. Is. 6, 4 *and the posts of door trembled at* (מִן) *the voice.* Job 4 14, 9. Ps. 6, 8. 73, 19. After *passive verbs.* Is. 22, 3 מִקֶּשֶׁת אֲסִירָה *they are captured by the archers.* 28, 7. Ps. 78, Ez. 27, 34. After *substantives,* Hos. 5 *heat from* (by) *wine.* Job 13 *thoughts from the visions of the night.* After an *adject.* Gen. 49, 12 see in לִיָּלִי.

e) Of the *instrument;* comp. Soj Trach. 1133 εἰς ἑκὺς θανάτου χιτῶν. G 9, 11 *neither shall all flesh be cut off a more by the waters of a flood,* מִי הַמַּבּוּל *the priest shall dip and moisten his fin* Job 7, 14. Ps. 28, 7. So præg. Lev. 16 מִן־הַשֶּׁמֶן *the priest shall dip and moisten his fin with the oil.*

f) Of the *remote cause, the ground motive on account of, because of,* which any thing is done. Joel 4, 19 *for the violence* מִן־הַחַמַס *the children of Judah.* Is. 53, 5 לְעֵינֵינוּ *for (on account of) our transgressio* Prov. 20, 4. Deut. 7, 7. Josh. 22, Cant. 3, 8. Zech. 8, 10. So *to rejoice* (שִׂמְחָה) or *grieve on account of, at a thing,* Ruth 1, 13. Ex. 2, 23. Mic. 7, Also where the reason is assigned w something is *not* done. Lat. *propter*, En *for;* Gen. 16, 10 לֹא יִסְפָּר מֵרֹב *it sh not be numbered for multitude.* Ex. 23 *they could not drink of the water, bitterness.* 6. 9.—Hence מֵאֲשֶׁר *because* see in אֲשֶׁר C. 3.

g) Of a *law, rule, precept, accordi* to which. in conformity with or *by* which any thing is done, comp. Lat. *ex more ex lege, ex fœdere;* מִפִּי יְהוָה *by command of Jehovah* 2 Chr. 36, 12. Jon. 3 Hence *genr. according to, after, L secundum;* Ez. 7, 27 אֲנִי אֶעֱשֶׂה אֲתָם *according to their ways will I do with them.* Job 39, 26. מִדֶּרֶךְ *according to number, as often as;* see in דֶּרֶךְ.

3. Very frequent, though not as usually supposed the primary idea, the notion of *receding, departing, motion from a place,* e. g. *from a place hither, from a place away, out from, from, and the like, in any directi* whatever, whether upwards or downwards; e. g. מִשָּׁמַיִם *from heaven* Is.

12. Ps. 14, 2. 33, 14; *יָרַד מִן* to descend from a mountain; and vice versa *עָלָה מִן* to ascend from; 1 Sam. 2, 8. So also of the voice and the senses, as exerting themselves or called into exercise from any place or distance; comp. Judg. 5. 20 *the stars fought from heaven*. Thus of the voice Is. 24, 14. 16. 42, 10; of the hearing 2 Chr. 6, 21. 25. 30. 33. 7, 14; of the sight Cant. 2, 9 comp. 5, 4.—As opposites we find: *מִן—עַד*, and *מִן—יָרַד*. Lev. 13, 12 *מֵרֹאשׁוֹ וְיָרַד* from his head even to his foot. Is. 1, 6. 1 K. 6, 24, 7, 9. The same formula is often used so as to comprehend every thing without distinction, from beginning to end. from head to foot, etc. Jon. 3, 5 *מִגְדֹּלֶם וְיָרַד קִשְׁטָם* from the greatest to the least, i. e. all. Esth. 3, 13. Ex. 11. 5. 12. 12. 1 Sam. 5, 9. So too for *whether—or*, i. q. *both—and*, Ex. 9, 25. 22. 3. Deut. 29, 10. 1 Sam. 30, 19. With a negative particle, *neither—nor*, Gen. 14, 23 *אִם מַחֲוֵט וְעַר שְׂרִירָה—יָנֵעַל* neither thread nor shoe-latchet, i. e. nothing at all. 31. 24. *מִן—אֵל* from—to, see *אֵל* A. 1. p. 51; Ps. 144, 13 *מִן אֱלֹהִים* from kind to kind, i. e. of every kind. *מִן—לֵ* id. Gen. 9, 10. *מִן—הָ* id. Ez. 25, 13 *מִיָּמִין וְיָדָנָה* From *Teman—eren unto Dedan*. For *מִמָּה הִנָּחָה* and *מִמָּה הִלָּאָה* see in *הִלָּאָה* no. 2.—In all these constructions *לְמִן* is more common, for which see below.—Specially

a) After verbs of going away from a place, see הָלַךְ; of coming Gen. 16, 8; of returning, see שָׁב; of sending, as שָׁלַח; of fetching, as לָקַח Jer. 13, 7. Also after verbs of departing, receding, so סָר, גָּדַר, and others of kindred meaning, as אָבַד מִן. pr. to err from a law Lev. 4. 2. Further, of removing, הֵסִיר, הִרְחִיק; of repulsing, הָשִׁיב Ps. 44, 11; of driving out, גָּרַשׁ; of withholding, נָחַשׁ; of restraining, הִשָּׁךְ; of dehorting, מָנַח. So too after verbs of desisting, נָחַל; of ceasing, leaving off. Esth. 9, 28, הָמַד Gen. 29, 35; of resting, נִיחַ, שָׁבַח; also of forgetting, שָׁכַח Ps. 102, 5. Here too may be referred 1 K. 12, 28 לָכֵן מַעֲלִית רַב enough to you (i. e. desist) from going up. Joel 1, 12 joy is withered away from the sons of men. Ps. 104, 35. Prov. 25, 17. So חָלִילָה מִמַּעֲשֵׂהוּ, see in חָלִיל no. 2. a.

b) From the notion of *departing*, *receding*, comes the use of מָן after verbs of fleeing, פָּרַח, נוּס; of hiding oneself, סָתַר, עָלַם, פָּחַד; of fearing, יָרָא, פָּחַד; of trembling (comp. in no. 2. d) Is. 6, 4. Nah. 1, 5; of being aware, guarding, שָׁמַר, נָשַׁמַּר; of defending, protecting, Ps. 43, 1. 107, 41. All these verbs take מָן of the person *from* whom we flee, hide, guard, defend, or *of* whom we are afraid, beware, etc. Comp. ἀρῶμαι ἀπὸ, ἀκυπνῶ ἀπὸ, Matt. 11, 25. Luke 9, 45. 19, 42. Lat. ‘custodire v. defendere ab,’ ‘tutus a periculo.’—Similar to these are: חָפְשִׁי מִן *free from* a master Job 3, 19; מִצֵּוֹ מֵאֹיְבֵי *a refuge from the enemy* Nah. 3, 11; צֶל מִיְהוֹרָב *a shadow from the heat*, which protects from the heat, Is. 4, 6. 25, 4. Job 21, 9. So Esth. 5, 9 *he stood not up* מִפְּנֵי וְלֹא זָע *nor moved for him*, i. e. for fear or reverence of him. Job 31, 23.

c) After words of receiving, לָקַח מִן, לָקַח מִיָּד; of giving, Ecc. 12, 11; of seeking, בָּקַשׁ; of asking, שָׁאַל; here מִן marks the person *from* whom one receives, etc. So too after a verb signifying to take vengeance *of* or *from* any one, נָקַם מִן 1 Sam. 24, 13. al. Also Is. 57, 8, see in בָּרַח no. 3. fin.

d) After verbs of rising or raising up *from* a place, קים, קים, Judg. 3, 20. 2 Sam. 12, 17. So also after verbs of *consoling*, comforting; Gen. 5, 29 *this one shall comfort us from (under) our work and the toil of our hands.*

e) Often **מן** is prefixed to particles of place, (most of them being nouns,) and signifies *departure from* the place denoted by the particle. Thus: α) Before adverbs, **מֵאַחֲרֵי** *from behind*; **מֵשָׁם** *from there, thence*; **מֵאַרְוֶה** *whence?* **מִזֶּה**, **מִשָּׁה**, *hence*; and so **מִסְבִּיב**, **מִלְמַעַל**; **מִלְמַטָּה**. β) Before prepositions, **מֵאַחֲרֵי** *from after*; **מִבְּעַד** *from amid, from within*; **מִלְפָּנֵי**, **מִמּוֹל**, **מִנֶּגֶד**, *from before*; **מֵאֵת**, **מִתַּחַת**, *from with*; **מִמַּל** *from above*, etc. *from beneath*; **מִבֵּין** *from between*, etc. Comp. Fr. *de chez, d'auprès*.

f) Put without a preceding verb, it implies distance or absence from any place or thing, *far from, away from*, comp. Gr. ἄπ' ἰσχυρός *far from Argos*, φίλης ἀπὸ πατρὸς αἰῆς II. 2. 162. So Prov. 20, 3 שָׁבַח מֵרִיב *to sit away from strife*. Num. 15, 24 הָעֵדָה מֵעֵינַי *away from the eyes*

of the congregation. Is. 14, 19. Hence α) i. q. *without*; Job 11, 15 *for then shalt thou lift up thy face without spot*. Gen. 27, 39. Mic. 3, 6. Jer. 48, 45. β) *besides, præter*, 2 Sam. 13, 16. 1 Chr. 29, 3.—Contra

g) It implies also a connection, a dependence of one thing *from* another, so as to seem to proceed *from* or *out of* it. Is. 40, 15 *כַּד מִן הַבַּיִת* a drop from the bucket, Sept. *σταγὼν ἀπὸ αὐδοῦ*. Cant. 4, 1. See in *גָּלַשׁ*, and comp. *ἐκ διψήσοιο καὶ θνήσκεις* Od. 21. 420. Arab. *قرب من* *prope abesse ab aliqua re*.—Perh. Ruth. 2, 20 *הוא מִצֵּלָנוּ* he is next from our Goel see in *גָּלַשׁ* I. 3. p. 170. For *מִצֵּלָנוּ* Dan. 8, 9, see in its order.

h) Often מן marks the place or region in or at which a thing is; as *מִקְדָּם* from the east, *מִמֶּזְבֵּם* from the west, where in Engl. we say *on the east* or *eastward*, *on the west* or *westward*. The mind of the oriental passes *from* the place specified to himself; we from ourselves to the place specified. So Gen. 2, 8 and the Lord God planted a garden in Eden *מִקְדָּם* eastward, i. e. in the eastern part of Eden. 12, 8 *בֵּית־אֵל מִמֶּזְבֵּם וְהָעִיר מִקְדָּם* Bethel on the west and Ai on the east, i. e. those coming *from the west* would pass by Bethel, and those *from the east* by Ai. So *מִצָּפוֹן* on the north Judg. 7, 1. In like manner the following: *מִבְּרִית* on the inside, within; *מִבְּחוּץ* on the outside, without. as Gen. 6, 14; *מִמּוֹל* from before, i. e. in front; *מִתַּחַת* from beneath, i. e. below. So Gr. *πρὸς ῥότου*, Lat. *a fronte, a tergo*; Fr. *dessous, dessus, dedans, dehors, derrière* for *d'arrière*.—When followed by a genitive or by *ל*, the following forms arise: *מִצֵּד* at the side of any one; *מִיְּרֵיךְ* at or on the right of any one, *מִשְׁמָאל* on the left; *מֵעַל* above, upon, i. q. *עַל*; *מִתַּחַת* beneath, under, i. q. *תַּחַת*; *מִבְּחוּץ* i. q. *חוּץ*, etc. see in *ל* A. 4. d. p. 502. Thesaur. p. 805.

i) Any thing at which we look, may also be said to look towards us, e. g. a place at some distance; hence in Lat. *e regione, ex adverso, over against*. So also in Hebrew, *מִבְּגֵד e regione, over against*, Gen. 21, 16. Num. 2, 2; *מִרְחוֹק e longinquo, afar off*, 1 Sam. 26, 13. Comp. *ἐστραμέναι μακρόθεν*.

k) Sometimes forms of this sort, as *מִקְדָּם* from the east for *in the east*, and *מִרְחוֹק* from afar for *afar off*, are even put after verbs of motion to mark the terminus or place whither; so Is. 22, 3 *מִרְחוֹק בָּרְחוּ* they have fled afar off, far away. 23, 7 *הָעֵדֻת מִרְחוֹק* her own feet shall carry her afar off to sojourn. Gen. 13, 11 *וַיֵּסֶע לוֹט מִקְדָּם* and Lot journeyed eastward. Such phrases seem to be taken as in the accus. of place whither, q. d. *אֶל־מִרְחוֹק*.

4. Of time, as marking: a) The terminus *a quo*, a time from which onward; as *מִן הַיּוֹם הַזֶּה* from that time forth Neh. 13, 21; *מֵעַתָּה* from times of old; *מֵעַתָּה* from now, henceforth; *מִנְעֻרִים* from childhood 1 Sam. 12, 2. 1 K. 18, 12; so too *מִבֶּטֶן אִמִּי* from my mother's womb, from my birth, Judg. 16, 17. Is. 46, 3.—When prefixed to a word implying a space or period of time, the reckoning is always from the beginning and not from the end, like the Gr. *ἀπ' ἡμέρας, ἀπὸ νυκτός*, Lat. *de die, de nocte*. Lev. 27, 17 *מִשְׁנֵת הַיּוֹבֵל* Vulg. well, *statim ab initio incipientis jubilei*, opp. *אַחֵר הַיּוֹבֵל* v. 18. Is. 38, 12 *מִיּוֹם עַד לַלַּיְלָה* from morning till night, i. e. the whole day. *מֵימֵיךָ* since thy days, i. e. since the beginning of thy life, Job 38, 12. 1 Sam. 25, 28. *מִיּוֹם* from time on, from the beginning of time or of the world, Sept. *ἀπ' ἀρχῆς*, Is. 43, 13.

b) Of the time in or at which any thing takes place, comp. מן no. 3. h; Ps. 94, 13. 1 Sam. 25, 28. So *מִמָּחָרָה* on the morrow Gen. 19, 34. Ex. 9, 6. *מִזְוָלָם* a long time ago, i. e. of old, Is. 42, 14. Prov. 8, 23. *מִקְדָּם*, *מִרְאשִׁית*, Is. 46, 10.

c) Of the time which next follows another, *immediately after*, comp. in no. 3. g; so Gr. *ἐξ ἀπὸ τοῦ*, Lat. *ab itinere, ex consulatu*. Ps. 73, 20 *מִהֲקִיץ* as a dream after (when) one awakes. Prov. 8, 23 *מִקְדָּמֵי אָרֶץ* immediately from (after) the beginnings of the earth; *מֵימֵיךָ* after two days Hos. 6, 2; *מֵעַתָּה* at the end, see *עַתָּה*. Simply *אֲחֵרִים* after a time, in process of time, Judg. 11. 4. 14, 8; *מִיָּמִים רַבִּים* Josh. 23, 1. *מִשְׁלֹשׁ חֳדָשִׁים* after three months Gen. 38, 24. Here too may be referred *מִן הַיּוֹם הַזֶּה* beyond (after) the appointed time 2 Sam. 20, 5.

5. From the idea of *proceeding from or out of* (see no. 2), in which is included the notion of *taking or choosing out of*, comes the use of בין as a *comparative*, to mark any thing as prominent or pre-eminent in any way above other things *from or out of* which it is taken. Comp. Lat. *egregius, eximius*; Gr. *ἐκ πάντων μύλιστα* Il. 4. 96; also *ἐκ πασών* Il. 18. 431. Hebr. בָּהֵר בין Ps. 84, 11. The same usage is found in the Syriac and Arabic. —So Deut. 14, 2 *a people מְבַלְהֵם מִכָּל־הָעַמִּים out of all nations*, q. d. chosen out, superior to them. 1 Sam. 9, 2 *גִּבּוֹהַּ מִכָּל־הָעָם taller than any of the people*, pr. in this respect eminent *out of*, above, all the people. 10, 23 *עָקֹב מִכָּל־דֵּשֶׁל deceitful above all things*, i. e. the most deceitful of all, Jer. 17, 9; comp. 1 Sam. 18, 30. 2 K. 10, 3. 2 Chr. 9, 22. Ez. 31, 5. Ps. 45, 8. al.—In other examples a thing is said to be in some way *eminent*, distinguished, *above* another, to surpass it, e. g. טוֹב מִבָּלָק *better than Balak*, distinguished above him for goodness, Judg. 11, 25; חָכֵם מִדָּוִד *sweeter than honey* 14, 18; חָכֵם מִדָּנִיֵּאל *wiser than Daniel* Ez. 28, 3. Also with a verb implying virtue or vice, Judg. 2, 19 *הַשְּׁחִיתוּ מֵאֲבוֹתָם they did worse than their fathers*. Gen. 19, 9. 29, 30. 38, 26. Jer. 5, 3. al. So too the phrases: מֵחֶסֶד בין *to have less than another* Ps. 8, 6; נָפַל בין *to fall more than another, to yield*, Job 12, 3; עָמַד בין *to stand more than another, not to yield*, Dan. 11, 8.—Not much different is the view of those who refer this comparative use of בין back to the idea of *receding*; see Thes. p. 806.—The following uses may also be noted: a) The *tertium comparationis* is sometimes omitted, but may be easily supplied: Is. 10, 10 *פְּסִילֵיהֶם מִירֵוֹעָם their idols surpass those of Jerusalem* sc. in multitude and power. Mic. 7, 4. Ps. 62, 10. Job 11, 17. b) A thing is said to be *above or greater than* any one, when it surpasses his powers; as Deut. 14, 21 *רִבְּבָה מִמָּה הָהֵרָה the journey is greater than thou*, i. e. exceeds thy powers, is too long for thee. Gen. 4, 13. 18. 14. Job 15, 11. 35, 5. Is. 49, 6. Num. 16, 9. Judg. 7, 2. See Lehrs. p. 690. c) There is a close connection between the comparative use of בין and its negative power (no. 6. b); e. g. Hos. 6, 6

חֶסֶד חֲפָצְתִּי וְלֹא זֶבַח וְיִרְצֵת אֱלֹהִים מַעֲלֹת
I delight in goodness, and not sacrifice, in the knowledge of God MORE THAN in burnt-offerings.

6. Before an *infinitive*, בין signifies: a) *on this account that, because*; comp. no. 2. f. Deut. 7, 8 *מֵאַהֲבַת יְיָ אֱהָבֶם because Jehovah loveth you*. b) Most frequently, *so as not, so that not, lest*, with a negative sense, from the signification of *receding* (no. 3), after verbs which in any way imply restraint, hindrance, etc. e. g. verbs of restraining, הִנִּיחַ Num. 32, 7; of guarding, of caution and care, Ps. 39, 2. Gen. 31, 29; of dehorting Is. 8, 11; of rejecting 1 Sam. 8, 7; of shutting up Is. 24, 10. Zech. 7, 12; (comp. Gen. 27, 1. Ps. 69, 24;) of dismissing Ex. 14, 5; of forgetting Ps. 102, 5. Is. 49, 15. Thus Num. 32, 7 *wherefore turn ye the heart of the children of Israel אֶל־הָאָרֶץ from going over, etc.* i. e. so that they go not over. Gen. 27, 1 *his eyes were dim מִרְאֵה so that he could not see*. Is. 49, 15 *can a woman forget her sucking child מִרְחֵם בֶּן־בִּטְנָה so as not to have compassion, etc.* So Is. 54, 9 *I have sworn בְּקִצְוֹתָי not to be wroth with thee*, i. e. the oath restrains me from it.—In this sense, a noun is often found instead of the inf. and then בין is for the fuller *rejection*; so 1 Sam. 15, 23 *he hath rejected thee מִמֶּלֶךְ from being king*, i. e. so that thou art no longer king. Jer. 48, 2 *we will destroy it מִזֵּי so that it shall be no more a nation*. Is. 52, 14 *מִשְׁתַּח מֵאִשׁ disfigured so as to be no man*, so as scarcely to have the appearance of a man. Also Is. 17, 1. 23, 1. 25, 2. Jer. 2, 25. 1 K. 15, 13. Job 34, 30. c) Of time, e. g. *from which, since*, see no. 4. a. Is. 44, 7 *since I created the ancient people*. Num. 24, 23. Job 20, 4. 1 Chr. 8, 8. 2 Chr. 31, 10. Also *after, when*, see no. 4. c. Ps. 73, 20.

7. Once בין is found as a *Conjunction* before the future, i. q. Syr. *مَنْ*, Arab. *مِنْ* *أَنْ*, in the sense of *lest*, comp. no. 6. b. Deut. 33, 11 *מִן־יִקְוִימוּן*, Sept. *μὴ ἀναστήσονται*, Vulg. *non consurgant*. Comp. Lehrs. p. 636.

לִמֵּן, לִמֵּי, לִמֵּי, i. q. מִלֵּ (which is only found in certain forms, as מִלְמִלָּה, מִלְמִלָּה, מִלְמִלָּה), and corresponding en

tiely to the Lat. *inde* for *de-in*. It is put for מִן in the signif. no. 3. α-δ, marking a terminus *a quo*, *from*; so of place, לְמֶרְחֹק *from afar* Job 26, 3. 39, 29; also of time 2 Sam. 7, 19. 2 K. 19, 25. 1 Chr. 27, 23 לְמִבְּנֵי שְׁנֵי עָשָׂר שָׁנִים *from twenty years old and under*. 1 Chr. 17, 10. Mal. 3, 7.—Most frequently followed by וְעַד or וְעַד, *from—to, even to*, Zech. 14, 10. Mic. 7, 12; of time, Judg. 19, 30. 2 Sam. 7, 6. Jer. 7, 7. Also i. q. *whether—or*, 2 Chr. 15, 13 לְמִאִישׁ וְעַד אִשָּׁה *whether man or woman*. Esth. 1, 20; and so with a negative particle, *neither—nor*, Ex. 11, 7. 2 Sam. 13, 22.—Here however does not belong לְמִבֵּית Num. 18, 7, nor לְמִתַּחַת 1 K. 7, 32, which are for מִבֵּית, מִתַּחַת, including the idea of *motion to a place*; comp. אֶל-מִחֻץ.

מֵאֵת i. q. מֵעֵם, pr. *from with, from near by* any person or thing, Syr. مِّنْ, Arab. مِنْ عِنْد; hence genr. *from*, of a terminus *a quo*, 1 K. 6, 33; espec. after verbs or nouns of departing or sending *from* any place, Gen. 8, 8. 26, 31; also of receiving Job 2, 10; of buying Gen. 17, 27. 23, 20; of asking *from* any one 1 Sam. 1, 17; of performance *from* (by) any one, Ex. 29, 28 *this shall be to Aaron a perpetual statute* מֵאֵת בְּנֵי יִשְׂרָאֵל *from the children of Israel*, i. e. to be performed by them. Josh. 11, 20 מֵאֵת יְהוָה *from Jehovah is this*. Ps. 22, 26 מֵאֵת יְהוָה *from thee is my song*, i. e. I owe to thee my deliverance, the cause of my song. In Is. 54, 15 מֵאוֹתִי is for מֵאֵתִי v. 17; see in אֵת II.—In Is. 44, 24 Keri, מֵאֵתִי is i. q. Gr. ὑπὸ μου John 5, 30, *of myself*, by my own authority, Arab. مِنْ عِنْدِي, Syr. مِّنْ عِنْدِي, Heb. מֵעֵד Hos. 8, 4. Comp. on this idiom Gesen. Anecdota Orientt. I. p. 66.

מִן Chald. Ezra 6, 14, c. suff. מִנִּי, מִנִּיה, מִנִּיה, i. q. Heb.

1. *part of any thing*, pr. constr. state of the noun. Its partitive power is apparent in examples of this sort: Dan. 2, 33 *as to his feet* מִנִּיהֶן דִּי פְּרָזֶל *a part of them was iron* and *a part of them clay*. Comp. Syr. مِّنْهُمْ—مِنْهُمْ 2 Tim. 2, 20. Barhebr. p. 171, 200.

2. *from out of*, pr. proceeding out of etc. Hence: a) Of the *author*, from whom as a source any thing proceeds, after the passive, Ezra 4, 21. b) Of the moving cause, motive, *on account of, because of*, Dan. 5, 19; מִדְּרִי *because*, Dan. 3, 22. c) Of a rule or law *according to* which any thing is done, Ezra 6, 14. 7, 23. Hence מִן קֵשֶׁט *of a truth*, in truth, *truly*, Dan. 2, 47; מִן יָצִיב *of a certainty*, i. e. certainly, Dan. 2, 8. Comp. Gr. ἐκ as used in periphrasis for adverbs, e. g. ἐξ ἐμφανούς i. q. ἐμφανώς, ἐξ ἴσου.

3. *from*, with the notion of receding, departing, see Heb. מִן no. 3; hence to require punishment *from* any one, Ezra 7, 26; to be in fear *of* any one Dan. 5, 19. Of time, *from a time onward*, Dan. 4, 23 [26]. Ezra 5, 12.—Often followed by other prepositions, e. g. מִן לָוֶה i. q. Heb. מֵעַם, מֵאֵת, see לָוֶה. מִן קֶרֶם i. q. Heb. מִלְפָּנֶי, מִפְּנֵי. מִן אֲדָרָן i. q. Heb. מֵאֲדָרָן *from then*, from that time, see אֲדָרָן.—Here too belongs the privative or negative signification, on which see in Heb. מִן no. 6. b. Dan. 4, 13 לְבַבָּהּ מִן אֶנְשָׁהּ *his heart shall be changed from a man's heart*, i. e. *so as to be no longer the heart of a man*.

4. Comparat. *above, more than*, Dan. 2, 30.

מִנָּה Chald. see מִנָּה.

מִנְאוֹת *parts*, plur. of מִנָּה q. v.

מִנְגִּירָה f. (נָגַן) i. q. מִנְגִּינָה no. 3, a *song*, espec. of derision, a *satire*, Lam. 3, 63.

מִנְדָּה Chald. f. *tribute*, i. q. Chald. מִנְדָּה q. v.

מִנְדָּע Chald. m. i. q. Heb. מִנְדָּע, the *Dag*. being resolved in the Chaldee manner into נ. R. יִנְדָּע, fut. יִנְדָּע.

1. *knowledge*, Dan. 2, 21. 5, 12.
2. *understanding, intellect*, Dan. 4, 31. 33.

* מִנְהָ fut. תִּמְנֶה, pr. *to divide out, to measure out*; kindred are מִנָּה and מִנָּה. Comp. by transpos. Gr. μέω.—In Kal

1. *to allot, to appoint*, c. לָ Is. 65, 12.
2. *to number out, to count*, e. g. money 2 K. 12, 11; the stars Ps. 147, 4; the dust Gen. 13, 16. Num. 23, 10; a people

by a census 2 Sam. 24, 1. 1 Chr. 21, 1. 17, 27, 24 (c. ב). 1 K. 20, 25 and *number thee an army*, etc. Part. מוֹנֵה *the numberer, counter*, i. e. inspector of flocks, Jer. 33, 13.—Chald. and Syr. מַנָּה id.

* NIPH. pass. of Kal no. 2, to be numbered, Gen. 13, 16. 2 Chr. 5, 6. Ecc. 1, 15; to be numbered with, c. אִתּוֹ Is. 53, 12.

PIEL מָנָה, fut. apoc. יִמְנֶן, imp. apoc. מֶן. Only in the later Heb.

1. to allot, to appoint, i. e. to divide out to any one, Dan. 1, 10; with לְ of person, Dan. 1, 5. Job 7, 3.

2. to appoint, i. e. to constitute, to prepare, spoken of God, Jon. 2, 1. 4, 6. 8. Followed by a finite verb ἀσυνδέτως, Ps. 61, 8 יִנְצְרֶהוּ מֶן appoint (cause that) they may preserve him. With עַל, to appoint over, to set over, Dan. 1, 11.

PUAL pass. to be appointed, to be set over. 1 Chr. 9, 29.

Deriv. מְנִי, מְנִיָּה, pr. n. הַמְנִיָּה, and the four following.

מִנְהָ and מִנְיָּה Chald. to number; Dan. 5, 26 *God hath numbered thy kingdom*, i. e. the years of thy reign. Part. מְנִיָּה v. 25, 26.

PA. מְנִי, to constitute, to appoint to an office, Dan. 2, 24. Ezra 7, 25; c. עַל over Dan. 2, 49. 3, 12. Imper. מְנִי Ezra 7, 25.

Deriv. מְנִיָּךְ.

מִנְהָ m. (r. מְנִיָּה) plur. מְנִיָּה, pr. part, portion, number; spec. *maneh, mina*,

Gr. μνᾶ, (Syr. مَنَّا, Arab. مَنَسَّ) a weight of a hundred shekels, as we may gather from 1 K. 10, 17. 2 Chr. 9, 16.—Another and somewhat obscure specification is given Ez. 45, 12: *twenty shekels, twenty-five shekels, fifteen shekels, shall be your mina*; spoken either of a triple mina of 20, 25, and 15 shekels; or of a single mina of sixty shekels, distributed into three parts, 15+20+25. The latter is best.

מְנִיָּה f. (r. מְנִיָּה) constr. מְנִיָּה, plur. מְנִיָּה, c. suff. Kamets impure מְנִיָּה־יָה Esth. 2, 9.

1. a part, portion. Ex. 29, 26. Lev. 7, 23; mostly of food, 1 Sam. 1, 4. 5. 9, 23. מְנִיָּה to send portions from a feast, Neh. 8, 10, 12. Esth. 9, 19, 22.

2. a lot, i. q. מְנִיָּה, Jer. 13, 25. Arab. مَنَّا fate.

מִנְהָ only in plur. מְנִיָּה parts, i. e. times, Gen. 31, 7. 41. R. מְנִיָּה.

מְנִיָּה m. the driving of a chariot, 2 K. 9, 20. R. מְנִיָּה.

מְנִיָּה־יָה f. (r. נָהַר to flow,) a fissure, cleft, in mountains or rocks, hollowed out by the water; such were used by the Israelites in times of distress as dens, recesses, retreats, once Judg. 6, 2.

See Thesaur. p. 858.—Arab. مَنَهْرٌ and مَنَهْرَةٌ fossa aquæ; see Schult. ad Job p. 49.

מְנִיָּה m. (r. נָהַר) a nodding, shaking. Ps. 44, 15 מְנִיָּה רֹאשׁ a shaking of the head, i. e. concr. one at whom men shake the head, an object of derision.

מְנִיָּה m. (r. נָהַר) plur. c. suff. מְנִיָּה־יָה Ps. 116, 7.

1. a resting, a settling down in a fixed place; e. g. of the ark 1 Chr. 6, 16 [31]. See the root Kal and Hiph. no. 1.

2. rest, quiet; מְנִיָּה מְנִיָּה to find rest Gen. 8, 9. Is. 34, 14. Lam. 1, 3; comp. Deut. 28, 65. לְ בִקֵּשׁ מ' לְ to seek rest for a female, sc. in matrimony, Ruth 3, 1; comp. Liv. 3, 45.

3. Manoah, pr. n. of the father of Samson, Judg. 13, 2 sq.

מְנִיָּה־יָה f. also מְנִיָּה־יָה Gen. 49, 15 (r. נָהַר) c. suff. מְנִיָּה־יָה Is. 11, 10; plur. מְנִיָּה־יָה Is. 32, 18.

1. a resting, a settling down for rest (comp. נָהַר no. 1); hence, place where any thing settles down; Zech. 9, 1 the oracle of Jehovah is against the land of Hadrach, and Damascus is the resting thereof, i. e. Damascus is the place where it settles down, on which it rests; comp. Num. 11, 25. 26. Is. 11, 2.

2. rest, quiet; מְנִיָּה מְנִיָּה a man of quiet, i. e. pacific, 1 Chr. 22, 9; מְנִיָּה־יָה waters of quietness, i. e. still, placid, Ps. 23, 2. Adv. quietly, without noise or tumult, Judg. 20, 43.—Also i. q. comfort, consolation, 2 Sam. 14, 17. Hence מְנִיָּה to find comfort Jer. 45, 3; but also of a female, to find rest sc. in matrimony, Ruth 1, 9; comp. 3, 1.

3. place of rest, resting-place, Num. 10, 33. Mic. 2, 10. Plur. Is. 32, 18. Spec. of the temple, as the abode of Jehovah,

Ps. 132, 8. 14. מִיָּדָא 1 Chr. 28. 2. Is. 66, 1; comp. Is. 11, 10. Also of the Holy Land, in which the people of God found rest. Deut. 12, 9. 1 K. 8, 56. Ps. 95, 11 מְנוּחָהּ *my rest*, i. e. conceded by me (God) to them. Is. 28, 12. Gen. 49, 15.—Jer. 51, 59 מְנוּחָהּ שָׂר, an officer of Nebuchadnezzar's court; according to Kimchi, *chamberlain*, who attended the king when he retired to rest; better perh. *chief of the quarters* for the king and his army, q. d. *quartermaster-general*. Comp. Num. 10, 33. Syr. **ܡܢܝܢܐ** chief of the camp.

מְנוּחָהּ m. (ר. מִנּוּחַ) *a child, offspring*. Once, Prov. 29, 21 *when any one bringeth up his servant delicately from childhood, וְאַחֲרֵיהֶוּ יִהְיֶה כְּמִנּוּחַ he will afterwards be as a child*. So the Heb. intpp. and many early commentators. Others, abstr. *condition of a child*.

מְנוּסָהּ m. (ר. מִנּוּסָה) c. suff. 2 Sam. 22, 3; see Lehrs. p. 161.

1. *flight*, Jer. 46, 5.

2. *refuge*, i. e. place of flight or retreat, Ps. 142, 5. Job 11, 20. al. Of God as the refuge of man, 2 Sam. 22, 3. Jer. 16, 19.

מְנוּסָהּ fem. of the preceding, *flight* Lev. 26, 36. Is. 52, 12.

מְנוּסָהּ m. (ר. מִנּוּסָה) *a yoke, jugum*, pr. a ploughman's yoke; hence trop. מְנוּסָהּ *jugum textorium, a weaver's beam*, 1 Sam. 17, 7. 2 Sam. 21, 19. Syr.

מְנוּסָהּ id. Arab. **مِنْسَرٍ** *jugum aratorium*, מְנוּסָהּ *jugum textorium*. But in this latter signif. Syr. and Arab. have more commonly مِّنْوَالٍ, مِّنْوَالٍ, with *r* softened.

מְנוּסָהּ and מְנוּסָהּ f. (ר. מִנּוּסָה) *a candlestick, candelabra*; spoken of the great chandelier in the tabernacle, Ex. 25, 31 sq. 30, 27. 37, 17. 40, 4. 24. al. Plur. of the candelabras in the temple, 1 K. 7, 49. 1 Chr. 28, 15. Jer. 52, 19.

Arab. مَنَارَةٌ id.

מְנוּסָהּ m. plur. (ר. מִנּוּסָה, Dag. euphon.) *princes*, i. q. מְנוּסָהּ, Nah. 3, 17.

* מְנוּסָהּ obsol. root, Arab. مَنَحَ I, II, *to*

give, to bestow, pr. to divide out, to distribute, kindr. with מְנוּסָהּ, מְנוּסָהּ. Hence

מְנוּסָהּ f. constr. מְנוּסָהּ, c. suff. מְנוּסָהּ; plur. c. suff. מְנוּסָהּ Gen. 32, 14.

1. *a gift, present*, Gen. 32, 14. 19. 21. 43, 11. 15. 25. 26. al. Espec. of presents offered to nobles and kings, Judg. 3, 15. 1 Sam. 10, 23. 2 Chr. 17, 5. 11. Ps. 45, 13. Is. 39, 1. 1 K. 10, 25.

2. *tribute*, which was extracted from a subject nation under the milder name of a *present*, see Diod. Sic. 1. 58. So 2 Sam. 8, 2. 6. 1 K. 5, 1 [4, 21]. 2 K. 17, 4. Ps. 72, 10.

3. *an offering to God, a sacrifice*, Is. 1. 13. 1 Chr. 16, 29. Spoken espec. of a bloodless offering, *meat-offering*, opp. to זֶבַח a bloody sacrifice; it consisted of flour, meal, or cakes, with oil and frankincense, and was burned upon the altar either by itself or in connection with the bloody sacrifice; so Lev. 2, 1. 4. 5. 6. 6, 7 [14] sq. 7, 9. al. Hence זֶבַח וּמִנְחָה Ps. 40, 7. Jer. 17, 26. Dan. 9, 27; מְנוּסָהּ Joel 1, 9. 13. 2, 14. As offered to idols, Is. 57, 6. 66, 3.

מְנוּסָהּ Chald. i. q. Heb. no. 3, Dan. 2, 46. Ezra 7, 17.

מְנוּסָהּ see מְנוּסָהּ.

מְנוּסָהּ (consoler, r. נָחַם) *Manahem*, pr. n. of a king of Israel, r. 772-761 B. C. 2 K. 15, 17-22. Sept. *Μαναήμ*, Vulg. *Manahem*.

מְנוּסָהּ (rest, r. נָחַת) *Manahath*, pr. n. a) Of a man Gen. 36, 23. b) Of a place otherwise unknown 1 Chr. 8, 6.

מְנוּסָהּ m. (ר. מְנוּסָהּ, see Is. 65, 12.) *fate, fortune, destiny*, Arab. مَنِيَّةٌ; with

the art. מְנוּסָהּ, *Meni*, as the name of an idol which the Jews in Babylonia worshipped along with *Gad* (see מְנוּסָהּ), by *lectisternia*, Is. 65, 11. Probably the planet *Venus* is intended, which, as the source of good fortune (سعد الاصغر *bona fortuna minor*), was regarded by the ancient Semitic nations as coupled with *Gad* or the planet *Jupiter*. It seems to be the same as the goddess مَنَاة of the heathen Arabs, mentioned

in the Koran, Sur. 53. 19. 20. See on these points, Comm. on Is. l. c.

I. **מני** Jer. 51. 27, *Minni*, pr. n. of an Armenian province, coupled with **אֲרָרַט**. According to Bochart, Phaleg lib. I. c. 3. p. 19. 20, it is i. q. *Mirvās*, a region of Armenia. Nicol. Damasc. ap. Jos. Ant. 1. 3. 6; perh. the region of the *Manavasei* near the centre of Armenia, see St. Martin Mém. sur l'Arménie I. p. 249.—For Ps. 45, 9, see in **מן** no. 2.

II. **מני** poet. for **מן** with Yod paragogic. Judg. 5. 14. Is. 46, 31; see **מן** init. For the form **מִנִּי** Is. 30, 11, see **מן** no. 1.

מְנִיָּה. see **מָנָה**.

מִנִּים, see **מן**.

מִנְיָמִן, see **מִיָּמִין**.

מִנְיָן Chald. m. *number*, Ezra 6, 17. Syr. **ܡܢܝܢ**. R. **מִנָּה**.

מִנְיָה (ר. **מִנָּה**) *Minnith*, pr. n. of a place in the territory of the Ammonites, Judg. 11. 33. Hence wheat was brought to the Tyrian market, Ez. 27, 17.

מִנְלָה m. (ר. **נָלָה**) c. suff. **מִנְלָם**. once in Job 15. 29 **לֹא יָפְתָה לְאָרְצָן מִנְלָם** *their possessions spread not abroad in the land*, i. e. their flocks. Thus usually; but the root **נָלָה** is very doubtful, see in art. **נָלָה**.—The reading **מִנְלָם** is also doubtful, and we ought perhaps (with one Ms.) to restore **מִבְלָם** from **מִבְלָה** i. q. **מִבְלָה**, *their fold*, poet. for *their flocks*.

* **מִנִּיָּן** obsol. root, Arab. **مَنَّ**, *to ride out, to allot*, kindr. with **מָנָה** and **מָנָה**.—Hence **מִן**, **מִן**, constr. **מִן**, plur. **מִנִּים**. and pr. n. **מִנִּי**, *מִנִּיָּה*.

* **מִנֵּעַ** fut. **יִמְנֵעַ**, *to keep back, to withhold, to restrain*. Arab. **مَنَعَ** id. Chald. id. The primary syllable is **נע**, which has a negative power, see r. **נִיָּא**.—Construed: a) With acc. of thing and **מן** of pers. *to withhold from any one*; Gen. 30, 2 **אֲשֶׁר מִנֵּעַ מִמֶּנִּי פְרִי בֶטֶן** *who hath withheld from thee the fruit of the womb*. Job 22. 7 **תִּמְנָעֵנִי הָרָעָב** *thou hast withholden bread from the hungry*. 2 Sam. 13, 13. 1 K. 20, 7. Prov. 3. 27. Neh. 9, 20. Am. 4. 7. al. Rarely with **ל** of pers. Ps. 84, 12; absol. Ps. 21, 3. b) With acc. and **מן** of thing, *to restrain or withhold from*

any thing. Jer. 31, 16 **מִנֵּעַ קוֹלְךָ מִבְּכִי** *refrain thy voice from weeping*. 48, 10 **מִנֵּעַ חֶרְבּוֹ מִדָּם** *who keepeth back his sword from blood*. Prov. 1, 15. So with **מן** before an infin. 1 Sam. 25, 26. 34 **אֲשֶׁר אֶהְיֶה מִנֵּעִי מִדָּרֵעַ אֶהְיֶה**; also concisely, Jer. 2, 25 **מִנֵּעַ רַגְלְךָ מִנִּחָה** *withhold thy foot from being unshod*, see in **מן** no. 6. b.—But *to withhold a person from a thing* is the same as *to withhold any thing from him*, as in lett. a. So Num. 24, 11 **הַמֶּלֶךְ הָיָה מִנֵּעֶךָ יְיָ מִבְּבוֹר** *the Lord hath kept thee back from honour*, i. e. hath withheld honour from thee. Job 31. 16. Ecc. 2, 10. —Absol. Ez. 31, 15 **אֶמְנֵעַ נְהִירוֹתֶיהָ** *I restrained the floods thereof*. Prov. 11, 26. Job 20, 13.

NIPH. *to be withheld, restrained*; e. g. the rain Jer. 3, 3; with **מן** of pers. Job 38, 15; **מן** c. infin. Num. 22, 16.

Deriv. pr. n. **רִמְנָע**, **רִמְנָעִי**.

מִנְעוּל m. (ר. **נָעַל**) *a bolt, bar*, Cant. 5, 5. Neh. 3, 3. 6.

מִנְעָל m. id. Deut. 33, 25.

מִנְעָמִים m. plur. *dainties, delicacies*, Ps. 141, 4. R. **נָעַם**.

מִנְעָנָעִים m. plur. (ר. **נִיָּע**) Vulg. *sistra*, 2 Sam. 6, 5; a musical instrument or rattle, which gave a tinkling sound on being shaken; so Gr. *σειστρον*, from *σειω*. The *sistrum* was used in Egypt in the worship of Isis; see the description and figures of it in Wilkinson's Mann. and Cust. of the Anc. Egyptians II. p. 323 sq.

מִנְקִיָּה f. (ר. **נָקָה** q. v.) only in plur. **מִנְקִיָּהוֹת** *sacrificial dishes, bowls for libation*, Ex. 25, 29. 37, 16. Num. 4, 7.—Syr. **ܡܢܩܝܬܐ** id.

מִנְקָה for **מִיָּנְקָה**, see **יָנַק** Hiph.

מִנְרָה see **מִנְרָה**.

מִנְשָׁה (who makes forget, r. **נָשָׁה** I; see Gen. 41, 51,) pr. n. *Manasseh*, Gr. *Μανασσης*. a) The son of Joseph, adopted by Jacob, Gen. 48, 1 sq. For the territories of the tribe of Manasseh, which were partly beyond and partly on this side the Jordan, see Num. 32, 39 sq. 34, 14. 15. Josh. 13, 29–32. 17, 7 sq. Patronym. **מִנְשִׁי** *Manassite*, Deut. 4, 43. b) A king of Judah, r. 699–614 B. C. son of Hezekiah, and notorious for his

idolatry, superstition, and cruelty towards those who worshipped God, 2 K. 21, 1-18. 2 Chr. 33, 1-20. c) Judg. 18, 30 Cheth. d) Ezra 10, 30. e) v. 33.

מָנָה f. (for מְנָאָה, מְנָאָה, r. מְנָה) constr. מְנָה; plur. מְנָהוֹת Neh. 12, 44, and מְנָהוֹת 12, 47, 13, 10, (Kamets impure.) *a part, portion*, 2 Chr. 31, 4, comp. v. 3. Ps. 63, 11 מְנָה שְׁעָלֵיהֶם *the portion (prey) of foxes*. Ps. 11, 6 *a scorching wind* is מְנָה בִּישָׁם *the portion of their cup*, i. e. is poured out to them. 16, 5. So of portions of food, Neh. 1. c. Syr. مَنَاح id.—For the form see Lehrg. p. 509, 606.

מָם m. one *pinning, consumed*, sc. under calamities, one afflicted, Job 6, 14. R. מָם, see Niph. lett. b.

מָם m. plur. מָמִים, *tribute*; commonly derived from r. מָם to pine away, because tribute is 'a consuming of strength,' *confectio virium*, which is hardly tolerable. Better to regard מָם as contr. from מָם *tribute, tax*, from r. מָם to number, like fem. מָם number, for מָם. Instances of the letters *ks* or *ξ* at the end of words being softened by dropping the *k*, exist in multitude in Greek and Latin, as *Ajax, Aïas; pistrix, pistris, πίστρις; ὄρνις, Dor. ὄρνιξ; mixtus, mistus; sestertius for sextertius*; also of *x* and *ss* between two vowels, like Heb. *micsa, missa*; Ulyxes, Ulysses; *μαλάσσω, malaxo*; further, *maximus* and Ital. *massimo*; *Alexander* and *Alessandro*.—Spoken mostly of tribute to be rendered in service, *tribute-service*, fully מָם נָתַן 'tribute of one serving' 1 K. 9, 21; and concr. of a *levy* of men as labourers; 1 K. 5, 27 [13] *and king Solomon let come up a levy (מָם) out of all Israel, and the levy (הַמָּם) was thirty thousand men*; comp. 9, 15. 2 Chr. 8, 8. Frequent in the phrases: מָם לָבִים Deut. 20, 11. Judg. 1, 30. 33. 35. Is. 31, 8, also מָם לָבִים Gen. 49, 15. Josh. 16, 10, *to become subject to tribute-service*. So מָם לָבִים Josh. 17, 13 מָם לָבִים Judg. 1, 28, and מָם לָבִים Esth. 10, 1, *to impose tribute-service upon any one*. Also מָם לָבִים 'the prefect over the tribute-service,' *tribute-master*, 2 Sam. 20, 24. 1 K. 4, 6. 12, 18; plur. מָמֵי שְׂרָי *service-masters, task-masters*, Ex. 1, 11.

מָם m. (r. סָם) c. suff. מָם; plur. מָם, constr. מָם.

1. Subst. *consessus, triclinium, dican* of the orientals, i. e. a company of persons seated round about a room, Cant. 1, 12. Comp. r. סָם 1 Sam. 16, 11.

2. Adv. *round about*, 1 K. 6, 29. Plur. מָם id. Job 37, 12.

3. Plur. constr. as Prep. *round about*, 2 K. 23, 5 מָם יְרוּשָׁלַם *round about Jerusalem*.

מָם m. (r. סָם) pr. part. Hiph. 'shutting up;' hence

1. Of a person who *shuts up*, closes, etc. *a locksmith, smith, artisan*, 2 K. 24, 14. 16. Jer. 24, 1. 29, 2.

2. That which shuts up, *a prison*, Ps. 142, 8. Is. 24, 22. 42, 7.

מָם f. (r. סָם) c. suff. מָם, plur. מָם.

1. *close places*, i. e. *strong-holds*, poet. of fortified cities, Ps. 18, 46. Mic. 7, 17.

2. *a border, margin*, so called as surrounding and enclosing any thing, Ex. 25, 25 sq. 37, 14.

3. 1 K. 7, 28. 29. 31. 32. 35. 36. 2 K. 16, 17, ornaments on the brazen stands or pedestals of the lavers, which appear from v. 28. 29. 31, to have been square shields decorated with sculpture upon the four sides of the stand.

מָם m. *a foundation*, sc. of a building. 1 K. 7, 9. R. מָם, in the manner of verbs מָם.

מָם m. (r. סָם) *a porch, portico*, so called from the rows of columns which inclose it; comp. מָם, מָם, row. Once Judg. 3, 23, where it is the open gallery or balcony, from which there was access to the מָם or private apartment.

* מָם i. q. מָם and מָם, *to melt, to flow down*. Chald. מָם, Syr. مَسَل dissolutus est, computruit; Eth. መሰለ to melt.

Hiph. fut. apoc. וְיָמַם Ps. 39, 12, *to cause to flow, to dissolve, to melt*; Ps. 6, 7 מָם עִרְשִׁי אֲמָם *with my tears I make my couch to flow*. So of ice Ps. 147, 18. —Trop. *to cause the heart to melt* sc. with fear, plur. מָם by Chald. for מָם Josh. 14, 8.

מִסָּה f. (r. נָסָה) constr. מִסָּה, plur.
מִסּוֹת.

1. *temptation, trial*, e. g. a) Of men from God, viz. the mighty works of God intended to excite and prove the faith of his people, Deut. 4, 34. 7, 19. 29, 2. So too when these consist of calamities sent upon them; hence *calamity, evil*. Job 9, 23; so *πειρασμός* in N. T. b) On the other hand, *temptation* of Jehovah is i. q. *complaint, murmuring* against him, Ps. 95, 8.—Hence

2. *Massah*, pr. n. of a place in the desert, Ex. 17, 7. Deut. 6, 16. 9, 22. 33, 8.

מֶסֶף f. (contr. for מִמְכָּסָה, as מַס for **מָס** r. **מָסָה** pr. *number*; hence constr. **מֶסֶף** as Prep. pr. 'according to the number,' i. e. *according as, pro ratione*; once Deut. 16, 10 יָדְךָ **מֶסֶף** נִתְּבַת יְיָ *according as thy hand is able to give*; Sept. **ἡ σὺν ἀξίᾳ σου**.—Syr. **ܡܫܦܐ**. Chald. **ܡܫܦܐ** for Heb. **מֶסֶף**. See in **מָס**.

מָסָה m. (r. קָסָה) *a covering, veil*, for the face, Ex. 34. 33. 34. 45. So all the versions, and so the context seems to demand; and Jarchi remarks that מָסָה is used also in the Gemara of a veil.

מִסּוּכָה f. for מִשּׁוּכָה, *a hedge, thorn-hedge*, Mic. 7, 4. R. שִׁיחַ

מִסָּחָה m. (r. **נִסָּחָה**) *a keeping off, removing, sc. of people, a crowd*, 2 K. 11, 6.

מִסְחָר m. (ר. סַחַר) *trade, traffic*, 1 K. 10, 15.

***מִזַּג** *to mix, to mingle*, i. q. **מִזֵּג**. This root is widely spread both in the Semitic and Indo-European languages, and also in the Slavic. See Arab. **مَشَج** mid. Ye miscuit, **مَسْمَس**, Engl. *mishmash*; Aram. **ܡܝܕܐ**, **ܡܝܕܐ**; San- scr. *maksh*, *miç*, *miçr*, Pers. **اميزیدن**, Gr. *μύγω*, Lat. *misceo*, Polish *mieszam*, Bohem. *smisseti*, Germ. *mischen*, Engl. *to mix*.—Ps. 102, 10. Is. 19, 14 **יְהוָה הָיָה מִצְרָה בְּתוֹכָהּ רוּחַ חַדָּשִׁים** *Je- hovah hath mixed in the midst of her (Egypt) a spirit of perverseness*, i. e. Je- hovah hath implanted in the Egyptians

a perverse disposition.—Spec. to *mix wine*, i. e. to prepare it with spices, Prov. 9. 2. 5. Is. 5, 22. So the Mishna, Maaser Sheni 2, 1; see fully in Thesaur. p. 808.

Deriv. **דָּמָה**, and

יָצַק m. *mixed wine*, i. e. spiced, Ps.
75, 9. Comp. in יָצַק.

מָסָה m. (r. **מָסַה**, Kamets impure) constr. **מָסָה**, *a covering*, 2 Sam. 17, 19. Ps. 105, 39. Spec. of the *veil* or *curtain* before the entrance of the tabernacle, Ex. 26, 36 sq. 39, 38. 40, 5, and of the court 35. 17. 39, 40; more fully **פָּרֹכֶת** **הַמָּסָה** 35, 12. 39, 34. 40, 21.—Trop. Is. 22, 8 **וַיְגַל אֶת מָסָה יְהוּדָה** *and he uncovers the covering (veil) of Judah*, i. e. exposes Judah to reproach; the figure being taken from a virgin whose veil wanton and violent men have torn away. The Arabs make use of the same figure, Schult. de Defect. § 258. See Thesaur. p. 953.

מִסְכָּה f. (ר. סִכָּה) *a covering*, that with which one is covered, Ez. 28, 13.

I. מִסְכָּה f. (ר. נִסְךְ I) constr. מִסְכָּת, plur. c. suff. מִסְכָּתִּים; *a pouring out, effusion*.—Hence

1. *fusion* of metals; e. g. מִסְכָּה *a molten calf* Ex. 32, 4. 8. אֱלֹהֵי מִסְכָּה *molten gods* Ex. 34, 17. Lev. 19, 4. Spec. *a molten image*, Deut. 9, 12. Judg. 17. 3. 4. al. *sæp.*

2. *a truce, league*, σπονδῇ, made with libations, Is. 30. 1.

II. מִסְכָּה f. (ר. יִסְדָּה II) *a covering*,
Is. 25, 7. 28, 20.

מְסִכִּין m. (r. כִּכֵּן no. 4) *poor, needy, wretched*, Ecc. 4, 13. 9, 15. 16. Chald. id. Syriac مَسْكِينًا, Arab. مَسْكِينٌ, Eth. ሙሰክኑ. Hence the new verbs ሙሰክኑ to be poor, מְסִכֵּן, מְסַכֵּן, to make poor. Several modern languages have adopted this word, prob. through the Arabic, as Ital. *meschino, meschinello*, Portug. *mesquinho*, abstr. *mesquinhez*. Fr. *mesquin*, abstr. *mesquinerie*. Hence

מִסְכִּינִים f. *poverty, misery*, Deut. 8, 9.
See the preced. art.

מִסְכָּנוֹת f. plur. *stores, magazines*, by transp. for a form מִכְסוֹת from r. נָסַם. Ex. 1, 11. 1 K. 9, 19. 2 Chr. 8, 4. 16, 4. 17, 12. 32, 28.

מִסְכָּת f. (r. נָסַף II) *thread, the warp*, in weaving, Judg. 16, 13. 14.

מִסְלָה f. (r. סָלַל) constr. מִסְלָה, plur. מִסְלֹת.

1. *a raised way, causeway, highway*, for public use, Judg. 20, 31. 32. 1 Sam. 6, 12. Is. 40, 3. 49, 11. Jer. 31, 21. al. Ps. 84, 6 בְּלִבָּם מִסְלֹת in whose hearts are the ways sc. to the sanctuary, comp. v. 7. 8. Poet. of the paths of locusts Joel 2, 8; of the courses of the stars Judg. 5, 20.—Trop. way of life Prov. 16, 17.

2. *a staircase, stairs*, i. q. סֶלֶם, 2 Chr. 9, 11; Sept. ἀνάβυστος. See Biblioth. Sac. 1846, p. 612.

מִסְלֹל m. (r. סָלַל) *a raised way, highway*, Is. 35, 8.

מִסְמָר m. (r. סָמַר) only in plur. מִסְמָרִים Is. 41, 7, מִסְמָרוֹת Jer. 10, 4, also מִסְמָרִים 1 Chr. 22, 3, מִסְמָרוֹת 2 Chr. 3, 9, *nails*; comp. Arab. مِسْمَار nail.—

Once written with שׁ, i. e. מִשְׁמָרוֹת trop. Ecc. 12, 11 the words of the wise are... *nails fastened*, i. e. they sink deep into the heart.

* **מִיָּסַם** to melt, to flow down; in Kal once trop. of a person *wasting away* by disease, Is. 10, 18.—Chald. מִסַּם. Kindred are מָסַם, מָסַם, also מָסַם to dissolve, to macerate; comp. too r. מוֹאֵם, מוֹאֵם.

NIPH. נָמַם, in pause נָמַם and נָמַם; fut. נָמַם; inf. הָמַם 2 Sam. 17, 10; part. נָמַם Nah. 2, 11; to melt, e. g. as manna Ex. 16. 21; wax Ps. 68, 3; hyperb. of mountains flowing with blood Is. 34, 3. Judg. 15, 14 the bands melted from his hands, were loosened and fell from his hands. Of diseased or mangy cattle and flocks 1 Sam. 15, 9.—More freq. trop. to melt, to faint: a) For fear, 2 Sam. 17, 10. Mic. 1, 4. Ps. 97, 5; often of the heart, Deut. 20, 8. Josh. 2, 11. 5, 1. al. The primitive force of this construction is preserved in Josh. 7, 5: the heart of the people melted לָמַד and נָהַי and became as water. b) For grief, sor-

row, Ps. 22, 15. 112, 110. Comp. Ovi. ex Ponto 1. 2. 57: "sic mea perpetui liquescunt pectora curis, Ignibus admotis ut nova cera solet."

HIPH. causat. of Niph. lett. a, to make faint-hearted, to discourage, Deut. 1, 28 Deriv. הָמַם, הָמַם.

מִסָּע m. (r. נָסַע) 1. *a stone-quarry* see the root Hiph. no. 3. 1 K. 6, 7 יָדוּ מִסָּע וְשִׁלְמָה stones whole (not hewn) from the quarry; comp. Heb. Gr. § 112. 1. n Sept. λίθους ἀχρτομοῖς ἀργείοις.

2. *a dart, arrow*, Job 41, 18. Arab مِئْرَع id. from نَزَعَ attraxit s. tendit arcum, Kor. 79, 1; the letters ס and ת being interchanged. See Thesaur. p. 892.

מִסָּע m. (r. נָסַע no. 2) plur. constr. מִסָּעִי, c. suff. מִסָּעִי, *a breaking up, departure, journeying*, pr. of a nomadic or other encampment, and also of single persons, as of Moses Deut. 10, 11 לְמַסַּע לְפָנֵי הָעָם for departing before the people. Num. 10, 2 אֶת־הַמַּחֲנֹת לְמַסַּע for the breaking up, departure, of the camps.—Plur. of the breaking up of different tribes or bands successively (Num. 10, 4 sq. 14 sq.) Ex. 40, 36. Num. 10, 6. 12. 28.—Hence 'place of breaking up,' station, Ex. 17, 1. Gen. 13, 3. Num. 33, 1. 2.

מִסָּעֵד m. (r. סָעַד) *a support, balustrade*, 1 K. 10, 12; comp. 2 Chr. 9, 11.

מִסָּפֵר m. (r. סָפַר) constr. מִסָּפֵר, c. suff. מִסָּפֵרִי Ps. 30, 12, *wailing, lamentation*, Gen. 50, 10. Am. 5, 16. 17. al. Sept. κοιτίδος.

מִסָּפֹא m. (r. סָפַא) *fodder for cattle*, Gen. 24, 25. 32. 42, 27. 43, 24. Judg. 19, 19.

מִסְפַּחַת f. i. q. סִפַּחַת q. v. scurf, scab, an eruption not dangerous, Lev. 13, 6. 7. 8. R. סִפַּח.

מִסְפָּחוֹת f. plur. (r. סָפַח) *cushions, quilts, mattresses*, so called from being spread. Ez. 13. 18. 21. Symm. ὑποζυγίου, Vulg. cervicalia.

מִסָּפֵר m. (r. סָפַר) constr. מִסָּפֵר, c. suff. מִסָּפֵרִים; plur. constr. מִסָּפֵרִי.

1. *a telling, narration*, Judg. 7, 15; comp. the root in Pi.

2. *number*, Num. 1, 2. 9, 20. al. sēp.

Freq. in acc. adverbially for: *according to the number*, Ex. 16, 16 נִסְפַּר נִשְׁתַּחֲוֶה according to the number of your persons. Job 1, 5. Elsewhere, like Gr. *ἀριθμῶ, ἀριθμῶν*, used pleonast. with numerals, as 2 Sam. 21, 20 עֲשָׂרִים וָאַרְבַּע מִסְפָּר twenty-four in number.—Hence אֵין מִסְפָּר Gen. 41. 49. Cant. 6, 8, לֹא אֵין מִסְפָּר 1 Chr. 22. 4. and עַד-אֵין מִסְפָּר Job 5, 9, 9, 10, without number, innumerable. Contra, מְהֵרָה מִסְפָּר, אֲנִשִּׁי מִסְפָּר, men of number, i. e. few, easily numbered, Gen. 34, 30. Deut. 4, 27. Ps. 105, 12. Jer. 44, 28. 1 Chr. 16, 19; and by apposit. יָמִים מְסֻפָּר days which are a number, which may be numbered, few. Num. 9, 20. In Deut. 33, 6 וַיְהִי מְהֵרָה מִסְפָּר, a negative particle is implied from the preceding clause, so as to translate: *and let not his men be a number*, i. e. let them be many, innumerable. Comp. Arab. *أَيام معدودات* dies numerati, i. e. few, Kor. 2. 180.

3. *Mispar*, pr. n. m. Ezra 2, 2; for which מִסְפָּר Neh. 7, 7.

מִסְפֶּרֶת *Mispereth*, pr. n. m. see in מִסְפָּר no. 3. R. מִסְפָּר.

* מִסָּר a doubtful root, found only twice, Num. 31, 5, 16; prob. i. q. נָזַר (or perh. מִזָּר q. v.) to separate, to separate oneself. Hence in Kal, Num. 31, 16 לְמִסָּר-מִצֵּל בַּיהוָה to fall away treacherously from Jehovah, i. q. לְמִצֵּל מִצֵּל which occurs in the parallel passages Num. 5. 6. 2 Chr. 36, 14. Ez. 4, 13; unless perhaps the same reading is to be restored in Num. 1. c.—Others: to venture defection from Jehovah. comp. Syr. *مَسَّ* ausus est, opus aggressus est.—In a different connection is

NIPH. Num. 31, 5 וַיִּמְסְרוּ מֵאַלְפֵי יִשְׂרָאֵל לְנִשָּׁה and there were separated (set apart) out of the thousands of Israel, a thousand for every tribe, as Saadias well renders. More freely Onk. and Syr. *electi sunt*. Sept. *ἐξελθόντων*, perh. from a reading נִסְפָּרוּ, or according to the Samaritan usage, in which מִסָּר is i. q. Heb. פָּקַד.

NOTE. In Talm. מִסָּר is *tradidit, prodidit*; Syr. Ethp. *accusatus est*; neither of which is applicable to the passages in the O. T.

מִסָּר i. q. מִסָּר, admonition, instruction, Job 33, 16. R. מִסָּר.

מִסְרֹת Job 39, 5, see מוֹסֵר.

מִסְרָה f. contr. for מִסְרָה (ר. אָסַר) a band, bond, Ez. 20, 37.

מִסְתֹּר m. (ר. סָתַר) a hiding-place, refuge, Is. 4, 6.

מִסְתָּר m. (ר. סָתַר) plur. c. suff. מִסְתָּרִי, a hiding-place, lurking-place. Ps. 10, 9. Hab. 3, 14; elsewhere only plur. מִסְתָּרִים, hidden treasures Is. 45, 3. Spec. a place for lying in wait. Ps. 10, 8. 64, 5. Hab. 3, 14; of the dens of wild beasts Ps. 10, 9. 17, 12. Lam. 3, 10.

מִסְתָּר see in ר. סָתַר Hiph. no. 1.

מִסָּה Chald. see מִסָּה.

מִסְפָּר Chald. m. (ר. עָבַר) c. suff. מִסְפָּר, work. i. q. Heb. מַעֲשֵׂה, Dan. 4, 34. Once by Chaldaism in Heb. context, Job 34, 25.

מִסְפָּה m. (ר. קָבַח) density, compactness. 1 K. 7, 46 בְּמִסְפָּה הָאֲדָמָה in the compact soil, prob. clayey.

מִסְפָּר m. (ר. עָבַר) 1. transit, then place of passing, viz. a) a ford of a stream. Gen. 32, 23. b) A narrow valley, pass, gorge, in mountains, 1 Sam. 13, 23.

2. a passing over, overwhelming; Is. 30, 32 מִסְפָּר מִסָּה מִסְפָּר so often as the appointed staff shall pass over them, i. e. so often as punishment from God overwhelms them.

מִסְפָּרָה f. (ר. עָבַר) plur. מִסְפָּרֹת, also מִסְפָּרֹת (from מִסְפָּר) as absol. Josh. 2, 7, and as constr. Judg. 3, 28; i. q. מִסְפָּר no. 1. viz. a) a passage, ford, Is. 16, 2. Jer. 51, 32. Judg. 3, 28. al. b) a mountain-pass, gorge, Is. 10, 29. 1 Sam. 14, 4.

מִסְפָּל m. (ר. עָגַל) constr. מִסְפָּל; plur. constr. מִסְפָּלִי, c. suff. מִסְפָּלִיךָ Ps. 65, 12, oftener מִסְפָּלִיךָ Ps. 17, 5. al.

1. a track, rut, in which wheels roll, Ps. 65, 12.—Hence, a way, path. Ps. 140, 6. Prov. 2, 18. al. Often metaph. like דֶּרֶךְ, way or path of life and conduct. Ps. 23, 3. Prov. 4, 11. Ps. 17, 5. Is. 59, 8.

2. Denom. from מַעְגָּלָה wagon. *a wagon-rampart*, a defence or bulwark formed of the wagons and other vehicles of an army, 1 Sam. 26, 5, 7. With ה loc. מַעְגָּלָה id. 1 Sam. 17, 20.

* מַעֲדָר to waver, to be unsteady, to totter; not found in the kindred dialects; kindr. are מוֹד, מוֹדֵר, Arab. مَاد. Spoken of the ankles 2 Sam. 22, 37. Ps. 18, 37; of the step Ps. 37, 31; of the whole man Ps. 26, 1. Job 12, 5 מַעְדְּרֵי רַגְלֵי a waver^ging fool, whose feet waver, are not firm. Prov. 25, 19 מַעְדְּרָה רַגְלֵי a waver^ging fool, unsteady, for מַעְדָּרָה, the ^g being shortened into ^h, comp. Lebrg. p. 309.

HiPh. to make waver, to cause to shake, e. g. the loins Ps. 69, 24.

מַעֲדָר see מוֹדָר.

מַעְדָּי (for מַעְדָּיָה q. v.) Maadai, pr. n. m. Ezra 10, 34.

מַעְדָּיָה (for מַעְדָּיָה ornament of Jehovah, r. עָדָה) Maadi^hah, pr. n. m. Neh. 12, 5; for which in v. 17 מוֹעֲדָיָה (festival of Jehovah). The passages are consistent if we point the former as מַעְדָּיָה.

I. מַעְדָּן m. (ר. עָדָן) only in plur. מַעְדָּנִים, c. suff. מַעְדָּנִי Jer. 51, 34, also מַעְדָּנוֹת adv. 1 Sam. 15, 32.

1. delicacies, dainties, Gen. 49, 20. Jer. 51, 34. Lam. 4, 5.

2. delights, pleasures, Prov. 29, 17. Acc. מַעְדָּנוֹת as adv. with delight, cheerfully, 1 Sam. 15, 32.

II. מַעְדָּנוֹת m. by transp. for מַעְדָּנוֹתֵי (ר. עָדָר) bands, ligatures; Job 38, 31 מַעְדָּנוֹת בְּרִימָה the bands of the Pleiades; see in בְּרִימָה.

מַעְדָּר m. (ר. עָדָר) a weeding-hook, hoe, Is. 7, 25.

* מַעֲדָה obsol. root. prob. to be soft, like Arab. مَغى V, to be soft, as the skin, soft, tender, as food, from r. مَعى; kindr. perh. are مَاع to flow, מוֹג, and also مَاع; see in r. מוֹא.—Hence

מַעֲדָה m. only plur. מַעֲדִים, constr. מַעֲדֵי, c. suff. מַעֲדָה, also מַעֲדָה (for מַעֲדָה) Ez. 7, 19; once מַעֲדָה Is. 48, 19. See note.

1. the bowels, intestines, 2 Sam. 20, 10.

2 Chr. 21, 15. Jon. 2, 1. Chald. מַעֲדָה the belly, plur. מַעֲדָי, מַעֲדָי. Syr. مَعْدَا intestine. Arab. مَعْي, مَعْي, plur. مَعَا,

id. Eth. አጋሁት id.—Spec. put for: a) the stomach, the receptacle of the food, Num. 5, 22. Job 20, 14. Ez. 7, 19, comp. Jon. 2, 1, 2. b) the womb, Gen. 25, 23. Ruth 1, 11. Is. 49, 1. Ps. 71, 6. c) As the seat of generative power in the father; whence רִצְעָה מִמַּעֲדָי to come forth out of the bowels of any one, i. q. to be begotten of him, Gen. 15, 4. 2 Sam. 7, 12, 16, 11. d) Trop. like the breast, heart, etc. for the inmost part, as the seat of grief, pity, affection. Job 30, 27. Lam. 1, 20, 2, 11. Cant. 5, 4. Is. 16, 11, 63, 15; or of piety, Ps. 40, 9, etc.

2. the belly, externally, Cant. 5, 14; comp. Dan. 2, 32.

NOTE. The plur. f. מַעֲדָי occurs in the vexed passage Is. 48, 19, which I would explain thus: thy seed shall be as the sand, וְנִצָּצְאֵי מַעֲדָיָה בְּמַעֲדָיו and the offspring of thy bowels like the offspring of its bowels sc. the bowels of the sea (v. 18). for the fuller מַעֲדָיו בְּמַעֲדָיו, i. e. like the fishes of the sea generated in its bowels. Plur. מַעֲדָי is i. q. מַעֲדָי, but the fem. form implies a figurative use.—The ancient versions render בְּמַעֲדָיו incorrectly: as the stones thereof, sc. of the sand. This is hardly supported by referring to the Chald. מַעֲדָה nummulus, obolus, perh. lapillus, and Arab. مَاعِيَة minutim trita res.

מַעֲדָה or מַעֲדָה Chald. only in plural i. q. Heb. מַעֲדָי no. 2, the belly, i. e. the exterior, c. suff. מַעֲדָי Dan. 2, 32.

מַעֲדָה m. (ר. עָדָה) i. q. עָדָה a round of bread, bread-cake, 1 K. 17, 12, comp. v. 13. Hence Ps. 35, 16 מַעֲדָה לֶעֱגִי scurræ placenta, cake-buffoons, i. e. parasites; see adj. לֶעֱגִי. Gr. ψωμονόλαυς, κλισσοκόλαυς.

מַעֲדָה m. rarely מַעֲדָה (ר. עָדָה) Kamets impure, c. suff. מַעֲדָי, מַעֲדָי, plur. מַעֲדָי, constr. מַעֲדָי Dan. 11, 19, c. suff. מַעֲדָיָה for מַעֲדָיָה Is. 23, 11 (like עֲזָרָה for עֲזָרָה, see art. עֲזָרָה and Thesaur. p. 340); a strong or fortified place, fortress, Judg. 6, 26. Dan. 11, 7, 10. al. מַעֲדָה עֲרֵי fortified cities Is. 17, 9, 23, 4

הַיָּם *the fortress of the sea*, i. e. Tyre. Ez. 30, 15. **אֱלֹהֵי הַמָּצֹדִים** *the god of fortresses* Dan. 11, 38. a deity of the Syrians obtruded upon the Jews, prob. Jupiter Capitolinus, for whom Antiochus built a temple at Antioch, Liv. 41. 20; others Jupiter Olympius, comp. 2 Macc. 6, 2. Liv. l. c. Trop. Ps. 60, 9 *Ephraim is the fortress of my head* i. e. my helmet. Prov. 10, 29 *a fortress to the upright is the way of God*, i. e. religion, piety. Often of Jehovah, as Ps. 27, 1 *Jehovah is the fortress (bulwark) of my life*. 31, 5. 37. 39. 43, 2. Is. 25, 4. Joel 4. 16. Nah. 1, 7.

מָעוֹף (breast-band? r. **מָעָף**) *Maach*, pr. n. m. 1 Sam. 27, 2; comp. **מָעָף** no. 2. a.

מָעוֹן m. (r. **עוֹן**) constr. **מָעוֹן**, c. suff. **מָעוֹנִי**; plur. **מָעוֹנִים** 1 Chr. 4, 41 Keri.

1. *a habitation, dwelling*, e. g. of God, the temple, Ps. 26, 8. 2 Chr. 36, 15; heaven Ps. 68. 6. Deut. 26, 15. al. Of men Zeph. 3. 7. Also of wild beasts, *a den, lair*, Nah. 2, 12. Jer. 9, 10. 10, 22. 51, 37.—Acc. *in one's dwelling, at home*, like **בֵּית**, 1 Sam. 2, 29. 32.

2. *a refuge*. Ps. 71, 3. 90, 1. 91, 9.

3. *Maon*, pr. n. a) A town in the tribe of Judah, southeast of Hebron, Josh. 15. 55. 1 Sam. 25. 2; in its vicinity was the **מִדְבַּר-מָעוֹן** 1 Sam. 23, 24. 25. Now *Ma'in מעין*, see Bibl. Res. in Palest. II. p. 193 sq. b) An Arabian tribe coupled Judg. 10, 12 with the Amalekites, Sidonians, and Philistines, and 2 Chr. 26, 7 with the Arabians properly so called; Plur. **מָעוֹנִים** 2 Chr. l. c. and 1 Chr. 4, 41 Keri. At the present day there exists a town *Ma'an מעאן*, with a castle, in Arabia Petræa to the south of the Dead Sea; see Seetzen in Zach's Monatl. Corresp. XVIII. p. 382. Burckhardt's Travels in Syria, etc. p. 437 sq. Bibl. Res. in Palest. II. p. 572.—That the *Minæi* of Arabia are a different people, has long since been shown by Bochart. Phaleg. II. 23. c) A man, 1 Chr. 2, 45.

מָעוֹן see **מָעוֹן** **בֵּית** **בֵּית**, in **בֵּית** no. 12. e. p. 129.

מָעוֹנָה and **מָעוֹנָה** f. (r. **עוֹן**) *a habitation, dwelling*, Jer. 21, 13; e. g. of Jeho-

vah, the temple, Ps. 76, 3. Also of wild beasts, *den, lair*, Ps. 104, 22. Am. 3, 4. Nah. 2, 12. Job 37, 8. al. Of an *asylum, refuge*, Deut. 33, 27

מָעוֹנִים *Meunim*, pr. n. a) See **מָעוֹן** no. 3. b. b) Masc. Ezra 2, 50. Neh. 7, 52.

מָעוֹנָתִי (my dwellings) *Meonothai*, pr. n. m. 1 Chr. 4, 14.

מָעִיף m. (r. **עוֹף**) *darkness*, Is. 8, 22 **מָעִיף צִיָּקָה**.

מָעוֹר m. (r. **עוֹר** II) only plur. **מָעוֹרִים**, *pudenda*, Hab. 2, 15.

מָעוֹת see **מָעָה**.

מָעוֹל see **מָעוֹל**.

מָעוֹזָה and **מָעוֹזָהּ** (consolation of Jehovah, r. **עָזָה** to console) *Maaziah*, pr. n. m. 1 Chr. 24, 18. Neh. 10, 9. Comp. in **מָעוֹזָהּ**.

* **מָעֵט** fut. **יָמַעַט** 1. i. q. Arab. **مَعَطَ** *to be smooth, naked; then, to be polished, to be sharp*. see **מָעֵט**. Trans. **مَعَطَ** pr. *to scrape, to scrape off*, (comp. **مَعَسَ** fricuit, also **مَرَسَ**, since the letters **ע** and **ר** are kindred). whence **מָעֵט** pr. *a scraping, scrap*, and then *a little*. From this comes the denom. signifi.

2. *to be little, few*; Lev. 25, 16 **לְפָי מָעֵט הַשָּׁנִים** according to the fewness of years. Ex. 12, 4. Also *to be made few, to be diminished, to vanish away*, Ps. 107, 39. Is. 21, 17. Prov. 13, 11. al.

3. *to be light*, Neh. 9, 32.

PIEL **מָעַט** intrans. i. q. Kal, *to become few*, Ecc. 12, 3.

HIPH. **הִמְעִיט** 1. *to make small or few, to diminish*, Lev. 25, 16. Num. 26, 54. 33, 54. Jer. 10, 24 **פֶּן-הִמְעִיטֵנִי** lest thou make me (the people) few, bring me to nothing. Ez. 29, 15.

2. *to make or do little*, i. e. to do any thing in a slight degree, to a small amount. Num. 11, 32 **הִמְעִיט אֶסֶה עֲשָׂה** *he who did little* (i. e. gathered little) *gathered ten homers*. Ex. 16, 17. 18. 2 K. 4, 3 **בֹּרֵךְ כְּלֵי אֶרֶץ** *borrow empty vessels*, **אַל-תְּמַעִיט** (לְשֹׂאֵל) *and make not scant* sc. to borrow, i. e. borrow not a few. Spec.-to give little, few, Num. 35, 8. Ex. 30, 15.

מַעַט, in pause **מָעַט** Deut. 7, 22. al. plur. **מַעֲטִים**, pr. a scraping, scrap, see **ר. מַעַט** no. 1; hence *a little, a few*.

1. Subst. a) Absol. *a little*, not much, **ὀλίγον**. Gen. 30, 30 **לָךְ הָיָה מַעַט** it was little that thou hadst. Ps. 37, 16. Prov. 16, 8. Hagg. 1, 9. Opp. to **הַרְבֵּה** much Ecc. 5, 11. Jer. 42, 2; **רַב** Num. 13, 18. Also *few*, Gen. 47, 9 *few and evil have been the days*. Josh. 7, 3. 1 Sam. 14, 6. Job 10, 20. al. With the art. **הַמַּעַט**, **οὗ ὀλίγου**, c. **לְ** pref. Num. 26, 54. 33, 54. b) With other nouns, e. g. before a genit. **מַעַט מַיִם** *a little water* Gen. 18, 4. 24, 17. **מַעַט אֹכֶל** *a little food* 43, 2. Also put in the gen. after a noun, as **מַעַט מְחַרֵּי** *men of fewness*, few men, Deut. 26, 5; **מַעַט עֲזָר** *little help* Dan. 11, 34. Joined also with nouns by apposition, Is. 10, 7 **מַעַט לֹא גוֹיִם** *nations not a few*, i. e. by litot. *many*. Neh. 2, 12. Ecc. 9, 14.

2. Adv. *a little, not much*, Ps. 8, 6; of space, 2 Sam. 16, 1. Often of time, *for a little, a little while*, Job 10, 20. 24, 24. Hagg. 2, 6. **יְיָ מַעַט עוֹד** *yet a little while and*, i. e. soon, shortly, Ex. 17, 4. Ps. 37, 10. Hos. 1, 4. Repeated **מַעַט מַעַט** *little by little*. Fr. *peu à peu*, by degrees, Ex. 23, 30. Deut. 7, 22.—Spec. **הַמַּעַט** *is it little? is it not enough?* Gen. 30, 15. Num. 16, 13; with **מִן** of pers. **הַמַּעַט לְךָ** *is it little for you?* not enough? Num. 16, 9. Job 15, 11. Is. 7, 13. al. **לְ** of pers. id. Josh. 22, 17. But Ez. 16, 20 **הַמַּעַט מִתְּהוֹנֵהָ** *was it little this of thy whoredoms?*

3. Adj. rarely, *small, few*; plur. **מַעֲטִים** *few*, Ps. 109, 8. Ecc. 5, 1.

4. With Prefixes: a) **כְּמַעַט** *in a little*, i. e. *nearly, almost*, little is wanting. Gen. 26, 10. Ps. 73, 2. 119, 87. **כְּמַעַט שׁ** *little that*, shortly that, for *scarcely*. Cant. 3, 4. β) Of time, *shortly, soon*, Ps. 81, 15. 94, 17; *quickly, suddenly*, Ps. 2, 12. Job 32, 22. Comp. in art. **כְּ** B. 3. fin. γ) i. q. **מַעַט** but intensive, **ὀσον ὀλίγον**, *very little*, see art. **כְּ** B. 4. Prov. 10, 20. 1 Chr. 16, 19 *a few men*, yea, **כְּמַעַט** *very few*. Ps. 105, 12; of space, *a very little*, 2 Sam. 19, 37. In apposit. Is. 1, 9. 26, 20. Ezra 9, 8.

b) **לְמַעַט** (pr. 'according to the fewness,' comp. **לְבַד**) i. q. **מַעַט**, Hagg. 1, 9. 2 Chr. 29, 34.

מֵעֵט adj. fem. **מַעֲטָה** once Ez. 21, 20 *smooth, bare*, and hence *polished, sharp* of a sword, i. q. **מֵרַק** v. 15. 16. R. **זַעַט** no. 1.

מַעֲטָה m. (r. **עָטָה**) constr. **מַעֲטָהּ**, *vestment, garment*, Is. 61, 3.

מַעֲטָפָה f. (r. **עָטָה**) *a cloak, mantle* Is. 3, 22. Arab. **عِطَاف** and **مِعْطَف** id. See Schræd. de Vest. mul. Heb. p. 235.

מַעֲרִי m. (for **מַעֲרִי**, r. **עָרָה**) *a heap of rubbish, ruins*, i. q. **נִי**, Is. 17, 1. The prophet here employs an unusual form in allusion to the preceding **מַעֲרִי**.

מַעֲרִי (perh. **σπλαγγιζόμενος**, comp. **מַעֲרָה**) *Maai*, pr. n. m. Neh. 12, 36.

מַעֲרִיל m. (r. **מַעֲרָל**) *an upper garment robe*, spec. an exterior tunic, fuller and longer than the common one, but with out sleeves; that of kings' daughters was with long sleeves. **מַעֲרִיל פָּסִים** 2 Sam. 13, 18. It was worn by women, 2 Sam. 1. c. by men of birth and rank Job 1, 20. 2, 12; by kings and princes 1 Sam. 18. 4. 24, 5. 12; by priests 1 Sam. 15, 27. 28, 14. Ezra 9, 3. 5; and especially by the high-priest under the ephod, whence **מַעֲרִיל הָאֵפֹד** Ex. 28, 31. 39, 22. Comp. Ex. 28, 32 sq. Lev. 8, 7. See Braun de Vest. sacerdot. II. p. 436 sq. Schræder de Vest. mulierum Heb. p. 267. Hartmann Hebräerin III. p. 312 sq.

מַעֲרִים *bowels*, see **מַעֲרָה**.

מַעֲרִינָן m. (denom. from **עָרַן**) constr. **מַעֲרִינִי**. poet. c. Vav parag. Ps. 114. 8; c. suff. **מַעֲרִינִי** Hos. 13, 15; Plur. **מַעֲרִינִים**, constr. **מַעֲרִינֵי**; also plur. **מַעֲרִינוֹת** constr. **מַעֲרִינוֹת**.

1. *a place of fountains*, watered with springs, Ps. 84, 7; see more under art. **בְּקָא**.

2. *a fountain*, i. q. **עֵיִן**, Gen. 7, 11. 8. 2. Ps. 74, 15. 114, 8. Joel 4, 18. 2 K. 3. 25. al. Syr. **مَعِين** id.—Metaph. *source of the highest delight, pleasure, bliss* Ps. 87, 7; comp. Is. 12, 3.

מַעֲרִיִּים 1 Chr. 4, 41 Cheth. i. q. **מַעֲרִינִים**, see **מַעֲרִינִים** no. 3. b.

* **מַעֲרִי** *to press, to compress*, only Part. pass. 1 Sam. 26, 7 **מַעֲרִי מַעֲרִי**.

his spear was pressed (i. e. fixed, stuck) into the ground. Hence מְצִיץ spoken of an animal emasculated by compressing, bruising the testicles, Lev. 22. 24; Sept. ἐκτεθλιμμένος, Vulg. contritis testiculis.

PUAL to be pressed, handled, e. g. the breasts of an immodest woman, Ez. 23. 3.

Deriv. pr. n. מְצִיץ, also

מַעֲכָה and מַעֲכָה Josh. 13. 13 (oppression) *Maachah*, pr. n.

1. Of a city and region at the foot of Hermon, not far from Geshur a district of Syria (see גֶּשׁוּר and גֶּשׁוּרִי, 2 Sam. 10. 6. 8. 1 Chr. 19. 6. 7. Josh. 13. 13. Hence the adjacent portion of Syria is called מַעֲכָה אֲרָם *Syria of Maachah* 1 Chr. 19. 6. [It prob. stretched from Mount Hermon eastwards on the south of the plain of Damascus.—R.]—The gentile noun is מַעֲכָתִי *Maachathite*, put also for the people, Deut. 3. 14. Josh. 12. 5. 13. 11. 2 K. 25. 23.—Comp. בִּיחָה, also מַעֲכָה, אֲבִיבֵל בִּיחָה מַעֲכָה.

2. Of several persons, male and female. a) A man 1 K. 2. 39. 1 Chr. 11. 43. 27. 16; also called מְצִיץ q. v. b) Gen. 22. 24. where the sex is doubtful. c) The wife of Rehoboam, 1 K. 15. 2. 10. 13. 2 Chr. 11. 20. In 2 Chr. 13. 2 she is called מִיכָה. d) A wife of David, 2 Sam. 3. 3. e) Fem. 1 Chr. 2. 48. f) Fem. 1 Chr. 7. 15. 16.

*מַעֲלֵל, fut. יַמְעִיל Prov. 16. 10, יַמְעִיל Lev. 5. 15.

1. to cover, whence מְצִיץ.

2. Trop. to act covertly, treacherously, to be faithless, Prov. 16. 10. 2 Chr. 26. 13. 29. 6. Neh. 1. 8; more fully מַעֲלֵל Lev. 5. 15. 2 Chr. 36. 14. Ez. 14. 13. Spec. a) With בָּ of pers. to deal treacherously, faithlessly, with any one. e. g. an adulterous woman against her husband, Num. 5. 12. 27; so too מַעֲלֵל בִּיהוָה, to deal treacherously with Jehovah, to sin against him. Deut. 32. 51. 2 Chr. 12. 2. 30. 7. Neh. 13. 27. al. Often in the construction מַעֲלֵל בִּיהוָה 1 Chr. 10. 13. 2 Chr. 23. 19. Ez. 17. 20. b) With אֵל of thing, to take by stealth, to steal any thing. Josh. 7. 1. 22. 20. 1 Chr. 2. 7.—Comp. under the verb בָּגַד. Corresponding are Arab. مَعْلَل to whisper, to back-

bite, مَعَالَة perfidy, fraud; also مَعْل to steal.

Deriv. מְצִיץ and

I. מַעֲלֵל m. c. suff. מַעֲלֵל, treachery against God, transgression, sin, Job 21. 34. 2 Chr. 29. 19. 33. 19. Ezra 9. 2; מַעֲלֵל הַזֹּלָה Ezra 9. 4. 10. 6; מַעֲלֵל בִּיהוָה Josh. 22. 22. Also in the formula מַעֲלֵל מַעֲלֵל no. 2. For see the examples in r. מַעֲלֵל no. 2. For Num. 31. 16 see in מַסֵּר.

II. מַעֲלֵל m. (apoc. for מַעֲלֵל, r. מַעֲלֵל) pr. the uppermost, upper part, and then as Adv. above, over. Found only with prefixes and affixes.

1. מִמַּעַל from above Is. 45. 8. Job 3. 4; also simply above (comp. מִן 3. h), Deut. 5. 8. Am. 2. 9. Ps. 78. 23.—With לְ, i. e. מִמַּעַל לְ, i. q. לְ מַעַל and simpl. מַעַל, above, upon, (on the upper part of any thing,) as Gen. 22. 9 מִמַּעַל לְעֵצִים upon the wood. Dan. 12. 6 מִמַּעַל לְמִימֵי הַיָּאֵר upon the waters of the river. Also near by, Is. 6. 2 the Seraphs stood לוֹ מִמַּעַל, Sept. ὑπὸ αὐτοῦ. Comp. עַל of a multitude thronging around a chief or prince, Ex. 18. 13. 14. Judg. 3. 19; espec. Job 1. 6; and see in עַל no. 3. a, b.

2. With ה loc. מַעֲלֵל upwards; opp. מַטָּה. Deut. 28. 43 מַעֲלֵל מַעֲלֵל upwards upwards, higher and higher. Judg. 1. 36. Of space, 1 Sam. 9. 2 from his shoulder and upwards. 10. 23. 1 K. 7. 31.—Of time, upwards, above, over; Ex. 30. 14 from twenty years old and above. Num. 1. 3. 18. 20. 3. 15. 22. al. Also onward, forward; 1 Sam. 16. 13 from that day forward. 30. 25. Hagg. 2. 15. 18.

3. לְמַעַל a) upwards; opp. לְמַטָּה. Ex. 25. 20. 37. 9. Is. 8. 21. Ps. 74. 5. With verbs לָמַד לְמַעַל to lift upwards, on high, 1 Chr. 14. 2; לָמַד לְמַעַל to ascend upwards Ecc. 3. 21; לָמַד לְמַעַל to let grow upwards, to greatly magnify, 1 Chr. 29. 25. 2 Chr. 1. 1. Judg. 7. 13 and overthrew it (the tent) לְמַעַל upwards, i. e. by tearing up the tent-pins, etc. Deut. 28. 13. לְמַעַל לְמַעַל Ez. 41. 7. Of time, upwards, above, over, 1 Chr. 23. 27. 2 Chr. 31. 17. b) With a subst. following, above, over; Ezra 9. 6 רָאשׁ לְמַעַל orer our head. With מִן, above, over and above, 1 Chr. 29. 3. Also לְמַעַל even to the highest point, to the utmost,

i. e. exceedingly, 2 Chr. 16, 12. 17, 12. 26, 8.

4. מִלְמַעֲלָה a) *from upwards, from above*; Gen. 7, 20 *fifteen cubits from above*, i. e. measured from the surface of the waters downwards to the tops of the mountains. 6, 16. Josh. 3, 13. 16. So מִלְמַעֲלָה עַל דָּ' *to place upon any thing from above*, q. d. *above upon any thing*, Ex. 25, 21. 26, 14. 40, 19; comp. 1 K. 7, 25. Ez. 1, 26. 10, 19. b) *above, on high*, i. q. מִמַּעַל, Jer. 31, 37.

מִעַל for עַל, see in עַל C. 2.

מִעַל Chald. m. (ר. עָלַל to go in) *the going down of the sun*, plur. constr. מִעְלֵי Dan. 6, 15.

מִעַל m. (apoc. for מִעֲלָה, מִעֲלָה, r. עָלָה) *a lifting up of the hands*, Neh. 8, 6.

מִעֲלָה m. (ר. עָלָה) constr. מִעֲלָה, sing. c. suff. מִעֲלָיו, Heb. Gr. § 91. 9. n; comp. in מִרְעָה.

1. *ascent*, place of ascent; Neh. 12, 37 *לְהוֹמָה מ' the ascent to the wall*. With suff. מִעֲלָיו sing. Ez. 40, 31 *the ascent of (to) it had eight steps*. v. 34. 37.

2. Spoken of any elevated place: a) *a platform, suggestus*, for speaking, Neh. 9, 4. b) *an ascent, acclivity, cliff*, Josh. 10, 10. Is. 15, 5. Jer. 48, 5. 1 Sam. 9, 11 *הַצִּיר מ' the ascent*. Hence the pr. names of acclivities or hills:

α) מִעֲלֵה הַיָּדִים *the ascent or mount of Olives* 2 Sam. 15. 30.

β) מִן אֲדֻמִּים *the hill of Adummim* (the red), on the confines of Judah and Benjamin, Josh. 15, 7. 18, 17.

γ) הַצִּיר *the cliff of Ziz* (blossoms), prob. the difficult pass of En-gedi, 2 Chr. 20, 16; see Bibl. Res. in Palest. II. p. 208. 215. Also 2 Chr. 32, 33. 2 K. 9, 27.

δ) מִן עֲקָרִיבִים (cliff of scorpions) *Maa-leh-akrabbim*, south of the Dead Sea, Num. 34. 4. Josh. 15, 3. Judg. 1, 36; see Bibl. Res. in Palest. II. p. 501, 611.

ε) מִן הַחֲרָס (cliff of the sun) Judg. 8, 13.

מִעֲלָה f. (ר. עָלָה) plur. מִעֲלוֹת 1. *a going up, ascent*, to a higher region, e. g. from Babylon, Ezra 7, 9.—Metaph. Ez. 11, 5 *מִעֲלוֹת רִיחֶיךָ the risings of your mind*, i. e. the things, thoughts, that arise in your mind; comp. the

2. *a step, stair*, by which one ascends; plur. 1 K. 10, 19 מִעֲלוֹת שֵׁשׁ *six steps*. Ex. 20, 26. Neh. 3, 15. Ez. 40, 26. al.—Trop. plur. put for *the degrees of a dial*, 2 K. 20, 9–11. Is. 38, 8; hence מִעֲלוֹת אָחָז *the degrees of Ahaz*, for *the dial of Ahaz*, sc. as divided into degrees, 2 K. 20, 11. Is. l. c. Others here understand the *steps* of a staircase, but less well: so Sept. Syr. and Jos. Ant. 10. 11. 1.

3. Any elevated place, as *an upper chamber*; i. q. עֲלִיָּה, Am. 9, 6. Also in the difficult passage 1 Chr. 17, 17 *and hast regarded me בְּחֹזֶן הָאָדָם הַמִּעֲלָה in the manner of men on high*, i. e. in heaven, from heaven; comp. the parall. 2 Sam. 7, 19 *וְזֶאת הוֹרֵחַ הָאָדָם and this is the manner of men*, not of God.

4. The phrase שִׁיר הַמִּעֲלוֹת, found in the inscription of fifteen Psalms (120–134), is of doubtful meaning. The interpretations proposed may be arranged under three classes. a) *a song of degrees* or steps, Sept. ὡδαὶ τῶν ἀνυβασμῶν, Vulg. *carmina graduum*; referred by later Hebrew intpp. to the *place* where they were supposed to be sung, viz. the steps leading up from the outer to the inner court of the temple. b) Others with better reason refer this name to the *argument* of these Psalms, viz. *a song of the ascents* (comp. no. 1), Theod. ᾠσμα τῶν ἀναβασίων, Symm. Aqu. ὡδὴ εἰς τὰς ἀναβάσεις. These *ascents* or *ascendings* are explained in a twofold manner: α) As referring to the *return* from the Babylonish exile under Zerubbabel and Ezra; comp. Ezra 7, 9 in no. 1. So Syr. This can mean only that these Psalms were composed at or about the time of the return, for the contents have no allusion to the return itself. β) As referring to the annual journeys of the Israelites up to Jerusalem (q. d. *pilgrim songs*), in respect to which עָלָה is used Ex. 34, 24. 1 K. 12, 27. 28. Ps. 122, 4; and to which Ps. 122 evidently refers. So Herder, Eichhorn, and others. The contents of Ps. 124–128 suit well to these journeyings as undertaken after the exile; but some of the rest, as Ps. 120, 132, 134, do not favour this hypothesis. c) Others again suppose them to be so called because of a certain *number* or *rhythm* which they exhibit. Thus Saadiah

45, 4. 63, 17; לְמַעַן for my own sake, i. e. in order to vindicate my name, Is. 43, 25. 48, 11. In this sense we find the fuller construction: (לְמַעַן) — לְמַעַן שְׁמִי — וְלְמַעַן תִּהְיֶה לְמַעַן for my name's sake—and for my glory's sake Is. 48, 9; comp. לְמַעַן שְׁמִי Ps. 79, 9, which is immediately explained: עַל דְּבַר כְּבוֹד שְׁמִי for the glory of thy name, and 106, 8 שְׁמוֹ לְהוֹדִיעַ לְמַעַן שְׁמוֹ for his name's sake, that he might show his power. A different sense of this phrase occurs 1 K. 8, 41: the stranger who cometh from a distant land לְמַעַן שְׁמִי for thy name's sake, i. e. to behold thy glory.—In the Psalms, God is often said or besought to do something because of his enemies Ps. 8, 3, or because of the psalmist's enemies Ps. 5, 9. 27, 11. 69, 19, i. e. in order that these may be put to shame, q. d. לְמַעַן יִבְשִׁי.—With an infin. in order that, Am. 2, 7. Jer. 7, 10. 44, 8. Deut. 29, 18. al. In some passages interpreters have preferred to understand לְמַעַן of the event or result, and render it so that, i. e. with such and such a result; which however is to destroy the force of language. The idea of purpose or aim is every where to be retained, e. g. Amos l. c. a man and his father go in unto the same mail (harlot) לְמַעַן תִּפְלֵל אֲדֹנָיִם קְדוֹשִׁי in order to profane my holy name, i. e. with such wantonness and atrocity of iniquity do they purposely provoke the divine punishment; or, to use a Heb. proverb, with such cords of sin do they draw down punishment, Is. 5, 18; comp. below in B. [Yet the frequent and undeniable ecclastic use of ὅρα and ὅπως in the N. T. not improbably arose from their supposed correspondence to Heb. לְמַעַן etc. for which they are put in the Sept. To assert for לְמַעַן in all cases a telic power is equally to destroy the force of language; e. g. Am. l. c. Jer. 44, 8, etc.—R.]

B) Conj. לְמַעַן אֲשֶׁר Gen. 18, 19. Lev. 17, 5. Num. 17, 5. Deut. 20, 18. 27, 3. Josh. 3, 4. 2 Sam. 13, 5. al. also simply לְמַעַן, to the end that, in order that, with a fut. Gen. 27, 25. Ex. 4, 5. Is. 41, 20. al. sarp. and so in all the examples. לְמַעַן לֹא that not, lest, with fut. Ps. 125, 3.—We subjoin here some examples as to which interpreters have hesitated.

Gen. 18, 19 וְיִדְעֶתְהוּ אֲשֶׁר יָצָוָה לְמַעַן אֲשֶׁר יִדְעֶתְהוּ אֲשֶׁר יִצָּוָה (Abraham, in order) that he may command, etc. see יָצָו no. 1. b. Is. 66, 10. 11 rejoice ye with Jerusalem. . . לְמַעַן תִּינָחֲמוּ וְשִׂבְעֵתֶם that ye may suck, etc. i. e. declare your joyful sympathy with Jerusalem, in order that ye may partake of her rejoicing and abundance. Hos. 8, 4 they have made them idols יִבְרֹחַ לְמַעַן יִבְרֹחַ that they may be cut off, i. e. they rush headlong as it were to their own destruction. Ps. 30, 12 thou hast turned my mourning into dancing. . . 13 to the end that my heart may extol thee, sc. God. Is. 28, 13. 36, 12. 44, 9. Jer. 27, 15, where some understand לְמַעַן of the event; see at the close of A. 2. above. So also τολῶς, Ps. 51, 6 against thee only have I sinned. . . לְמַעַן תִּצְדִּיק הַצִּדִּיק that thou mightest be just in thy sentence. i. e. to this end have I been left to sin, that thy justice might be manifest.

מַעֲנָה m. (ר. עָנָה I. 3) constr. מַעֲנָה.

1. an answer, response. Prov. 15, 1. 23. Hence a) answer of prayer, i. e. the hearing and granting of prayer, Prov. 16, 1. b) reply, refutation, Job 32, 3. 5.

2. counsel, purpose. whence apoc. מַעֲנָה, Prov. 16, 4. Comp. Arab. عني intendit. See r. עָנָה I. 4.

מַעֲרָה f. (ר. עָרָה II) a furrow; 1 Sam. 14, 14 there fell. . . about twenty men מַעֲרָה מַעֲרָה in about half the furrow of a yoke of land, i. e. a furrow drawn through the length of a yoke of land.—Plur. Ps. 129, 3 Cheth.

מַעֲנִית f. id. Ps. 129, 3 Keri.

מַעֲנָה f. dwelling, see מְנוּחָה.

* מַעֲצָן obsol. root, i. q. مَعْصَ to be angry, whence

מַעֲצָן (anger) Maaz, pr. n. m. 1 Chr. 2, 27. Comp. אֲהַרְיִמֵּץ.

מַעֲצָבָה f. (ר. עָצַב) pain, sorrow, Is. 50, 11.

מַעֲצָד m. (ר. עָצַד) an axe, adz, Is. 44, 12. Jer. 10, 3. Arab. مِعْضِد id.

מַעֲצוֹר m. (ר. עָצַר) restraint, hindrance, 1 Sam. 14, 6.

מַעְצָר m. (ר. עָצַר) *restraint*, i. e. power of restraint, Prov. 25, 28.

מַעְקֵה m. (ר. עָקָה) *a ledge, parapet*, around the flat roof of an oriental house to prevent persons from falling off, Deut. 22, 8.

מַעְקָשִׁים m. plur. (ר. עָקַשׁ) *crooked ways or places*, opp. מִישׁוֹר, Is. 42, 16.

מַעַר m. (for מַעְרָה, ר. עָרָה) 1. *nakedness, pudenda*, i. q. עֲרוּהָ, Nah. 3, 5.

2. *naked space, empty room*. 1 K. 7, 36 **מַעַר אֵשׁ** *according to the room of each border*.

I. מַעְרָב m. (ר. עָרַב I) *a mercantile word*, found only in Ez. c. 27 in several senses: a) Pr. *barter*, and so *trade, traffic*, v. 9. 27. b) Place of barter, *market, mart*, v. 12. 13. 17. 19. c) *gain, wealth*, acquired by traffic, i. q. סִחָר and עֲבוֹנוֹ no. 2; or perh. *precious wares*; v. 27. 34. Plur. v. 33.

II. מַעְרָב m. (ר. עָרַב II) *the occident, the west*, place where the sun goes down, Ps. 75, 7. 103, 12. 107, 3. Is. 43, 5. al. With ה loc. מַעְרָבָה *westward* 1 Chr. 26, 30; with לְ, *on the west of*, 2 Chr. 32, 30. 33, 14.

מַעְרָבָה f. i. q. מַעְרָב II, *the occident, the west*, Is. 45, 6. R. עָרַב II.

מַעְרָה m. (ר. עָרָה) *a naked place*, i. e. a field or plain without trees and dwellings, Judg. 20, 33. Comp. Arab. عَرَّةٌ the environs of a city, pr. a naked tract around it.

מַעְרָה f. (ר. עוֹר III) constr. מַעְרָה Gen. 23, 9. plur. מַעְרוֹת, *a cave, cavern*, Gen. 19, 30. 1 Sam. 24, 4. 8. 9. 1 Chr.

11, 15. Is. 32, 14. al. Arab. مَعَارِءٌ.—In Josh. 13, 4 some take it as a pr. name, Vulg. Maara, Engl. Mearah.

מַעְרוֹת f. plur. 1 Sam. 17, 23 Cheth. prob. an error for the Keri מַעְרָבוֹת, which is expressed by all the ancient interpreters.

מַעְרָה m. (ר. עָרָה) *arrangement, disposition*. Prov. 16, 1 מַעְרָבֵי-לֵב *disposings of the mind, counsels*.

מַעְרָה f. (ר. עָרָה) 1. *arrangement, disposition, order*, e. g. הַמַּעְרָכָה *the*

lamps set in order sc. upon the sacred candelabra, Ex. 39, 37.

2. Spec. *a heap, pile*, of wood arranged on an altar Judg. 6, 26; comp. the verb Gen. 22, 9.

3. *array*, i. e. an army in battle-array, host, 1 Sam. 4, 2. 12. 16. 17, 22. 48. 1 Chr. 12, 38.

מַעְרָכָה f. (ר. עָרָךְ) plur. מַעְרָכוֹת, constr. מַעְרָכוֹה.

1. *a row, pile*, arranged in order, as of the shew-bread or loaves set out in rows before Jehovah in the temple, Lev. 24, 6 bis. Hence הַמַּעְרָכָה *in the later books, the shew-bread*, pr. 'the bread of arrangement' Neh. 10, 34. 1 Chr. 9, 32. 23, 29, i. q. הַפִּנִּים *in the earlier*; also without לֶחֶם 2 Chr. 2, 3. So too הַמַּעְרָכָה 13, 11. שֻׁלְחַן הַמַּעְרָכָה *the table of the shew-bread*, on which the loaves were arranged, 2 Chr. 29, 18.

2. Plur. *ranks* of an army, *array, army* in battle-array, host, 1 Sam. 17, 8. 10. 23, 26. 36. 45.

מַעְרָמִים m. plur. (ר. עָרַם I) *nakedness*, for concr. *the naked*, 2 Chr. 28, 15.

מַעְרָעָה f. (ר. עָרַץ) *terror, sudden violence*, Is. 10, 33.

מַעְרָת (i. q. מַעְרָה, ר. עָרָה) *Maarath*, pr. n. of a place in the mountains of Judah, Josh. 15, 59.

מַעֲשֵׂה m. (ר. עָשָׂה) constr. מַעֲשֵׂה, c. suff. מַעֲשָׂהוּ; Plur. מַעֲשִׂים Gen. 20, 9, c. suff. מַעֲשִׂי Ecc. 2, 4. 11, which same form is also sing. Ps. 45, 2 (comp. in מַרְאֵה, and Heb. Gr. § 91, 9. n); מַעֲשִׂיָּה plur. Ps. 92, 6, also sing. Ex. 23, 12. Ps. 66, 3; מַעֲשִׂי plur. Ps. 103, 22, sing. 1 Sam. 19, 4; מַעֲשִׂיָּכֶם plur. also sing. Gen. 47, 3.

1. *work*, i. e. *labour, business, occupation*, pr. noun of action of the verb עָשָׂה. Gen. 47, 3 מַה-מַּעֲשִׂיָּכֶם *what is your occupation?* 1 Chr. 23, 28 מַעֲשֵׂה עֲבֹדָה *the labour (doing) of the temple-service*. Ex. 5, 4 *why do ye call off the people מִמַּעֲשֵׂיהֶם from their labour?* Ez. 46, 1 יְמֵי הַמַּעֲשֵׂה *the days of labour*, as opp. to the sabbath.—Hence spoken of any general mode of acting, *conduct*, almost i. q. דִּרְךְ; Ex. 23, 24 לֹא תַעֲשֶׂה *thou shalt not do according to their works*, i. e. thou shalt not do as

they do, sc. the gentiles. 18, 20. Lev. 18, 3. Mic. 6, 16. Ecc. 4, 3 *who hath not seen* אֲזַח-הַמַּעֲשֵׂה הָרַע אֲשֶׁר נַעֲשָׂה תַּחַת הַשֶּׁמֶשׁ *the evil work, conduct, wickedness, that is done under the sun.* Absol. of evil works, wicked conduct, Job 33, 17.

2. *a work*, i. e. *a deed, act*, something done, e. g. a) Of God, Judg. 2, 10. Ps. 86, 8. b) Of men, *deed, action*, chiefly in a bad sense; Gen. 44, 15 הַמַּעֲשֵׂה מִה *what deed is this that ye have done?* Plur. Gen. 20, 9. 1 Sam. 8, 8. 2 K. 23, 19. Ecc. 1, 14. Absol. of an *evil deed*, 1 Sam. 20, 19 בְּיוֹם מַעֲשֵׂהוֹ *in the day of that deed*, sc. when Saul was on the point of killing David; others, *working day*, opp. to a festival day.

3. *a work*, i. e. *something made, created*. a) Of God, מַעֲשֵׂי יְדֵי ה' *the works of his hands*, (fingers Ps. 8, 4,) which he created, e. g. heaven, earth, all living things, Ps. 8, 7. 19, 2. 103, 22. In sing. הַמַּעֲשֵׂה הַזֶּה *the work of Jehovah*, spec. of the judgments of God upon the wicked, Is. 5, 19. 10, 12. 28, 21. Ps. 64, 10; also יְדֵי ה' מַעֲשֵׂה id. Is. 5, 12. 29, 23. Ps. 28, 5. Comp. פָּעַל. b) Of men, מַעֲשֵׂה יְדֵי אָדָם *the work of men's hands*, often said of idols, Deut. 4, 28. Ps. 115, 4. 135, 15. Spec. of *works of art*, as מַעֲשֵׂה הַשֵּׁב דַּמַּשֵּׁק *work of Damascus* Ex. 26, 1. 31; מַעֲשֵׂה אֶרֶג *woven-work* 28, 32; מַעֲשֵׂה רֶשֶׁת *net-work* 27, 4. Inverted, 2 Chr. 16, 14 מַעֲשֵׂה בְּמִרְקָחַי *with spicery-work*. Once of the *work* of a poet, ποίημα, Ps. 45, 2.—Metaph. of the *fruit, effect*, of any thing, Is. 32, 17 מַעֲשֵׂה שְׁלוֹם *the work (fruit) of righteousness is peace*. Hab. 3, 17.—Difficult is Job 37, 7 מַעֲשֵׂהוּ כִּי-אֵין יָדוֹעַ *that all men of his (God's) work may know him*, i. e. that all men as his creatures may know him. But it is better with Reiske and A. Schultens to divide the words differently: מַעֲשֵׂהוּ כִּי-אֵין יָדוֹעַ *that all men may know their Maker*.

4. *work*, i. e. *the fruit of one's labour, goods, effects, property*, i. q. מְלָאכָה no. 3. Is. 26, 12 כָּל-מַעֲשֵׂינוּ *all our goods*. Jer. 48, 7. Spec. of fruits, produce, Ex. 23, 16; of cattle 1 Sam. 25, 2.

מַעֲשֵׂי (contr. for מַעֲשֵׂי הַיְהוָה work of Jehovah) *Maasai*, pr. n. m. 1 Chr. 9, 12.

מַעֲשֵׂיָהּ and מַעֲשֵׂיָהּ (work of Jehovah) *Maaseiah* pr. n. of several men

Jer. 21, 1 (comp. 37, 3). 29, 21. 35, 4. 1 Chr. 15, 18. 20. 2 Chr. 23, 1.

מַעֲשֵׂר m. (denom. from עָשָׂר ten) constr. מַעֲשֵׂר Num. 18, 24, also מַעֲשֵׂר Lev. 27, 30. 32, c. suff. מַעֲשֵׂרוֹ; plur. מַעֲשֵׂרוֹת Neh. 12, 44, c. suff. מַעֲשֵׂרוֹתֵיכֶם Num. 18, 28; *a tenth part, tithe*, of fruits and produce, of flocks and herds, to be paid to the Levites, etc. see Lev. 27, 30–33. Num. 18, 21. 24. Neh. 13, 5. 12; also Num. 18, 26 sq. Neh. 10, 38. al. Genr. Gen. 14, 20. 28, 22. מַעֲשֵׂר הַמַּעֲשֵׂר *the tithe of the tithes* Neh. 10, 39. Also שְׁנֵי-הַמַּעֲשֵׂר *the tithe-year*, every third year, in which the tithes were to be applied in giving entertainments at home, Deut. 26, 12; comp. 14, 22–28.

מַעֲשֵׂקוֹת f plur. (עָשָׂק) *oppressions, exactions*, Prov. 28, 16.

מִן Moph Hos. 9, 6 and מִן Noph Is. 19, 13. Jer. 2, 16. Ez. 30, 13. 16, pr. n. *Memphis*, a very ancient and splendid city of Egypt, the royal seat of four dynasties, and from the time of Psammetichus the metropolis of all Egypt; surrounded with lofty mounds to guard against the inundations of the Nile and also against hostile assaults; and embellished with splendid edifices, among which was a celebrated temple of Vulcan or *Phtah* enlarged and decorated by many kings, Hdot. 2. 99, 136, 153. Diod. Sic. 1. 50, 51, 67. Not far distant are the pyramids; and the long ranges of tombs stretching far to the south of these were doubtless once the necropolis of the ancient city, which lay between them and the Nile. After the founding of Alexandria, Memphis fell into decay, and in Strabo's time was partly in ruins, XVII. p. 807. In the thirteenth century there were still here extensive and splendid remains; see Abdallatif p. 184 ed. De Sacy. At present the site is marked by large mounds and a few slight architectural remains. It bears the name of the nearest village, Mitrahény, fully مينة هينى *Minyet Rahneh*. See Jomard in Descr. de l'Égypte V 1 sq. 531 sq. Champollion l'Égypte sous les Pharaons I. 336 sq. Comp. Bibl. Res. in Palest. I. p. 40, 41.—The ancient hieroglyphic name is read Ma-

מ-**PHTAH**, the place of *Phthah* or *Vulcan*; and later **Πανούρι** **PANOUF**, the temple of the good god. From the ancient form *Ma-m-phthah* came the Coptic **Μεμφε**, **Μεμφι**, Gr. *Μέμφις*, Arab.

Menf, and prob. Heb. מִנָּה; while from *Panouf* came Heb. מִנָּה. The true signif. of the name was known to Plutarch, de Isid. et Osir. p. 369: τῇ μὲν πόλιν Μέμφιν οἱ μὲν ὄρουσιν ἀγαθῶν ἐμμεγέουσιν, οἱ δὲ ὡς τάφον Ὀσίριδος, i. e. both these interpretations arose out of the proper signif. the place of the good god i. e. Osiris, or place (sepulchre) of the good. Comp. Lepsius Lettre à Rossellini p. 52. See Thesaur. p. 812.

מִפְּבִשָּׁת pr. n. see in מִפְּבִשָּׁת.

מִפְּגָע m. (ר. פָּגַע) attack, assault; concr. object of assault, mark, Job 7, 20.

מִפְּח m. (ר. נָפַח) constr. Job 11, 20 מִפְּח נָפַח, a breathing out, expiration of the soul, i. e. death. Comp. נָפַח נֶפֶשׁ Jer. 15, 9. Job 31, 39.

מִפְּח m. (ר. נָפַח) the bellows of a forge, Jer. 6, 29. Arab. مِغْفَح id.

מִפְּבִשָּׁת and מִפְּבִשָּׁת (contr. for מִפְּבִשָּׁת 'extermination of idols' acc. to Simonis, r. פָּאֵה,) *Mephibosheth*, pr. n. m. a) 2 Sam. 21, 8. b) 2 Sam. 4, 4. 9, 6.

מִפְּסָם see in מִפְּסָם.

מִפְּיָן m. (pr. part. Hiph. r. פִּיַּן) a mallet, maul, war-club, Prov. 25, 18. Comp. מִפְּיָן.

מִפֵּל m. (ר. נָפַל) 1. a falling, i. e. that which falls off or away, refuse. Am. 8, 6 מִפֵּל הַבָּר the refuse of the grain, chaff, straw.

2. Any thing pendulous, a flap; Job 41, 15 מִפְּלֵי בִשְׁרוֹ the pendulous parts of his flesh, i. e. on the belly of the crocodile, the flabby parts, flaps.—So the Latin poets employ *cadere* of any thing pendulous, see Gronov. ad Stat. Silv. 33. Sil. Ital. Pun. 13. 333.

מִפְּלֵאָה f. (ר. פָּלָא) once plur. constr. מִפְּלֵאָה, miracles, wondrous works, Job 37, 16, i. q. נִפְלְאוֹת. The poet prob. chose this unusual form because of the like sounding מִפְּלֵאָה in the other clause.

מִפְּלֵגָה f. (ר. פָּלַג) a division, class, 2 Chr. 35, 12.

מִפְּלָה f. Is. 17, 1, and מִפְּלָה Is. 23, 13. 25, 2 (ר. נָפַל) fallen buildings, ruins. Syr. مَفْلَح id.

מִפְּלֵט m. (ר. פָּלַט) escape, Ps. 55, 9.

מִפְּלֵצָה f. (ר. פָּלַץ) pr. terror; then an idol, as inspiring terror, 1 K. 15, 13. 2 Chr. 15, 16.

מִפְּלֵשׁ m. (ר. פָּלַשׁ i. q. פָּלַס) a poisoning, balancing of the clouds, Job 37, 16.

מִפְּלָח f. (ר. נָפַח) c. suff. מִפְּלָחוֹ.

1. fall, ruin, of a man Prov. 29, 16; of a kingdom, Ez. 26, 15. 18. 27, 27. 31, 16.

2. a ruin, spoken of a fallen tree, Ez. 31, 13.

3. a carcass, as *cadaver* from *cadere*, πτώμα from πίπτω, Judg. 14, 8.

מִפְּעַל m. Prov. 8, 22, and מִפְּעַלָּה f. Ps. 46, 9. 66, 5, work, sc. of God. R. פָּעַל.

מִפְּעֵת see מִפְּעֵת.

מִפְּץ m. (ר. נָפַץ) a smiting in pieces; Ez. 9, 2 מִפְּץ כְּלִי i. e. a deadly weapon, i. q. מִשְׁחִיתָה v. 1. Comp. v. 5. 6.

מִפְּצָן m. (ר. נָפַץ) a mallet, maul, war-club, Jer. 51, 20. Comp. מִפְּצָן.

מִפְּקָד m. (ר. פָּקַד) 1. a review, numbering, census of a people, 2 Sam. 24, 9. 1 Chr. 21, 5.

2. an appointment, mandate, 2 Chr. 31, 13.

3. an appointed place, Ez. 43, 21.

4. *Miphkad*, pr. n. of a gate of Jerusalem, Neh. 3, 31.

מִפְּרָץ m. (ר. פָּרַץ) haven, harbour, pr. a rent, opening in the coast, Judg. 5, 17, —Arab. فَرْصَة inlet from a river where water is drawn up, also an anchorage for ships.

מִפְּרָקָה f. (ר. פָּרַק) the neck, pr. the joints or vertebræ of the neck, 1 Sam. 4, 18. Chald. פִּרְקָא, פִּרְקָא, id. Syr. ܦܪܩܐ vertebra.

מִפְּרֵשׁ m. (ר. פָּרַשׁ) a spreading out expansion. Job 36, 29. Ez. 27, 7.

מִפְּשָׁעָה f. (ר. פָּשַׁע) a step, stride, meton. for the upper part of the legs or the buttocks 1 Chr. 19, 4; by euphemism for מִתְּחִילָה in the parall. 2 Sam. 10, 4.

מפתח see מפתח.

מפתח m. (r. פתח) *a key*, pr. the opener, Judg. 3, 25. Is. 22, 22. 1 Chr.

9, 27. Arab. مِفْتَاح id.

מפתח m. (r. פתח) *an opening*; Prov. 8, 6 *the opening of my lips*, what my lips utter.

מפתח m. (r. פתח) *the sill, threshold*, 1 Sam. 5, 4. 5. Ez. 9, 3. 10, 4. 18. al.

מין see מין.

* מצא, 1 pers. מצאתי, also מצאתי Num. 11, 11; fut. ימצא, imp. מצא, inf. constr. מצא, c. suff. מצאי, but מצאכם (for מצאכם) Gen. 32, 20; part. מצא, once מצא like verbs לה Ecc. 7, 26, fem. מצאת 2 Sam. 18, 22. Cant. 8, 10.

1. *to come to*, i. e. *to attain to*, *to arrive at*, *to reach* any thing, c. עד Job 11, 7. Chald. and Syr. مضى, Eth. ረጸክ, id. Arab. مضى to go away, kindr. مشى to go.—Hence *to acquire*, *to get*, *to receive*; with acc. of thing, Gen. 26, 12 *Isaac in this year received a hundred measures*, i. e. he harvested a hundred-fold. 2 Sam. 20, 6 *פן מצא לו* 2 Sam. 20, 6 *lest he get possession of fortified cities*.

2. *to find*, *to find out*, a person or thing, Sept. εὗρισκω, and this is the most freq. usage of the word; pr. *to come upon*, *to fall in with*. So of persons Gen. 38, 20, 23. Num. 35, 27. Deut. 22, 27. 1 Sam. 10, 2. al. Of things Gen. 36, 24. 2 K. 23, 24; espec. things lost Lev. 5, 22, 23. 1 Sam. 9, 4; either with search Gen. 31, 33 sq. Ex. 15, 22. 16, 27. al. or without Gen. 11, 2. 26, 32. Deut. 24, 1. al. 1 K. 13, 14 *and found him sitting under an oak*. 2 K. 19, 8.—Hence in various senses:

a) *to find*, i. q. *to attain unto*, *to get*, *to gain*. comp. in no. 1; so in a good sense, (like Lat. 'invenire laudem, cognomen,') e. g. *to find* good, happiness, Prov. 8, 35. 18, 22; wisdom 3, 13. 8, 9; favour, see in חן no. 1; wealth Hos. 12, 9; a vision from God Lam. 2, 9, comp. Ez. 3, 1; the grave i. e. death Job 3, 22; rest Jer. 6, 16. 45, 3. Lam. 1, 3. (But in Ruth 1, 9 *to find rest* is said of a woman in respect to marriage, i. q. מצא שילום Cant. 8, 10.)

Job 33, 24 *מצאתי כפר* *I have found a ransom*, λύτρον, comp. Od. 19, 403 θανάτου λύσιον εὐροίμην, also Heb. 19, 12. Absol. 2 Sam. 18, 22 *מצאת אין בשורה* *no tidings finding* sc. favour, i. e. no grateful message, none which will bring reward to the bearer. Also in a bad sense, (like Gr. εὕρισκιν κακόν Od. 21, 304. ib. 24, 462,) e. g. *to find* evil, trouble, sorrow, i. e. to fall into adversity, calamity, Ps. 116, 3. Prov. 6, 33. Hos. 12, 9.

b) *to find out* sc. by thinking, mentally, e. g. an answer Job 32, 3. Neh. 5, 8. Ecc. 3, 11. 8, 17. (See Ecc. II. cc. in עולם B.) So *to find out* a riddle, to solve it, Judg. 14, 12.

c) The phrase *מצאת ידי my hand findeth any thing*, is found in a threefold sense: α) *to get for oneself*, *to acquire*, i. q. *to possess* any thing. Lev. 25, 28 *אם לא מצאת ידו יר השביב לו* *if he cannot get enough to restore it to him*. 12, 8, comp. 25, 26. Job 31, 25; c. ל Is. 10, 14 *and my hand hath found (possessed), as a nest, לחיל העמים the riches of the nations*. β) Spoken of what happens incidentally, what comes to hand; e. g. 1 Sam. 10, 7 *אשר תמצא ידך* *do what thy hand shall find*, i. e. act as occasion shall serve. 25, 8. Judg. 9, 33. Similar is Ecc. 9, 10 *whatsoever thy hand findeth to do, do it with thy might*, i. e. whatever is incumbent upon thee. γ) Of enemies, *to find out*, *to get into one's power*; 1 Sam. 23, 17 *the hand of Saul shall not find thee out*, i. e. shall not get thee into his power. With ל of pers. Ps. 21, 9. Is. 10, 10.

d) *to find* or *discover* a fault or wrong of which one is accused; c. ב of pers. 1 Sam. 29, 3 *לא מצאתי בו מאומה* *I find in him nothing, no fault*. Ps. 17, 3; more fully Job 19, 28. comp. Luke 6, 7. Different is 2 K. 9, 35 *לא מצאו בה* *they found nothing of her but the skull*, etc. here ב is partitive, comp. Job 20, 20.

e) *to find God*, i. e. to find him propitious, ready to hear and answer prayer, Deut. 4, 29. Here belongs Ps. 32, 6 *one shall pray unto thee מצא לי* *in a time of finding thee*, i. e. a time when thou art propitious; see Niph.

f) *to find one's heart*, *to take heart*, to take courage, 2 Sam. 7, 27; comp. Ps. 76, 6.

g) As in Engl. *to try to find, to seek*; 1 Sam. 20, 21 **מָצָא אֶת-הַחֲצִירִים** *go, find (seek) the arrows.* v. 36. Job 33, 10. Ecc. 7, 27. So of pleasure, *to find out, to seek after*, Is. 58, 3, 13.

3. *to come upon* any one, *to befall, to happen to*, with acc. of pers. (comp. **בּוֹא** c. acc. no. 2. d.) Ex. 18, 8 *all the travail אשר מָצְאָהֶם בְּדֶרֶךְ (befallen) them in the way.* Gen. 44, 34. Num. 20, 14, 32, 23. Josh. 2, 23. Judg. 6, 13. Ps. 116, 3, 119, 143. Comp. εὑρίσκειν Tob. 12, 7.

4. *to suffice* for any thing, c. dat. Num. 11, 22. Judg. 21, 14. Comp. Engl. *to reach*, Germ. *hinreichen, hinlangen, hinlänglich seyn*, Gr. *ἰκανόμερος, ἰκανός* sufficient, from *ἰκνέομαι*.

NIPH. **מָצָא**, 2 pers. **מָצְאָתָה**; fut. **יִמְצָא**; part. **מָצֵא**, plur. **מָצְאִים** 1 Sam. 13, 15, in pause **מָצְאִים** Ezra 8, 25.

1. Pr. a) Pass. of Hiph. or i. q. Kal no. 1. *to come to* any one, *to be brought*. Jer. 15, 16 **נִמְצְאוּ דְבָרֶיךָ** *thy words were brought* sc. to me. b) Pass. of Kal no. 1. *to be acquired*, with ל of pers. Deut. 21, 19 **כָּל-אֲשֶׁר יִמְצָא לוֹ** *all that has been acquired by him*, all that he hath. Josh. 17, 16. Prægn. Job 28, 12 *wisdom. מֵאֵן הַמָּצָא* *whence shall it be acquired?*

2. *to be found*, pass. of Kal. no. 2, 1 Sam. 10, 2, 16, 21. Gen. 41, 38. Ps. 37, 38. Josh. 10, 17, al. So of a thief *to be detected, caught*, Ex. 22, 1, 6, 7. Deut. 24, 7. Jer. 2, 26. Often with an adjunct of place where, Gen. 18, 29 sq. 44, 16, 17. 2 K. 20, 13. Is. 39, 2, al.—Spec. a) With מן *to be found* and selected out of a number, i. q. Engl. *to be found among*, Dan. 1, 19. Ezra 10, 18. b) Of good and evil; 1 K. 14, 13 **בּוֹ דָּבָר טוֹב נִמְצָא** *there is found in him some good thing.* 1. 52 **אִם רָעָה הַמָּצָא בִּי** 1 Sam. 25, 28. Ez. 28, 15; also with עם 2 Chr. 19, 3; 36, 8; ל Deut. 22, 20. c) God is said *to be found* of men, when he is propitious, or hears and answers prayer c. ל 1 Chr. 28, 9. 2 Chr. 15, 2, 4, 15. Jer. 29, 14. Is. 55, 6, 65, 1. Comp. Rom. 10, 20 **εὐρέθη τοῖς ἐμὲ μὴ ζητοῦσιν**.

3. *to be found*, i. e. *to be, to exist, to be present* in any place. a) With an adjunct of place where; 1 Sam. 13, 19 **הָיָה שָׁם לֹא יִמְצָא בָּכָל יִשְׂרָאֵל** *there was no (found) in all Israel*, i. e. none

existed. 1 Chr. 29, 17 **עַמָּה הַנִּמְצָא-רִפּוֹה** *thy people which are here present.* 2 Chr. 34, 32. 2 Sam. 17, 12, 13. Is. 65, 8, al. Of things, Gen. 47, 14 *all the money that was (found) in the land of Egypt.* b) Absol. Gen. 19, 15 **שְׁתֵּי בְנוֹתֶיהָ הַנִּמְצָאוֹת** *thy two daughters present*, opp. to those absent v. 14. Ezra 8, 25. Is. 22, 3. 1 Sam. 13, 15.—Dan. 11, 19 *and he shall stumble and fall וְלֹא יִמְצָא* *and shall be (found) no more*, i. q. **וְאֵינֶנִּי**.

HIPH. **הִמְצִיא** 1. Causat. of Kal no. 1, *to make come to*; with בִּיר *to deliver up or over*, 2 Sam. 3, 8. Zech. 11, 6. Also *to bring to, to present*, with אֶל Lev. 9, 12, 13, 18.

2. *to let acquire, to let receive*, i. e. *to allot* to any one, Job 34, 11, 37, 13.

מָצָא see **מָצָא**.

מָצֵב m. (r. **נָצַב**) constr. **מָצֵב**, a station, i. e. place where one stands, Josh. 4, 3, 9; a military post, garrison, 1 Sam. 13, 23. 14, 1, 4. 2 Sam. 23, 14; office, post, Is. 22, 19.

מָצֵב m. (part. Hoph. r. **נָצַב**) a station of troops, post, Is. 29, 3. Here too we may refer Judg. 9, 6 **אֵלֶּן מָצֵב אֲשֶׁר בְּשֶׁךְם** *the oak of the garrison which is at Shechem*, so called prob. from a military post established there. Others here take **מָצֵב** in the sense of a monument, pillar, i. q. **מַצְבָּה**.

מַצְבָּה 1 Sam. 14, 12, and **מַצְבָּה** Zech. 9, 8, i. q. **מָצֵב**, a military post. R. **נָצַב**.

מַצְבָּה f. (r. **נָצַב**) constr. **מַצְבָּה**; plur. **מַצְבּוֹת**, constr. **מַצְבּוֹת**, pr. 'something set upright.' Spec.

1. a pillar, cippus, of stone, Gen. 28, 18, 22. Ex. 24, 4. Is. 19, 19. Jer. 43, 13 **מַצְבּוֹת בֵּית שֶׁמֶשׁ** *the columns of Bethshemesh*, i. e. the obelisks of Heliopolis.

2. a statue, idol-image. e. g. **מַצְבַּח הַבַּעַל** *the image of Baal* 2 K. 3, 2, 10, 26, 27, 18, 4, 23, 14; genr. Mic. 5, 12. Hos. 10, 1, al.

מִצְבֵּיָה Mezobaiah, pr. n. of a place otherwise unknown, 1 Chr. 11, 47.

מַצְבָּה f. (r. **נָצַב**) 1. i. q. **מַצְבָּה**, a monument, cippus. Gen. 35, 14, 20. 2 Sam. 18, 18. In this sense it is also found in Phenician inscriptions.

2. trunk, stump of a tree, Is. 6, 13.

מָצֵר m. (r. צִיד) plur. מְצֻרוֹת, Kamets impure, a fastness, castle, stronghold, on a hill or mountain, so called as a place of lying in wait and watching. 1 Chr. 11, 7 and *David dwelt בְּמָצֵר in the stronghold* (castle, citadel); ... *therefore it was called, the city of David*. Plur. strongholds, fastnesses, 1 Sam. 23, 14. 19. 24, 1. Is. 33, 16 מְצֻרוֹת סְלֵעִים Jer. 48, 41. 51, 30. Coupled with caverns Judg. 6, 2. Ez. 33, 27. Chald. מְצֻרְתָּא id. Arab. مَصَار mountain-top; comp. Μασάδα the name of Herod's strong castle Jos. B. J. 7. 8. 2.

מְצֻרָה, מְצֻרָה, see מְצֻרָה, מְצֻרָה.

* מִצָּה fut. conv. וַיִּמָּץ Judg. 6, 38.

1. Pr. i. q. מָצָה, מָצָה, to suck, then to suck out, to drink out greedily, to drain. Is. 51, 17 *the inebriating cup thou hast drunk, thou hast sucked it out*, i. e. hast drunk it greedily even to the dregs. Ps. 75, 9. Ex. 23, 34.—Syr. مَضَى id. مَضَى epotatio.

2. to press or squeeze out moisture, with מִן from any thing, Judg. 6, 38. Chald. Syr. Pa. id.

NIPH. 1. Pass. of Kal no. 1, Ps. 73, 10.

2. Pass. of Kal no. 2, Lev. 1, 15. 5, 9.

I. מִצָּה f. (r. מָצָה) pr. sweetness, concr. sweet, i. e. not fermented, unleavened, ἄζυμος. Lev. 2, 5 מִצָּה תִּהְיֶה it shall be unleavened. Often in genit. מִצָּה חֶלֶץ an unleavened cake Lev. 8, 26. Num. 6, 19; מִצָּה חֶלֶץ Num. 1. c. In plur. חֶלֶץ מִצּוֹת unleavened cakes Num. 6, 15 (for the double plur. see in יוֹבֵל no. 1, note. Heb. Gr. § 106. 3); מִצָּה חֶלֶץ Lev. 2, 4. 7, 12; מִצּוֹת מִצּוֹת Ex. 12, 39. Here belongs also מִצּוֹת לֶחֶם unleavened bread Ex. 29, 2. and simpl. מִצּוֹת id. Gen. 19, 3; also often מִצּוֹת אָכַל to eat unleavened bread Ex. 13, 6. 7. 23, 15. Lev. 6, 9. Deut. 16, 3. 8; comp. Lev. 10, 12. 1 Sam. 28, 24. So מִצּוֹת הַחֵם the festival of unleavened bread, the Passover, Ex. 23, 15. 2 Chr. 8, 13. 30, 13. 21; ellipt. מִצּוֹת id. Gr. τὰ ἄζυμα, Ex. 12, 17, comp. 23, 15.

II. מִצָּה f. (r. נָצַח) contention, quarrel, Prov. 13, 10. 17. 19. Is. 58, 4

מִצָּה (perh. for מִצָּה fountain) Mozah, pr. n. of a place in the tribe of Benjamin, Josh. 18, 26.

מִצְהָה f. (r. צָהַל) a neighing, snorting, Jer. 8, 16. 13, 27.

מִצּוֹר m. (r. צִיד) constr. מִצּוֹר, c. suff. מִצּוֹרִים Job 19, 6; plur. מִצּוֹרִים.

1. capture, i. e. prey, gain, Prov. 12, 12.

2. a net, sc. of a hunter, Ecc. 7, 26, Job 19, 6. Syr. مَصِيد, Arab. مَصِيد, net.

3. i. q. מָצָר, a fortress, bulwark. a besieging tower, Ecc. 9, 14. Two Mss. read מְצֻרִים, which accords better with the context; comp. Deut. 20, 20. Ez. 4, 2. Mic. 4, 14.

מְצֻרָה f. (r. צִיד) i. q. masc. מִצּוֹר.

1. a net, sc. of a fisherman, Ecc. 9, 12.

2. a fortress, castle, on a hill or mountain, Is. 29, 7. Plur. מְצֻרוֹת Ez. 19, 9.

מְצֻרָה f. also מְצֻרָה Ez. 13, 21 (r. צִיד) constr. מְצֻרָה, c. suff. מְצֻרָה.

1. capture, prey, Ez. 13, 21.

2. a net, of a hunter, Ez. 12, 13. 17, 20. Ps. 66, 11.

3. i. q. מָצָר, מְצֻרָה, a fortress, castle, stronghold, Job 39, 28. מִצְדָּתִי the citadel of Zion 2 Sam. 5, 7. 9. 1 Chr. 11, 5; genr. 1 Sam. 22, 4. 5. 24, 23. So with art. הַמִּצְדָּה of a fortress near the plain of Rephaim north of Bethlehem 2 Sam. 5, 17. 23, 14. 1 Chr. 11, 16.—Trop. God is said to be a fortress, i. e. a defender, protector, Ps. 18, 3. 31, 4. 71, 3. 91, 2. 144, 2; and so מְצֻרוֹת Ps. 31, 3.

מִצְוָה f. (r. צִוָּה) constr. מִצְוָה, c. suff. מִצְוָה; plur. מִצְוֹת, once מִצְוֹת Neh. 9, 14, c. suff. מִצְוֹת; a command, precept, law, Sept. ἐντολή. Spoken: a) Of human commands, הַמִּצְוֹת Is. 36, 21. Esth. 3, 3. 2 Chr. 8, 15. 30, 12; also Jer. 35, 18. Is. 29, 13. b) Of the divine commands, either singly or of the whole divine law, comp. תּוֹרָה, מִשְׁפָּט. Lev. 4, 13 one of the commandments of Jehovah that are not to be done, i. e. a prohibitory command, interdict. Most freq. in plur. מִצְוֹת the commandments of Jehovah, often coupled with the synon. עֲוֹנוֹת, מִשְׁפָּטִים, תּוֹרָה, חֻקֹּת, חֻקִּים; Gen. 26, 5. Ex. 16, 28. Deut. 6, 2. 1 K

2, 3. al. sēp. Collect. *the law*, Deut. 5, 28. 6, 1. 8, 1. 17, 20. 27, 1. al. Meton. **מִצְוַת הַלְוִיִּים** *the commandment of the Levites*, i. e. what was commanded to be given to them, Neh. 13, 5.

מִצְוֵה f. Ex. 15, 5. Neh. 9, 11. Ps. 88, 7. also **מִצְוֵה** f. i. q. **צִיָּה**, *a depth, deep place*, e. g. of the sea, Jon. 2, 4. Mic. 7, 19; trop. Ps. 88, 7; of a river, Zech. 10, 11; of mire, Ps. 69, 3. R. **צִיָּה** q. v.

מִצּוֹק m. (r. **צִיָּה** I) *straitness, distress*, Ps. 119, 143. Jer. 19, 9. Deut. 28, 53. 55. 57. **אִישׁ מִצּוֹק** *one in distress* 1 Sam. 22, 2.

מִצְבֵּק m. (r. **צִיָּה** II. 2) plur. constr. **מִצְבָּעִי** *a pillar, column*; Kimchi well, **מִצְבָּעִי** 1 Sam. 2, 8 **מִצְבָּעִי אֶרֶץ** *the pillars of the earth* i. q. **מִצְבָּעִי אֶרֶץ**. Trop. of a rock or cliff isolated like a column; 1 Sam. 14, 5 *the one crag* **מִצְבָּעִי** *a column on the north over against Michmash*. See Bibl. Res. in Palest. II. p. 116.—In the Talmud **צִיָּה** is a high and steep mountain.

מִצְוֵה f. (r. **צִיָּה** I) *straitness, distress*, Job 15, 24. Zeph. 1, 15. Plur. Ps. 25, 17. 107, 6. 13. 19. 28.

I. **מִצְוֹר** m. constr. **מִצְוֹר**, c. suff. **מִצְוֹרָה** Ez. 4, 8. R. **צִיָּה** I.

1. *straitness, distress*, Deut. 28, 53 sq. Jer. 19, 9.

2. *siege*. Ez. 4, 2. 7. Zech. 12, 2. **בְּמִצְוֹר** *to be besieged*, of a city, 2 K. 24, 10. 25, 2. al.

3. *a mound, bulwark*, of besiegers, Deut. 20, 20. Mic. 4, 14. Ez. 4, 2. Hence

4. *a fortification, fortress*, Hab. 2, 1. **עִיר מִצְוֹר** *a fortified city* Ps. 31, 22. 60, 11; plur. 2 Chr. 8, 5. Mic. 7, 12.

II. **מִצְוֹר** pr. n. for *Egypt*, and apparently for *Lower Egypt*; thrice **יְאֵרֵי מִצְוֹר** *the streams or canals of Egypt*, the branches of the Nile, Is. 19, 6. 37, 25. 2 K. 19, 24.—Under the name **מִצְוֹר** there seems to lurk the Egyptian **μετορρο** *kingdom*, as in **פְּרִיזָה** the word **φορρο** *king*. But the Hebrews doubtless ascribed to it a domestic origin, prob. as signifying *a border, limit*, (r. **מִצְרֵי**) i. q. Arab. **مَضْرٍ**, perh. as sing. of the dual

מִצְרַיִם *the two Egypts*, q. v. Others, e. g. Bochart in Phaleg IV. 24, suppose Egypt to be so called as being strong and fortified, i. q. **מִצְוֹר** I. 4; see Diod. Sic. 1. 31.

מִצְוֹרָה f. (r. **צִיָּה** I) plur. **מִצְוֹרוֹת**. 1. *a mound, bulwark*, of besiegers, i. q. **מִצְוֹר** no. 3, Is. 29, 3.

2. *a fortress, fortified city*, 2 Chr. 11, 11; more fully **עִיר מִצְוֹרָה** 14, 5; **עָרֵי מִצְוֹרוֹת** 11, 10. 11. 23. 12, 4. 21, 3.

מִצְוֵה f. (r. **נִצָּה**) i. q. **מִצָּה** II, *quarrel, strife*. Is. 41, 12 **אֲנֹשִׁי מִצְוֵהָ** *thy adversaries, enemies*.

* **מִצָּח** a root not in use, perh. *to shine*, i. q. **נָצַח** and **נִצַּח**, comp. **נָצַח** to be cheerful, and by transp. **נָצַח** to shine. Hence the two following:

מִצָּח m. (Is. 48, 4 proves nothing for the fem.) c. suff. **מִצְחָי**, plur. constr. **מִצְחוֹת**; *the forehead*, 1 Sam. 17, 49. 2 Chr. 26, 19. **מִצָּח אִשָּׁה זוֹנָה** *the (shameless) brow of a harlot* Jer. 3, 3. Ez. 3, 7 **מִצָּח חֲזָקִי** *of an impudent forehead*. v. 8. 9. Is. 48, 4 **מִצְחָה נְחוּשָׁה** *thy brow is brass, brazen*. Plur. Ez. 9, 4.

מִצְחָה f. *a greave, greaves*, armour for the legs. q. d. *frontlets* of the leg, constr. **מִצְחָה** 1 Sam. 17, 6. R. **מִצָּח**.

מִצְלָה f. (r. **צָלַל** I) only plur. **מִצְלוֹת**, *bells*, upon horses and camels for ornament, Zech. 14, 20. See in **מִצְלָה**.

מִצְלָה f. (r. **צָלַל** II) *a shady place, shade*, Zech. 1, 8.

מִצְלָה f. (r. **צָלַל** I) only in dual **מִצְלָהִים**, *cymbals*, for accompanying music, 1 Chr. 13, 8. Ezra 3, 10. Neh. 12, 27. al. So in Greek, dual **κυμβάλω, -οι**. See in **צָלָלִים**.

מִצְנִיחַ f. (r. **צָנַח**) *turban, tiara*, of the high priest Ex. 28, 4. 39. 29, 6. Lev. 8, 9. 16, 4; of a king Ez. 21, 31. For the form of it, see Braun de Vestitu sacerdot. Heb. p. 624 sq. Jos. Antiq. 3. 7. 3. B. J. 5. 5. 7.

מִצָּע m. (r. **רָצַע**) *a couch, bed*, something spread down, Is. 28, 20.

מִצְעָד m. (r. **צָעַד**) plur. constr. **מִצְעָדֵי**, *step, walk*, Ps. 37, 23. Prov. 20, 24.

בְּמַצְעָדָיו *in his steps*, i. e. in his company, Dan. 11, 43. Comp. **בְּרַגְלָיו** Judg. 4, 10.

מִצְעָרָה f. (**צָעִירָה** and **מֵן**) pr. 'what is next to a little,' i. e. *subparvum, parvulum, a little thing*, **מִצְעָרָה** Dan. 8, 9; see *Lehrg.* § 123, also art. **מֵן** no. 3. g.—Better: *even a little one*, according to the idiom noted in **מֵן** no. 1. a. γ; see *Thesaur.* p. 805. g.

מִצְעָר m. (r. **צָעַר**) constr. **מִצְעָר**.

1. Pr. *smallness*; hence any thing *small, little*, Gen. 19, 20. Job 8, 7; of a small number, 2 Chr. 24, 24 **מִצְעָר אַנְשִׁים** *few men*; of a short time, Is. 63, 18 **לְמִצְעָר** *for a little while*.

2. *Mizar*, pr. n. of a summit prob. in the ridge of Anti-Lebanon or Hermon, Ps. 42, 7.

מִצְפָּה m. (r. **צָפָה**) constr. **מִצְפָּה**.

1. *a watch-tower*, Is. 21, 8. Also *a lofty place*, whence one can see far and wide around, whether furnished with a watch-tower or not, 2 Chr. 20, 24.

2. *Mizpeh*, pr. n. of several towns and cities, in elevated situations: a) In the plain of Judah, Josh. 15, 38. b) In Benjamin, Josh. 18, 26; see **מִצְפָּה** no. 2. c) In Moab, 1 Sam. 22, 3. d) In Gilead Judg. 11, 29, see **מִצְפָּה** no. 1. This may be the same with **רְמַת הַמִּצְפָּה** Josh. 13, 26. e) A valley in the high region of Lebanon Josh. 11, 8, comp. 11, 3.

מִצְפָּה (watch-tower, lofty place, r. **צָפָה**) always with the art. **הַמִּצְפָּה**, with ה loc. **הַמִּצְפָּה**, *Mizpah*, pr. n.

1. A town or city of Gilead, Judg. 10, 17. 11, 11. 34. Hos. 5, 1. Some refer hither Judg. 11, 29 **מִצְפָּה-גִּלְעָד**, but see in **מִצְפָּה** no. 2. d. For the origin of this place, see Gen. 31, 49.

2. A city of Benjamin, where the people were wont to convene, Judg. 20, 1. 3. 1 Sam. 7, 5–16. al. It was afterwards fortified by Asa to protect the border against the kingdom of Israel, 1 K. 15, 22. 2 Chr. 16, 6. Later it was the residence of the Chaldean governor, Jer. 40, 6 sq. comp. Neh. 3, 7. 15. 19. Once written **הַמִּצְפָּה** Josh. 18, 26. [Prob. the high point two hours north-west of Jerusalem, now called *Neby Samwil*; see Bib.

מִצְפָּנִים m. plur. (r. **צָפַן**) *hidden places*, Obad. 6.

* **מִצְעַץ** fut. **יִמְצַע** 1. *to suck, to suck*

out, i. q. **מָצָה** and **מָצָה**. Arab. **مَصَّ**, Chald. **מִצְעַץ**, Syr. **مَصَّ**, id. all of which imitate the sound, as also Gr. **μύζω**, **μύζω**, **μύζω**. Hence *to draw out with relish, to taste*, Is. 66, 11; comp. **יִנֵּץ** v. 12.—Things sweet and pleasant are wont to be sucked out, hence

2. *to be sweet*, whence **מָצָה** sweet i. e. unleavened. Comp. **מָחָק**, which also has both significations.

מִצָּן see in **מִצְוִן**.

* **מִצָּר** obsol. root, which seems to have had the same power as the kindr. **נָצַר**, *to shut in, to restrain*; whence Chald. **מִצָּר**, Arab. **مِصْر** limit, border and Heb. **מִצְוֹר** II, **מִצְרִים**.

מִצָּר m. (r. **צָרַר**, as **מִסָּב** from **סָבַב**) *straitness, distress*, Ps. 118, 5. Plur. **מִצְרִים**, constr. **מִצְרֵי**, Lam. 1, 3. Ps. 116, 3.

מִצְרָה, see in **מִצְרֵה**.

מִצְרַיִם dual pr. n. for *Egypt*, Gen. 46, 34. 50, 11; often more fully **אֶרֶץ מִצְרַיִם** *the land of Egypt*, fem. Gen. 45, 20. 47, 6. 13. Also for the people, *the Egyptians*, in prose, and mostly with plur. Gen. 45. 2. 47, 15. 20. 50, 3. Ex. 1, 14; rarely with sing. masc. 14, 25. 31; poet. with sing. masc. Is. 19, 16. 25. Jer. 46, 8, and fem. Hos. 9, 6. Joel 4, 19. With ה loc. **מִצְרַיִם** Gen. 26, 2. al.—Sing. **מִצְרַיִם** *Lower Egypt* q. v. Hence the dual **מִצְרַיִם** seems to have originally denoted *the two Egypts*, i. e. *Lower and Upper Egypt* (the latter pr. **פָּתַרִים**) by zeugma, as we now say *the two Sicilies*, for Sicily and Naples; although this origin being afterwards left out of view, the dual **מִצְרַיִם** is sometimes so employed as not to include Pathros or upper Egypt, Is. 11, 11. Jer. 44, 15. Others ineptly refer the dual form to the two parts of Egypt as divided by the Nile. The Arabs have the sing. **مِصْر** *Misr, Egypt*, pr. limit,

in this language, **מצרים**.—The gentile noun is **מצרי** *an Egyptian* Gen. 39, 1; f. **מצריה** Gen. 16, 1. Plur. m. **מצרים** Gen. 12, 12, 14; f. **מצריות** Ex. 1, 19.—[Engl. Vers. as pr. n. of pers. *Mizraim*, Gen. 10, 6, 13. 1 Chr. 1, 8.—R.]

מצרה m. (r. **צרה**) *a fining-pot, crucible*, Prov. 17, 3, 27, 21.

מץ m. (r. **מקץ**) *rottenness, putridity*. Is. 3, 24 **מחיה** **מץ** **מקץ** *instead of a sweet smell there shall be rottenness*, i. e. the fætor of putrid ulcers. 5, 24 *the root shall be as rottenness* i. e. rotten wood.

מקבה f. (r. **קב**) *a hammer, mallet*, pr. the pointed hammer of the stone-cutter and smith, 1 K. 6, 7. Is. 44, 12. Jer. 10, 4.—Hence prob. the name *Mux-naßaios*, **מקבי**, *the hammerer*; comp. the French name *Charles Martel*.

מקבת f. (r. **קב**) 1. i. q. **מקבת**, *a hammer*, Judg. 4, 21.

2. *a mine, quarry*, broken in the rock, Is. 51, 1.

מקדה (place of shepherds, r. **קדר**) *Makkedah*, pr. n. of a place in the plain of Judah, anciently a royal city of the Canaanites, Josh. 10, 10, 12, 16, 15, 41.

מקדש m. (r. **קדש**) once **מקדש** Dag. euph. Ex. 15, 17; c. suff. **מקדשו**, once irreg. **מקדשו** Num. 18, 29; plur. **מקדשים**, constr. **מקדשי**.

1. *any thing sacred, hallowed*, Num. 18, 29.

2. *a holy place, sanctuary*, espec. the sacred tabernacle of the Israelites, Ex. 25, 8. Lev. 12, 4, 21, 12. Num. 10, 21, 18, 1; the temple 1 Chr. 22, 19. 2 Chr. 29, 21. Dan. 11, 31, al. Often more fully, **מכון מקדש** Is. 60, 13; **מכון מקדש** Dan. 8, 11. **מקדש מלך** *the king's sanctuary*, i. e. set apart and sacred to himself, Am. 7, 13. Plur. **מקדשי ביה** Jer. 51, 51 *sanctuaries (sacred places) of the temple*; **מקדשי אל** Ps. 73, 17 id. But **מקדשי ישראל** *the sanctuaries of Israel*, i. e. idolatrous and unlawful, Am. 7, 9.

3. *an asylum*, the temple and sacred places among the Hebrews having the privilege of an asylum, as also among the Greeks, Is. 8, 14. Ez. 11, 16; comp. 1 K. 1, 50, 2, 28. See 2 Macc. 4, 34. Pausan. Corinth. 13.

מקהלים m. plur. Ps. 26, 12, and **מקהלות** f. plur. Ps. 68, 27. R. **קהל**.

1. *assemblies*, chiefly of those praising God, *choirs*, Ps. 11, cc.

2. *Makheloth*, pr. n. of a station of the Israelites in the desert, Num. 33, 25.

מקנה m. also **מקנא** 2 Chr. 1, 16 Cheth. once **מקנה** 1 K. 10, 28; constr. **מקנה** 2 Chr. 1, 16. R. **קנה**.

1. *expectation, hope, confidence*, 1 Chr. 29, 15. Ezra 10, 2. Also one in whom confidence is placed, of God Jer. 14, 8, 17, 13, 50, 7.

2. *a gathering together, collection*, see r. **קנה** Niph. a) Of waters, Gen. 1, 10. Ex. 7, 19. Lev. 11, 36. b) *a band, company*, of men and animals, e. g. of horses, *a caravan*; so prob. in 1 K. 10, 28 **ומקנה סוחר** **המלך דהוי מקנה במחיר** *and a company of the king's merchants brought from Egypt a company of horses at a price*; also 2 Chr. 1, 16. There is a play of words in the double use of the word **מקנה** for a band of merchants and a troop of horses. So Piscator and Vatablus; but interpreters have here very widely differed; see Bochart Hieroz. T. I. p. 171. 172. Michaelis Supplem. p. 1271. Mos. Recht III. p. 331.

מקנה f. (r. **קנה** Niph.) *gathering-place* for waters, *a pool, reservoir*, Is. 22, 11.

מקום, also **מקם** Ex. 29, 13 (r. **קום**) constr. **מקום**, c. suff. **מקומו**, Gen. 29, 3; plur. **מקומות**, c. suff. **מקומות**; comm. gend. rarely fem. Gen. 18, 24. Job 20, 9, in plur. 2 Sam. 17, 12 Cheth.

1. *place*, pr. station, from standing, etc. Arab. **مَقَام**, Eth. **ፋፋፋ**, id. Phen. **מקם** place, town.—Gen. 1, 9, 13, 3, 14, 22, 3, 28, 11, 17. Ecc. 3, 20, 6, 6, al. sæp. Gen. 24, 23 *a place for us to lodge in*. v. 25, 31. **מקום צר** *a narrow place* Num. 22, 26; **מ' קדוש** *a holy place* Ex. 29, 31; **מ' טהור** *a clean place* Lev. 4, 12, 6, 4; **מ' טמא** *an unclean place* Lev. 14, 40. **בכל מקום** *in every place, every where*, Num. 18, 31. Prov. 15, 3. **נתן** **מקום** *to assign a place to any one*, e. g. for sitting 1 Sam. 9, 22, or dwelling Josh. 20, 4. 1 Sam. 27, 5; but also *to give place to any one*, i. e. to give way to yield, Judg. 20, 36. **ל' מקום** *to as-*

point a place to any one, sc. as a refuge Ex. 21, 13, or for dwelling 2 Sam. 7, 10. 1 K. 8, 21. With genit. מקום הדשן *the place of ashes* Lev. 1, 16; מ מקנה *a place of (for) cattle* Num. 32, 1; מ דוד *David's place, seat*, 1 Sam. 20, 25. 27.—Spec. *the place of any one*, i. e. a) *a dwelling-place, habitation, home*, Gen. 29, 26. 30, 25. Num. 24, 11. Judg. 11, 19; also Ex. 3, 8. Ps. 44, 20. Is. 18, 7. Proverbially Job 7, 10 *הבירנו עוד מקומו לא* *his place shall know him no more*, i. e. he shall be wholly forgotten. Ps. 103, 16; comp. Job 20, 9. Ps. 37, 10. Also Job 16, 18 *אל יהי מקום לזעקתי* *let there be no abiding-place for my cry*, i. e. no delay, but let it ascend at once to God. b) *A place where any thing is found. finding-place*, as *לזרוב* מ' Job 28, 1 (parall. מצוא). v. 6. Comp. v. 12. 23.—The constr. state is often found before אשר, espec. in the phrase במקום אשר *in the place where*, Lev. 4, 24. 33. 6, 18. 2 Sam. 15, 21. 1 K. 21, 19. Jer. 22, 12; also *אלימקום* ש' id. Ecc. 1, 7; and with זה as relat. Ps. 104, 8. Sometimes the absol. is retained, as *כל-מקום אשר* Josh. 1, 3. Deut. 12, 13. Ex. 21, 13. al. In the later books מקום אשר, or מקום ש', *the place where*, is sometimes used redundantly for *where* (באשר, אשר), *wherever*; Ecc. 11, 3 *שם יפול מקום שיהא* *where the tree falleth there it shall be*. Esth. 4, 3, 8, 17. Ez. 6, 13; so too Gen. 39, 20. 40, 3.—Adv. with genit. i. q. *in place of. instead of*, Is. 33, 21. Hos. 2, 1 [1, 10]. Ecc. 3, 16. Comp. Arab. مكان, Syr. ܠܟܢ, locus et adv. loco.

2. *a place*, i. e. *a town, village*, Gen. 18, 24. 19, 12. 14, 29, 22. 23, 17. אנשי המקום *the men of the place*, the inhabitants, Judg. 19, 16; *שער מקומו* Ruth 4, 10. Also *a region, district*, Judg. 18, 10. מקום שכם *the region of Shechem* Gen. 12, 6.

מקור m. (ר. קור) constr. מקר Lev. 12, 7; c. suff. מקורו, מקרה Lev. 20, 17; *a fountain*, pr. opened by digging, Hos. 13, 15. Jer. 51, 36. Zech. 13, 1. מקור מים חיים *a fountain of living waters* Jer. 2, 13. 17, 13.—Trop. *fountain of tears*, i. e. the eye, Jer. 8, 23; *fountain of blood*, by euphemism for pudenda muliebris, Lev. 12, 7. 20, 18 (where מים is omitted); *fountain of life* or happiness Ps. 36, 10. Prov. 10, 11. 13, 14. 14, 27.

16, 22; *fountain of wisdom* Prov. 18, 4. In a different sense, Ps. 68, 27 *מקור ישראל* ye from the fountain of Israel, i. e. who are the posterity of Israel; comp. מים Is. 48, 1.

מקח m. (ר. לקח) *a taking, receiving, of gifts* 2 Chr. 19, 7.

מקחות f. plur. (ר. לקח no. 2) *wares, merchandise*, Neh. 10, 32, comp. v. 31. Talm. מקח emtio.

מקטר m. (ר. קטר I) *incense*, Ex. 30, 1.

מקטרת f. (ר. קטר I) *a censer*, for burning incense, 2 Chr. 26, 19. Ez. 8, 11.

* מקל obsol. root, prob. i. q. Ethiop. ብቃል and ብቃል *to germinate, to sprout*, (ב and מ being interchanged,) whence ብቃል *a sprout, scion, twig*. From this again comes the secondary verb ተብቃል *to punish*, pr. obviously, *to smite with a rod*, although Ludolf separates these roots in his Lex. p. 238. Comp. also Syr. ܡܥܠ. The Lat. baculus is not here to be drawn into comparison; for this comes from βῆλος, and is pr. *a walking-stick*, comp. βυξτήριον.—Hence the two following:

מקל m. constr. מקל Jer. 1, 11, and מקל Gen. 30, 37, c. suff. מקלו, מקלם; plur. מקלות; *a shoot, rod*, Gen. 30, 37 sq. Jer. 1, 11. Then, *a staff* (comp. חשך), which one carries in his hand, Gen. 32, 11. Ex. 12, 11. 1 Sam. 17, 40. 41; with which an animal is beaten Num. 22, 27; *the crook of a shepherd* Zech. 11, 7 sq. מקל יד *a dart or javelin* Ez. 39, 9. Chald. מקל spiculum, Castell.—Of a divining rod, ῥαβδουμαντεία, Hos. 4, 12.

מקלות (perh. for מקלות staves) Mikloth, pr. n. m. a) 1 Chr. 27, 4. b) 1 Chr. 8, 32. 9, 37. 38.

מקלט m. (ר. קלט no. 2) *a refuge, asylum*, Num. 35, 12. 15. Josh. 20, 3. עיר מקלט *a city of refuge*, for homicides to flee to, Josh. 21, 13. 21. 27. 32. 36; plur. ערי מקלט Num. 35, 6. Josh. 20, 2. 1 Chr. 6, 42. 52.

מקלצת f. (ר. קלצ II) *sculpture, carved work*, sc. in relief, 1 K. 6, 18. Plur. מקלצות, constr. מקלצות, 1 K. 6, 29. 32. 7, 31.

מָקָם see in מָקוֹם.

מִקְנֵה m. (r. קָנָה) once fem. Ex. 34, 19; constr. מִקְנֵה, c. suff. מִקְנֵהוּ, מִקְנֵהוּ, מִקְנֵהוּ; also sing. with rad. Yodh retained (see under מִצְנֶה, מִרְצָה, Heb. Gr. § 91.9. n), as מִקְנֵי my flock Num. 20, 19, מִקְנֵי thy flock Is. 30, 23; but plur. where the suff. is plur. and refers to more than one, as מִקְנֵיכֶם your flocks 2 K. 3, 17. Josh. 1. 14; מִקְנֵיהֶם their flocks Gen. 36, 7. 46, 6. 47, 17. Jer. 49, 32.

1. a purchase, i. e. things bought, Gen. 49, 32.

2. possessions, riches, wealth, but always of cattle, in which alone the wealth of nomadic tribes consists; comp. Gr. *κτήνη* pr. i. q. *κτήνη*, possession; *ὄvis* i. q. Lat. *ovis* and *ops* (whence *opilio*), plur. *opes*; Arab. مَال, Syr. مَتْنَع, opes et oves; comp. also Germ. *das Gut* used in Holstein for cattle, see Voss on Virg. Ecl. 10. 19.—So Gen. 13, 2. 7. 29, 7. Ex. 9, 4. 6. Is. 30, 23. al. sēp. אֲנָשֵׁי מִקְנֵה men of cattle, herdsmen, shepherds. Gen. 46, 32. 34. אֶרֶץ מִקְנֵה a land for cattle, adapted for pasturage, Num. 32. 1. 4. The word מִקְנֵה is strictly used only of sheep, goats, and neat cattle, (צֹאן וּבָקָר,) excluding beasts of burden; Gen. 26, 14 וּבְמִקְנֵהוּ צֹאן וּבָקָר. 47, 17 and Joseph gave them bread בִּסְתִיסִים וּבְמִקְנֵהוּ הַצֹּאן וּבְמִקְנֵהוּ הַבָּקָר Ecc. 2, 7. 2 Chr. 32, 29. Gen. 36, 6. Num. 31, 9. More rarely asses and camels are also comprehended, e. g. Job 1, 3.

מִקְנֵה fem. of מִקְנֵה 1. purchase Lev. 27, 22; סֵפֶר הַמִּקְנֵה a bill of purchase Jer. 32. 11 sq. Concr. thing purchased, as מִקְנֵה כֶּסֶף purchase of money, a slave bought with money, Gen. 17, 12. 13. 23. Ex. 12, 44. Also price of purchase, Lev. 25, 16. 51.

2. a possession, Gen. 23, 18.

מִקְנֵהוּ (possession of Jehovah) Mikneiah, pr. n. m. 1 Chr. 15, 18. 21.

מִקְסָם m. (r. קָסַם) divination, Ez. 12, 24. 13, 7.

מִקְצֵה (end, r. קָצַץ, like מִסָּף from סָפַף) Makaz, pr. n. of a place in Dan or Judah 1 K. 4, 9.

מִקְצֵה m. also מִקְצֵעַ Ez. 46, 21 (r. קָצַע) plur. מִקְצָעִים, constr. מִקְצָעִי, c. suff. מִקְצָעוֹתָיו; an angle, corner, Ex. 26, 24. 36, 29. Neh. 3, 19. 20. 24. 25. Mostly an internal angle, Ez. 46, 21. 22. Neh. 3, 24.

מִקְצָעָה f. (r. קָצַע) a chisel, carving-tool, with which wooden images were carved out; Plur. מִקְצָעִים Is. 44, 13. Targ. אֲזַמְל a knife, cutter.

מִקְצָת, see in קָצַח no. 2.

* מִקְמָה in Kal not used, to melt, to pine away, comp. kindr. מִיָּה, מִיָּה, מִיָּה, q. v. Chald. id. Comp. among occidental roots *maceo*, *macer*.

NIPH. מִקְמָה fut. יִמְקֶה 1. to be melted, to melt. Is. 34, 4 כָּל-צִבְעֵי-הַשָּׁמַיִם יִמְקֶהוּ and all the stars of heaven shall melt, be melted, sc. like wax candles, to which the poet thus compares them; so Vitranga well explains this image. Hence to flow, to run, of ulcers, Ps. 38, 6 יִמְקֶהוּ my sores run sc. with matter.

2. to pine away, to consume away, of the eyes and tongue, Zech. 14, 12; of men, Lev. 26, 39. Ez. 24, 23. 33, 10.

HIPH. מִקְמָה causat. to cause to pine away, Zech. 14, 12.

Deriv. מִקְמָה.

מִקְרָה see in מִקְרָה.

מִקְרָא m. (r. קָרָא) plur. constr. מִקְרָאִים, 1. a calling together, convocation; Num. 10, 2 לְמִקְרָא הָעֵדָה for convoking the assembly. Hence a) a convocation, assembly, sc. of the people for worship and for the performance of the sacred rites, *παράκλησις*, Is. 1, 13. Often מִקְרָא קֹדֶשׁ Lev. 23, 3. 7. 8. 24. 27. Num. 28, 25. 26. b) place of convocation, plur. holy places, Is. 4, 5.

2. a reading, reading aloud. Neh. 8, 8 they gave attention to the reading.

מִקְרָה m. (r. קָרָה) 1. hap, chance, accident, 1 Sam. 6, 9. 20, 26. Ruth 2, 3.

2. lot, fortune, event, which happens to any one. Ecc. 2, 14 אֶחָד יָקְרָה מִקְרָה אֶחָד יָקְרָה the same event happens to them all. v. 15. 3, 19. 9, 2. 3.

מִקְרָה m. (r. קָרָה) pr. part. Pi. frame, frame-work of beams, joists, etc. Ecc. 10, 18.

מִקְרָה f. (r. קָרַר) *a cooling, refreshing*, Judg. 3, 20. 24.

מִקְשׁ see מִקְשָׁה.

מִקְשָׁה m. (r. קָשָׁה II) pr. *turned work*, *opus tornatum*, i. q. fem. מִקְשָׁה. Once, Is. 3, 24 מִקְשָׁה מִקְשָׁה *turned work*, lit. 'work of turned work,' ironically of the hair dressed in artificial curls. Other interpretations see in Thesaur. p. 1243.

I. מִקְשָׁה f. of the preced. *turned work*, *opus tornatum*, both of wood Ex. 25, 18, and of gold and silver Ex. 25, 31. So of the golden candelabra Ex. 25, 31. 36. 37, 17. 22. Num. 8, 4; of the silver trumpets, Num. 10, 2; of a column, Jer. 10, 5; of the cherubim, Ex. 25, 18 מִקְשָׁה הַצִּפּוֹת אֹהֶם *with turned work shalt thou make them*, sc. the cherubs. These were of oleaster-wood covered with gold, as appears from 1 K. 6, 23, comp. v. 28; hence the signification of *solid*, *beaten gold*. assigned by some to מִקְשָׁה, as if from r. קָשָׁה no. I, is false.

II. מִקְשָׁה m. (for מִקְשָׁה, denom. from מִקְשָׁה cucumber) *a field of cucumbers*, Is. 1, 8. Arab. مَقْشَاة.

מִר m. (r. מָרַר) A) From the root no. 1, subst. *a drop*, Is. 40, 15.

B) From the root no. 2. 1. Adj. with fem. מָרָה, *bitter*, Is. 5, 20. Prov. 27, 7; of brackish water, *bitter*, *acid*, Ex. 15, 23.—Metaph. a) *sad*, *sorrowful*, Ez. 3, 14; often of the mind Job 21, 25; מִר *bitter in spirit*, sad at heart. 1 Sam. 1, 10. 22, 2. Job 3, 20. Prov. 31, 6. b) *bitter*, of a cry, of grief, etc. i. e. *vehement*; צַעֲקָה גְדוֹלָה וּמָרָה *a great and bitter cry* Gen. 27, 34. Esth. 4, 1. Ez. 27, 31 מִר מְסֻפֵּר *bitter lamentation* i. e. *vehement*. Also of a bitter or cruel fate, Jer. 4, 18. Prov. 5, 4. Am. 8, 10. c) For *fierce*, *vehement*, *raging*, i. q. Arab.

مَرِي (whence also we see how מִר *strong* can stand in antithesis to *sweet* Judg. 14, 14.) Hab. 1, 6; מִר נֶפֶשׁ id. Judg. 18, 25. 2 Sam. 17, 8. d) *deadly*, *destructive*, Ps. 64, 4. Jer. 2, 19. Ecc. 7, 26; comp. in no. 2. c.

2. Subst. a) *bitterness*, as of death 1 Sam. 15, 32. b) מִר נֶפֶשׁ *the bitterness of my soul*, *sadness*, Job 7, 11. 10, 1. Is. 28, 15. c) *bitter* *lot*, *calamity*, Is.

38, 17. Hence *deadliness*, *destruction*, Num. 5, 24. 27; מִי הַמָּוִת *the deadly waters* v. 18. 19. 24.

3. Adv. *bitterly*; so מִר Is. 33, 7. Zeph. 1, 14; מָרָה Ez. 27, 30.

מִר m. fully מוֹר Cant. 4, 6. 5, 5, c. Makk. מִר Ex. 30, 23; *myrrh*, so called from its flowing, distilling, see r. מָרַר

no. 1, Arab. مُرّ, Gr. μύρρα (as if from a fem. מָרָה) also μύρρα; a substance which distils in tears from a tree growing in Arabia, resembling the Egyptian thorn according to Dioscor. I. 17. These tears then harden into a bitter aromatic gum, which was highly prized, and used in incense Ex. 30, 23; in perfumes Ps. 45, 9. Prov. 7, 17. Cant. 3, 6; in unguents Esth. 2, 12. Cant. 5, 5; and among the Greeks for strengthening wine, Mark 15, 23. 36. The best kind. was called מִר Cant. 5, 5, and מִר הָרֹר Ex. 30, 23, as distilling of itself from the tree, and therefore most highly prized, μύρρα σταυτή, Sept. μύρρα ἐλατή. So צִרֹרֶת a bag of myrrh, worn for the sake of its perfume (as בֵּית נֶפֶשׁ Is. 3, 20) suspended from the neck of a female, Cant. 1, 13. (Others understand here a bundle of the flowers or leaves of myrrh, against the common usage of the words.) Of the tree, however, which produces the myrrh, we have had until recently no accurate account. Ehrenberg discovered it in Arabia, and has fully described it. The name is *balsamodendron myrrha*; see Nees v. Esenbeck Plant. Officin. Tab. 357. Comp. Dioscor. l. c. with Sprengel's commentary. Celsii Hierobot. T. I. p. 520.

* I. מָרָה i. q. מָרַר, 1. *to lash*, *to whip*, e. g. a horse into a more rapid course; see Hiph.

2. *to be perverse*, *rebellious*. Part. fem. מוֹרָה, i. q. מָרָה, *rebellious*, Zeph. 3, 1.

Hiph. once of the ostrich rising from her nest, and by the flapping of her wings lashing herself up into her course. Job 39, 18 בָּעֵת בְּמָרוֹם הַמְּבִרָה yet now she lashes herself up on high. Comp. שׁוֹט and שׁוֹטֵט.—All the ancient intpp. *to raise oneself up*, *to rise up*, as if מָרָה

* II. מָרָא or מָרִיא, a root not found in the verb, *to be well fed, to be fat*. Arab. مَرَأ and مَرِي bene profecit a. bene cessit cibis, مَرَو fortis (pr. pinguis), virilis fuit, whence مَرَّ, Chald. מָרָא, a man. Kindred are מָרָא Hiph. to feed, to fatten, מָרִיא fat, which we have referred (see מָרָא) to the idea of cutting up, and so of eating. But perhaps this signif. may come rather from the notion of filling, since מָרָא, מָרָא, approach near to מָלֵא q. v. Comp. the Sanscr. *prī, pri*, to fill, nourish, sustain.—Hence מָרִיא fat. מָרָא crop. of a bird, and pr. n. מָרָא.

מָרָא (i. q. מָרָא sad) *Mara*, pr. n. f. Ruth 1, 20 Cheth. See in מָרָא II. 2. b.

מָרָא Chald. m. *dominus, lord*, Dan. 2, 47. 4, 16. 21. 5, 23. Syr. مَرَا, Arab.

מָרָא, id. pr. man. R. מָרָא II.

מָרָא see מָרָא.

מָרָאֵךְ *Merodach*, see מָרָאֵךְ.

מָרָאֵךְ בִּלְאֵדָן (Merodach i. e. Mars his lord; according to Bohlen i. q. Pers. מָרָאֵךְ בִּלְאֵדָן vir laudatus, but less well.) *Merodach-Baladan*. pr. n. of a king of Babylon, Is. 39, 1, according to Berosus (in Euseb. Chron. Vers. Arm. ed. Aucher. T. I. p. 42, 43), a viceroy of the king of Assyria, who rebelled and seized the kingdom of Babylon for himself; see Comm. on Isa. l. c. Hitzig supposes the *Merodach-Baladan* of Berosus to have been a different person.—He is also called בִּלְאֵדָן בִּלְאֵדָן q. v. the being exchanged for b.

מָרָא m. (r. מָרָא) constr. מָרָא, c. suff. מָרָאֵךְ Cant. 2, 5, מָרָאֵךְ 2, 14, מָרָאֵךְ Lev. 13, 34, מָרָאֵךְ v. 4, 20; more frequently with suffix forms apparently plural, but of which the Yod is nevertheless radical (see מָרָאֵךְ, and Heb. Gr. § 91. 9. n), as מָרָאֵךְ Cant. 2, 14, מָרָאֵךְ Job 41. 1. and מָרָאֵךְ, which are construed with the sing. Gen. 41, 21. Lev. 14, 37. Dan. 1, 15; but מָרָאֵךְ Dan. 1, 13 constr. with a plur. verb. Plur. constr. מָרָאֵךְ Ecc. 11, 9 Cheth. in Keri מָרָאֵךְ.

1. *sight, aspect, view*, the act of looking upon, Gen. 41, 2. Cant. 2, 14. al. sēp.

Arab. مَرَأ id.—Lev. 13, 12 לְכִלְמִרְאָה according to all the viewing of the priest, i. e. so far as the priest can see. Deut. 28, 34 מִרְאֵה עֵינֶיךָ what thine eyes behold. v. 67. Is. 11, 3. Ez. 23, 16. Ecc. 11, 9.

2. *appearance, form*, Engl. *looks*, Ex. 24, 17. Ez. 1, 16. 28. Often in the gen. after an adj. יָפֶה מִרְאֵה Gen. 12, 11. 29, 17, מִרְאֵה טוֹבָה 24, 16. 26, 7, i. e. of a fair appearance, fine form; and so with לָ, as נִחְמַד לְמִרְאֵה of a pleasant appearance, form, Gen. 2, 9; גִּדּוּל לְמִרְאֵה Josh. 2, 10; hence put simpl. for comeliness, beauty, Is. 53, 2.—In the prophetic style, the form of a thing is something like that thing, comp. in דְּמִיָּה no. 3. Dan. 10, 18 וַיִּגְעֲבִי בְּמִרְאֵה אָדָם there touched me something like the form of a man, i. e. having the semblance of a man. Ez. 8, 2, and so Ez. 1, 26 בְּמִרְאֵה דְּמִיָּה.

3. *sight, thing seen, vision*, Ex. 3, 3. Ez. 8, 4. 11, 24. 43, 3. Dan. 8, 16.

מִרְאֵה f. (r. מָרָא) 1. *a vision*, Num. 12, 6. 1 Sam. 3, 15. Dan. 10, 7. 8. 16. מִרְאֵה הַלֵּילָה nocturnal visions Gen. 46, 2. מִרְאֵה אֱלֹהִים visions from God Ez. 1, 1. 8, 3. 40, 2.

2. *a mirror*, i. e. a polished plate of metal, i. q. רָאִי, plur. Ex. 38, 8.—Arab. مِرْآة id.

מִרְאֵה f. (r. מָרָא no. II) *the crop*, *craw*, of birds, Lev. 1, 16. Arab. مَرِي id.

מִרְאֵשָׁה Josh. 15, 44, (i. q. מִרְאֵשָׁה, q. d. on the top of a hill, denom. fr. ראש) constr. מִרְשָׁה 1 Chr. 4, 21. 2 Chr. 11, 8. 14, 8. 9. Mic. 1, 15; *Marešah*, pr. n. a) A fortified city in the plains of Judah, Josh. Chr. ll. cc. Gr. Μαρησά Jos. Ant. 8. 10. 1; Μαρησά 12. 8. 6. Euseb. and Jerome place its ruins “in secundo lapide Eleutheropoleos,” Onomast. art. Μαρησά; and the remains of an ancient site are still visible on a hill about a Roman mile and a half southeast from Beit Jibrin, the ancient Eleutheropolis; see Bibl. Res. in Palest. II. p. 422, comp. p. 397. b) A man, 1 Chr. 2, 42.

מִרְאֵשׁ f. (denom. fr. ראש) pr. *at the head*, what is at the head, comp. מְרָגְלוֹת *at the feet*. Plur. מִרְאֵשׁוֹת id. and poet. *the head* itself; Jer. 13, 18 וְכִי מִרְאֵשְׁכֶם עֲשֶׂרָה הַפְּאֲרָהֶם (from) *your heads shall come down the crown of your glory*; here כִּי is followed by the acc. of that *from* which, like רָצָא קָלָה. Sept. Vulg. and Syr. seem to have read מִרְאֵשְׁכֶם *from at your heads*, with the same vowels as מִרְאֲשֵׁי 1 Sam. 26, 12, which is also well. See the next art.

מִרְאֲשׁוֹת f. plur. (denom. fr. ראש) i. q. מִרְאֵשׁ, pr. *place at the head*, as 1 Sam. 19, 16; opp. מְרָגְלוֹת. Put in the accus. as Adv. *at the head* of any one; c. suff. מִרְאֲשֵׁי at his head 1 K. 19, 6. 1 Sam. 26, 7. 11. 16; also *under the head* of any one, 1 Sam. 19, 13. 16. Gen. 28, 11. 18. With a genit. 1 Sam. 26, 12 *he took the spear מִרְאֲשֵׁי שָׁאוּל from at the head of Saul*, where מִ seems to imply *removal*, diff. from v. 11 אֶת־הַחֶבֶרֶת אֲשֶׁר אֶת־הַחֶבֶרֶת אֲשֶׁר מִרְאֲשֵׁי; and we must suppose, either that מִרְאֲשֵׁי is here for מִמְרָאֲשֵׁי, one מִ being dropped; or that מִרְאֲשֵׁי is here put for מִרְאֲשֵׁי. For the double plur. comp. בְּמִוְתֵּי p. 139, note.

מִרְבַּ (increase, r. רָבַב, as מִסָּב from מִרְבָּ) Merab, pr. n. of a daughter of Saul, 1 Sam. 14, 49. 18, 17. 19.

מִרְבָּדִים m. plur. (רָבַד without Dag.) *coverings, coverlets*, as spread upon beds, Prov. 7, 16. 31, 22. R. רָבַד.

מִרְבָּה m. (רָבָה) 1. *enlargement, increase*, Is. 9, 6.

2. *greatness, abundance*. Is. 33, 23 מִרְבָּה שָׁלָל *a great spoil*.

מִרְבָּה f. (רָבָה) *largeness, amplitude*, concr. *ample, large*, Ez. 23, 32.

מִרְבִּיּוֹת f. (רָבָה) 1. *greatness, multitude*, 2 Chr. 9, 6. 30, 18. With suff. מִרְבִּיהֶם *the multitude of them*, i. e. the greater part, 1 Chr. 12, 29.

2. *increase of a family, offspring*, 1 Sam. 2, 33.

3. *increase on money, interest, usury*, Lev. 25, 37. Comp. Gr. τόκος from τίτω, Lat. *fenus* from *feo* i. e. *fero, pario*, whence *fetus, fecundus*; see Gellius

18. 13. Arab. رِبَا *fenus*, رِبَا IV *fenervit*. Svr. رِبَا.

מִרְבֵּץ m. (רָבַץ) *crouching-place, lair*, of animals Zeph. 2, 15; of flocks, constr. מִרְבֵּץ Ez. 25, 5. See Lehrg. p. 578.

מִרְבֵּץ m. (רָבַץ) *stall, stable*, in which cattle are tied, Am. 6, 4. מִרְבֵּץ מִן מִן *a stalled calf, fattened*, 1 Sam. 28, 24. Jer. 46, 21. Mal. 3, 20.

* מִרְבֵּץ obsol. root, prob. i. q. נִרְבָּ, Arab.

quadril. نَبَّح, so far as can be gathered from the derivatives, viz.

1. *to roll rapidly, to revolve*, whence מִרְבֵּץ *threshing-roller or sledge*; unless perhaps מִרְבֵּץ in this noun is i. q. מִרְבָּ, *to rub, to rub in pieces*.

2. *to talk rapidly*, pr. 'to roll out discourse,' as babblers, tale-bearers, whence

نَبَّح, מִרְבֵּץ, a whisperer, tale-bearer.

מִרְבֹּעַ m. (רָבַע) *rest, place of rest*, Jer. 6, 16.

מִרְגְּלוֹת f. plur. (denom. fr. רָגַל) *place at the feet* of any one, opp. מִרְאֲשׁוֹת q. v. Ruth 3, 4. 7. Dan. 10, 6. Acc. as adv. *at the feet* of any one, Ruth 3, 8. 14.

מִרְגָּמָה f. (רָגַם) *a heap of stones*;

Arab. رَجَمٌ a heap of stones to mark a grave, tumulus. Prov. 26, 8 אֶבֶן בְּמִרְגָּמָה *as a bag of gems in a heap of stones*, a proverbial expression similar to that in Matt. 7, 6.—Sept. *a sling*, as if from r. רָגַם to throw stones; hence the version: ὅς ἀποδοσμεύουσιν ἐν σφαιροδότην.

מִרְנָה f. (רָנַה) *rest, quiet*, Is. 28, 12.

* מִרְדָּ fut. מִרְדָּ *to be disobedient, perverse, to rebel, to fall away* from one's allegiance; absol. Gen. 14, 4. Neh. 6, 6; with בִּי of pers. *against whom* 2 K. 18, 7. 20. 24, 1. 20. Is. 36, 5. Jer. 52, 3; עַל Neh. 2, 19. 2 Chr. 13, 6; rarely with acc. (comp. מִרְדָּה) Josh. 22, 19. Job 24, 13 מִרְדֵּי־אֹרֶז *rebels against the light, enemies of the light*. מִרְדֵּי בִיהֶמָה *to rebel against (fall away from) Jehovah*, by idolatry, Josh. 22, 16 sq. Ez. 2, 3. Dan. 9, 9.—Syr. مَرَد id. Arab. مَرَدٌ *pervicax, contumax* fuit. Kindred is מִרְדָּה.

Deriv. the four following, and pr. n. נִמְרֹד.

מִרְדָּה Chald. m. *rebellion*, i. q. Heb. מִרְדָּה, Ezra 4, 19.

מִרְדָּה Chald. adj. *rebellious*, f. מִרְדָּה, emphat. מִרְדָּה, Ezra 4, 12. 15.

מִרְדָּה m. (ר. מִרְדָּה) 1. *rebellion, defection*, Josh. 22, 22.

2. *Mered*, pr. n. m. 1 Chr. 4, 17. 18.

מִרְדָּה f. (ר. מִרְדָּה) *rebelliousness, contumacy*, 1 Sam. 20, 30.

מִרְדָּה Jer. 50, 2, *Merodach*, pr. n. of an idol of the Babylonians, prob. the planet *Mars*, to which, as the god of blood and slaughter, as well as to Saturn, the ancient Semitic nations offered human sacrifices; see on this worship among the ancient Arabs, Comm. on Is. II. p. 344 sq. The name which this divinity has among the Arabs and Zabians,

مَرِيخ, seems to have come from the Heb. or Aramæan (*Mirrikh* from *Mirdich*), and the origin of this latter comports well with the god of war and slaughter, viz. *Merodach*, from the general root *Mord*, *Mort*, which in old Germ. signifies both *death* and *murder* (see in מִירָה no. 1), and the formative syllable *ach*, *och*, so frequent in Assyrian and Chaldean names, comp. מִרְדָּה, מִרְדָּה, מִרְדָּה. So too *Mars*, *Mavors*, *mors*, seem to have a kindred origin.—Others, as Hitzig, suppose *Merodach* to come from Pers. مردک *man*, pr. *little man*, *manikin*, used in endearment; see in מִנִּיק. —Of the worship of this idol by the Assyrians and Babylonians, besides the passage of Jeremiah above cited, we have testimony in the proper names of the kings of Assyria and Babylonia, which are often compounded with this name. (see Comm. on Is. I. p. 281.) as מִרְדָּה, מִרְדָּה, q. v. also *Messimordachus*, *Sisimordachus*.

מִרְדָּה (Pers. مردکی *little man*, *manikin*, or else, worshipper of Mars, fr. מִרְדָּה q. v.) *Mordecai*, pr. n. a) A Jew of the tribe of Benjamin, living in the metropolis of Persia, the foster-father of Esther, and afterwards chief minister of state, Esth. 2, 5 sq. Sept. Μωδαιος. b) It is uncertain, whether the Mordecai who returned with Ze-

rubbabel is the same person, Ezra 2, 2. Neh. 7, 7.

מִרְדָּה m. Is. 14, 6 (pr. part. Hoph. of r. מִרְדָּה) subst. *persecution*. So, if the orthography is correct; but there is little doubt that with Döderlein we ought for מִרְדָּה to replace מִרְדָּה *dominion*, from r. מִרְדָּה. See Comm. on Is. I. c.

* מִרְדָּה 1. pr. i. q. מִרְדָּה I, Arab. مَرِي, to stroke, to stripe, espec. with a whip, to lash, as מִרְדָּה; or the skin with a razor, whence מִרְדָּה razor, see Schultens ad Harir. Cons. I. p. 24. De defect. ling. Hebr. p. 117. Kindred is מִרְדָּה to rub, to rub over, etc.—Hence

2. to be perverse, refractory, to rebel; pr. to resist, to repel by striking and fighting with the hands and feet. Arab.

مَرِي to refuse one's duty, Conj. III to dispute.—Constr. with בָּ of pers. against whom Ps. 5, 11. Hos. 14, 1. Also with acc. (pr. to repulse any one) Jer. 4, 17. Ps. 105, 28. Often in the formula מִרְדָּה מִיְהוָה to rebel against (resist) the divine command, Num. 30, 24. 27, 14. 1 Sam. 12, 15. Possibly this may have been taken originally in its proper sense, 'to strike or smite upon the mouth of any one,' i. e. to refuse to hear his words, to treat him with contempt; comp. r. מִרְדָּה Chald. Piel.—Absol. Deut. 21, 18. 20 סוֹבֵר וּמִרְדָּה בֶּן a stubborn and rebellious son. Ps. 78, 8. Jer. 5, 23. Is. 1, 20. 50, 1. Lam. 3, 42. Metaph. 2 K. 14, 26 עָנִי וְשָׂרָאֵל מִרְדָּה מְאֹד the affliction of Israel was very perverse, i. e. stubborn, incurable. The ancient versions render it bitter; either reading מִרְדָּה (for מִרְדָּה) as adj. or assigning this sense to the verb מִרְדָּה.

חִפּה, הִמְרָה, fut. וְהִמְרָה, apoc. וְהִמְרָה Ez. 5, 6, i. q. Kal no. 2, to resist, to oppose, to rebel. Job 17, 2 בְּהִמְרוֹתָם תִּלְנֶנּוּ pr. on their contradiction rests mine eye, i. e. they surround me with contradiction and reproach in their mouths.—Also freq. of those who rebel against God; constr. a) With בָּ against. Ps. 106, 43. Ez. 20, 8. 13. 21; once אֶל־הַמֶּלֶךְ Ex. 23, 21 for אֶל־הַמֶּלֶךְ see in r. מִרְדָּה Hiph. note. b) With עִם Deut. 9, 7. 24, pr. to contend with any one. 37, 24. c) With accus. as in Kal, Ps. 78, 17. 40.

50. 107, 11. Ez. 5, 6. Often in the formula *הַמֶּרָה אֶת־פִּי יִהְיֶה* for which see in Kal, Deut. 1, 26. 43. Josh. 1, 18; and in the same sense *הַמֶּרָה אֶת־רוּחַ* Ps. 106, 33, also *ה' עֵינַי נִי* q. d. to provoke the eyes of Jehovah Is. 3, 8.

Deriv. מרה I, מורה, מרי, and pr. n. מורה, מורה, מריח, מריח, מריח.

I. מרה f. (מר) only dual, Jer. 50, 21 *אֶרֶץ מִרְתָּיִם* land of double rebellion or contumacy, i. e. Babylonia, in which first the Assyrians and then the Babylonians detained and afflicted the people of God. Others *Merathaim*, as a symbolic pr. name.

II. מרה f. (מר) 1. Adj. fem. of מר, bitter; hence as subst. bitterness, i. e. calamity, misfortune, 2 Sam. 2, 26. Adv. bitterly, Ez. 27, 30.

2. Marah, pr. n. a) A bitter or brackish fountain in the peninsula of Sinai, Ex. 15, 23. Num. 33, 8. Most probably, as Burckhardt supposes, the same which is now called *عين هواره* 'Ain Hawârah; not the 'Ayûn Mûsa *عين موسى*, as Pococke and Niebuhr thought. See Burckh. Trav. in Syria, etc. p. 472. Bibl. Res. in Palest. I. p. 96 sq. b) A name assumed by Naomi, Ruth 1, 20 Keri.

מרה (mōrrah) f. bitterness, grief, Prov. 14, 10. R. מרר.

מרה f. id. Gen. 26, 35 *גִּיּוֹן מֵרָחַב* grief of mind. R. מרר.

מרוד m. (רוד) c. suff. מרודי, plur. מרודים, pr. a wandering, the condition of a person driven from home and wandering about destitute and afflicted. Lam. 1, 7. 3, 19.—Concr. one wandering, having no home; Is. 58, 7 *לֵבְךָ לֵבְךָ* to deal thy bread to the hungry, and to bring home *מִרְדִּים* the needy wanderers. Sept. well *ἀστέγοι*, Vulg. *vagi*.

מרוד (prob. for מרודי, Arab. *مَارَز*) refuge, r. (ארז) Meroz, pr. n. of a place in the northern part of Palestine, Judg. 5, 23.

מרוד m. (מר) pr. one bruised, crushed; Lev. 21, 20 *מִרְדָּתְךָ אֶתֶּנָּה* crushed as to his testicles, i. e. emasculated by crushing. Gr. *φλαδίας, φλασίας*. But Sent. *υόρογος*, Vulg. *herniosus*.

מרום m. (רום) constr. מרום, plur. מרומים.

1. height, altitude, elevation, e. g. of a mountain, hill, Is. 37, 24. Jer. 49, 16. Put in the gen. after nouns; *זֶרַח מְרוֹם* the high mount of Israel, i. e. Zion, Ez. 17, 23. 20, 40. 34, 14. *בְּמָרוֹם* on high Job 39, 18, and מרום in acc. id. Is. 37, 23 *וַתִּשָּׂא מְרוֹם עֵינֶיךָ* and liftest up thine eyes on high. Concr. the Most High, excelsus, of God Ps. 92, 9; and collect. the high, i. e. princes, Is. 24, 4. Poetically, height, a high thing, said of what is far above; Ps. 10, 5 *מְרוֹם* מְרוֹם מִשְׁפָּטֶיךָ high above him are thy judgments.

2. a high place, height, Hab. 2, 9; *מְרוֹמֵי הַבָּרָה* the high places of the city Prov. 9, 3. 14; *מִ' שָׂדֶה* Judg. 5, 18. Acc. in a high place Is. 22, 16. Spec. of heaven, Ps. 18, 17. Is. 24, 18. 21. 40, 26. 57, 15. 58, 4. Jer. 25, 30; plur. מְרוֹמִים id. Job 16, 19. Of the lofty seat of Jehovah in Zion, Ps. 7, 8; of an inaccessible fortress Is. 26, 5. Trop. Ps. 73, 8 *הֵמָּנָה מְרוֹמִים* loftily; also of high condition Job 5, 11; plur. id. Ecc. 10, 6.

3. elation of mind, pride; as adv. proudly, Ps. 56, 3.

מרום (height, high place, r. רום) מְרוֹמֵי הַיַּרְדֵּן the waters of Merom Josh. 11, 5. 7, pr. n. of the upper or highest lake on the Jordan; Gr. *Σιμωωνίτις* Jos. Ant. 5. 5. 1. Arab. *الحولة el-Hûleh*. See Bibl. Res. in Palest. III. p. 339 sq.

מרוד m. (רוד) a race, running, Ecc. 9, 11.

I. מרודה f. (רוד) i. q. מרוד, a running, 2 Sam. 18, 27. Jer. 8, 6. 23, 10.

II. מרודה f. (for מרדה, ר. ריצן) oppression, Jer. 22, 17.

מרודים m. plur. (מר) purifications, Esth. 2, 12.

מרוד (bitterness, bitter fountains) Maroth, pr. n. of a place in the tribe of Judah, once Mic. 1, 12. R. מרר.

מרוד Jer. 16, 5, constr. מְרוֹדָה comp. Lehrs. p. 578; an outcry, either for joy, shouting. Am. 6, 7; or also in sorrow, wailing, Jer. 1. c. Comp. רָנָה and רָנָה, used both of joy and sorrow. R. רָנָה.

* **מָרַח** 1. *to rub, to bruise, to crush* by rubbing, see **מִרְחָה**. Kindred are **מָרָה**, **מָרָה**, and with **ר** softened **מָלָה** II.

Arab. **مَرَحَ** a tree from which fire is kindled by rubbing.

2. i. q. Arab. **مَرَحَ** *to rub over, to anoint*, e. g. the body with oil; IV *to soften*. Kindred is **מָשַׁח**, the **ר** being changed for a sibilant. In Heb. once of a cataplasm or plaster laid upon a sore; Is. 38, 21 *Isaiah had said, let them take dried figs, וַיִּמְרְחוּ עַל-הַשָּׁחִין* præg. and lay them softened upon the ulcer. Sept. *καὶ τριφύλον καὶ καταπλυσαι*.

מִרְחָה m. (ר. **רחב**) *wide place, breadth*, plur. constr. **מִרְחָבֵי אֶרֶץ** Hab. 1, 6. Often metaph. of freedom and deliverance, opp. to straitness. straits, **צָר**; see in r. **רָשַׁע**. Ps. 18, 20 *וַיּוֹצֵאֵנִי לְמִרְחָב* he brought me out into a large place. delivered me out of straits. 31, 9, 118, 15. Once in a bad sense, Hos. 4, 16 *כַּכְבֵּשׁ בְּמִרְחָב* as a lamb in a wide place, where it can easily wander from the flock.

מִרְחָק m. (ר. **רחק**) plur. **מִרְחָקִים** and **מִרְחָקִים** Is. 33, 17. Jer. 8, 19; *far-ness, remoteness, distant place*, e. g. **אֶרֶץ מִרְחָק** a distant land Is. 13, 5. Plur. **מִרְחָקִים** Zech. 10, 9, **אֶרֶץ מִרְחָקִים** Is. 33, 17. Jer. 8, 19, **מִרְחָקֵי-אֶרֶץ** Is. 8, 9. *far countries, distant lands*.—Also **מִמְרָחֵק** a) *from afar* Ps. 138, 6; after verbs of coming, Is. 10, 3, 30, 27. b) *afar off* Jer. 31, 10; comp. **מִן** no. 3. h. c) i. q. **מִרְחֹף**, see in **רָחַק** aa. β; Is. 17, 13 *וַיִּנָּס מִמְרָחֵק* and they shall flee from afar, i. e. while yet afar off.

מִרְחָשָׁה f. (ר. **רחש**) *a pot, kettle*, for boiling. Lev. 2, 7, 9.

* **מָרַח** kindr. with **מָלַח** q. v. pr. *to make smooth*; hence

1. *to polish, to sharpen*, e. g. a sword, Ez. 21, 14, 33.

2. *to make smooth the head of any one. to make bald*, i. e. *to tear out the hair. to pluck*, e. g. in chastisement Neh. 13, 25; in scorn Is. 50, 6 (where **מִרְחָשִׁים** are those who pluck the beard); in grief Ezra 9, 3.—Ez. 29, 18 **כָּל-בִּהְמָה** every shoulder is made bald, i. e. by bearing heavy burdens.

NIPH. *to become bald*, Lev. 13, 40, 41.

PUAL 1. *to be polished*, of metal 1 K. 7, 45.

2. *to be sharpened*, i. e. *to be sharp*, of a sword; Part. fem. **מִרְחָשָׁה** for **מִרְחָשָׁה** (Dag. euphon.) Ez. 21, 15, 16.

3. Is. 18, 2, 7 **עַם מִמְשָׁךְ וּמִזְרָק** (for **מִמְרָק**) *a people drawn out and smooth*, i. e. tall and naked, sc. the Ethiopians. Others *sharp, fierce*, as **חֲדָדִי** Hab. 1, 8.

מָרַח Chald. i. q. Heb. no. 2, *to pluck*; præt. pass. *to be plucked*, e. g. wings Dan. 7, 4.

מִרְחָה see in r. **מָרַח** Pu. no. 2.

מָרִי m. (ר. **בָּרָה**) in pause **מָרִי**, c. suff. **מִרְרָה** Deut. 31, 27, **מִרְרָה** Neh. 9, 17.

1. *contradiction, outcry*, as the expression of discontent and indignation, q. d. *protest*; Job 23, 2 **כִּי הֵיכַן מָרִי נִהְיֶה עַתָּה** even now is my speech outcry, i. e. I cannot but cry out or complain of injustice. Others: *even now doth my complaint seem rebellion?* Or: *even now is my complaint bitterness*; so Targ. **מִרְרִי**, as if r. **מָרָה** were i. q. **מָרִי**. Neither is appropriate, much less necessary.

2. *perverseness, rebelliousness*, sc. against God. Deut. 31, 27. 1 Sam. 15, 23. So **מָרִי בַיִת** a rebellious house, i. e. people, Ez. 2, 5, 8. 3. 9, 26, 27, 12, 2, 3, 9; **בְּנֵי מָרִי** rebels Num. 17, 25 [10]; **גַּם מָרִי** Is. 30, 9. Also concr. **מָרִי** rebellious Prov. 17, 11; for plur. Ez. 2, 7, 44, 6.—Hence

מָרִי בַעַל Meri-Baal, pr. n. of a son of Jonathan. 1 Chr. 9, 40; just before called **מֵרִיב בַּעַל** Merib-Baal (contender against Baal), which seems to be the correct form.

מָרִיא m. adj. (ר. **מָרָא**) *fat, fattened*, Ez. 39, 18. Subst. *a fattling*, spec. a fattened calf, *μῶσκος σιτευτός*; often coupled with the words **נִזֹּר** and **בָּקָר**, 2 Sam. 6, 13, 1 K. 1, 9, 19, 25. Is. 11, 6. Plur. **מָרִיאִים** Is. 1, 11. Am. 5, 22.

מִרְיָבָה f. (ר. **ריב**) 1. *quarrel, strife*. Gen. 13, 8. Ex. 17, 7. Num. 27, 14.

2. *Meribah*. pr. n. a) A fountain flowing from a rock in the desert of Sin on the western gulf of the Red Sea, Ex. 17, 1–7. b) **מִי מִרְיָבָה** waters of strife, another fountain of the same kind in the desert of Zin at Kadesh, Num. 20, 13

24. Deut. 33, 8. Ps. 81, 8. 106, 32; fully מריבנות קדש Num. 27, 14. Deut. 32, 51. Ez. 47, 19. Simpl. Ps. 95, 8. See Bibl. Res. in Palest. II. p. 581 sq.

מרי בעל see next after מרי.

מריה (rebellion against Jehovah. r. מרה) *Meraiah*, pr. n. m. Neh. 12, 12.

מריה Gen. 22, 2 and מורינה 2 Chr. 3, 1, *Moriah*, pr. n. of one of the hills of Jerusalem, on which Solomon built the temple. It lay northeast of Zion, from which it was separated by the valley Tyropæon, Jos. Ant. 8. 3. 9. B. J. 5. 5. 1. Most commonly the name Zion embraced also the temple on Moriah; and the latter name seldom occurs, not even 1 K. 6, 1. See genr. Bibl. Res. in Palest. I. pp. 393, 413, 416.—Gen. 22, 2 ארץ מורינה *the land of Moriah*, i. e. the region around that mount, its vicinity, q. d. the fields of Moriah, comp. ארץ חזקי Josh. 8, 1.—As to the etymology of the word, the sacred writers themselves (Gen. 22, 8. 14. 2 Chr. 1. c.) refer it to the root ראה, and this is confirmed by regarding מריה as for מראייה *the chosen of Jehovah*, an appropriate name for a place of sacrifice or sanctuary. But so far as the form is concerned, מריה may be part. fem. from r. מרה pr. *the resisting*, i. e. a fortress, castle.

מריות (rebellions, r. מרה) *Meraioth*, pr. n. m. a) 1 Chr. 5, 32. 6, 37. Ezra 7, 3. b) 1 Chr. 9, 11. Neh. 11, 11. c) Neh. 12, 15; but this is apparently for מרימה in v. 3, the letters י and מ in the ancient character being similar.

מרים (rebellion, i. q. מרי with the formative syll. מ־, as in קלם. סלם) pr. n. f. *Miriam*, Gr. *Μαρία*, *Μαρία*. a) The sister of Moses, a prophetess, Ex. 15, 20. Num. 12. 1 sq. Mic. 6, 4. b) 1 Chr. 4, 17.

מרירות f. (ר. מרר) *bitterness, bitter grief*. Ez. 21, 11 [6].

מרירי m. adj. (ר. מרר) *bitter*, then *poisonous*. Deut. 32, 24. Comp. in מריה no. 2.

מרירים, see in כמרירים.

מרך m. (ר. רכה, as מרר from מרר) pr. *softness, trop. timidity, fear*. Lev. 26, 36: Sept. *δουλία*, Vulg. *pavor*.—The Rabbinic נחמד, *mollescere*, is a secondary form, derived from this noun.

מרכב m. (ר. רכב) 1. *a chariot*, 1 K. 5, 6.

2. *a seat* in a chariot or other vehicle, Cant. 3, 10. Lev. 15, 9.

מרכבה f. (ר. רכב) 2 Sam. 15, 1. 1 K. 7, 33; estr. מרכבה Gen. 41, 43; c. suff. מרכבתו Gen. 46, 29. 1 Sam. 8, 11; Plur. מרכבות Zechar. 6, 1. Joel 2, 5; constr. מרכבותו Ex. 15, 4; c. suff. מרכבתיו Mic. 5, 9; *a chariot*, either for war, Ex. 14, 25. Josh. 11, 6. 9. Judg. 4, 15. 1 K. 10, 29; or as used by persons of high rank, etc. Gen. 41, 43. 46. 29. 1 Sam. 8, 11. al. Sing. collect. Hagg. 2, 22.

מרכלת f. (ר. רכל) *a market, mart*, Ez. 27, 24.

מרמה f. (ר. רמה Pi.) 1. *deceit, fraud*, Gen. 27, 35. 34, 13. Prov. 12, 5. 17, 20. 14, 8. 24, 24. Ps. 36, 4. al. איש מרמה *a deceitful man* Ps. 5, 7. אבני מרמה *false weights* Mic. 6, 11. מאזני מרמה *a false balance* Prov. 11, 1. So to work or frame deceit Dan. 11, 23. Ps. 50, 19; to speak deceit Ps. 34, 14; comp. also Ps. 17, 1. 52, 6. 109, 2. So to swear למרמה *deceitfully, falsely*, Ps. 24, 4. Meton. *wealth got by fraud* Jer. 5, 27. Plur. מרמות Ps. 10, 7. 35, 20.

2. *Mirmah*, pr. n. m. 1 Chr. 8, 10.

מרמות (heights, r. רום) *Meremoth*, pr. n. m. a) Ezra 8, 33. Neh. 3, 4. 21. 10, 6. 12, 3; for which מריות v. 15. b) Ezra 10, 36.

מרמס m. (ר. רמס) *a treading down, something trodden under foot*, Is. 5, 5. 7, 25. 10, 6. Ez. 34, 19. al.

מרנתי n. *Meronothite*, a gentile name elsewhere unknown 1 Chr. 27, 30. Neh. 3, 7.

מרס *Meres*, pr. n. of a Persian prince, Esth. 1, 14. Comp. Sanscr. *mārsha* dignus, from r. *mārish*, Zend. *meresh*; so Benfey p. 200.

מרסנא *Marsena*, pr. n. of a Persian prince, Esth. 1, 14. Comp. in מרס; Sanscr. *mārsha*, with the ending *nā*, Zend. nominat. *nar*, man; so Benfey l. c.

מרע m. (apoc. for מריה, r. רעה no. 5, as רע for רעה) pr. *friendship*, then concr. i. q. רע. *a friend, companion*; always c. suff. מרעהו Judg. 15, 2, מריהו 14, 20

15, 6. Gen. 26, 26. al. Plur. מְרִיעִים Judg. 14, 11; c. suff. מְרִיעָהוּ for מְרִיעָהוּ Prov. 19, 7.

מְרִיעָה m. (r. רָעָה) c. suff. מְרִיעָהוּ Job 39, 8, מְרִיעִים Ez. 34, 18, *pasture*, i. e. place of pasture Is. 32, 14; also *pasture*, feed for cattle, Joel 1, 18. Gen. 47, 4. 1 Chr. 4, 39 sq. מְרִיעָה טוב Ez. 34, 18. מְרִיעָה v. 14. Of wild beasts, a feeding-

place, haunt, Nah. 2, 12. Arab. مَرَعَى, place, id.

מְרִיעָה f. (r. רָעָה) 1. a *pasturing*, feeding, Hos. 13, 6; צֹאן מְרִיעָהי *sheep of my pasturing*, which I tend, Jer. 23, 1. Ps. 71. 1. 79, 13. 100, 3. עַם מְרִיעָהוּ *the people whom he (God) feeds* Ps. 95, 7. 2. a *flock*, Is. 49, 9. Jer. 10, 21. 25, 36.

מְרַעֲלָה (trembling, perh. earthquake, r. רָעַל) Maralah, pr. n. of a place in the tribe of Zebulun, Josh. 19, 11.

מְרַפֵּא m. once מְרַפֵּה Jer. 8, 15. R. רָפָא to heal.

1. *healing, cure* of diseases, 2 Chr. 21, 18. 36, 16. Jer. 14, 19; *remedy*, means of cure, Jer. 33, 6.—Hence a) *refreshment, health*, Prov. 4, 22. 12, 18. 13, 17. 16, 24. b) *remedy, help, deliverance*, sc. from calamity, Prov. 6, 15. 29, 1. Mal. 3, 20.

2. *tranquillity, placidness* of mind; see r. רָפָא no. 3. Prov. 14, 30 מְרַפֵּא לִבִּי *a placid mind*. 15, 4 מְרַפֵּא לְשׁוֹן *quietness of tongue*, i. e. gentle and quiet speech. Ecc. 10, 4 *for quietness hindereth many offences*.

מְרַפֵּשׁ m. (r. רָפַשׁ) pr. a *treading*; concr. *water made foul by treading*, Ez. 34, 19.

* מְרַפֵּשׁ in Kal not used, and of doubtful signification. Kimchi, *to be strong, forcible, vehement*, and this is not ill. Better, with Cocceius and Simonis, *to be sharp, active, vehement*; comp. Arab. transp. مضى to be acrid, sour.

HIPH. 'to make vehement,' i. e. *to provoke, to irritate*. Job 16, 3 מַה־מְרַפֵּשׁךָ *what so provoketh thee?*

NIPH. *to be strong, vehement, sore*. Job 6, 25 מַה־מְרַפֵּשׁ אִמְרֵי־יֵשׁוּר *how forcible are right words!* 1 K. 2, 8 קָלָה

קָבַל a *vehement curse*. Mic. 2, 10 נִמְרָץ *sore destruction*.

מְרַצֵּעַ m. (r. רָצַע) *an awl*, for boring, piercing, Ex. 21, 6. Deut. 15, 17.

מְרַצֶּפֶת f. (r. רָצַפָה) *a pavement*, paved floor, 2 K. 16, 17.

* מְרַבֵּק pr. *to rub*, comp. kindr. מְרַח, and Gr. ἀμείγω, ὀμοσφύρω. Hence

1. *to polish, to scour*, as metal; 2 Chr. 4, 16 נִחֲשֵׁת מְרוֹק *polished brass*. Imper. Jer. 46, 4 מְרַבֵּק הַמִּזְחִים *furbish the spears*.

2. *to cleanse, to purify*, by washing, anointing, comp. המְרוֹקִים. Syr. مَرْفَ abstersit.

PUAL מְרַבֵּק pass. of no. 1, *to be scoured*, Lev. 6, 21.

Deriv. מְרוֹקִים, מְרוֹק, מְרַבֵּק.

מְרַבֵּק m. *broth, soup*, Judg. 6, 19. 20.

Is. 65, 4 Keri. Arab. مَرَقٌ and مَرَقَةٌ id.

—The native form of the word is מְרַבֵּק q. v. from the root פֶּרַק, the letters פ and מ being interchanged.

מְרוֹקָה m. (r. רָקַח) plur. *aromatic herbs*, Cant. 5, 13.

מְרוֹקָה f. (r. רָקַח) 1. *a spicing, seasoning*, Ez. 24, 10.

2. *unguent-kettle*, for preparing ointment, Job 41, 23.

מְרוֹקָה f. (r. רָקַח) 1. *ointment, unguent*, 1 Chr. 9, 30.

2. *unguent-kettle*, i. q. מְרוֹקָה no. 2, Ex. 30, 25. 2 Chr. 16, 14; comp. Job 41, 23. Or, it may be *unguent-shop*, but less well.

* מְרַר præt. מַר, 3 fem. מְרָה; fut. יִמַּר Is. 24, 9, see Heb. Gr. 66. n. 3.

1. *to flow, to distil*, whence מַר a drop, מַר myrrh, and prob. מְרָה bile. Arab.

مَرَمَرٌ to make flow, مَرَمَرَةٌ frequent rain, مَرٌّ a canal. The tril. مَر often has the sense of going, passing away, which in many roots is connected with that of flowing; see קָלָה no. 4, קָבַל, جَرى to run, to flow, Aram. רָהַט to run, whence רְהִטִּים canals.

2. *to be bitter*. Arab. مَرٌّ fut. A, id. and so in all the kindred languages;

comp. Lat. *amarus*, likewise *mæreo*. How this signification connects itself with the preceding is not clear. Perhaps it is denom. from מר myrrh, and מְרִירָה bile, as the most bitter things.—Fut. *אמר* Is. 24, 9, see above. Trop. 1 Sam. 30, 6 פָּשַׁע בְּלִיָּהֶנָּם *the soul of all the people was bitter*, i. e. grieved. 2 K. 4, 27. Impers. מר לי *it grieves me* Lam. 1, 4; also *it goes bitterly with me*, I am afflicted, c. מן Ruth. 1, 13.

NIPH. נִיפַח, see r. מוּר.

PIEL fut. **יָמַר** 1. *to make bitter, to embitter* any thing, Ex. 1, 14. Also *to act bitterly* in any thing, as Is. 22, 4 **אָמַר בְּבִכָּי** *I will weep bitterly.*


2. to *im*bitter any one, i. e. to *irri*tate, to *pro*voked, comp. Hithp. Gen. 49, 23.

HIPH. הָמַר, inf. הָמַר 1. *to make bitter, to embitter* life, Job 27, 2. With לְ to *deal bitterly with* any one, to cause him great sorrow ; Ruth 1, 20 הָמַר לִי שָׂרַי מְאֹד *the Almighty hath dealt very bitterly with me.* Comp. לְ הָרַע v. 21.

2. Intrans. *to be in bitterness, to grieve, to mourn*, c. 𐤆 Zech. 12, 10.

NOTE. The form אֶל־הָמָר Ex. 23, 21, although apparently a fut. Chald. of מָרַר, does not belong to this root, but to מָרָה to disobey, to rebel; Sept. ἡγᾶμεθα αὐτῷ. The ancient intpp. all read it as belonging to מָרָה, prob. for מָרַר, see in r. מָרָה Hiph. a.

HITHPALP. הִתְפַּלֵּם *to be embittered, exasperated*, with אֶל of pers. Dan. 8, 7; absol. Dan. 11, 11.—Syr. مَلَمَّ *exacer-*

bavit, laccessivit, Arab.  iratus fuit.

Deriv. מַר, מֵר, מָרָה II, מְרָה, מִרָּה,
תַּמְרוּגִים, מַמְלֻחִים, סָמֶר, מְדִירוֹת, מְרוּרִי
pr. n. מָרָא, מְרוֹת, and the four which
here follow.

מֶרָרָה f. (ר. מֶרַר) *bile, gall*, so called from flowing or as bitter, Job 16, 13.

Arab. مِرَّةٌ, مَرَارَةٌ, Syr. مَرَّةٌ, مَرَّةٌ, id.

מִרְרָה f. (r. מָרַר) constr. מְרֹרֶת; plur.
מִרְרוֹת, מְרֹרוֹת.

1. *bitterness, acridness*; Deut. 32, 32
 אֲשַׁבְּלוֹת מְרִירוֹת *clusters of bitterness*, i. e.
 bitter clusters. Metaph. *bitter things*,
severe punishments, Job 13, 26 כִּי תִכָּחַם
 בִּי הָאֱלֹהִים *that thou exaltest (lovest) bit-*

ter things upon me, inflictest such heavy punishment.

2. *bile, gall*, Job 20, 25. Also מֶרֶרֶה *the gall of vipers* v. 14, for the poison of vipers, which the ancients supposed to lie in the gall (Plin. H. N. 11. 37 or 62); although in other forms also of this root the notion of *bitterness* is connected with that of *venom*; see מֶרֶרֶי, Syr. ܡܪܪܐ, Zab. מרר, venom; מֶרֶרֶה *poisonous* Heb. 12, 15, i. e. poisonous. Comp. ראש, no. 5.

מָרִירִים m. plur. *bitter herbs*, Ex. 12, 8. Num. 9, 11; Sept. *πικρῖδες*, Vulg. *lactucae agrestes*.—Trop. *bitter lot*, Lam. 3, 15, where in the other member is **לִצְחָה** wormwood. R. **מֵרֵר**.

מֶרַר (bitter, unhappy, r. מָרַר) *Mera-*
ri, pr. n. of a son of Levi Gen. 46, 11.
 Ex. 6, 16. Also as patron. Num. 26, 57.

מֶרֶשָׁה, see מֶרְאֵשָׁה.

מְרִשָּׁעַת f. (רָשָׁע) *wickedness*; concr. *a wicked woman*, as *scelus* for *scelestia*, 2 Chr. 24. 7.

מִרְשָׁתִּי, see in מִרְשָׁתָּהּ.

מִשָּׂא m. pr. infin. of **רָשָׂא**, after the Chald. manner; c. suff. **מִשָּׂאוֹ**.

1. *a lifting up, elevating*, from the signif. *to lift up*, see the root no. 1, viz.

a) Of the voice, see נָשָׂא no. 1. e, f; hence *song, singing*; 1 Chr. 15, 22. 27 הַמָּשִׁיר הַשֵּׁר the master of the song, leader of the choir. Sept. cod. Vatic. ὑψων τῶν ὠδῶν.

b) Far more freq. *effatum*, *an uttering*, something uttered; e. g. *a saying, proverb*, Prov. 30, 1; collect. 31, 1 מִשְׁא אִשְׁרֵי אִמּוֹ the sayings which his mother taught him.—Spec. *effatum divinum*, *an oracle, prophecy*, a divine declaration, 2 K. 9, 25. Is. 14, 28 in the year that king Ahaz died הָיָה הַמִּשְׁא הַזֶּה was this oracle. Hab. 1, 1 הַמִּשְׁא אֲשֶׁר הִזָּה ח הַמִּשְׁא הַזֶּה הָרְבִּיזָה the oracle revealed to Habakkuk. Fully מִי Jer. 23, 33. 34. 38; מִי דָבָר Zech. 9, 1. 12, 1. Mal. 1, 1. Sometimes followed by a gen. of the object, as מִשְׁא הַבַּל the oracle i. e. prophecy, declaration, against Babylon Is. 13, 1; מִי צֹר 23, 1; also 15, 1. 17, 1. 19, 1. 30, 6. Nah. 1, 1. al. With of object Zech. 9, 1. Is. 21, 13; מִי זָכַח Zech. 12, 1. מִי מַלְאִי Mal. 1, 1. As מִשְׁא is

often found in the inscriptions of threatening oracles or denunciations, Jerome, Luther, the Engl. Version, and others, have rendered it, even in the above cases, *burden* (see no. 2. c), meaning a prophecy which is burdensome or threatening; see Jerome Prol. ad Habac. et ad Jes. 13, 1. But it is used also in reference to good, Zech. 12, 1. Mal. 1, 1. Allusion is made to both the significations, *burden* and *oracle*, in Jer. 23, 33 sq. Ez. 12, 10.

c) *משנ נפש* the *lifting up of the soul*, i. e. that which the soul desires, longs for, Ez. 24, 25; see r. *נשא* no. 1. g.

2. From the signif. *to bear*, r. *נשא* no. 4. a) Inf. *to bear*; Num. 4, 24 *לעבד ולמשנ* *to serve and to bear*, for serving and for bearing sc. burdens, as porters. 2 Chr. 20, 25; comp. 35, 3. b) Subst. *a bearing*, the act or service of bearing burdens, *portage*, Num. 4, 19. 27. 31. 32. 47. c) What is borne, *a burden, load*, 2 K. 5, 17. Neh. 13, 15. 19. Is. 22, 25. Jer. 17, 21 sq. 2 K. 8, 9. *היה למשנ* *to be a burden* to any one, 2 Sam. 15, 33. Job 7, 20; with *אל* 2 Sam. 19, 36. Metaph. of heavy care, Num. 11, 11.

3. *a gift*, see *נשא* Pi. no. 2, 3; hence *tribute*. i. q. *מנחה* no. 2. 2 Chr. 17, 11.

4. *Massa*, pr. n. of a son of Ishmael, Gen. 25, 14. 1 Chr. 1, 30.

משנ (pron. *massô*) m. 2 Chr. 19, 7 *משנ* *respect of persons*, partiality; see r. *נשא* no. 3. b.

משנא f. (r. *נשא*) *a burning, conflagration*, so called from the rising of the smoke. Is. 30, 27. Comp. *משנא* no. 1. b.

משנאות f. plur. Ps. 74, 3 in some editions; see *משנאות*.

משנא f. (for *משנא*, r. *נשא*) constr. *משנא* Gen. 43, 34; plur. *משנאות*.

1. *a lifting up*, e. g. a) Of the hands Ps. 141, 2. b) *a rising, ascending*, as of smoke in burning, Judg. 20, 38. 40; comp. *משנא*. c) Concr. *a sign, signal* which is elevated, i. q. *נס*, Jer. 6, 1. Perh. a signal given by fire; comp. also the Talmudic *בשריאות* of signals by fire given at the time of the new moon; see Mishn. Rosh hashana 2. § 2. d) i. q. *נשא* no. 1. b. *effatum, oracle*, Lam. 2, 14. e) Zeph. 3, 18 *הרפה* *a lifting up*

of reproach, concr. for 'those on whom reproach is lifted up or cast,' i. e. the objects of reproach.

2. *a gift, present*, i. q. *משנ* no. 3, Esth. 2, 18. Jer. 40, 5. Am. 5, 11. Spec. a portion of food presented to a guest (Hom. *γέρας*) Gen. 43, 34. 2 Sam. 11, 8. Also *tribute*, 2 Chr. 24, 6. 9. Ez. 20, 40.

NOTE. *משנא* Ez. 17, 9 is infin. Aram. of Kal. for *משנא*, ending irregularly in *ה* like inf. Pi. *מלא* for *מלא*; see in *נשא* Kal no. 2.

משנב m. (r. *שנב*) constr. *משנב*, c. suff. *משנב*.

1. *height, altitude*, as of walls, Is. 25, 12.

2. *a height*, rock, crag, affording security and refuge, and hence absol. *a refuge*, Is. 33, 16; often of God, Ps. 9, 10. 18, 3. 48, 4. 59, 10. 18. 94, 22. al.

3. With the art. *Misgab*, pr. n. of a town (on a height) in Moab, Jer. 48, 1.

משורק f. (r. *שורק*) Prov. 15, 19, also *משורק* Is. 5, 5 in some editions, *a hedge thorn-hedge*. The latter form would be from r. *שורק*.

משור m. *a saw*, Is. 10, 15. R. *נשר*.

משורה f. *measure*, sc. of liquids, Lev. 19, 35. Ez. 4, 11. 16. 1 Chr. 23, 9. R. *משר*.

משוש m. (r. *שוש*) constr. *משוש*, *joy, rejoicing*, Is. 24, 8. 32, 13. 66, 10. Meton. *the object and ground of joy*, Ps. 48, 3. Is. 60, 15. al. Also Job 8, 19 *משוש הרבו* *the joy of his way*, i. e. his joyful lot.—Poetically Is. 8, 6, subst. for the finite verb.

משחק m. (r. *שחק*) *derision*, meton. the object of it, Hab. 1, 10.

משחמה f. (r. *שחם*) 1. *a snare, trap*, for the feet, prob. of iron, parall. *פח*, Hos. 9, 8. Hence

2. *destruction*, Hos. 9, 7; comp. *מוקש*.

משכיל m. (pr. part. Hiph. r. *שכל*) subst. *a poem, song*, Ps. 47, 8; and so in the titles of Psalms 32. 42. 44. 45. 52. 53. 54. 55. 74. 78. 88. 89. 142. Here *משכיל* prob. implies *a poem* or *song enforcing intelligence, wisdom, piety*, (see the root Hiph. no. 3. 5.) which is true of all these Psalms; not excepting Ps. 45, in which every thing is referred to the goodness of God, v. 3. 7. 8.

מִשְׁכָּרִית f. (ר. שְׂכָה) 1. *an imag., figure*; Ez. 8, 12 **מִשְׁכָּרִית חֲדָרֵי** *chambers of imagery*, i. e. of images, chambers of which the walls are painted with the figures of idols, comp. v. 10. 11. **אֶבֶן מִשְׁכָּרִית** *a stone or cippus with the image of an idol*, as Baal, Astarte, or the like, Lev. 26, 1; and so plur. **מִשְׁכָּרִית** Num. 33, 52. Prov. 25, 11 **זָהָב בְּמִשְׁכָּרִית** *apples of gold with figures of silver*. Others, *in baskets of silver*, assigning to **מִשְׁכָּרִית** this signification as if from שָׂכָה to braid.

2. *imagination, conceit*, Prov. 8, 11. Plur. Ps. 73, 7.

מִשְׁכָּרִית f. (ר. שָׂכָר) *wages*, Gen. 29, 15. 31, 7. 41; *reward* Ruth 2, 12.

מִשְׁמְרוֹת f. plur. *nails*, Ecc. 12, 11. See **מִסְמֵר** i. q. שָׁמֵר.

מִשְׁפָּח m. *a shedding of blood, bloodshed*, Is. 5, 7. R. שָׁפַח i. q. סָפַח.

* **מִשְׁרַר** obsol. root, of doubtful signif.

perhaps i. q. Arab. مَشَرَ II, *to divide*. Hence **מִשְׁרָרָה**.

מִשְׁרָה f. *dominion, empire*, Is. 9, 5. 6. R. שָׁרָה no. 2.

מִשְׁרָפָה f. (ר. שָׂרָה I) only plur. constr. **מִשְׁרָפוֹת**.

1. *burnings*, e. g. of spices at funerals Jer. 34, 5, see in r. שָׂרָה no. 1. b; of lime in a kiln Is. 33, 12.

2. **מִשְׁרָפֹת מַיִם** *Misrephoth-maim*, pr. n. of a place or district near Sidon, Josh. 11, 8. 13, 6.—The name signifies pr. ‘burnings of water,’ which Kimchi understands of warm baths. More prob. it means ‘burnings by the water,’ either lime-kilns or smelting-furnaces situated near water.

מִשְׁרָקָה (vineyard of noble vines, see **שָׂרָק**) *Masrekah*, pr. n. of a place apparently in Idumea, Gen. 36, 36. 1 Chr. 1, 47.

מִשְׁרָתָה *a frying-pan* 2 Sam. 13, 9. Chald. מִסְרִיתָה, מִסְרִיתָה, id. The etymology is uncertain, and it is even doubtful whether מ is radical or servile. But prob. it is servile, and then the root may be שָׁרָה or שָׂרָה i. q. שָׁרָה *to shine, to glitter*; whence then שָׁרִיתָה or שְׁרִיתָה, and מִשְׁרָתָה a metal pan, so called

מִשָּׁ *Mash*, pr. n. of a people (and region) sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10, 23. Most interpreters, following Bochart (Phaleg II. 11), understand the inhabitants of *Mount Masius*, Arab.

جودی, which lies north of Nesibis, and forms part of the chain of Taurus separating Mesopotamia from Media, Josephus confounds this name with **מִשָּׁא**, Ant. 1. 6. 4.

מִשָּׂא m. (ר. נָשָׂא II) 1. *usury*, Neh. 5, 7. 10.

2. *debt, loan, money borrowed*, i. q. **מִשָּׂא כָּל־יָד** *the debt of every hand*, i. e. every debt, perh. so called either because the debtor promised to pay by giving his right hand, or because the hand is the instrument and emblem of deposit, trust. Some editions read here **מִשָּׂא** *burden*, which is less well.

מִשָּׂא *Mesha*, pr. n. of a place mentioned in describing that part of Arabia inhabited by the descendants of Joktan; Gen 10, 30 *their dwelling was מִשָּׂא* *from Mesha even unto Sephar* (and beyond even unto) *the mountains of Arabia*. Here *Mesha* might be taken as *Moûsa* or *Moûsa*, a celebrated city and harbour on the western coast of Arabia, not far from Mocha, where now lies **موزع** *Mûza'a*, or perhaps **موسج** *Mûsij*, Niebuhr Arabien p. 223, 224, 225. *Mesha* would then constitute the western limit of the Joktanidæ. *Sephar* is the city **ظفار**, the chief place of the district *Shehr* in the province of Hadramaut; see in art. **סָפָר**. The *mountains of Arabia* are prob. the chain running across the middle of Arabia, from the vicinity of Mecca and Medina to the Persian gulf, called

at the present day **جَد** *Nejd*, highlands; see Jomard Notice sur le Pays de Nedjd ou l'Arabie centrale, Paris 1823. Svo.—But as the Arabic names above given, *Mûza'a*, or *Mûsij*, cannot well be compared with *Mesha*, it may be better, with J. D. Michaelis (Suppl. 1561. Spi-

(**ميسان** *Meisân*), situated among the mouths of the Pasitigris, where this river empties into the Persian gulf. The sacred writer would then begin with the *eastern* limit of the Joktanidæ, and end with the western and northern; so that **סָפָר** must be sought between them. See **סָפָר**.

מִשְׁאָבִים m. (ר. **שָׂאב**) only plur. **מִשְׁאָבִים**, troughs, watering-troughs, into which water is drawn for cattle, Judg. 5, 11.

מִשְׁאָה f. (ר. **נָשָׂא** II) *debt, loan, money* lent, i. q. **מִשָּׂא** no. 2, Deut. 24, 10. Prov. 22, 26.

מִשְׁאוֹן m. *deceit, dissimulation*, Prov. 26, 26. R. **נָשָׂא** I.

מִשְׁאוֹת Ps. 74, 3, see **מִשְׁאוֹת**.

מִשְׁאָל (*entreaty*, r. **שָׂאֵל**) *Mishal*, pr. n. of a Levitical city in the tribe of Asher, Josh. 19, 26. 21, 30. Contr. **מָשָׁל** *Mashal* 1 Chr. 6, 59 [74], as if from **מִשְׁאָל**.

מִשְׁאָלָה f. (ר. **שָׂאֵל**) *a petition, request*, Ps. 20, 6. 37, 4.

מִשְׁאָרָה f. (ר. **שָׂאֵר**) *a kneading-trough*, in which also the dough is leavened and swells, Ex. 7, 28. 12, 34. Deut. 28, 5. 17.

מִשְׁבָּה, see **מִשְׁבָּה**.

מִשְׁבָּצוֹת f. plur. (ר. **שָׁבַץ**) 1. *textures*, and with **זָהָב**, *textures of gold*, i. e. stuffs inwrought with gold, in which threads of gold are interwoven, *brocade*, Ps. 45, 14; see the root in Piel.

2. *settings, bezels*, in which gems are set, Ex. 28, 11. 13. 14. 25. 39, 13. 16. See the root in Pual.

מִשְׁבֵּר m. Is. 37, 3. 2 K. 19, 3, constr. **מִשְׁבֵּר** Hos. 13, 13, pr. 'place of breaking,' i. e. of breaking forth, spoken of the mouth of the womb, which the fœtus breaks open at birth. R. **שָׁבַר**.

מִשְׁבָּרִים m. (ר. **שָׁבַר**) only in plur. **מִשְׁבָּרִים**, waves which break upon the shore, *breakers, billows*, Ps. 42, 8. 88, 8. Jon. 2, 4. **מִשְׁבָּרֵי-יָם** *billows of the sea* Ps. 93, 4. **מִן מֵי** 2 Sam. 22, 4. Comp. Gr. *κύματος ἀγῆ* from *ἀγνύω, ἀγνυμι*, to break.

מִשְׁבָּתָהּ m. only in plur. c. suff. **מִשְׁבָּתָהּ**. *destructions, calamities*, Lam. 1, 7. Comp. r. **שָׁבַת** Hiph. no. 2.

מִשְׁגָּה m. (ר. **שָׁגָה**) *an error, oversight*. Gen. 43, 12.

* **מִנְשָׁה** I. 1. *to draw, to draw out*, e. g. from the water, Ex. 2, 10. Syr. **مِنْشَا** id. Arab. **مَسَى**. Kindr. is **מִנְשָׁה**. Hiph. i. q. Kal, 2 Sam. 22, 17. Ps. 18, 17.

Deriv. **מִנְשִׁי**, pr. n. **מִנְשָׁה**, **נִמְשִׁי**.

* **מִנְשָׁה** II. obsol. root, Arab. **مَسَا** *vesperi fecit*, whence the subst. **אָמַשׁ** evening, yesternight, q. v.

מֹשֶׁה pr. n. *Moses*, Sept. and Josephus *Μωϋσῆς*, the great leader, lawgiver, and prophet of the Hebrews, the son of Amram and Jochebed, of the tribe of Levi, Ex. 6, 20. The narrative of his life and actions occupies the four last books of the Pentateuch. A common appellation is, *the servant of God, of Jehovah*, Josh. 1, 1. 2. 15. 1 K. 8, 53. 56. 2 Chr. 1, 3. Dan. 9, 11; once in Pentat. Deut. 34, 5; also *the man of God* Ps. 90, 1. His law is called: **חֻרַת מֹשֶׁה** *the law of Moses* Ezra 3, 2. 7, 6. 2 Chr. 23, 18; **סֵפֶר חֻרַת מֹשֶׁה** *the book of the law of Moses* Josh. 23, 6. 2 K. 14, 6. Neh. 8, 1; also simply **סֵפֶר מֹשֶׁה** 2 Chr. 25, 4. Neh. 13, 1. (Chald. **סֵפֶר מֹשֶׁה** Ezra 6, 18.) **לְיָדוֹת מֹשֶׁה** *the tables of the Mosaic law* 1 K. 8, 9.—Is. 63, 11 *he remembered the days of old*, **מֹשֶׁה וְעַמּוֹ** *Moses, his people*, i. e. Moses and his people.

As to the etymology, in Ex. 2, 10 the name **מֹשֶׁה** is expressly derived from the idea of his being *drawn out* of the water. But the form of the name is active, *drawing out*; not pass. *drawn out*; and further, it is hardly probable that the daughter of Pharaoh would have given him a name derived from the Hebrew language. Hence the Alexandrine Jews assigned to the name *Μωϋσῆς* an Egyptian origin with a Greek flexion, viz. **μω**, **μω**, *water*, and **ΟΥΣΑΙ** or **ΟΥΣΑΙ**, *ὑσῆς, saved*, i. e. *water-saved*, saved from the water; so Joseph. Ant. 2. 9. 6. c. Apion. 1. 31. Philo T. II. p. 83 Mang. Some such derivation may

also lie in the Heb. form מִשָּׁח. Other etymologies proposed, see in Thesaur. p. 824.

מִשָּׁה m. (r. נָשָׂה II) *a debt, loan*, Deut. 15, 2. See in מָשָׂא no. 2.

מִשְׁוֹאָה f. (r. שׁוֹאָה) i. q. שׁוֹאָה with which it is every where coupled, *desolation* Zeph. 1, 15. Concr. *desolate places, wastes*, Job 30, 3. 38, 27.

מִשְׁוֹאוֹת f. plur. *desolations, ruins*, Ps. 73, 18. 74, 3. The etymology is doubtful, and hence the orthography varies; e. g. Ps. 74, 3 in some editions, as that of Athias, reads מִשְׁוֹאוֹת with Sin. Most prob. מִשְׁוֹאוֹת is merely a Chaldaizing or Rabbinic form for מִשְׁוֹאוֹת (see מִשְׁוֹאָה, r. שׁוֹאָה); comp. the futures הָלִין for הָלִין, הָלִין for הָלִין, and subst. מְשׁוֹט i. q. מְשׁוֹט; Heb. Gr. § 71. note 9.—The form מִשְׁוֹאוֹת (with Sin) would be from נָשָׂא in the sense *to destroy*, as Job 32, 22. Gen. 18, 24; see in נָשָׂא no. 2.

מִשְׁוֹבָב (returned, r. שׁוֹב) *Meshobab*, pr. n. m. 1 Chr. 4, 34.

מִשְׁבָּה, מְשׁוּבָה, f. (r. שׁוֹב) c. suff. מְשׁוּבָה, *a turning away, defection, apostasy*. Prov. 1, 32 מְשׁוּבַת פְּתָחִים *the turning away of fools from wisdom*. Spec. *defection from Jehovah*, Jer. 8, 5. Hos. 11, 7 מְשׁוּבַתִּי *defection from me*. Plur. מְשׁוּבוֹת Jer. 2, 19.—Concr. מְשׁוּבָה יִשְׂרָאֵל *apostatizing Israel* Jer. 3, 6. 8. 11. 12.

מִשְׁוֹגָה f. c. suff. מְשׁוּגָה, *error*, Job 19, 4. R. שׁוּגָה.

מְשׁוֹט Ez. 27, 29, and מְשׁוֹט ib. v. 6, *an oar*. For the Dagesh in מְשׁוֹט see in מְשׁוֹאוֹת. R. שׁוֹט.

מְשַׁח Is. 42, 24 Cheth. for מְשַׁח, *a spoiling, plundering*.

* מְשַׁח fut. מְשַׁח, inf. absol. מְשַׁח, constr. מְשַׁח, once מְשַׁחָה Ex. 29, 29, pr. *to stroke, to draw the hand over any thing*.

Arab. مَسَح id. also to wipe off with the hand, to stroke the face, to strike with a sword. Chald. Syr. id. Monosyllabic roots are: מִשׁ whence מְשַׁח, and מִשׁ whence מְשַׁחָה, מְשַׁחָה, to stroke, to wipe off, to strike.—Hence

1. *to spread over with any thing, to*

smear, e. g. with colours, *to paint*, c. מִשַּׁח of colour, Jer. 22, 14. Spec. *to rub over with oil, to oil, to oint*, (Arab. مَسَح,

Syr. مَسَح, id.) e. g. cakes Ex. 29, 2. Lev. 2, 4. 7, 12; so too a shield, to render the leather more tough and less penetrable by weapons, Is. 21, 5. 2 Sam. 1, 21.—Mostly *to anoint*, as a sacred rite, *to consecrate by unction* to any office or use, e. g. a priest Ex. 28, 41. 40, 15; a prophet 1 K. 19, 16. Is. 61, 1; a king 1 Sam. 10, 1. 15, 1. 1 K. 1, 34. Also a stone or column as consecrated to God Gen. 31, 13; an altar Ex. 29, 36. Lev. 8, 11; a sanctuary Ex. 30, 26. 40, 9. Dan. 9, 24; vases and utensils consecrated to God Num. 7, 1. The full construction is מְשַׁח פֶּה לְמֶלֶךְ *to anoint* (i. e. consecrate) any one *as king*, Judg. 9, 15. 1 Sam. 9, 16. 1 K. 19, 15. 2 K. 9, 3; with עַל, Judg. 9, 8. 2 Sam. 19, 11 *Absalom אָנָּשׁ מְשַׁחֵנִּי עָלָיו whom we anointed* (constituted king) *over us*. Is. 61, 1 *because Jehovah hath anointed* (i. e. consecrated, appointed) *me לְבַשֵּׁר to announce*. 2 Chr. 22, 7.—That *with which* one is anointed, as oil, ointment, etc. is put with מִשַּׁח Ex. 29, 2. Ps. 89, 21; accus. Ps. 45, 8. Am. 6, 6.

2. *to spread out, to expand*, by rubbing or smoothing with the hand, see מְשַׁחָה. Hence also *to measure*, e. g. things long or broad, as cloth by moving the hand over it. Syr. مَسَح, Chald. מְשַׁח, Arab. مَسَح. Hence מְשַׁחָה, מְשַׁחָה.

NIPH. pass. of Kal no. 1, *to be anointed*, i. e. *to be consecrated by unction*, Lev. 6, 13. Num. 7, 10. 84. 88. 1 Chr. 14, 8.

Deriv. מְשַׁח, מְשַׁחָה, and the three here following.

מִשָּׁח Chald. m. *oil*, Ezra 6, 9. 7, 22. Often in the Targums. Syr. مَسَح.

מִשְׁחָה f. (r. מְשַׁח) 1. *an anointing, unction*; שֶׁמֶן הַמְשַׁחָה *the anointing-oil* Ex. 25, 6. 29, 7. 21. al. שֶׁמֶן מְשַׁחָה קֹדֶשׁ *an oil of sacred unction, holy anointing-oil*, Ex. 30, 25. 31; comp. Lev. 10, 7. 21, 12.

2. *a part, portion*, as measured out, Lev. 7, 35; see the root no. 2.

מִשְׁחָה f. 1. Inf. of the root **מִשַׁח** to anoint: see above.

2. *a part, portion*, Ex. 40, 15. Num. 18, 8; see **מִשְׁחָה** no. 2.

מִשְׁחָה pr. part. Hiph. (ר. **שָׁחַת**) plur. **מִשְׁחָהִים**, *destroying, which destroys*; hence Subst.

1. *destruction*, Ex. 12, 13. Ez. 5, 16. 21, 36 **מִשְׁחָהִים** חָרָשֵׁי *artificers of destruction*. 25, 15.

2. *a snare, trap*, Jer. 5, 26, comp. **מוֹקֵשׁ**. Hence, *an ambush*, i. e. troops in ambush, 1 Sam. 14, 15. Also **הַר הַמִּשְׁחָה** *the mount of destruction*, or the snare-mountain; spoken of mount Olivet, on account of the idols there worshipped, a snare and destruction to the people; also of Babylon, for the same reason, Jer. 51, 25.

מִשְׁחָה m. i. q. **שָׁחַר**, *the dawn, aurora*, Ps. 110, 3. R. **שָׁחַר** II.

מִשְׁחָה i. q. **מִשְׁחָהִית** no. 1, *destruction*, Ez. 9, 1. R. **שָׁחַת**.

מִשְׁחָה m. (r. **שָׁחַת**) constr. **מִשְׁחָה**, *destruction, defacement*; for concr. *destroyed, disfigured*, Is. 52, 14.

מִשְׁחָה m. (r. **שָׁחַת**) c. suff. **מִשְׁחָהִים**, *destruction*, i. e. something destroyed or disfigured, i. q. *defacement, blemish*, Lev. 22, 25.

מִשְׁחָה m. (r. **שָׁחַח**) Ez. 47, 10, constr. **מִשְׁחָה** (or from a form **מִשְׁחָה**) Ez. 26, 5. 14, *a spreading*, i. e. place for spreading.

מִשְׁחָה m. c. suff. **מִשְׁחָהִי**, *dominion, empire*. Job 38, 33 **מִשְׁחָהִי** אֵם הַשָּׁמַיִם *dost thou assign the dominion (of the heavens) over the earth?* R. **שָׁחַר**.

מִשְׁחָה m. Ez. 16, 13, in pause **מִשְׁחָה** v. 10, according to the Heb. intpp. *silk, a garment of silk*. Sept. *τρίχαπτον* i. e. according to Hesychius *τὸ βομβύλιον ὑψισμα*. Jerome, 'a garment so fine as to seem equal to the finest hair.' From the root (**מִשַׁח** to draw) we can derive no other sense than 'something finely drawn,' e. g. *a fine thread, stuff composed of fine threads*.

מִשְׁחָה, see **מִשְׁחָה**.

מִשְׁחָה־בֶּאֱל (delivered of God, r. **שָׁחַח** Chald.) *Meshezabeel*, pr. n. m. Neh. 3, 4. 10, 22. 11, 24.

מִשְׁחָה m. (r. **מִשַׁח**) constr. **מִשְׁחָה**, c. suff. **מִשְׁחָהִי**.

1. Adj. verbal pass. *χριστός, ointed, anointed*, of a shield 2 Sam. 1, 21; **מִשְׁחָה** נָגִיד *the anointed prince* i. e. Cyrus, Dan. 9, 25; **מִשְׁחָה** הַכֹּהֵן *the anointed priest*, the high priest, Lev. 4, 3. 5. 16. 6, 15.

2. Subst. *ὁ Χριστός, the Messiah, the anointed, the prince consecrated by unction*, Dan. 9, 26.—More fully **מִשְׁחָה־יְהוָה** *the anointed of Jehovah*, Sept. *ὁ Χριστός Κυρίου*, a name of honour given to the Jewish kings, as being consecrated by anointing, and therefore most sacred, 1 Sam. 2, 10. 35. 12, 3. 5. 16, 6. 24, 7. 11. 26, 9. 11. 23. 2 Sam. 1, 14. 16. 19, 22. 23, 1. Ps. 18, 51. 20, 7. 28, 8. al. Once of Cyrus king of Persia Is. 45, 1. Not used of the great Deliverer predicted by the prophets; although his usual name (**מִשְׁחָה־יְהוָה** *ὁ Μεσσίας*) among the later Jews and in the N. T. is drawn from passages like Ps. 2, 2. Dan. 9, 26; comp. John 1, 42. 4, 25. Buxtorf. Lex. Chald. art. **מִשְׁחָה**. [Yet Ps. 2, 2 is referred directly to the Saviour in Acts 4, 26 sq.—R.] Plur. *the anointed of Jehovah*, spoken of the patriarchs, Ps. 105, 15. 1 Chr. 16, 22.

מִשְׁחָה*, fut. **יִמְשָׁח**; imper. **מִשְׁחָה**, plur. **מִשְׁחָהִי** Ex. 12, 21, and **מִשְׁחָהִי** Ez. 22, 20.

1. *to draw, to drag*, Arab. *سك* id. see Lette ad Cant. Deb. pag. 96; in Golius and Freytag this signification is wanting. Kindred is **מִשָּׁח**.—With an acc. of pers. *to draw any one* to a person or place, with **בְּ** or **אֶל** of place, Judg. 4, 7. Ps. 10, 9; comp. Cant. 1, 4. Contra, *to draw out of a pit, of the water*, with **מִן** Gen. 37, 28. Job 40, 25. Jer. 38, 13. Absol. *to draw to oneself, to draw down upon oneself*, Is. 5, 18. Hos. 11, 4. So with **בְּ** of manner, *to draw in the yoke*, Deut. 21, 3.—Spec.

a) **מִשְׁחָה־בְּקֶשֶׁת** *to draw the bow*, 1 K. 22, 34. 2 Chr. 18, 33. Is. 66, 19 **מִשְׁחָה־בְּקֶשֶׁת**. Eth. *ሰከሰ* id.

b) **מִשְׁחָה־הַזֶּרַע** *to draw out the seed*, i. e. to scatter it regularly along the

furrows, to sow, Am. 9, 13; comp. in מְשָׁךְ no. 1.

c) מְשָׁךְ הַיּוֹבֵל Ex. 19, 13, and מְשָׁךְ הַיּוֹבֵל Josh. 6, 5, to draw out the trumpet, i. e. to sound, i. q. בְּשׁוֹפְרוֹת in Josh. 6, 4. 8. 9. 13. 16. 20, comp. v. 5; pr. to draw out the breath (to blow) with force into the horn or trumpet of jubilee; comp. Germ. *heftig losziehen*. In both places it is spoken of a signal given with the trumpet of jubilee or rejoicing; see in יוֹבֵל no. 1. Compare Arab. جَلَب traxit, also Conj. I, II, IV clamorem extulit, inclamavit, increpavit.

d) Hos. 7, 5 מְשָׁךְ יָדוֹ אֶת־לִצְצִים *he draws out his hand with scorners*, spoken contemptuously of intercourse with impious men; comp. in Engl. to give the hand, to join hands with.

e) to draw out, i. e. to protract, to continue, to prolong, Ps. 36. 11 מְשָׁךְ חַסְדְּךָ לִדְּוִיָּהּ *prolong thy loving-kindness unto them that know thee, thy worshippers*. 85, 6. 109, 12. Jer. 31, 3 מְשַׁכְּתִיךָ חֶסֶד *I have prolonged loving-kindness towards thee*. Ellipt. Neh. 9, 30. Comp. Syr. نَحَرَ to draw, whence subst. نَحْرٌ long continuance.

f) מְשָׁךְ בָּשָׂר to prolong the body, i. e. to make it durable, robust, firm; to strengthen. Ecc. 2, 3 לְמַשְׁכֵּה בִּינִי אֶת־בָּשָׂרִי *to strengthen (cherish) my body with wine*. Syr. ارفعت arefecit.

g) Intrans. like Engl. to draw on, to draw towards, i. e. to move, to march, to advance, Germ. *ziehen*. Judg. 4, 6 go and draw towards mount Tabor; Sept. ἀπελεύσῃ εἰς ὄρος Θαβώρ. 20, 37 the ambush drew out, advanced. Prob. also Job 21, 33. Ex. 12, 21.

2. to lay hold of, to take, to hold, c. בָּ Judg. 5, 14. Arab. مَسَكَ id.—Intens. to take away, i. e. to remove. to destroy, Job 24, 22. Ps. 28, 3. Ez. 32, 20.

NIPH. to be protracted, delayed, deferred, Is. 13, 22. Ez. 12, 25. 28.

PUAL 1. i. q. Niph. spoken of hope deferred, Prov. 13, 12.

2. The Ethiopians are called, in Is. 18, 2, 7, מְשָׁכֵי גוֹרִי *a people drawn out, extended*, i. e. tall of stature, a quality ascribed

Arab. مَسَكَ X, to be firm, robust, is also spoken of the body, but in a different sense, Vit. Tim. I. 420.

Deriv. מוֹשְׁכוֹת and

מְשָׁךְ m. (r. מְשָׁךְ) 1. a drawing; Ps. 126, 6 מְשָׁךְ הַזֶּרַע *the drawing out of seed*, i. e. the scattering it regularly along the furrows; see in מְשָׁךְ no. 1. b. Comp. Am. 9, 13.

2. possession, from the signification of holding, Job 28, 18; see the root no. 2.

3. Meshech, pr. n. prob. the Moschi, a barbarous people inhabiting the Moschian mountains between Iberia, Armenia, and Colchis, Ps. 120, 5, (Strabo XI. p. 344, 378,) usually coupled with the neighbouring Tibareni (הִבְלִי, הִבְלִי Gen. 10, 2. Ez. 27, 13. 32, 26. 38, 2. 3. 39, 1. So too Herodotus, 3. 94 and 7. 78, Μόσχοι καὶ Τιβαρηνοί. The Sam. Cod. exhibits a pronunciation approaching nearer to the Greek form, מוֹשֶׁךְ, מוֹשֶׁךְ, Sept. Μοσόχ, Vulg. Mosoch.

מְשָׁכָב m. (r. שָׁכַב) constr. מְשָׁכָב, c. suff. מְשָׁכָבִי; plur. constr. מְשָׁכָבִי, c. suff. מְשָׁכָבִי.

1. a lying down, reclining, e. g. for sleep, 2 Sam. 4, 5 מְשָׁכָב הַצֶּהֳרָיִם *sleep at noon*; also of a sick person Ps. 41, 4. —Spec. a lying with, concubitus; Lev. 18, 22 thou shalt not lie with a man מְשָׁכָבִי אִשָּׁה *the lying with a woman*, i. e. as with a woman. Lev. 20, 13. Num. 31, 17. 18. 35.

2. a couch, bed, 2 Sam. 17, 28. Gen. 49, 4.—For the dead, a coffin, bier, 2 Chr. 16, 14. Is. 57, 2.

מְשָׁכָב Chald. m. a couch, bed, i. q. Heb. no. 2. Dan. 2, 28. 29. 4, 2. 7. 10. 7, 1. R. שָׁכַב

מוֹשְׁכוֹת, see מוֹשְׁכוֹת.

מְשָׁכָן m. (r. שָׁכַן) constr. מְשָׁכָן, c. suff. מְשָׁכָנִי; plur. constr. מְשָׁכָנִי; often plur. מְשָׁכָנוֹת, constr. מְשָׁכָנוֹת; construed c. fem. Ps. 84, 2.

1. a habitation, dwelling, as of men Job 18, 21. Ps. 87, 2. Once of man's long home, the grave, sepulchre, Is. 22, 16; comp. 14, 18. Of animals, a haunt, lair, Job 39, 6. Plur. of God, i. e. the

2. Spec. *a tent, tabernacle*, Cant. 1, 8. Often of the sacred tabernacle of the Israelites, Ex. 25, 9. 26, 1 sq. 40, 9 sq. Fully מִשְׁכַּן הַעֲדוּת *the tabernacle of the law* Ex. 38, 21. Num. 1, 50. 53. 10, 11. For the distinction in the descriptions of the tabernacle between מִשְׁכַּן and אֹהֶל, see in אֹהֶל; hence מִשְׁכַּן אֹהֶל מוֹעֵד *the framework of the sacred tent, over which the covering of skins was spread*, Ex. 39, 32. 40, 2. 6. 29.

מִשְׁכָּן Chald. *dwelling* of God, the temple, Ezra 7, 15. R. **שִׁכָּן**.

* **מִשֵּׁל** fut. **יִמְשֵׁל** I. *to rule, to have dominion*; not found in the other Semitic dialects, except Phenic. **משל** prince, Monum. Phœn. p. 448. Corresponding is Gr. βασιλεῖς.—Constr. a) Absol. of a king Prov. 12, 24. 29, 2. Dan. 11, 3. 4. 5; of God Ps. 66, 7; with an adjunct of place *where* Zech. 6, 13. Josh. 12, 2; c. dat. comm. Is. 40, 10. b) With **אֶל**, *to rule over* any one, as a king over his people Deut. 15, 6. Judg. 8, 22. 23. 2 Sam. 23, 3. Is. 3, 4. 12; or over a land or kingdom Josh. 12, 5. 1 K. 5, 1. 2 Chr. 9, 26; also of a viceroy or prefect Gen. 45, 8. 26; a man over his wife Gen. 3, 16; a servant set over household affairs Gen. 24, 2. Ps. 105, 21; of a people over another people Judg. 14, 4. 15, 11; and of God who rules over all things Ps. 103, 19. 1 Chr. 29, 12. Ps. 89, 10. Spoken also of rule over incorporeal things, as one's own spirit Prov. 16, 32; sin Gen. 4, 7. Ascribed likewise to things, as to the sun and moon, Gen. 1, 18 **לְמִשָּׁל בַּיּוֹם** וְלַלַּיְלָה; comp. Plin. 2. 4. Cic. Tuscul. 1. 68 'omnium moderator et dux sol.' c) Rarely with **עַל** *over* Prov. 28, 15. d) With inf. c. **לֵ** *to have power to do* any thing, Ex. 21, 8 **לְעַם נָכְרִי לֹא יִמְשָׁל בְּמִכְרָהָ** unto a strange nation he shall have no power to sell her.—PART. **מוֹשֵׁל** a ruler, prince, Prov. 6, 7. 23, 1. 28, 15. Ecc. 9, 17. Jer. 51, 46. Ez. 19, 11; also Is. 16, 1. Ps. 105, 20; of the Messiah Mic. 5, 1; of animals Hab. 1, 14. Also in a bad sense, a master, tyrant, Is. 14, 5. 49, 17. 52, 5; comp. **נֹרִידִים** Is. 13, 2.

II. *to liken, to make like*; intrans. *to be like*; see Niph. Hiph. and the nouns

מִשְׁכָּל, מִשְׁכָּל; Arab. مِثْل to be like, to

make like, ^سمِثْل likeness, simile, ^سمَثَل
like. Ethiop. ለመመስሉ to deem, to seem
to any one, ለመመስሉ likeness. Aram.
ܡܬܠ id.—The various senses of this
verb in Kal are connected with the
noun מִשְׁלָּה, viz.

1. to propose a parable, with אָל to any one, Ez. 17, 2. 24, 3.

2. *to use a proverb* Ez. 18, 2; with **לְ**
concerning any one Ez. 16, 44.

3. to use a *by-word* or song of derision, Ez. 12, 23; with **ב** Joel 2, 17.

4. Part. plur. מְשֻׁלִּים *poets*, as using the diction of parables, proverbs, etc. Num. 21, 27.

NOTE. Various attempts have been made to show the point of connection between the two significations, *to rule* and *to liken*; see Schultens ad Prov. 1, 1. Michaelis ad Lowth de Sacr. Poesi p. 41. Simonis Lex. etc. Two conjectures formerly proposed by me, see in Thesaur. p. 828. But not improbably two roots of different origin have coalesced under this form; one, corresponding to the verbs *مثّل*, *حَدّد*, *to liken*; the other, in Arabic *مسل*, having perh. the signif. *to be strong, valiant*, which is still found in *بسل* fortis, strenuus fuit, *بأسل* vir strenuus, in Gr. βασιλ-εύς.

NIPH. pr. *to be made like* ; hence *to be like, to be similar to* any thing, c. נִיפָּ Is. 14, 10 ; נִיפָּ Ps. 49, 13. 21 ; נִיפָּ Ps. 28, 1. 143. 7.

PIEL i. q. Kal no. II. 1, *to use parables*,
Ez. 21, 5 [20, 49].

HIPH. I. *to cause to rule, to give dominion to*, with acc. of pers. and **א** of thing, Ps. 8, 7. Dan. 11, 39. Inf. subst. **המשל** *dominion* Job 25, 2.

II. *to compare*, c. dat. Is. 46, 5.

HITHP. i. q. Niph. *to become like*, c. 7.
 Job 30, 19.

Deriv. מִּשְׁלַח, מִּשְׁלָּח, and the three following.

I. מִשָּׁל m. (r. מִשָּׁל) c. suff. מִשָּׁלִי, plur. מִשָּׁלִים, constr. מִשָּׁלִי.—Arab. مَسْئَل, Chald. מַחְלָא.

1. *a similitude, parable* Ez. 17, 2. 24,

3.—See too Judg. 9, 7 sq. 2 Sam. 12, 1 sq. 2 K. 14, 9.

2. *a sentence*, γνώμη, *a sententious saying*, *apothegm*, such as consists in the ingenious comparison of two things, sentiments, etc. see in Prov. 25, 3. 11. 12. 13 sq. 26, 1. 2. 3. 6. 7. 8. 9. 11. 14. 17.—E. g. Prov. 1, 1. 6. 10, 1. 25, 1. 26, 7. 9. Ecc. 12, 9. Job 13, 12. 1 K. 5, 12.—As this sort of sayings often pass into proverbs (1 Sam. 24, 14), hence משל is also

3. *a proverb*, παροιμία, e. g. 1 Sam. 10, 12. Ez. 12, 22. 18, 2. 3. Comp. παροβολή Luke 4, 23.

4. Genr. *a poem, song, verse*, the members of which, by the laws of parallelism, consisted of two hemistichs similar in form and sense. Spec. of prophecy Num. 23, 7. 18. 24, 3. 15. 20 sq. of a didactic discourse or poem Job 27, 1. 29, 1. Ps. 49, 5. 78, 2; often of a satirical poem, song of derision, Is. 14, 4. Mic. 2, 4. Hab. 2, 6. So למשל ולשניה... יהיה to become a song and a by-word, Deut. 28, 37. 1 K. 9, 7. Jer. 24, 9. Ps. 69, 12; also Ps. 44, 15. 2 Chr. 7, 20; comp. Ez. 14, 8.—Arab. مَثَل parable, fable, sentence, plur. أمثال fables, verses.

II. משל pr. n. see משאל.

משל m. (ר. משל) I. *rule, dominion*, Zech. 9, 10.

II. *likeness, similitude*, for concr. *like*, Job 41, 25.

משל inf. as subst. i. q. משל no. 4, *song* of derision, Job 17, 6.

משלח m. (ר. שלח) only in constr. משלח.

1. *a sending forth*, i. e. place to which any thing is sent. Is. 7, 25 שור משלח i. e. a place to which cattle are driven.

2. With יד or ידים 'that to which the hand is put,' *business*, Deut. 12, 7. 18. 15, 10. 23, 21. 28, 8. 20.

משלח, משלוח, m. (ר. שלח) 1. *a sending*, Esth. 9, 19. 22.

2. With יד, 'that on which hand is laid,' *prey, booty*, Is. 11, 14.

משלחה fem. of the preceding.

1. *a sending*, i. e. *a troop, host*, of an-

2. *a sending away, discharge*, from war or captivity, Ecc. 8, 8.

משלם (friend sc. of God, r. שלם Pu. no. 3) Meshullam, pr. n. of several persons, Ezra 8, 16. 10, 15. 29. Neh. 3, 4. 6. 30. al.

משלמות (for משלמות retribuentes, r. שלם Pi.) Meshillemoth, pr. n. m. a) 2 Chr. 28, 12. b) Neh. 11, 13; for which משלמיה 1 Chr. 9, 12, and this is the more probable orthography.

משלמיה (for משלמיה, whom Jehovah repays, or whom Jehovah treats as a friend, r. שלם Pi.) Meshelemiah, pr. n. m. 1 Chr. 9, 21. 26, 1. 29; for which שלמיה 26, 14.

משלמיה, see in משלמות.

משלמה (friend sc. of God, r. שלם Pu.) Meshullemeth, pr. n. of the wife of king Manasseh, 2 K. 21, 19.

משלש for משלש, see שלש.

משמה f. (ר. שמם) plur. משמות.

1. *astonishment, amazement*, Ez. 5, 15.

2. *desolation*, Ez. 6, 14. 33, 28. 35, 3. Plur. Is. 15, 6. Jer. 48, 34.

משמן m. (ר. שמן) *fatness*; Is. 17, 4 ויר משמן בשרו the *fatness of his flesh*, his body.—Plur. משמנים a) *fat places*, fertile fields, Dan. 11, 24. b) Concr. *fat ones*, i. e. stout, robust warriors, λιπαροί, Ps. 78, 31. Is. 10, 16.

משמנה (fatness, r. שמן) Mishmanah, pr. n. m. 1 Chr. 12, 10.

משמנים m. plur. (ר. שמן) *fatnesses*, i. e. the fat pieces of flesh, delicacies, tid-bits, Neh. 8, 10.

משמיע m. (ר. שמע) 1. *a hearing*, i. e. the thing heard, Is. 11, 3.

2. *Mishma*, pr. n. m. a) Gen. 25, 14. b) 1 Chr. 4, 25.

משמיעה f. (ר. שמע) 1. *a hearing, audience*, i. e. admission to the private hearing of a king. 1 Sam. 22, 14 וקר אל-משמיעה and *hath access to thy private audience*. 2 Sam. 23, 23. 1 Chr. 11, 25.

2. *obedience*, for concr. *obedient, sub-*

מִשְׁמֶרֶת m. (ר. שָׁמַר) constr. מִשְׁמָרִים ; plur. c. suff. מִשְׁמָרָיו.

1. *watch, guard*, i. e. station of a watch, post, Neh. 7, 3. Jer. 51, 12. Concr. *the watch* or *guards* themselves, Neh. 4, 3. 16. Job 7, 12.

2. *ward, prison, imprisonment*, Gen. 40, 3 sq. 42, 17.

3. Meton. *what is guarded, kept*; Prov. 4, 23 *keep thy heart מִכָּל-מִשְׁמָר above all that is kept*, above all things else.

4. *observance*, what is observed or kept, *usage, rite*, Neh. 13, 14. Concr. *one who is observed*, treated with respect and reverence, spoken of a prince, Ez. 38, 7.

מִשְׁמָרֶת, fem. of the preceding, c. suff. מִשְׁמָרָתִי; plur. מִשְׁמָרוֹת, constr. מִשְׁמָרוֹ.

1. *watch, guard, custody*, i. e. a) The act of guarding, 2 K. 11, 5. 6. b) Place of a watch, *station, post*, Is. 21, 8. Hab. 2, 1. Concr. of *the watch, guards*, themselves, Neh. 7, 3. 12, 9. 13, 30.

2. *a keeping, preservation*, Ex. 12, 6. 16, 32. 33. 34. Concr. an object kept, preserved in safety, 1 Sam. 22, 23.

3. *a keeping, observance, performance* of a duty, office, charge. Num. 4, 27. 31 *זאת מִשְׁמָרָתָם מִשָּׂא-זֶה מִשְׁמָרָתָם this is the observance (charge) of their portage*. this is what they have to bear. 3, 31 *מִשְׁמָרָתָם הָאָרוֹן שָׁמַר their charge was the ark*. Hence שָׁמַר מִשְׁמָרָתָם הַמִּשְׁכָּן Num. 1, 53. 31, 30. 47, or מִשְׁמָרָתָם מִן הַקֹּדֶשׁ 3, 28. 32. 38, or מִן הַקֹּדֶשׁ Lev. 8, 35, *to keep the charge of the tabernacle*, etc. i. e. to perform the service in the sacred tabernacle.

4. The object of observance, *a charge, law, usage, rite*, Gen. 26, 5. Lev. 18, 30. Josh. 22, 3. 1 K. 2, 3. Zech. 3, 7. Mal. 3, 14. al.

5. שָׁמַר מִשְׁמָרָתָא pr. *to observe the observance of any one*, i. e. *to keep one's duty to him, to follow the party of any one*. 1 Chr. 12, 29 מִרְבִּיתָם שָׁמְרוּ מִשְׁמָרָתָא בֵּית שָׁאוּל, Vulg. *magna pars eorum adhuc sequebatur domum Saul*.

מִשְׁנָה m. (ר. שָׁנָה) constr. מִשְׁנָה, c. suff. מִשְׁנָהּ.

1. *second rank, second place*, in order, dignity, honour, etc. Often in the gen. after a noun, as בְּהֵן הַמִּשְׁנָה *the second*

priest, who stands next to the high priest (בְּהֵן הָרִאשׁ) 2 K. 25, 18. Jer. 52 24; Plur. הַמִּשְׁנָה הַשְּׁנִי *the priests of the second order*, 2 K. 23, 4. So מִרְבֶּכֶת הַמִּשְׁנָה *the second chariot* in order Gen. 41, 43. הָעִיר הַשְּׁנִי *the second part of the city* Neh. 11, 9, and simpl. מִשְׁנָה id. 2 K. 22, 14. Zeph. 1, 10.

2. Concr. *the second*, one who holds the second place, c. gen. of the person to whom he thus stands next, *the next*, e. g. הַמֶּלֶךְ הַשְּׁנִי *the next to the king* 2 Chr. 28, 7, comp. 1 Sam. 23, 17. Esth. 10, 3. Tob. 1, 22. Spec. *the second or next brother*, 1 Chr. 5, 12. 1 Sam. 8, 2; fully אָחִיהוּ הַשְּׁנִי *his second or next brother* 2 Chr. 31, 12.—Plur. אֲחֵיהֶם הַמִּשְׁנִים *their younger brethren*, opp. to the first-born 1 Chr. 15, 18. כְּפֹרִי כֶסֶף הַמִּשְׁנִים *silver cups of a second quality* Ezra 1, 10. So 1 Sam. 15, 9 הַבָּקָר הַמִּשְׁנִים *cattle of a second quality*, (opp. מִיָּבֶה,) or perhaps lambs of the second birth, i. e. autumnal lambs, and therefore weaker and less valuable.

3. *twofold, double, the double*, Ex. 16, 22. Is. 61, 7. Job 42, 10. Zech. 9, 12. מִשְׁנָה-כֶּסֶף *the double in money*, double money, Gen. 43, 15. But כֶּסֶף מִשְׁנָה v. 12 is *a second money*, i. q. אֲחֵר כֶּסֶף *other money* v. 22.

4. *a duplicate, copy*, of an original, Deut. 17, 18. Josh. 8, 32.

מִשְׁפָּה f. (ר. שָׁפָה) plur. מִשְׁפּוֹת, *plunder, prey, booty*; לְמִשְׁפָּה Jer. 30, 16. 2 K. 21, 14. נָהַן לְמִשְׁפָּה Is. 42, 24 Keri.

מִשְׁעַ * obsol. root, perh. i. q. مَشَّع, (comp. מִשַּׁשׁ, Arab. مَشَّ abstersit,) *to make clean, to cleanse*, e. g. cotton by picking; then also to pour out clean, to milk clean, to eat off clean (from a plate); also to plunder clean, i. e. to desolate, comp. נָקָה Is. 3, 26. Not found in the Heb. verb; but adduced by Abulwalid and many intpp. as the root of מִשְׁעִי q. v. See Thesaur. p. 829.

מִשְׁעוֹל m. (ר. שָׁעַל) *a narrow path, hollow way*. Num. 22, 24 הַמִּשְׁעוֹל הַבִּרְמִים *a narrow way between two vineyards*.

מִשְׁעִי ἄν. λεγόμεν. Ez. 16, 4 לֹא רָחַצְתָּ לִּי מִשְׁעִי, of a new-born infant. Here

מְשַׁעֵר is referred by Abulwalid and many others to r. מְשַׁע q. v. as if *a cleansing*, q. d. *nor wast thou washed to cleansing* i. e. clean, the form מְשַׁעֵר being taken for מְשַׁעֵרִית. But no such form can be derived from מְשַׁע; and I would therefore rather refer it to r. שָׁעָה to *look*, i. e. מְשַׁעֵר i. q. מְשַׁעָה, Yod radical being preserved, comp. מְחַלְלִים 2 Chr. 24, 25; and then the sense would be: *nor wast thou washed for looking upon*, i. e. for presenting to thy parents and others, which is not done until after the infant is washed and swathed.

מְשַׁעֵם (their cleansing, or their beholding, see מְשַׁעֵר) *Misham*, pr. n. m. 1 Chr. 8, 12.

מְשַׁעֵן m. (ר. שָׁעַן) constr. מְשַׁעֵנָּה, *a stay, support, prop*, Is. 3, 1. Trop. Ps. 18, 19.

מְשַׁעֵנָּה m. id. Is. 3, 1 *stay and support*, i. e. *support of every kind*, as immediately explained, e. g. food and drink v. 1, comp. קִצְרָה; also the chief persons of the nation on whom the people lean, v. 2, 3; comp. פְּנֵה. For this use of the masc. and fem. in connection to express universality, see Comm. on Is. l. c.

מְשַׁעֵנָּה fem. of the preced. *stay, support*, Is. 3, 1; see in מְשַׁעֵנָּה.

מְשַׁעֵנָּה f. 2 K. 4, 31, constr. id. 18, 21, c. suff. מְשַׁעֵנָּהִי; plur. c. suff. מְשַׁעֵנָּהִים; *a staff*, on which one leans, Judg. 6, 21. Ez. 29, 6. R. שָׁעַן

מְשַׁפָּחָה, f. (ר. שָׁפַח) constr. מְשַׁפָּחָהִי, c. suff. מְשַׁפָּחָהִי; plur. מְשַׁפָּחוֹת Ps. 107, 41, constr. מְשַׁפָּחוֹת.

1. *genus, kind*, of animals Gen. 8, 19; also of inanimate things Jer. 15, 3.

2. *gens*, i. e. *a tribe, clan*, Gen. 10, 18. 20. 31. 32. 12, 3. Also of a whole *people, nation*, Ez. 20, 32. Jer. 8, 3. 25, 9. Mic. 2, 3.

3. In the subdivisions of the Hebrew people, spec. *a family*, several of which were comprehended in one tribe (שִׁבְטָה), as on the other hand one *family* contained several households, fathers' houses, (בֵּית אָבוֹת, see בֵּית no. 11,) Ex. 6, 14 sq.

Josh. 7, 14 sq. 21, 5 sq. 1 Sam. 20, 29, מְשַׁפָּחָה לָנוּ we have a family (subdivision) *sacrifice*.—Used rarely and laxly for *tribe*, שִׁבְטָה, as Josh. 7, 17 מְשַׁפָּחָה יְהוֹדָה, for שִׁבְטָה יְהוֹדָה in v. 16.

מְשַׁפָּט m. (ר. שָׁפַט) constr. מְשַׁפָּטִים, c. suff. מְשַׁפָּטִי; plur. מְשַׁפָּטִים, constr. מְשַׁפָּטִי.

1. *judgment*, i. e. a) The act of judging, Lev. 19, 15 *ye shall do no injustice* בְּמִשְׁפָּט in judgment. Deut. 1, 17 מִשְׁפָּט לֵאלֹהִים הוּא for to God belongeth judgment. Is. 28, 6 יוֹשֵׁב עַל מִשְׁפָּט who sitteth in judgment. Ez. 21, 32 הַמִּשְׁפָּט לִי אֲשֶׁר בָּא עָדָי until he shall come to whom judgment belongeth. b) The place of judgment, i. q. מְקוֹם הַמִּשְׁפָּט Ecc. 3, 16. So בֹּא בְּמִשְׁפָּט עִם to go into judgment with, to summon before a judge, Job 9, 32. 22, 4. Ps. 143, 2; comp. Job 14, 3. Ecc. 11, 9. c) the sentence of a judge, 1 K. 3, 28. 20, 40. Ps. 17, 2. Plur. מִשְׁפָּטֵי יְהוָה the judgments of Jehovah Ps. 19, 10. 119, 75. 137. Espec. of a sentence by which punishment is inflicted, e. g. מִשְׁפָּט מוֹת sentence of death, Deut. 21, 22. Jer. 26, 11. דָּבַר מְשַׁפָּטִים דְּבַר מְשַׁפָּטִים אֶת־פִּי to pronounce severe judgments upon any one, to impose punishment upon him, Jer. 1, 16. 4, 12. 39, 5. 52, 9. 2 K. 25, 6; comp. the same phrase below in no. 2. a. Hence for punishment itself, Is. 53, 8.

2. That on which judgment is passed, what is brought before a judge: a) *a cause, suit*, before a judge, Num. 27, 5. מְשַׁפָּט עָרְבָה to order or set forth a cause, Job 13, 18. 23, 4. עָשָׂה (שָׁפַט) מְשַׁפָּט פִּי to carry on (judge) the cause of any one, to be his patron, Deut. 10, 18. Ps. 9, 5. (Comp. דִּין and רִיב.) דָּבַר מְשַׁפָּטִים to litigate or contend with any one, Jer. 12, 1. בָּעַל מְשַׁפָּטִי my opponent, adversary, pr. who has a suit with me, Is. 50, 8. b) *guilt, crime*, for which one is judged, Jer. 51, 9. מְשַׁפָּט הַמָּוֶת a capital crime Ez. 7, 23; comp. Deut. 21, 22.

3. *right, rectitude, justice*, what is just, lawful, conformable to law. So הָיָה מְשַׁפָּט to wrest justice Deut. 16, 19. 27, 19. 1 Sam. 8, 3. עָשָׂה מְשַׁפָּט וּצְדָקָה to do right and justice Jer. 22, 15. 23, 5.

his ways are rectitude i. e. right, just. **מִשְׁפָּט** *a just balance* Prov. 16, 11. Also **לְמִשְׁפָּט** *according to justice, justly*, Is. 32, 1; or *according to right*, as is right, Jer. 46, 28; and so the opp. **בְּלֹא מִשְׁפָּט** *without right* Jer. 22, 13.—Spec. a) *a law, statute*, as a rule of judging, i. q. **חֹק**, Ex. 21, 1. 24, 3; often **מִשְׁפָּטֵי יי** of the divine *laws*, Lev. 18, 4. 5. 26. 19. 37. 20 sq. Deut. 4, 1. 7, 11. 12. So collect. *the law*, the body of laws, as we say: 'the Mosaic law,' 'the common law;' e. g. **מִשְׁפָּט יי** Is. 51, 4. 58, 2, and simply **מִשְׁפָּט** 42, 1. 3. 4, *the divine law*, (i. q. **הַדִּינָה**.) the religion of Jehovah. b) That which belongs to any one by law, *a right, privilege, due*, e. g. **מִשְׁפָּט** *the right of redemption* Jer. 32, 7; **מִן הַבְּכֹרָה** *the right of primogeniture* Deut. 21, 17. Collect. **הַמִּלְכָּה** *the royal privilege*, i. e. the rights and prerogatives of the king, 1 Sam. 8, 9. 11. 10, 25. Spec. what one receives by right; **הַמִּשְׁפָּט הַכֹּהֲנִים מֵאֵת הָעָם** *the priests' due from the people* Deut. 18, 3. 1 Sam. 2, 13. c) Since laws proceed not only from the will of the lawgiver, but often also from the manners and customs of a people, hence **מִשְׁפָּט** is also *manner, custom, prescription*; as 2 K. 11, 14 *and lo! the king stood upon a stand according to custom*. 17, 33. 34. 40. Gen. 40, 13 **בְּמִשְׁפָּט הָרִאשׁוֹן** *in the former manner*. Comp. Arab. **دِين** and Gr.

δίκη. Hence d) *manner*, i. e. *fashion, sort, kind*. 2 K. 1, 7 **מִשְׁפַּט הָאִישׁ** *what was the fashion of the man?* what sort of a man was he? Judg. 13, 12 **מִהָּדָר** *what will be the manner of the child* (i. e. what sort of a child will he be) *and what will he do?* Ex. 26, 30. Jer. 30, 18; also *manner, way*, Ecc. 8, 5. 6.

מִשְׁפָּחוֹת dual, Gen. 49, 14. Judg. 5, 16, i. q. **שְׂפָחִים** Ps. 68, 14, *folds, enclosures*, open above, often made of hurdles, in which during the summer months the flocks are kept by night; from the root **שָׂפַח** to place, as *stabula* from *stare* (comp. Virg. Georg. 3. 228, with the note of Voss), i. q. **גִּדְרוֹת**. The Hebrews seem to have used the dual form on account of the folds of this kind

being divided into two parts for the different kinds of flocks; comp. **גִּדְרוֹתֵיהֶם** Josh. 15, 36. *To lie down among the folds*, ll. cc. seems to be spoken proverbially of shepherds and husbandmen living in leisure and quiet.—The signification adopted by many interpreters, after J. D. Michaelis, viz. *drinking-troughs*, watering-troughs, from **سَفَت** to drink, has been refuted by N. G. Schroeder (Muntinghe ad Ps. l. c.) who shows that this root is not used of every kind of drink, but only of such as is hurtful, which does not quench thirst but augments it. The true view was long since given by Ludolf in his Lex. Æthiop. p. 76.

* **מִשְׁקָה** obsol. root, prob. i. q. **מָשַׁךְ** *to hold*, and then *to possess*, כ and ק being interchanged; comp. **מָשַׁךְ**.—Hence **מִשְׁקָה** possession, and

מִשְׁקָה ἄπ. λεγόμεν. possession, Gen. 15, 2, i. q. **מָשַׁךְ**. The interpretation of this vexed passage may then be thus presented: **וּבְנֵי-מִשְׁקָה בִּיתִי הוּא דָמִשְׁק אֶלְיָעֶזֶר** *and the son of possession (i. e. the possessor) of my house or of my domestic property will be Eliezer of Damascus*. The sacred writer seems to have chosen this less frequent form **מִשְׁקָה**, in order to form an assonance with the word **דָּמִשְׁק**; a kind of play upon words not unknown even to the prose writers of the O. T. see in **מִקְוָה** no. 2. For a like reason he puts simply **דָּמִשְׁק** for **בֶּן-דָּמִשְׁק** a Damascene; comp. **פִּנְעָן** no. 3.—Others derive **מִשְׁקָה** from the root **שָׁקַח** to run, (as **מָמַר** from **מָרַר**.) and translate: *filius discursitationis*, i. q. house-steward. But in this connection there would be little force in the words: *I am childless and the steward of my house (or my head-servant) is Eliezer of Damascus*. See more in Thesaur. p. 829.

מִשְׁקָה m. constr. **מִשְׁקָה**, *a running about*, from r. **שָׁקַח** formed in the Chaldee manner, Is. 33, 4.

מִשְׁקָה m. (r. **שָׁקַח**) constr. **מִשְׁקָה**, c. suff. **מִשְׁקָרִי** sing. 1 K. 10, 5, see Heb. Gr. § 91, 9; plur. **מִשְׁקָרִים**.

1. Part. Hiph. *a cup-bearer*, see the root.

2. *drink*, espec. wine, Gen. 40, 21. Lev. 11, 34. 1 K. 10, 5. 21 מִשְׁקָה בְּלִי מִשְׁקָה *drinking-vessels*.

3. *a well-watered region*, Gen. 13, 10. Ez. 45, 15.

מִשְׁקָל m. (ר. שָׁקַל) *weight*, Ez. 4, 10.

מִשְׁקוֹף m. (ר. שָׁקַף) *a lintel*, the upper part of a door-way, Ex. 12, 7. 22. 23.

מִשְׁקָל m. (ר. שָׁקַל) constr. מִשְׁקָל.

1. *a weighing*, act of weighing; 2 K. 25, 16 הָיָה מִשְׁקָל לְנֹחַשׁ there *was no weighing of the brass*, i. e. it could not be weighed for abundance. 1 Chr. 22, 3 אֵין מִשְׁקָל *so that there was no weighing it*. v. 14.

2. *weight*, Lev. 19, 35. 26, 26.

מִשְׁקָלָת Is. 28, 17, and מִשְׁקָלָת 2 K. 21, 13, f. *a plumb-line, plummet*, used in levelling; so called from its poisoning. R. שָׁקַל.

מִשְׁקַע m. (ר. שָׁקַע) constr. מִשְׁקַע, 'place into which waters have settled,' *a settling-place*, Ez. 34, 18.

מִשְׁר, see מִשְׁרֵר.

מִשְׁרָה f. (ר. שָׁרָה I) *maceration, steeping*. Num. 6, 3 מִשְׁרַת־צִנְבִּים *the steeping of grapes*, i. e. a drink prepared from macerated grapes.

מִשְׁרוֹקֵיחָא Chald. m. (ר. שָׁרַק) *a pipe, syrinx*, Dan. 3, 5. 7. 10. 15.

מִשְׁרַעֲרֵי *Mishraite*, gentile n. from מִשְׁרַע *Mishra*, a town or district elsewhere unknown; collect. 1 Chr. 2, 53. The latter name might signify, 'slippery place,' i. q. Chald. מִשְׁרִיץ.

* מִשְׁשׁ fut. רָמַשׁ *to touch, to feel*, c. acc. Gen. 27, 12. 22; prob. also אֶמְשֶׁךְ v. 21 (Dagesh being dropped), which is commonly referred to r. מִוֵּשׁ. — Chald.

מִשְׁשׁ, מִשְׁמֵשׁ, Zab. مَسَّ, Arab. مَسَّ, Ethiop. with ר inserted, ማሰሰ id. Gr. μάσσω. Kindr. are מִוֵּשׁ II, גִּשְׁשׁ, q. v.

PIEL מִשְׁשׁ, *to feel in the dark, to grope*, Deut. 28, 29. Job 5, 14; c. acc. *to feel out*, to explore with the hand. Gen. 31, 34. 37. Job 12, 25 רִמְשְׁשׁוּ חֹשֶׁךְ *they feel out the darkness*.

מִשְׁתָּה m. (ר. שָׁתָה) constr. מִשְׁתָּה, c. suff. מִשְׁתָּהִי Dan. 1, 5. 8, and מִשְׁתָּהֶם v. 16 (both in sing. Heb. Gr. § 91. 9) plur. c. suff. מִשְׁתָּהֶם v. 10.

1. *a drinking*, Esth. 5, 4. 7, 2. סֵדְרָא בֵּיתָא מִשְׁתָּה דִּירָא *the chamber of drinking wine*, the banqueting-hall, Esth. 7, 8; יֵין מִשְׁתָּהִי *the wine of his drinking*, i. e. which the king drank, Dan. 1, 5. 8. 16.

2. *drink*, Dan. 1, 10. Ezra 3, 7.

3. *a banquet, feast*, συμπόσιον, Esth. 1. 3. 2, 18. 8, 17. Is. 5, 12.

מִשְׁתָּה Chald. m. emphat. מִשְׁתָּהּ, id. Dan. 5, 10 בֵּיתָא מִשְׁתָּהּ *the banqueting-hall*, see in Heb. מִשְׁתָּה no. 1.

מַת in sing. not used, *a man*, Lat. *mas*, commonly referred to the root מָתָה, pr. extended, grown up, *adult*, see Ewald's Gram. § 382; comp. מִדָּה אִישׁ מִדָּה. Eth. ሞት vir, spec. maritus; comp. Lat. *mas*. In the Hebrew itself there are traces of the singular number in the pr. names מִתְּוֹשָׁלַח, מִתְּוֹשָׁלַח (מָתָה being a construct form, like אָב Chald. constr. אָבִי; אָבִי, whence מִתְּוֹשָׁלַח; פָּנִים in sing. constr. פָּנָי, whence מִתְּוֹשָׁלַח), as also in Punic words e. g. *Metuasstartus* מִתְּוֹשָׁלַח i. e. a man or worshipper of Astarte, *Methymatnus* מִתְּוֹשָׁלַח i. e. a gift-man, comp. Theodorus, Diodorus. See Thesaur. p. 830.

PLUR. מִתִּים m. twice defective מִתִּים Deut. 2, 34. 3, 6, *men*, i. e. *males*, opp. to women and children, Deut. 2, 34 מִתִּים וְהַנָּשִׁים וְהַיָּלְדִּים *the men and women and children*. 3, 6. Job 11, 3. Is. 3, 25. Often c. genit. מִתִּי מִסְפָּר *a few men* Gen. 34, 30; מִתִּי שְׁוֹא *men of falsehood* Ps. 26, 4; מִתִּי אֶהְיֶה *my tent-companions* Job 31, 31. etc.—In Is. 41, 14 the words מִתִּי יִשְׂרָאֵל are well rendered by Sept. ὁλιγοστός Ἰσραήλ, Luther *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מִתִּי, but comes from the preceding מִתְּוֹשָׁלַח. —For Judg. 20, 48 see in art. מִתִּים; and for the phrase מִתִּים דִּיר see in art. דִּיר I. 1. b.

מֵת *dead*, part. of r. מוּתָה, where see.

מִתְּבֵן m. (from subst. תְּבֵן) *collect*.

* **מִתַּחַג** obsol. root, perh. either to *stretch, to extend*, comp. kindr. **מָתַח**, **מָתַחַ**; or else i. q. **מָשַׁח**, to *draw, to drag*.—Hence

מָתַחַג m. c. suff. **מִתְחַגִּי**, a *bit, curb*, 2 K. 19, 28. Is. 37, 29. Ps. 32, 9. Prov. 26, 3. Metaph. 2 Sam. 8, 1; see in **מָתַח** no. 3.

* **מִתַּחַח** obsol. root, prob. i. q. **מָתַי**, **מָתַי**, and **מָתַי**, to *stretch, to extend*, e. g. a cord. Kindred is **מָתַחַח**, also **מָדַר**, **מָדַר**.

Deriv. **מָתַחַח** (מָתַחַח), pr. n. **מָתַחַחֶשֶׁל**, **מָתַחַחֶשֶׁל**.

מָתַחַק m. adj. (ר. **מָתַחַק**) fem. **מָתַחַקָּה**, plur. **מָתַחַקִּים**, see Heb. Gr. § 27. n. 1; *sweet*, Judg. 14, 18. Ps. 19, 11. Prov. 24, 13, 27, 7. Cant. 2, 13. Neut. *sweet, sweetness*, Ez. 3, 3. Judg. 14, 14.—Metaph. *pleasant*, Ecc. 5, 11. 11, 7.

מָתַחַשֶׁל (man of God, comp. from **מָתַח** man, see in **מָתַח** i. q. **מָתַחֶשֶׁל**, and **מָתַחֶשֶׁל**) *Methushael*, pr. n. of one of the patriarchs, descended from Cain, Gen. 4, 18.

מָתַחַשֶׁלַח (man of the dart, see preceding art.) *Methuselah*, pr. n. of a patriarch before the flood, the son of Enoch and grandfather of Noah, who died at the age of 969 years, Gen. 5, 21 sq.

* **מִתַּחַח** fut. **יִמְתַּחַח**, to *stretch, to extend*, as a tent, the heavens, Is. 40, 22.—Syr. Chald. id. Eth. **ጠጥሐ** for **ጠጥሐ** induit, velavit; whence derivatives signifying *pallium*. Kindred roots are **לָתַח**, Sam. **נָרַח**, to *expand*; also **מָתַח**, **מָתַח** provectus fuit dies.

Deriv. **מָתַחַח** a sack.

מָתַי pr. subst. *extension, space of time*; then as an interrogative adverb, *when?* Arab. **مَتَى**, Syr. **ܡܬܝ**, Chald. **ܡܬܝ**.—Gen. 30, 30. Ps. 42, 3. 94, 8. 119, 82. 84. Am. 8, 5. al. Without interrogation (Syr. **ܡܬܝ** ?) Prov. 23, 35 **מָתַי** *when I awake*. Ps. 101, 2.

With prefixes: a) **מָתַי** i. q. **מָתַי** (see **ל** B. 2. a), *at what time, when,*

without interrog. Ex. 8, 5 [9]. Sept. **πότε**.

b) **מָתַי** *until when?* i. e. *how long?* 1 Sam. 16, 1. Ex. 10, 3. 7. Ps. 80, 5. Jer. 4, 14. 21. al. Poet. in aposiopesis: Ps. 6, 4 *and thou Jehovah, מָתַי* *how long?* sc. wilt thou delay to help. 90, 13; comp. Is. 6, 11.

c) **מָתַי** *after how long?* i. e. *when?* Jer. 13, 27.

מָתַיִם plur. of **מָתַי** q. v.

מִתְכַּנֵּחַ f. (ר. **כָּנַח**) c. suff. **מִתְכַּנֵּחִי**, *measure*, Ez. 45, 11; a *daily task, tale*, Ex. 5, 8, comp. **כָּנַח** v. 18. Ex. 30, 32 **מִתְכַּנֵּחִי** *according to its measure*, i. e. the proportion of the parts of which it is composed. 2 Chr. 24, 13 *and they rebuilt the house of God מִתְכַּנֵּחִי* *according to its former measure*.

מִתְכַּנֵּחַ Mal. 1, 13 for **מִתְכַּנֵּחַ**; see **מָתַי** note, lett. c. p. 541.

מִתְכַּנֵּחִים f. plur. by transposition for **מִתְכַּנֵּחִים**, *bitters, teeth*, only constr. Job 29, 17. Joel 1, 6. See **מִתְכַּנֵּחִים**.

מָתַם m. (ר. **מָתַם**) *wholeness, soundness*, e. g. of body, Ps. 38, 4. 8. Is. 1, 6.—In Judg. 20, 48 instead of **מָתַם** is to be read **מָתַם** *men*, as found in several Mss. See in **מָתַח**.

* **מִתַּחַן** obsol. root, Arab. **مَتَنَ**, to *be strong, firm*; comp. kindr. **מָתַח** —Hence **מָתַחִים**, **מָתַחִים**.

מָתַחַן m. (ר. **מָתַחַן**) constr. **מָתַחַן**, Kamets impure, Prov. 18, 16.

1. *a gift*, Gen. 34, 12. Num. 18, 11. Prov. 18, 16. **מָתַחַן** *a liberal man* Prov. 19, 6.

2. *Mattan*, pr. n. a) A priest of Baal 2 K. 11, 18. 2 Chr. 23, 17. b) Jer. 38, 1.

מִתְנָה Chald. f. i. q. Hebr. **מִתְנָה**, *a gift*, plur. **מִתְנָה** Dan. 2, 6. 48. 5, 17.

מִתְנָה f. (ר. **מִתְנָה**) constr. **מִתְנָה**; plur. **מִתְנָה**, constr. **מִתְנָה**.

1. *a gift, present*, Esth. 9, 22. 2 Chr. 21, 3. Gen. 25, 6; spec. *a bribe*, i. q. **שָׂחַד**, Ecc. 7, 7. Also *a gift* offered to God Ex. 28, 38. Lev. 23, 38. Num. 18, 6. 7. 29. Ps. 68, 19; to idols Ez. 20, 31. 39.

2. *Mattanah*, pr. n. of a place between

the desert and the borders of Moab, Num. 21, 18, 19.

מַתְנִי (apoc. for **מַתְנִיָּה**) *Mattenai*, pr. n. m. a) Neh. 12, 19. b) Ezra 10, 33. c) Ezra 10, 37.

מִתְנִי *Mithnite*, a gentile name elsewhere unknown, 1 Chr. 11, 43.

מַתְנִיָּה and **מַתְנִיָּהוּ** (gift of Jehovah, r. **נָתַן**) *Mattaniah*, pr. n. of several men, 2 K. 24, 17. 1 Chr. 9, 15. 25, 4. 16. 2 Chr. 20, 14. 29, 13. Ezra 10, 26. 27. 30. 37. Neh. 11, 17. 12, 8. 25. 13, 13.

מִתְנִים m. dual, (r. **מָתַן**) *the loins*, the lower part of the back, so called as the seat of strength, Gr. *ὀσφύς*, to be distinguished from **יָרֵךְ** the thigh, see in **יָרֵךְ** no. 1.—1 K. 12, 10. **מִי מִתְנִים** *waters to the loins*, reaching thus far, Ez. 47, 4. Spec. *the loins* are that part of the body around which the girdle is worn 2 K. 1, 8. 9, 1. Is. 11, 5. Jer. 1, 17. Gen. 37, 34; on which burdens are sustained Ps. 66, 11; in which is the seat of the pains of travail Is. 21, 3. Nah. 2, 11. Also the seat of strength, (see above and comp. Lat. *elumbis*, *delumbare* for *debilitare*), whence **פָּ מִתְנֵי מִתְנֵי** *to shatter the loins of any one*, i. e. to crush him wholly, Deut. 33, 11, comp. Ez. 21, 11; *to cause the loins to waver, shake*, of one verging to ruin, Ps. 69, 24. Ez. 29, 7. Arab.

מִתְנַן and Syr. **مَتْنَان** id. more rarely also sing. **مَتْن** one side of the loins or lower region of the back protuberant with flesh and muscles.

* **מִתֵּק** fut. **יִמְתֵּק** 1. *to suck*, i. q. Syr. **مَتَق** to suck as a child; hence *to feed upon with relish*, comp. **מִצֵּץ**. Job 24, 20 **מִתֵּקוֹ רִמָּה** when the worm feeds sweetly on him.

2. *to be or become sweet*, sweet things being wont to be sucked; Prov. 9, 17.

Ex. 15, 25. Metaph. Job 21, 33 **מִתֵּקוֹ לֹי רִגְבֵי-נַחַל** *sweet to him are the clods of the valley*, the earth is light upon him.

Hiph. 1. *to make sweet or pleasant*. Metaph. Ps. 55, 15 **אֲשֶׁר יַחְדָּו נִמְתִּיק** (we) *who made sweet together our familiar discourse*, i. e. who as familiar friends held sweet discourse together.

2. Intrans. *to be sweet*, (pr. to cause sweetness, see Heb. Gram. § 52. 2. n.) Job 20, 12.

Deriv. **מִתְוִיק**, **מִמְתִּיקִים**, and the three here following.

מִתֵּק m. *sweetness*, trop. *pleasantness*, Prov. 16, 21. 27, 9.

מִתֵּק m. *sweetness* Judg. 9, 11.

מִתְקָה (sweetness, r. **מָתַק**; prob. sweet fountain, opp. **מִרְה**) *Mithkah*, pr. n. of a station of the Israelites in Arabia Petraea, Num. 33, 28. 29.

מִתְרִדָּת Persian pr. n. *Mithredath*, Gr. *Μιτροδάτης*, *Μιθριδάτης*, *Mithridates*, i. e. *a Mithra datus*, Mithra being the genius of the sun. a) A treasurer of Cyrus the king, Ezra 1, 8. b) An officer of Artaxerxes in Samaria, Ezra 4, 7.—See more in Thesaur. p. 832.

מַתָּה f. (contr. for **מַתְנָה**, r. **נָתַן**) *a gift, present*, 1 K. 13, 7. Prov. 25, 14. Ecc. 3, 13. 5, 18. **מַתָּה יָדוֹ** *the gift of his hand*, i. e. as much as he is able to give, Ez. 46, 5. 11. Only in the constr.

מַתְתָּה (contr. for **מַתְתִּיָּה**) *Mattathah*, pr. n. m. Ezra 10, 33. Gr. *Ματθαῖα* Luke 3, 31.

מַתְתִּיָּהוּ and **מַתְתִּיָּה** (gift of Jehovah, r. **נָתַן**) pr. n. *Mattithiah*, a frequent name after the exile: a) Ezra 10, 43. b) Neh. 8, 4. c) 1 Chr. 9, 31. 15, 18. 21, 16, 5.—Gr. *Ματθαῖας* 1 Macc. 2, 1; *Ματθαῖας* Acts 1, 23. 26; also *Ματθαῖος* the evangelist.

נ

(ן)

Nun, the fourteenth letter of the Hebrew alphabet, as a numeral denoting 50. The name נון signifies in Syriac, Chaldee, and Arabic, *a fish*, which seems to have been represented by the primitive form of this letter; see Monumm. Phœn. p. 37 sq.

It is interchanged: a) With other liquids, as *Lamed*, see lett. ל; *Mem*, see lett. מ; more rarely *Resh*, as נבוכדנאצר and נבוכדראצר; נרה, Chald. נרה; the sun is risen; ננים, Aram. ננים two; Arab. فرحين and فرحين purple. b)

As the weakest of the liquids it is often softened into *Yod*, so that very many verbs נ and נ exist side by side with the same signification, as נאה and נאה to be beautiful, נצב and נצב to set, נקט and נקט to lay snares, comp. Lehrs. § 112. 2. a; and for the affinity of verbs נ with other biliterals, as נע, נע, נע, see ibid. no. 2. 3. The primary monosyllabic root of verbs נ, and also of verbs נ, is often the last syllable, whence נהם i. q. נהם to roar; נרה i. q. נרה, נרה, נרה; נסג and נסג to depart; נפח and נפח to blow; נקב and נקב to curse; נשל and נשל, etc.

Nun is very often dropped at the beginning and in the middle of words; also sometimes at the end. On the other hand, in Chaldee, Arabic, and Ethiopic, instead of doubling a letter, *Nun* is frequently inserted before the letter which would otherwise be doubled, e. g. אנבה for אבה, see אב; מנדע for מנדע; also נבלה, Arab. سنبلة, ear of grain; נמה, Eth. ከረከ, etc. see Thesaur. p. 833.

I. נא a particle of incitement and also of request, entreaty, Engl. *now*, often rendered *I pray thee*, Lat. *quæso*, Gr. ὦ, Germ. doch.—Syr. نأ, id. although rarely used and sometimes misunderstood by the Syrians themselves; Sam. נא, נא. In Ethiopic the corresponding word is ነህ go to, come,

usually declined like an imperative, f. נא, plur. נא, נא; comp. נא, נא, נא, lo! Amhar. ነአ. The whole verb is prob. preserved in the Egyptian נא to come. See Thesaur. p. 833.—The particle נא is joined

1. With the Imperative, both simple, as נא Gen. 22. 2; and paragoric or intensive, as נא Judg. 19, 11. Num. 22. 6. It thus expresses: a) Incitement, as נא put forth now thy hand Job 1, 11. 2, 5. b) Command, but gently and mildly, as we say: 'do now,' 'do now this or that.' Gen. 24, 2 put now (נא) thy hand under my thigh. 13, 14. Num. 22. 6. Job 4, 7 נא remember now. 12, 7 נא ask now. 33, 1. So in the language of God; Gen. 22, 2 נא take now thy son. Is. 7, 3. Ex. 11, 2. c) Admonition, and even rebuke and threat; Num. 16. 26 depart now (נא) from the tents of these wicked men. 20, 10 hear now (נא), ye rebels. Ps. 50, 22. d) Entreaty, very often; Gen. 27, 19 נא arise now, sit and eat. 24, 45 let me drink, I pray thee. 12, 13. 13, 9. 32, 30. 37, 16. 50, 17. Judg. 19, 9. al. sæp. With a certain degree of asperity, Is. 47, 12 נא persist now in thine enchantments.

2. With the Future. a) In the first person often together with ה paragog. which has a like power; here it serves chiefly for incitement. Jer. 5, 24 נא let us now fear Jehovah. So sing. also of oneself Gen. 18, 21 נא I will go down now, i. q. come, I will go down. Ex. 3, 3. 2 Sam. 14, 15. Cant. 3, 2. 1 Chr. 22, 5. The same form is used by those who speak with others and ask their leave; 1 Sam. 20, 29 נא let me hasten away, I pray thee. Num. 20, 17. 1 K. 1, 12. Ex. 4, 18. Is. 5, 1. 5. Ruth 2, 2. Once נא is found separated from its verb, or rather the verb is to be repeated before it, נא.... נא Ps. 116, 14. b) In the third person, and here

it expresses: α) Incitement, provocation; Jer. 17, 15 *where is the word of the Lord?* נָא רְבוּא *let it come now*, at last; comp. Is. 5, 19. β) Wish and entreaty; Gen. 47, 4 *let thy servants dwell now* (הַשְׁכֵּנוּ־נָא), i. e. suffer us to dwell. Ps. 124, 1. 129, 1. Cant. 7, 9. 2 K. 2, 9. γ) Asking leave; Gen. 18, 4 רְקֹח־נָא *let there be brought now*, permit me to bring. 44, 18.

3. Once with the Præter; Gen. 40, 14 וְנִשְׁתַּחֲוֶה־נָא עֲמָדִי חֶסֶד *and show kindness, I pray thee unto me*, deal now kindly with me, where נָא gives to the Præter the force of the Optative; comp. in אֶבֶן B. 3. p. 462.

4. With Interjections: a) הִנֵּה־נָא *behold now! lo now!* Gen. 12, 11. 16, 2. Job 40, 15. 16. al. b) אֵי־נָא *wo now!* Jer. 4, 31. 45, 3. Lam. 5, 16. c) From אָחֵ־נָא comes contr. אָנָּא and אָנָּה *ah now!* see p. 70.

5. With an interrog. Adverb, אֵי־נָא *where now?* Ps. 115, 2.

6. With Conjunctions: a) אֶל־נָא *now; not, I pray thee*; with fut. and implying a wish or asking leave that something may not take place. So with the first pers. Job 32, 21 אֶל־נָא אָשֵׁא פְנֵי אִישׁ *let me not. I pray, accept any man's person*, i. e. let me now remain impartial. With the second pers. Gen. 19, 3 הַעֲבֹר אֶל־נָא *pass not away, I pray thee*. 19, 7. Num. 10, 31. Also with the third pers. Gen. 18, 32 אֶל־נָא רְחֹם לִאֲרֹנִי. Absol. אֶל־נָא *not so now, Oh not so!* Gen. 19, 18.

b) אִם־נָא *if now, if indeed*, Gr. εἰ ποτε, εἰν ποτε, used by those who modestly and timidly presuppose any thing. So in the phrase אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ *if now I have found favour in thine eyes*, which I hope rather than venture to assume, Gen. 18, 3 (Sept. εἰ ὕψι). 33, 10. 47, 29. 50, 4. Ex. 33, 13. 34, 9. In Gen. 30, 27 the apodosis is wanting after this phrase, q. d. 'tarry, I will do all that thou requirest.'—Once נָא is separated from the conjunct. Gen. 24, 42 אִם־יִשְׁקֶה נָא מִצְלִיחַ דְּרַבִּי *if now thou do prosper my way*.

NOTE. In the language of courtesy and submission this particle is often used repeatedly; e. g. Gen. 18, 3. 19, 7. 8. 18. 19. 50, 17. 2 K. 20, 3. Is. 38, 3.

II. נָא m. adj. (r. נִיא) *raw, half-cooked, rare*, as flesh, Ex. 12, 9. Arab. نى id.

נָא Ez. 30, 14. 15. 16. Jer. 46, 25, fully נֹא־אֲמֹן Nah. 3, 8, *No, No-Ammon*, pr. n. for the Egyptian Thebes or Diospolis, the ancient and splendid metropolis of Upper Egypt, called by Homer ἐκατόμυλος Il. 9. 383, one hundred and forty stadia in circuit, situated on both sides of the Nile, and celebrated for the multitude and splendour of its temples, obelisks, statues, etc. see Diod. Sic. 1. 45–50. Strabo 17. 1. 45. p. 816 Casaub. In the time of the prophet Nahum (l. c.) it was already destroyed, before Nineveh, probably by the Assyrians, Is. 20, 4; it was afterwards in part restored by the Ptolemies and the Romans. Its splendid ruins, which are named after the modern villages Medinet Abu, Luxor, Karnak, are depicted in the great work: Descr. de l'Egypte T. II. III. Wilkinson's Topography of Thebes, etc. Lond. 1843. Comp. Bibl. Res. in Palest. I. p. 28 sq.—Sept. in Ez. l. c. Διόσπολις, in Nahum l. c. μερίς Ἀμμών, which last is a literal interpretation of the supposed Egyptian form No-Ammon, viz. נָא, Egypt. נֹא or נֹא־נֹא, i. e. ἀχόινος, a measuring line, then part, portion measured, and אֲמֹן אֲמֹן (Jupiter) Ammon, see אֲמֹן III; whence נָא אֲמֹן *the portion of Ammon*, i. e. the possession of the god Ammon, as the chief seat of his worship; see Jablonski Opuscula ed. te Water, T. I. p. 163–168. But the ancient Egyptian form was more probably נֹא־אֲמֹן quod Ammonis est, or better אֲמֹן־אֲמֹן the place of Ammon, since m and n were often interchanged, as in Moph and Noph.

* נָא־ד obsol. root; either i. q. Arab. ناء to give forth water, i. e. the earth, whence ناء a land yielding water; or better i. q. ناء, to be shaken, agitated.—Hence

נָא־ד m. also נָא־ד for נָא־ד Judg. 4, 19; plur. נָא־ד, a bottle, i. e. a skin or leather sack, for milk Judg. 4, 19; for wine

1 Sam. 16, 20. Josh. 9, 4, 13. The skins for preserving wine were suspended in the smoke, Ps. 119, 83.—So called either as being used for liquids; or better, from being *shaken* in order to make butter from milk; see Bibl. Res. in Palest. II. p. 180, 440.

* **נָאָה** in Kal not used, i. q. **נָיָה**, *to sit, to dwell*, comp. Gr. *ναιω, ναός*. The primary notion seems to be that of *rest, quiet*, see Hab. 2, 5, comp. Eth. **ጸፀ** *respiravit, requievit*; and it therefore has affinity with **נִיחַ**.—Hence **נָאָה**, plur. constr. **נָאוֹת**.

PIL. **נָאוֹת** Ps. 93, 5 (comp. **שָׁתָה** Hithpal. **הַשְׁתַּחֲחִיתָ** plur. constr. **נָאוֹת** for **נָאוֹת**).

1. With **לְ**, *to be proper, suitable, becoming to any one*; pr. 'to sit well' on any one, comp. Plin. Panegy. 10 *quam bene humeris tuis sederet imperium*, the metaphor being drawn from a garment. So in Engl. and also Germ. *jemandem gut sitzen*, formerly taken in the widest sense, whence the word *Sitte*. (Others take **נָאוֹת** as Niph. of the verb **נָאָה**, pr. *to be desired*, and hence *to be agreeable, decorous*, etc.) Ps. 93, 5 **לְבֵיתָהּ נָאוֹת** holiness becometh thine house. Comp. adj. **נָאוֹת**.

2. Absol. *to be decorous, becoming*, i. e. *to be comely, beautiful*, Cant. 1, 10. Is. 52, 7.—Hence **נָאוֹת**.

נָאוֹת f. (r. **נָאָה**) i. q. **נָיָה**, *only in plur. constr. נָאוֹת*, a poetic word, *seats, dwellings, habitations*, viz. a) Of men or of God, as **נָאוֹת יְצַקֵּב** Lam. 2, 2; **נָאוֹת הַבַּיִת** Vulg. *domus iniquitatis* Ps. 74, 20. **נָאוֹת אֱלֹהִים** 83, 13. b) Of flocks and herds, *pastures*, in which they remain, lie down, rest; see the root **נָאָה** Jer. 25, 37. Am. 1, 2. **נָאוֹת מִדְבָּר** *pastures of the desert* Ps. 65, 13. Jer. 9, 9. al. **נָאוֹת יָרֵא** *green pastures* Ps. 23, 2.

נָאוֹת adj. (for **נָאוֹתָהּ**, r. **נָאָה**) fem. **נָאוֹתָהּ**.

1. *becoming, suitable, proper*, c. **לְ** Ps. 33, 1 **לְיֹשְׁרִים נָאוֹת חֶלְלָהּ** *praise becometh the upright*, i. e. praise to God. 147, 1. Prov. 17, 7, 19, 10, 26, 1.

2. *comely, beautiful*, Cant. 1, 5, 2, 14, 4, 3, 6, 4.

* **נָאָם** i. q. **נָהַם**, *הָמָה*, Gr. *μύω*, *to murmur, to mutter, to whisper, to speak*

in a low voice; Arab. **نَام** id. Spec. of the supernatural voice which was supposed to whisper oracles in the ear of a prophet; see **נָאָם** and comp. **נָאָה** p. 192.—Once of false prophets, Jer. 23, 31 **וַיִּנָּאֲמוּ** *they mutter (false) oracles*.—Hence

נָאָם m. (r. **נָאָם**, after the form **נָבִיל**) *effatum, a declaration, revelation, oracle*.

a) Of God; once in st. absol. Jer. 23, 31. Very freq. in the phrases: **נָאָם יְהוָה**, **נָאָם יְיָ צְבָאוֹת**, (so is) *the oracle of Jehovah*, so is it revealed from Jehovah; usually inserted in the words of the prophets themselves, as in Engl. *saith Jehovah, saith the Lord*, Am. 6, 8, 14, 9, 12, 13. al. or else added at the end of a sentence Am. 2, 11, 4, 3, 5, 8–11. Is. 3, 15, 14, 23. So very often in Ezekiel, e. g. 5, 11, 12, 25, 13, 16, 14, 11, 14, 16, 18, 20, 15, 8, 16, 8; constantly in Jeremiah, e. g. 2, 9, 12, 22, 29. al. in Isaiah less frequently, e. g. 3, 15, 14, 22, 23. More rarely found at the beginning of a sentence, 1 Sam. 2, 30 bis. Is. 1, 24. Ps. 110, 1. On this and similar phrases see Kleinert üh. die Echtheit der Jes. Weissagungen T. I. p. 246. b) Rarely spoken of men, e. g. Num. 24, 3 **נָאָם בְּלָעָם** *the saying (oracle) of Balaam*. v. 4, 15, 16. So of poets, *a saying, song, poem*, 2 Sam. 23, 1. Prov. 30, 1. Ps. 36, 2 **נָאָם פִּשְׁעֵי** *a song of wickedness*, i. e. concerning the wicked. Or perh. in such instances this genit. may be taken passively, e. g. *a revelation to Balaam*, which he received by inspiration.

* **נָאָה** fut. **יִנָּאֵה**, and PIEL **נָאָה**, part. **מִנָּאֵה**, *to commit adultery*, spoken both of man and woman, absol. Ex. 20, 14. Deut. 5, 17. Hos. 4, 2, 13, 14. Part. **נָאָה** Job 24, 15 and **מִנָּאֵה** *an adulterer* Is. 57, 3. Ps. 50, 18; fem. **נִאֲפָה** Ez. 16, 38 and **מִנָּאֲפָה** *an adulteress* Prov. 30, 20. With acc. to commit adultery with a woman, Prov. 6, 32. Lev. 20, 10. Jer. 29, 23. Contra, with accus. of the adulterer, trop. Jer. 3, 9 see below.—Like **זָנָה** it is often transferred to the apostasy of Israel from the true God to idolatry; Jer. 3, 8 **אֲשֶׁר נִאֲפָה מִשְׁכָּבָה יִשְׂרָאֵל** *because rebellious Israel commits adultery*: 5; 7, 9, 11, 23, 14. With acc. Jer. 3, 9 **וַיִּנָּאֵה**

וְאִתְּהֶאֱכֵן וְאִתְּהֶאֱכֵן *and commits adultery with stone and wood.* Ez. 23, 37.

Deriv. the two following.

נִאֲפִים m. plur. *adulteries* Jer. 13, 27. Ez. 23, 43. R. נִאֲפָה.

נִאֲפִים m. plur. (r. נִאֲפָה) *adulteries*; Hos. 2, 4 נִאֲפִיהָ מִבֵּין שְׁדֵיהָ... *let her put away her adulteries from between her breasts.* Here the open bosom of an immodest woman stands for the seat of lust and unchaste solicitation; as elsewhere the *collum resupinum* is the seat of pride Ps. 73, 6, and the neck the seat of strength Job 41, 14.

* נִאֲץ fut. נִאֲצֵץ, *to deride, to despise, to reject with derision and contempt, as instruction, admonition, c. acc.* Jer. 33, 24. Prov. 1, 30. 5, 12. 15, 5; the divine counsel Ps. 107, 11. Often of God as rejecting men Deut. 32, 19. Lam. 2, 6; absol. Jer. 14, 21 *reject not, for thy name's sake!* Comp. לִנְיָץ and מִנְאֵס.

PIEL נִאֲצֵץ fut. נִאֲצֵץ 1. i. q. Kal *to despise, to condemn*, Is. 60, 14; chiefly God Ps. 10, 3. 13. 74, 18. Is. 1, 4. 5, 24. Num. 14, 23. 16, 30. al.

2. Causat. *to cause contempt, to give occasion for calumny or blasphemy*, 2 Sam. 12, 14.

HIPH. fut. נִנְאֵץ (by Syriasm for נִנְאֵץ) intrans. *to excite disgust, to be spurned*; Ecc. 12, 5 הַשֶּׁקֶר נִנְאֵץ *the almond is spurned, rejected, by an old and toothless man*; comp. שֶׁקֶר no. 2.—Sept. Vulg. Syr. *to flourish*, as if from נִיץ, but against the context.

HITHPO. part. מִנְאֵץ for מִנְאֵץ Is. 52, 5, *despised, condemned*, pr. exposed to contempt, one who must put up with contempt.

Deriv. the two following:

נִאֲצָה f. *reproach, reviling*, Is. 37, 3. 2 K. 19, 3. R. נִאֲצֵץ.

נִאֲצָה f. (verbal of Pi. r. נִנְאֵץ) plur. נִאֲצוֹת, *reproach, reviling*, Neh. 9, 18. 26; c. suff. נִאֲצוֹתֶיהָ Ez. 35, 12.

* נִאֲץ onomatopoe. i. q. kindr. אִנָּק q. v. *to groan, to cry out from pain and anguish*, Ez. 30, 24. Job 24, 12.—Hence

נִאֲקָה f. constr. נִאֲקָה, *a groaning, outcry of the oppressed*, Ex. 2, 24. 6, 5. Judg. 2, 18. Plur. constr. נִאֲקוֹת Ez. 30, 24.

* נָאָר in Kal not used; kindr. with

אָרַר to curse. Arab. نَار mid. Waw abhorruit ab aliqua re, refugit, نعر adversatus est, restitit, noluit.

PIEL נָאָר, *to abhor, to reject*, Lam. 2, 7. Ps. 89, 40.

נֹב (perh. for נֹבָה a height, hill, r. נֹבָה) Nob, pr. n. of a city belonging to the priests in the vicinity of Jerusalem, 1 Sam. 22, 11. 19. Neh. 11, 32. Is. 10, 32. With He parag. נֹבָה (for נֹבָה) *towards Nob*, 1 Sam. 21, 2. 22, 9. See Bibl. Res. in Palest. II. p. 149, 150.

* נִבָּא in Kal not used, pr. i. q. נִבְּא, the ץ being softened into ך. *to boil up, to boil forth*, as a fountain; hence *to pour forth words*, like those who speak with fervour of mind or under divine inspira-

tion, as prophets and poets. Arab. نَبَأَ I, II, indicavit, nunciavit, i. q. أخبر Conj. II, spec. of a prophet who announces, reveals, to men the words of God. It is a wrong etymology to make the primary notion that of extolling, celebrating.

NIPH. נִבָּא, 2 pers. נִבְּאתָ and once נִבְּתִי (like verbs לָהּ) Jer. 26, 9; part. נִבְּא, plur. נִבְּאִים. also נִבְּאִים Jer. 14, 14. 16, as if from sing. נִבָּא after the analogy of verbs לָהּ; which is also followed by the infin. c. suff. הִנְבְּאִהוּ Zech. 13, 4.

1. *to speak under a divine influence, as a prophet, to prophesy*, Gr. προφητεύω. The Hebrews used the passive forms Niph. and Hithp. in this verb, because they regarded the prophets as moved, and affected by a higher influence, rather than by their own powers. The same class of notions the Romans also expressed by deponent verbs; see Ramshorn De verbis deponentibus Latinor. p. 24; comp. also the Lat. verbs of *speaking* passively expressed, as loqui, fari, vociferari, concionari, vaticinari, etc. Ramshorn l. c. p. 26.—This is the usual word for the utterance of the prophets, whether as reproving the wicked, or as predicting future events, or as announcing the commands of God. Construed: a) Absol. Jer. 23, 21 לֹא דִבַּרְתִּי אֲלֵיהֶם וְהֵם נִבְּאוּ *I have not spoken to (commanded) them, yet do they prophesy.*

Am. 3, 8 if the lion roars, who doth not fear? if Jehovah speaks, **לֹא יִנְבֵּא** *who shall not prophesy?* Joel 3, 1. Ez. 11, 13. 37, 7. 1 K. 22, 12. Jer. 19, 14. b) With the name of the people or country to which the prophecy refers, c. **לְ** Jer. 14, 16. 20, 6. 23, 16. 27, 16. 37, 19. With **לְ** often in a hostile sense, of threats, Jer. 25, 13. 26, 20. Ez. 4, 7. 11, 4. 13, 17. 25, 2. 29, 2. 34, 2. 35, 2. 39, 1; also in a good sense where the prophecy holds out consolation and hope of future good, Ez. 37, 4. With **אֶל** in a bad sense Jer. 26, 11. 12. 28, 8. Ez. 6, 2. 13, 2. 16, 21, 2; in a good sense Ez. 36, 1. 37, 9. c) With acc. of that which the prophet utters, Jer. 20, 1. 25, 13. 28, 6; e. g. **נִבֵּא בְשֵׁם יְיָ** *to prophesy in the name of the Lord* Jer. 14, 23. 25, 26. 27, 10. 14; **נִבֵּא בְשֵׁם יְיָ** *to prophesy with a lie*, as a false prophet, Jer. 5, 31. 29, 9. The words of the prophet are often given after **לֵאמֹר** Jer. 32, 3, or **וַאֲמַר** Ez. 21, 33. 30, 2. d) With **בְּ** of the source whence the prophet is inspired; hence the prophets of God are said to prophesy **בְּ** *in the name of* Jer. 11, 21. 14, 15. 23. 25. 26. 9. 27, 15. 29, 21; and the prophets of Baal **בְּ** Jer. 2, 8. e) With **לְ** referring to the object of the prophecy (as in lett. c) Jer. 28, 9; also to the time to which the prophecy relates Ez. 12, 27.

2. *to chant, to sing sacred songs, to praise God*, sc. while under a divine influence, 1 Sam. 10, 11. 19, 20. 1 Chr. 25, 2. 3; comp. Luke 1, 67.

חִיטְרָא. **הִנְבֵּא**, also **הִנְבֵּא** Jer. 23, 13. Ez. 27, 10; 2 pers. once **הִנְבִּיתָ** 1 Sam. 10, 6, also infin. **הִנְבִּיבָה** 1 Sam. 10, 13, both imitating verbs **לָה**. Syr. **أَنْبَأَ**, Eth. **ተንቀ**

1. i. q. Niph. no. 1, *to prophesy*. absol. Num. 11, 25–27. 1 K. 22, 10. Ez. 37, 10; with acc. of thing and **לְ** of pers. 1 K. 22, 8. 18; **לְ** of pers. Jer. 14, 14. 2 Chr. 20, 37 **הִנְבֵּא בְּ** *to prophesy by authority of Baal* Jer. 23, 13; **הִנְבֵּא בְּ** *to prophesy out of one's own heart*, without inspiration, Ez. 13, 17.

2. *to chant, to sing, to praise God*, while under a divine influence; spoken of the sons of the prophets and of Saul 1 Sam. 10, 6. 10. 13, comp. 1 Sam. 19,

20–24. Of the frantic ravings of the prophets of Baal, 1 K. 18, 29; comp. v. 28.—Hence

3. *to rave*, Gr. **μαλροσθαι**, *to be or become mad*, 1 Sam. 18, 10. The prophets, when under the power of inspiration, appear to have been greatly agitated and to have exhibited writhings and spasmodic affections of the body like delirious persons; hence the true prophet in 2 K. 9, 11 is called in scorn *insane*, a madman; and in Jer. 29, 26 the two ideas are conjoined, **מְשֻׁנָּע וְנִבֵּא** *raving and prophesying*, spoken of a pretended prophet. For a like reason the Greeks and Latins apply words connected with raving, as **μῦνις** from **μαλρομαι**, *furor, furere*, to the frenzied manner of soothsayers, poetic oracles, etc.

Deriv. **נְבוּאָה**, **נְבִיאָה**, **נְבִיא**, also **נְבוֹ** no. 1, and its compounds.

נְבִיא Chald. **ITHPA**. **הִנְבִּיבָה** *to prophesy* Ezra 5, 1.

* **נָבַב** *to bore through, to make hollow*, i. q. **הָלַל**. Only Part. pass. **נְבוּב** *hollow* Ex. 27, 8. 38, 7. Jer. 52, 21. Metaph. *hollow, empty, foolish*, Job 11, 12 where see under **לָבַב** Niph.

Deriv. **בָּבָה** for **נְבִיבָה** *gate, pupil of the eye*. Others refer both forms to r. **בִּיב**

* **נָבָה** obsol. root, prob. i. q. Arab. **نَبَّأَ** *to be prominent, high*. Hence pr. n. **נָבָה** for **נְבָה**, **נְבִיבָה**, perh. **נְבוֹ** no. 2.

נְבִיבָה f. see in r. **נְבִיבָה** Niph. no. 4.

נְבוֹ *Nebo*, pr. n. 1. The planet *Mercury*. (Syr. and Zab. **نَحْش**), which the Chaldeans (Is. 46, 1) and ancient Arabs worshipped as the celestial scribe or writer; see Comm. on Isa. II. p. 344, 366. The etymology of the name accords well with the office of Mercury, viz. **נְבוֹ** for **נְבִיא** i. q. **נְבִיא** *interpreter of the gods*, from the root **נָבָה**. The divine worship paid to Mercury by the Chaldeans and Assyrians is attested by the many compound proper names of which this name forms part, as *Nebuchadnezzar*, *Nebuzaradan*, *Nebushazban*, see below; and others mentioned in classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, *Nabopolassar*, etc.

2. Of places, e. g. a) A mountain

in the confines of Moab, Deut. 32, 49. 34, 1; and of a town near it, Num. 32, 3. 38. Is. 15, 2. al. Prob. not the *Jebel 'Attarús* of Burckhardt and others; see Bibl. Res. in Palest. II. p. 306. b) A town in the tribe of Judah, Ezra 2, 29. 10, 43; more fully, in order to distinguish it from the preceding, נְבוֹ אֶחָד Neh. 7, 33.—Both this and the preceding place may have been so called from the worship of Mercury; or better, the name may here come from r. נְבָה to be high.

נְבוּאָה f. (r. נְבָה) a prophecy Neh. 6, 12. 2 Chr. 15, 8. Also of a prophetic writing or book, 2 Chr. 9, 29.

נְבוּאָה Chald. id. Ezra 6, 14.

נְבוּזַרְאֲדָן Chald. pr. n. *Nebuzaradan*, (Mercurii dux dominus, i. e. chief whom Mercury favours; from נְבוֹ, i. q. אֶרֶךְ prince, and אֲדָן i. q. אֶרֶךְ lord; comp. *Sardanapalus*, i. e. princeps dominus magnus), a general of Nebuchadnezzar's army 2 K. 25, 8. Jer. 39, 9 sq. 40, 1. 41, 10. al.

נְבוּכַדְנֶצְצַר *Nebuchadnezzar* 2 K. 25, 22. 2 Chr. 36, 6. 7. 10. Ezra 2, 1; rarely נְבוּכַדְרֶצְצַר *Nebuchadrezzar* Jer. 39, 1. 11. 43. 10. Ez. 29, 18, pr. n. of the king of Babylon who destroyed Jerusalem and carried the Jews into exile. Other less usual forms are: defect. נְבֻכַדְנֶצְצַר 2 K. 24, 1. 10; with א dropped נְבֻכַדְנֶצְצַר Esth. 2, 6. Dan. 1, 18; also twice נְבוּכַדְרֶצְצַר Cheth. Jer. 49, 28. Ezra 2, 1. Sept. *Ναβουχοδονόσορ*, but *Ναβουχοδονόσορος* in Beros. ap. Jos. c. Ap. 1. 20, 21, *Ναβοχοδονόσορος* Strabo XV 1. 6; Vulgate *Nabuchodonosor*;

Arab. contr. بُخْتَنْصَر.—The signification of the name seems to be: *Mercurii rex princeps*, compounded of נְבוֹ; *khodna* or *khodân* gods, in plur. majest. like Pers. خدایان; and *zar* prince; comp. the other names beginning with *Nebu*. Lorschbach explains it: نَبو خدان سر *Nebo deorum princeps*, Archiv. für morgenländ. Litteratur II. p. 247; Bohlen *Nebo deus ignis*. See Thesaur. p. 840. [In the cuneiform inscription at Behistun this name is writ-

ten *Nabukhadrachara*; Rawlinson in Journ. of Asiat. Soc. Vol. X. P. I. pp. v. xxxix.—R.

נְבוּשַׁזְבָּן *Nebushazban* (comp. of נְבוֹ and Pers. چسپان *chespân*, adherent of Mercury.) pr. n. of a chief of Nebuchadnezzar's eunuchs, Jer. 39, 13.

נְבוֹת (fruit, produce, r. נָבָה) *Naboth*, pr. n. of a Jezreelite put to death by the arts of Ahab, 1 K. 21, 1 sq. 2 K. 9, 21. 25. 26.

נְבוֹנָה Chald. f. a gift, present, largess; Dan. 2, 6 וְנְבוֹנָה gifts and largess, Theod. δόματα καὶ δορεῖς, Vulg. *præmia et dona*, Syr. and Heb. intpp. 'gifts and riches.' Plur. c. suff. Dan. 5, 17 וְנְבוֹנָה thy gifts and thy largesses.—There can be little doubt, but that the ancient intpp. have rightly referred this word to the root נָבָה, Chald. Pilp. בָּנָה to make great expense, to squander, see in בָּנָה p. 121; hence pr. *expense, largess*, in honour of any one. For the Nun formative, comp. נְבוֹנָה i. q. מְבוֹנֵן and مَسْمُونٌ; and for the omission of the second t in the last syllable, comp. תְּשֻׁעָה chain for תְּשֻׁעָה, תְּשֻׁעָה, תְּשֻׁעָה, Γολγοθῆ, Arab. جَلْجَلَة, Syr. جَلْجَلَة, etc.—There is then no need of appealing to the Persian; much less to the Greek *ρόυσμα*.

* נָבָה to bark, as a dog, onomatopoeic, once Is. 56, 10. Arab. نَح, Syr. نَص, id. The primary syllable is *bach*, which (like *bach*, *bach*) expresses the idea of *striking, pulsation*; comp. פָּלַח. So Sanscr. *bukh*, Engl. to bark.—Hence

נָבָה (a barking, r. נָבָה) *Nobah*, pr. n. of a man Num. 32, 42; from whom the city Kenath (קִנְיָה) also received the same name, Judg. 8, 11. See נָבָה.

נִבְחָז *Nibhaz*, pr. n. of an idol of the Avites 2 K. 17, 31, to which the Hebrew interpreters have chosen to assign the figure of a dog, prob. deriving it by conjecture from r. נָבָה to bark, although there are no traces of any idol with this figure anciently worshipped in Syria; see Iken Dissert. de idolo Nibchas, in

his *Dissertations*, Bremen 1743, p. 143 sq.—In the Zabian books נבט (i. e. נבאז) is the name of an evil demon, who sits on a throne upon the earth, while his feet rest on the bottom of Tartarus; but it is doubtful whether this is the same name with נבטו; see Norberg Onomast. Cod. Nasar. p. 100.

*נבט in Kal not used, and not known in its Heb. signif. in the kindred dialects.

PIEL נבט *to look*, once c. לְ *to look upon*, Is. 5. 30.

HIPH. הִבִּיט *to look, to behold, to look at*. It differs from רָאָה *to see*, as הִבִּיר *to speak from* אָמַר *to say*. 1 Sam. 17, 42 and the Philistine looked (וַיִּבֹט), and saw (וַיִּרְאֶה) David. Lam. 5, 1 הִבִּיטָה אֶת־הָרָאָה וְרָאָה אֶת־הַחֲרָפָהּ look now, and see our reproach. 1, 12. Ps. 22, 18. Is. 42, 18; contra, Lam. 1, 11 וְהִבִּיטָה רָאָה יִי. Rarely it is so used as not to differ from רָאָה; as Num. 23, 21 לֹא הִבִּיט אֵינָן, לֹא רָאָה בְּרָקֶק, parall. רָאָה. 1 Sam. 2, 32.—Construed: α) Absol. Is. 42, 18 הִבִּיטוּ לְרֹאֹה look, that ye may see. 63, 5 אֲבִיט לֹאִי I looked (about), but there was no helper. Is. 18, 4. β) With acc. sometimes with ה local appended, *to look at, to look towards*; Job 35, 5 הִבִּיט שָׁמַיִם look unto the heavens and see! Ps. 142, 5. Gen. 15, 5 הִשְׁמַרְמָהּ look now towards the heavens. γ) With ב, *to look upon with pleasure* Ps. 92, 12, comp. ב B. 4. a. δ) With אֶל Ex. 3, 6. Num. 21, 9; לְ Ps. 104, 32; עַל of the place towards or on which one looks Hab. 2, 15. ε) With מִן of the place whence one looks Ps. 33, 13. 80, 15. Is. 63, 15. ζ) With אַחֲרֵי *to look after* any one departing, *to follow with the eyes*, Ex. 33, 8; but אַחֲרָיו *to look behind oneself*, i. e. *to look back*, 1 Sam. 24, 9. Gen. 19, 17. With מֵאַחֲרֵי, Gen. 19, 26 וְחִבֵּט אִשְׁתּוֹ מֵאַחֲרָיו and his (Lot's) wife looked from behind him; Vulg. well, *post se*. She was directed to follow her husband and not to look back, and ought therefore to have looked ever forwards and kept her eyes upon her husband; so that מֵאַחֲרָיו is here equivalent to אַחֲרָיו.

Trop. a) *to look upon*, i. e. *to regard, to have respect to, to care for a*

person or thing, c. acc. e. g. God for men Ps. 84, 10. Lam. 4, 16; for a people Is. 64, 8; sacrifices Am. 5, 22; a man for laws Ps. 119, 15. With אֶל id. 1 Sam. 16, 7, 2 K. 3, 14. Is. 66, 2. Ps. 119, 6; לְ Ps. 74, 20; absol. Ps. 13, 4. b) *to look to* any one sc. with hope, *to hope in*, c. אֶל Ps. 34, 6. Is. 22, 11. 51, 1. 2; absol. Job 6, 19. c) *to look upon* with indifference, q. d. *to suffer patiently*, e. g. wickedness, c. acc. Hab. 1, 3. 13 bis. Absol. Is. 18, 4.—But, contra, in Ps. 10, 14 *to look upon iniquity* is to not overlook it, i. e. to punish it.

Deriv. מִבֵּט, also

נִבְט Nebat, pr. n. of the father of Jeroboam, 1 K. 11, 26. 12, 2. 15. al.

נְבִיא m. (ר. נִבֵּא) c. suff. נְבִיאָה plur. נְבִיאִים, constr. נְבִיאִי; a prophet, vates, one who impelled by a divine influence or by the divine Spirit rebukes kings and nations, and predicts future events.

Arab. نَبِيٌّ for نَبِي, Syr. نَبَا, Eth.

נָבִי, id.—Deut. 13, 2. Judg. 6, 8. 1 Sam. 9, 9. 1 K. 22, 7. 2 K. 3, 11. 2 Chr. 28, 9. al. sæp. Found often with a genitive: α) Of the divinity in whose name the prophet speaks, as נְבִיאֵי יְיָ 1 K. 18, 4. 13. al. sæp. נְבִיאֵי ה' 1 K. 18, 19. 40. 2 K. 10, 19; הַנְּבִיאִים 1 K. 18, 19. In Sing. often c. dat. as לְיְהוָה 1 K. 18, 22. 22. 7. 2 K. 3, 11. al. sæp. β) Of the people and country where the prophet belongs, e. g. a prophet of Jerusalem, of Samaria, Jer. 23, 13. 14; of Israel Ez. 13, 2; your prophets Jer. 27, 9. 16. 29, 8. al. γ) Of the king under whom a (false) prophet lived, 2 K. 3, 13.—Num. 12, 6 יְהוָה נְבִיאָכֶם יְהוָה if your prophet (i. e. a prophet among you) be of Jehovah, spoken to Aaron and Miriam; Vulg. si quis vestrum fuerit propheta Domini.—Sing. as collect. prophets Dan. 9, 21. So some understand also Deut. 18, 15. 18; which passage however is referred to the Messiah in Acts 3, 22. 7, 37.

With the idea of a prophet there was also primarily connected the idea that he spoke not his own thoughts. but what he received from God, (comp. Philo T. IV. p. 116 ed. Pfeiff. προφήτης γὰρ ἰδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάν-

τα ὑπάρχοντος ἐτέρου. 2 Pet. 1, 20. 21.) and that he was the ambassador and interpreter of God; as is evident from the passage, in this respect classic. Ex. 7, 1, where God says to Moses: **נְתַתִּיךָ** אֶל־הָרִים לְפָנַי וְאַהֲרֹן אֶחָיִךָ יִהְיֶה נְבִיאִי *I make thee as God to Pharaoh, and Aaron thy brother shall be thy prophet*, i. e. in your intercourse with Pharaoh, thou, as the wiser, shall act as it were the part of God, and suggest to thy brother what to say; while thy brother, as more fluent of speech, shall be to thee as a prophet, and utter what he receives from thee. In the same sense it is said Ex. 4, 16 **הָיָא יְהוָה לִּי לִפֶּה** *he shall be to thee for a mouth*, comp. Jer. 15, 19. Those who were educated for the prophetic office were called **בְּנֵי הַנְּבִיאִים** *the sons of the prophets*, i. e. disciples, pupils, 1 K. 20, 35. 2 K. 2, 3. 5. 7. 15. 4, 1. 38. 5, 22. 6, 1. 9, 1. Comp. Pers. 'the sons i. e. disciples of the Magi.'—There were also frequently among the Israelites *false prophets*, who pretending to have inspiration from God flattered the ears of the people with bland promises, and were therefore severely rebuked by the true prophets, e. g. Is. 28, 7–13. Jer. 14, 13 sq. 27, 9 sq. 28, 10. sq. For these too is often put **נְבִיא** simply Hos. 4, 5. 9, 7. 8. Zech. 13, 2 comp. v. 3. 4.—The idea of a prophet is also frequently taken in a wider sense, so as to include any friend of God to whom God makes known his will; so of Abraham Gen. 20, 7; of the patriarchs Ps. 105, 15.

נְבִיא Chald. *a prophet*, Ezra 5, 1. 6, 14.

נְבִיאָה f. (**נְבָה** r.) 1. *a prophetess*, Judg. 4, 4. 2 K. 22, 14. 2 Chr. 34, 22. Neh. 6, 14. So of *a poetess*, female minstrel, e. g. Miriam Ex. 15, 20; who was not in the strict sense a prophetess, see Num. 12, 1–6.

2. *a prophet's wife*, Is. 8, 3. So Lat. *episcopa, presbyteria*, are used for the wife of a bishop or presbyter.

נְבִיאוֹת (heights, r. **נְבָה**) *Nebaioth*, pr. n. a) The eldest son of Ishmael, the brother of Kedar; Gen. 25, 13. 28, 9. 36, 3. 1 Chr. 1, 29. b) A people, *Nabathæi, Nabathæans*, descended from Nebaioth the son of Ishmael, inhabiting northern Arabia and Arabia Petræa,

abounding in flocks, Is. 60, 7; and living otherwise by traffic and plunder, Diod. Sic. 2. 48. ib. 3. 42. ib. 19. 94.—Arab.

נָבִיט and **נָבִיט**, where the **ט** comes from the **ת** servile of the Hebrew. See Reland Palæstina p. 90 sq. Bihl. Res. in Palest. II. p. 558, 573.

* **נָבִיט** obsol. root, i. q. **נָבִיט** and **נָבִיט**

Chald. **נָבִיט**, *to spring, to gush forth*, as a fountain.—Hence

נְבִיאוֹת, once in plur. Job 38, 16 **נְבִיאוֹת הַיָּם** *the springs of the sea*. Sept. **νηὶα θάλασσης**.

* **נָבִיל** Is. 40, 7, fut. **יָבִיל**, inf. constr. **נָבִיל**.

1. *to wilt, to wither, to fade and fall away*; kindr. with **בָּלָה**, **אָבַל**, also **נָפַל** Spoken of leaves and flowers withering and falling, Ps. 1, 3. 37, 2. Is. 1, 30. 28, 1. 40, 7. 8. Ez. 47, 12. Poet. of the stars, Is. 34, 4 *and all their hosts shall fall, as the leaves fall from the vine*.

2. Trop. of men, *to wither, to faint, to fall away*, Ps. 37, 2. 18, 46. Ex. 18, 18. Of a land Is. 24, 4; of a mountain Job 14, 18 **הָרִי נוֹפֵל וְיִבֹּל** *the mountain which falleth, faileth*, comes to nought, cannot rise again, like one dead. Comp. the deriv. **נְבִילָה** corpse, carcass.

3. *to be foolish, to act foolishly, wickedly*. Prox. 30, 32; see **נָבִיל**. The idea of withering and decay is here transferred to folly and wickedness, as elsewhere that of strength and vigour to virtue

and piety; comp. Arab. **هَجَسَ**, **لَغَبَسَ**, **نَجَسَ**, all which have the signification of flaccidity and imbecility, transferred also to dulness, stupidity.

PIEL **נָבִיל**. *to lightly esteem, to despise*, Deut. 32, 15. Mic. 7, 6. Comp. Arab. **حمق** stultus fuit; VII, vilis, abjectus fuit.

2. *to disgrace, to treat with contumely*, Nah. 3, 6. Jer. 14, 21 **אֲלֵה־נִבְלָה בֵּיתִי כְבוֹדִי** *do not disgrace the throne of thy glory*. Comp. **נְבִילָה**.

HIPH. see in **בָּלַל** Hiph. p. 136.

Derive the six here following.

נָבִיל adj. fem. **נְבִילָה**. 1. *stupid, foolish*, Prov. 17, 7. 21. Jer. 17, 11. al.

2. As among the Hebrews the idea of *wisdom* included also *virtue* and *piety* (see in חָכְמָה, הַחֲכָמִים), so a *foolish* person is often put to express the idea of one *wicked, abandoned, impious*, (comp. אָיִי.) 1 Sam. 25, 25. 2 Sam. 3, 33. 13, 13. Job 30, 8. Is. 32, 5. 6. al. Spec. *impious, ungodly*, Job 2, 10. Ps. 14, 1. 53, 2 אָמַר נָבֵל בְּלִבּוֹ אֵין אֱלֹהִים *the ungodly hath said in his heart, There is no God.* 39, 9. 74, 18. 22.

3. *Nabal*, pr. n. m. 1 Sam. 25, 3 sq.

נָבֵל and נָבֵל m. (ר. נָבֵל) plur. נָבֵלִים, constr. נָבֵלִי, c. suff. נָבֵלִיָּה Jer. 48, 12.

1. a *bottle*, i. e. a skin, leathern sack, so called perh. from its flaccidity, see the root נָבֵל; Sept. twice ἀσνός 1 Sam. 10, 3. Jer. 13, 12. Used for wine 1 Sam. 1, 24. 10, 3. 25, 18. 2 Sam. 16, 1. Poet. Job 38, 37 *the bottles of heaven*, for the clouds, a metaphor common among the Arabs.

2. As bottles of skin were used for *water, milk, wine*, hence נָבֵל is trop. put for any vessel for liquids, of whatever material, e. g. genr. a *vessel, pitcher, flask, water-pot*, etc. Is. 30, 14 נָבֵל יִצְרִים a *potter's vessel*. Lam. 4, 2 חֲרֻשׁ נָבֵלִי *earthen vessels*, comp. Jer. 13, 12. 48, 12. More fully פְּלִי הַנָּבֵלִים *utensils of bottles* Is. 22, 24, opp. פְּלִי הַמִּזְגָּנוֹת basins.

3. An instrument of music, Greek *νάβλα* (נָבֵלָא), *ναύλα*, Lat. *nablium*, a species of *harp, or lyre*; see Strabo X. p. 471 Casaub. Athen. IV. p. 175 Casaub. Ovid. A. A. 3. 327. Often joined with the בָּזִיר, Ps. 57, 9. 81, 3. 92, 4. 108, 3. Is. 5, 12. Am. 5, 23. 6, 5; pleon. פְּלִי נָבֵל Ps. 71, 22, plur. נָבֵלִים 1 Chr. 16, 5.—Josephus describes this instrument, Ant. 7. 12. 3, as having *twelve* strings, and as played with the *fingers* and not with a plectrum; but the Hebrew words נָבֵל עֲשִׂיָּהוּ Ps. 33, 2. 144, 9. would seem to indicate an instrument with *ten* strings. Jerome says its figure was triangular, resembling an inverted Delta, ∇, which also was the form of the *sambuca* or *harp*, Vitruv. 6. 1; and harps of this form are often found upon Egyptian monuments; see Wilkinson Mann. and Cust. of the anc. Egyptians II. pp. 230, 282, 287.

נָבֵלָה f. (ר. נָבֵל) 1. Adj. fem. *foolish*, Job 2, 10.

2. Subst. *folly*, with the notion of *improbity, wickedness*, see in נָבֵל no. 2; Is. 32, 6. 1 Sam. 25, 25. Hence a) a *shameful deed, crime*, as rape, incest, Judg. 19, 23. 24. 2 Sam. 13, 12. The usual formula is עָשָׂה נָבֵלָה בְּיִשְׂרָאֵל Gen. 34, 7. Deut. 22, 21. Judg. 20, 10. Jer. 29, 23; more fully עָשָׂה וְנָבֵלָה בְּיִשְׂרָאֵל, Judg. 20, 6. b) Meton. *punishment* of folly and wickedness, comp. עָוֹן; hence עָשָׂה נָבֵלָה עִם pr. *to do punishment with* any one, i. e. to inflict upon him the punishment of his folly, Job 42, 8; comp. עָשָׂה חֶסֶד in art. חֶסֶד.

נָבֵלָה f. (ר. נָבֵל) constr. נָבֵלָה, c. suff. נָבֵלָהוּ Is. 26, 19, elsewhere נָבֵלָהוּ נָבֵלָהוּ; a *corpse, carcass*, (see r. נָבֵל no. 2, comp. נָבֵלָה from r. נָבֵל.) e. g. of men Deut. 21, 23. 1 K. 13, 24 sq. Ps. 79, 2; of beasts, Lev. 5, 2. 7, 24. Deut. 14, 21. al. Trop. of idols as broken, Jer. 16, 18; comp. פָּגַר Lev. 26, 30. Collect. for *carcasses, corpses*, Jer. 7, 23. 16, 4. 19, 7. Is. 26, 19; of beasts, Lev. 11, 11. 24.—Arab. نَبِيلَة id.

נָבֵלָה f. *disgrace, shame*; hence *parts of shame*, Hos. 2, 12 [9]. See the root נָבֵל Pi. no. 2, and Chald. נְבִיל obscene-ness.

נֵבֶלֶט (perh. for נָבֵל לֵט) *Neballat*, pr. n. of a town in the tribe of Benjamin, Neh. 11, 34.

* נָבֵעַ *to boil forth, to gush out, to flow*, as a fountain. Part. Prov. 18, 4 נָבֵעַ נָבֵעַ a *gushing stream*.—Syr. نَبَع, Arab. نَبْع id. The primitive syllable is *נֵבֵעַ*, *נֵבֵעַ*, imitating like בֵּק the sound or murmur of boiling, bubbling; comp. בָּעַה. בִּיעַ.

Hiph. הִבִּיעַ, fut. יִבְעֵי 1. *to gush out with, to pour forth copiously*, e. g. praise to God Ps. 119, 171. Prov. 1, 23 אֲבִירָהָ לְךָם I *will pour out upon you my spirit*. Espec. words, 15, 2. 28 פִּי רָשָׁעִים הִבִּיעַ רָעוֹת *the mouth of the wicked belcheth out wickedness*. Hence absol. *to belch out wicked words*, Ps. 59. 8. 94, 4.

2. *to give out, to exhale*; Ecc. 10, 1 *dead flies רִבֵּעַ רִבֵּעַ cause the ointment to stink, to give out a bad smell*.

3. *to utter, to publish, to declare*, Ps.

19, 3. 78, 2. 145, 7. Comp. נָבֵא which has sprung from this root, נָבֵא being softened into נָ; also נִבְּאָה.—Syr. نَبَّ Aph. vulgavit, Arab. نَبَغ id.

Deriv. מְבִינֵה.

נְבִרְשָׁה Chald. f. emph. a candlestick, candelabra, Dan. 5, 5. Arab. نَبْرَاس, Syr. نَبْرَاش, Rabb. נְבִרְשָׁה, id. It is a quadrilit. formed apparently from נבר i. q. נִיר to shine, and אֵשׁ fire.

נִבְשָׁן (light soil, r. בָּשָׁן) Nibshan, pr. n. of a town in the desert of the tribe of Judah, Josh. 15, 62.

* נֶבֶב obsol. root, Syr. Chald. and Sam. to be dry, to be dried up. Hence

נֶבֶב m. in pause also נָבֶב, the south, the southern quarter, so called from its dryness; Ex. 27, 9. Is. 21, 1. Ps. 126, 4. al. נֶבֶל the southern border Josh. 15, 4. 18, 19; נֶבֶל the southern gate Ez. 46, 9. etc. With genit. יְהוּדָה the south of Judah, southern part, 2 Sam. 24, 7. 1 Sam. 27, 10. 30, 14; in accus. south of, as יְרוּשָׁלַם south of Jerusalem Zech. 14, 10. Josh. 11, 2. So אֶרֶץ הַנֶּבֶב a south land Josh. 15, 19; spec. the south of Palestine Gen. 20, 1. 24, 62. Num. 13, 29. Also הַנֶּבֶב id. Gen. 13, 1. Num. 21, 1. Deut. 34, 3; and נָבֶב 1 Sam. 30, 1. הַנְּבִי the cities of the south of Palestine, Jer. 32, 44. 33, 13. Obad. 20. Poet. נָבֶב and הַנֶּבֶב the south put for Egypt Is. 30, 6. Dan. 11, 5–40. With the parag. הַנֶּבֶב southward Gen. 13, 14. 28, 14. Ex. 40, 24. al. and so with מִן, as הַנֶּבֶב מִן הָהָר southward from the hill Josh. 18, 14. With prefixes: בְּנֶבֶב in the southward region Josh. 15, 21; לְנֶבֶב 1 Chr. 26, 17.

* נָבֵר in Kal not used. pr. to be in front (נָבֵר, נָבֵר), to be in sight; hence to be clear, manifest. Arab. نَجَد to be clear, manifest, pr. to be in sight; نَجَد high land, conspicuous; Syr. نَب to go in front, to be a leader. Comp. in נָבֵר.

הִפִּיחַ הַנֵּיר pr. to bring to light; so Job 21, 31 פָּנֵי דָרְכּוֹ מִי הַנֵּיר who shall bring to light his way to his face? i. e. the life and ways of the prosperous

wicked man, so as to reprove them.—Hence

1. to show, to exhibit before any one, with two acc. Ez. 43, 10 הָיָה אֶת־בֵּיתִי הַזֶּה וְאֶת־הַבַּיִת הַזֶּה לְיִשְׂרָאֵל show this house to the house of Israel. Also to show openly, prae se ferre, Is. 3, 9.

2. Freq. to show, to declare, to tell, to announce, Sept. ἀπαγγέλλω, ἀπαγγέλλω. That which is made known is put: a) In the acc. Gen. 32, 30 הָיָה־נָא שְׁמִי tell, I pray thee, thy name. Esth. 2, 10. 20. Job 26, 4. b) With עַל, to tell of any thing, 1 Sam. 27, 11. Esth. 6, 2. Job 36, 33 הָיָה עָלָיו רָעוֹ his noise (thunder) showeth concerning him sc. God, and then follows: מִקֵּנָה אֵת עַל עוֹלָה yea to the herds concerning him who goeth up on high, i. e. the thunder proclaims God even to the herds as he ascends in the tempest. c) With לֵאמֹר and its clause; 1 Sam. 25, 14 הָיָה נֶבֶר אֶחָד לֵאמֹר a young man told, saying. 2 Sam. 15, 31. Lev. 14, 35; also with אֲשֶׁר that Esth. 3, 4; כִּי that Gen. 3, 11. 31, 20. 1 Sam. 10, 16. 2 Sam. 7, 11; הֲ whether Gen. 24, 23. 43, 6; מָה what Judg. 16, 6. Mic. 6, 8; אֵיפֹה where Gen. 37, 16. d) Where a thing before spoken of is implied and would be expressed by the pron. הִוא, or the like, this is omitted; comp. in אָמַר no. 1, and so after Engl. he told. Gen. 9, 22 וַיֹּאמֶר שְׁנֵי אֶחָדֵי and he told his two brethren. 14, 13. 24, 49. 1 Sam. 14, 1. 2 Sam. 17, 17. 2 K. 4, 27. Job 1, 15 sq. Different are: Job 38, 4 הָיָה אֵת דְּרָכָה בֵּינָה, where בֵּינָה is pr. the object of the first verb, q. d. אֵת הָיָה בֵּינָה אֵת. הַנִּזְכָּר; and Job 42, 3 וַיֹּאמֶר אֲבִינִי, i. q. אֲבִינִי לֹא אָבִינִי I have uttered what I understood not.—The person to whom any thing is told, is put often with לְ, and then the verb is mostly construed with the acc. of thing and dat. of pers. Judg. 13, 6 אֶת־שְׁמוֹ לֹא הָגִיד לִי he told me not his name. 14, 6. Gen. 41, 25. 1 Sam. 9, 8. Is. 21, 10. Mic. 3, 8. Job 33, 23. al. More rarely with double acc. of pers. and thing, as in no. 1; Job 31, 37 מִסְפַּר צָעְדֵי אֲנִידָנִי the number of my steps will I declare unto him sc. God, i. e. tell him all my steps. Job 36, 33 see above in lett. b. So acc. of pers. 2 Sam. 15, 31 וְיָדַע הָגִיד לְדָוִד and one told David, saying. But in Job 26, 4 אֶת־מִי is not

to whom, but *with* or *by whom*? by whose spirit, etc.—Sometimes נָגַד of place *where* is added Jer. 5, 20. 1 Sam. 4, 13. 2 Sam. 1, 10. Mic. 1, 10.—PART. מְנַגֵּד a messenger 2 Sam. 15, 13. Jer. 4, 15. 51, 31.

Spec. aa) to denounce, to inform against, to betray; with acc. of pers. Jer. 20, 10 מְנַגֵּד וְנִגְיֵדוֹ denounce and we will denounce him, i. e. we will accuse him, inform against him. With acc. of thing and dat. of pers. Job 17, 5 לְחַלֵּק יְגִיד רֵעִים who betrayeth friends to the spoil, i. e. spoilers, see in חָלַק no. 2. With acc. of thing to betray a matter, Josh. 2, 14. 20. Ecc. 10, 20; acc. impl. Prov. 29, 24. hb) Of a prophet, to show, i. e. to foretell future events, found chiefly in the latter part of Isaiah, Is. 41, 22. 23. 26. 42. 9. 43. 9. 44, 7. 8. al. comp. Is. 19, 12. Hos. 4, 12. Dan. 11, 2. cc) to tell a riddle, i. q. to solve, Judg. 14, 12. 13. 14. 19. 1 K. 10, 3. Also of a dream, i. q. to interpret, Gen. 41, 24. Dan. 2, 2. dd) to declare one's sins, i. q. to confess, Ps. 38, 19; comp. Ps. 142, 3. Is. 3, 9 in no. 1. ee) Emphat. to declare, i. q. to proclaim, to praise; with acc. of thing, Ps. 9, 12. 19, 2. 22, 32. 51, 17. Is. 42, 12. 57, 12. al. ssep. Acc. impl. Ps. 40, 6. 75, 10.

Hoph. הִנְגִּיד, fut. יִנְגִּיד, inf. absol. הִנְגִּיד Josh. 9, 24. Ruth 2, 11, pass. of Hiph. no. 2, to be shown, to be told, c. dat. Gen. 22, 20. 27. 42. Is. 7, 2. 21, 2. al. ssep.

Deriv. נָגַד, נָגַד.

נָגַד Chald. to flow Dan. 7, 10.

נָגַד m. (נָגַד) in pause also נָגַד, c. suff. נָגַד, נָגַד; with ה parag. נָגַד Ps. 116, 14; pr. subst. the front, the front part, next to the spectator. Used in the accus. as a Preposition.

A) Simply. 1. before, in the presence of, in the sight of, i. q. לְפָנַי, as נָגַד כָּל־נָגַד before all thy people Ex. 34, 10; נָגַד יְהוָה before Jehovah 1 Sam. 12, 3; נָגַד הַשֶּׁשֶׁשׁ before the sun, i. e. so long as the sun is above the horizon, Num. 25, 4 (comp. לְפָנַי Ps. 72, 17). Am. 4, 3 and ye shall go forth נָגַד אִשָּׁה each one before herself, each her own way, comp. Josh. 6, 5. 20. and אִישׁ לְפָנָיו Jer. 49, 5. And as things which are before us and afford us delight become the objects of our regard and care, hence Is. 49, 16

thy walls are continually נָגַד before me, are objects of my constant regard and care. Ps. 38, 10; comp. לְפָנַי Ps. 19, 15. Gen. 10, 9.

2. in front of, over against; Ex. 19, 2 הָהָר נָגַד over against the mountain. Josh. 3, 16. 6. 5. 20. And as things to be compared are set over against each other, hence Is. 40, 17 all nations are as nothing נָגַד over against him, in comparison with him; comp. נָגַד.

B) With Prepositions: 1. בְּנָגַד pr. as over against; and as things to be compared are set over against each other (Is. 40, 17), i. e. things corresponding to or like each other, counterparts, hence Gen. 2, 18 I will make for him (man) a helper בְּנָגַדוֹ corresponding to him, his counterpart. v. 20. Sept. well in v. 18 καὶ αὐτόν, v. 20 ὁμοίος αὐτῷ, comp. בְּנָגַד Neh. 12, 9. By the Rabbins נָגַד is often used of things corresponding to one another; see Lud. de Dieu ad. h. l. Comp. Pers. برابر e regione, similis, conveniens.

2. לְנָגַד, c. suff. לְנָגַד, etc. a) before, in the presence of, i. q. נָגַד no. 1. 2 K. 1, 13. Hab. 1, 3; לְנָגַד עֵינַי פ' 2 Sam. 22, 25. Job 4, 16. b) over against Josh. 5, 13. 1 Chr. 5, 11. Hence against, contra, in a hostile sense, Dan. 10, 13. Prægn. Neh. 3, 37 [4, 5] for they have provoked God to anger לְנָגַד הַבְּנִיִּים setting themselves against the builders. c) like, instar, (comp. בְּנָגַד) Neh. 12, 9 אֶחָדָם לְנָגַדָם their brethren like themselves. d) for, over, i. e. before; Neh. 11, 22 the prefect of the Levites . . . for or over (לְנָגַד) the service of the house of God.

3. מִנָּגַד a) pr. from before, i. e. away from before. e. g. after verbs of removing. Is. 1, 16 put away your evil doings מִנָּגַד עֵינַי from before mine eyes. Jon. 2, 5; (also with a noun of remoteness Ps. 10, 5;) of averting Cant. 6, 5; of casting away Judg. 9, 17; of hiding Jer. 16, 17. Am. 9, 3; of departing Prov. 14, 7 (מִנָּגַד), etc. So מִנָּגַד לְ Judg. 20, 34.—The construction in Judg. 9, 17 is unusual: he cast his life away (מִנָּגַד for the fuller מִנָּגַדוֹ) from him, or as we might say, he cast it off instead of from him; comp. below 2 Sam. 18, 13.

b) from over against, ἐκ τοῦ ἐναντίου,

Adv. 2 K. 2, 15 *and the sons of the prophets at Jericho saw him מִנֶּגֶד from over against*, i. e. from the opposite side. Deut. 32, 52. Then also *over against*, opposite, since a place at some distance may be regarded as likewise looking towards us *from* that distance; see מִרְחוֹק in מן no. 3. i. k. Lat. *e regione, ex adverso*, Gr. ἐξ ἐναντίας. 2 K. 3, 22 *and the Moabites saw מִנֶּגֶד over against them water red like blood*.—And as whatever is *over against*, is necessarily at a certain distance, hence מִנֶּגֶד takes also the sense, *at a distance, afar off*; so Gen. 21, 16 *and she went and sat down מִנֶּגֶד* מִרְחוֹק *far over against (afar off), about a bow-shot*; Sept. μακρόθεν. 2 K. 2, 7, 4, 25 *and when the man of God saw her מִנֶּגֶד afar off*. Num. 2, 2.—With genit. as Prep. *over against* any place or thing; Neh. 3, 19. 25. 27. 1 Sam. 26, 20 מִנֶּגֶד פְּנֵי יְהוָה *over against the face of Jehovah*, i. e. *before his face*. Ps. 38, 12 *my friends stand מִנֶּגֶד נִגְעִי over against my plague*, i. e. *aloof from me*, as above; parall. מִרְחוֹק. Deut. 28, 66 *and thy life shall hang in doubt מִנֶּגֶד לְךָ before thee*, pr. to thee *over against*.

c) In a hostile sense, *over against*, opposite, on the enemy's side, Ob. 11. 2 Sam. 18, 13. Comp. ὁ ἐξ ἐναντίας, Tit. 2, 8.

נֶגֶד Chald. prep. *over against*, opposite; Dan. 6, 11 *over against Jerusalem*, i. e. in a direction towards Jerusalem, so that Jerusalem was *over against* him.

* נִגְהָה fut. נִגְהָה, *to shine, to give light*, Job 18, 5. 22, 28. Is. 9, 1.—Syr. id.

HIPH. 1. *to cause to shine*, e. g. one's light, Is. 13, 10.

2. *to enlighten, to illuminate*, Ps. 18, 29. 2 Sam. 22, 29.

Deriv. the three following.

נִגְהָה f. Hab. 3, 4, c. suff. נִגְהָהם 1. *a shining, brightness*, e. g. of fire Is. 4, 5. Ez. 1, 4; of the light Is. 50, 10. Am. 5, 20; of the sun 2 Sam. 23, 4, and of the rising sun Prov. 4, 18; of the moon Is. 60, 19; of the stars Joel 2, 10; of a sword Hab. 3, 11; also the light and glory by which God is surrounded (כְּבוֹד יְהוָה) Ez. 10, 4. Hab. 3, 4. Ps. 18, 13.

2. *Nogah*, pr. n. of a son of David, 1 Chr. 3 7. 14. 6.

נִגְהָה Chald. emphat. נִגְהָה, *the morning light, dawn, day-break*, Dan. 6, 20. So Targ. Esth. 10, 3. Is. 14, 12. Syr. نَهْأ, نَهْأ, the earliest dawn.

נִגְהָה f. *brightness, splendour*, plur. Is. 59, 9. R. נִגְהָה.

* נָגַח fut. נִגַּח *to thrust or push* with the horns, spoken of horned animals, Ex. 21, 28. 31. 32.—This is one of the onomatopoetic roots. The idea of striking, pushing, thrusting, lies both in the syllable נג, נכ, comp. נָגַע, נָגַח, נָגַל, נָגַח, and also in the other which ends in ח, comp. נָבַח *to bark*, pr. *to strike*, (see נָבַח and נָלַב.) נָרַח and נָطַח *to push with the horns*.

PIEL id. Ez. 34, 21. Dan. 8, 4.—Trop. of a conqueror prostrating nations before him Deut. 33, 17. 1 K. 22, 11. Ps. 44, 6. Comp. Dan. 8, 7 sq.

HITHPA. *to push at*, i. e. *to wage war* with any one, Dan. 11, 40. Comp. Chald. אֲנִיחָא קִרְבָּא c. נִסָּה *to wage war with*. Arab. نَطَح Conj. III, id.—Hence

נִגַּח m. adj. *apt to push* with the horns, Ex. 21, 29. 36.

נִגְיָר m. (נִגְיָר) constr. נִגְיָר 1 Chr. 9, 11. Neh. 11, 11; plur. נִגְיָרִים, constr. נִגְיָרִי; pr. the foremost; hence *a leader, prefect, prince*, etc. See the root, and comp. Syr. نَاب praevit Ephr. I. 114, also Germ. Fürst i. q. Engl. first. Chald.

נִגְיָר, נִגְיָר, id. Arab. نَجِيد prince, also brave, valiant, whence نَجَد to be brave, magnanimous, noble. Spoken

1. Of any *prefect, overseer*. e. g. of the treasury 1 Chr. 26, 24. 2 Chr. 31, 12; of the temple 1 Chr. 9, 11. 2 Chr. 31, 13; of the priests 1 Chr. 12, 27; of the palace 2 Chr. 28, 7; of military affairs, *a leader, chief*, 1 Chr. 13, 1. 27, 4. 2 Chr. 32, 21.

2. Absol. *prince* of a people, a general word comprehending also the royal dignity, 1 Sam. 9, 16. 10. 1. 13. 14. 2 Sam. 6, 21. 7, 8. 1 K. 1, 35. 14, 7. al. מְשִׁיחַ נִגְיָר *the anointed prince* i. e. *Messiah* Dan. 9, 25. נִגְיָר בְּרִית *the prince of the covenant*, i. e. *confederate*, Dan. 11, 22. Plur. *princes*, Job 29, 10. Ps. 76, 13—Hence

3. *noble, honourable*, in general; Plur. neutr. *nobilia, noble things*, Prov. 8, 6. Comp. the Arabic usage above.

נגינה f. (r. נגן) constr. נגינת; plur. נגינוח.

1. *music of stringed instruments*, Lam. 5, 14. Is. 38, 20.

2. *a stringed instrument*, in the titles of the Psalms, Pss. 4. 6. 54. 55. 61. 67. 76. Hab. 3, 19.

3. *a song, psalm*, to be sung with the accompaniment of stringed instruments, Ps. 77, 7. Spec. *a song of derision, satire, epigram*, Lam. 3, 14. Job 30, 9. Ps. 69, 13.

* נגל obsol. root, Arab. نجل, pr. to cut, to pierce with a spear.—Hence נקל sickle.

* נגן prob. pr. to strike in pulses, to beat, kindr. with נגה, נגה, נגה, see in נגה.—Hence

1. to strike the strings, to play on a stringed instrument; Part. נגנים *players on instruments* Ps. 68, 26.

2. i. q. Arab. وجن with *n* softened, to beat, to pound, as a fuller beats or treads cloth; in Heb. to tread grapes, to press; whence נג for נגה.

PIEL fut. נגן to strike the strings, to play on a stringed instrument, 1 Sam. 16, 16. 17. 18. 23. 2 K. 3, 15. Ps. 33, 3. Is. 23, 16. 38. 20. al. Chald. id. Sept. ψάλλω, τιθα-
σῶ.

Deriv. נגיה, נגיה, נגיה, נגיה, נגיה.

* נגע fut. נגע; inf. נגע, c. suff. נגעו, נגעו; also נגע 2 Sam. 14, 10. Ez. 17, 10; imper. נגע.

1. to strike, to smite; kindr. are נכא, נגה, also נגה, נגה, נגה. The primary syllable is נג, נג, which seems to have had the signif. of striking, beating in pulses, smiting, see in נגה; comp. Piel, Niph. and נגע. So Lat. *tango*, r. *tag*, comes from Gr. *τάγ-ω*, *θly-ω*, pr. *pulsare*.—With נג, q. d. to smite upon; Gen. 32, 6 ויגע בכה ירבה and he smote the hollow of Jacob's thigh, which in consequence was dislocated. v. 33. Job 1, 19 a great wind from the desert smote upon the four corners of the house; Syr. concussit. Hence of God, to smite with plagues, etc. 1 Sam. 6, 9. Job 19, 21. So Part. pass. נגוע smitten sc. with a

plague, from God, Is. 53, 4. Ps. 73, 14.—Trop. of the wind, to smite, to blast, e. g. a plant Ez. 17, 10. Arab. ضرب.

2. to touch, Sept. ἀπτεσθαι, construed very often with נג, q. d. to touch upon; Gen. 3, 3. Lev. 5, 3. 6, 11. 11, 24 sq. Dan. 8, 5. al. With נג Is. 6, 7; נג Num. 4, 15. Hag. 2, 12; נג, Job 4. 5 it toucheth thee, pr. unto thee. Also c. acc. Is. 52, 11. Job 6, 7. Lam. 4, 15.—Spec. a) to touch any one, i. e. to do him harm or violence, Gen. 26, 11 נגע באיש הנה whoever toucheth (injures) this man or his wife. v. 29. Josh. 9, 19. al. b) to touch a woman, to lie with her, c. נג Prov. 6, 29; נג Gen. 20, 6. So ἀπτεσθαι γυναικός 1 Cor. 7, 1. c) to touch the heart, i. e. to move, to affect the mind of any one, 1 Sam. 10, 26.

3. In a local sense, to touch upon, to come in contact with, to reach to any thing, c. נג 1 K. 6, 27. Hos. 4, 2; נג Mic. 1, 9. Is. 16, 8. Jer. 4, 10; נג 51, 9; נג Judg. 20, 34. 41.—Hence

4. to reach to, to come to any person or thing, c. נג 2 Sam. 5, 8; נג Jon. 3, 6. Dan. 9, 21. Absol. to have come, of time, Ezra 3, 1. Neh. 7, 73 [8, 1]. Comp. נג no. 5.

NIPH. fut. נגע, Pass. of Kal no. 1, to be smitten, to be beaten, of an army, or rather to feign oneself beaten Josh. 8, 15; comp. נגע, נגע.

PIEL i. q. Kal no. 1, to smite, spoken chiefly of divine judgments, Gen. 12, 17. 2 K. 15, 5. 2 Chr. 26, 20.

PUAL pass. of Pi. Ps. 73, 5.

HIPH. נגע, fut. נגע, apoc. נגע Is. 6, 7.

1. Causat. of Kal no. 2, to cause to touch; Is. 6, 7 נגע על פי and he let (the coal) touch my mouth. 5, 8 נגע דורי מזיניר wo to those who join house to house, i. e. acquire long rows of houses unjustly. Often in the phrases: נגע נגע Ez. 13, 14, נגע Lam. 2, 3, נגע Is. 26, 5, also נגע נגע ib. 25, 12, to cause to touch the ground, the dust, i. e. to raze to the foundations, as buildings, a city, etc.

2. to touch, i. q. Kal no. 2; c. נג Ex. 4, 25. 2 Chr. 3, 11. 12; נג Ex. 12, 22; נג Jer. 1, 9.

3. i. q. Kal no. 3, to reach to any place

or thing, *to touch*; with ער Is. 8, 8 ער-צוואר הגרע (the water) shall reach even unto the neck. With ער 2 Chr. 28, 9; Job 20, 6; accus. c. ח loc. Gen. 28, 12.—Trop. of prosperity or calamity, *to happen to, to come upon*, Ecc. 8, 14; with אל Esth. 9, 26.

4. *to reach or come to a place*, q. d. *to draw near to, to arrive at a place*; with ער, Ps. 107, 18 וַיִּגְרְעוּ עַד-שַׁעְרֵי-מָוֶת and they draw near to the gates of death, are exposed to death. With אל 1 Sam. 14, 9; Ps. 88, 4; acc. Is. 30, 4. Esth. 4, 3, 8, 17. Hence i. q. *to attain unto, to obtain*, c. ל Esth. 4, 14; inf. c. ל Esth. 9, 1. Also in the phrase יָרַד תְּגַיֵּעַ יְרִי my hand attains to any thing, i. e. I am able to get it, Lev. 5, 7; comp. in מַצָּא no. 2. c.

5. Absol. *to come, to be present*, e. g. men, Esth. 6, 14; oftener of time, Ez. 7, 12 הַיּוֹם הַזֶּה הַיּוֹם הַזֶּה הַיּוֹם the time is come, the day is present. Ecc. 12, 1. Cant. 2, 12. Esth. 2, 12, 15.

Deriv. the following.

נָגַח m. in pause נָגַח, c. suff. נִגְחִי, plur. נִגְחִים, נִגְחִי.

1. *a stroke, blow*, Deut. 17, 8, 21, 5. 2 Sam. 7, 14; collect. Prov. 6, 33. Spec. of strokes, i. e. judgments, calamities, which God sends upon men, Gen. 12, 17. Ex. 11, 1. Ps. 38, 12, 39, 11, 91, 10. al.

2. *a spot, mark, blemish*, in the skin, whether eruption, scab, or leprosy, Lev. 13, 3 (comp. v. 2). 5. 6. 29. 30. 42; hence נִגַּח a spot of scurf, scab, v. 31. נִגַּח הַצִּרְעָה the spot of leprosy v. 3. 9. 20. 25, and without צִרְעָה v. 22 id. Also of the leprosy of garments Lev. 13, 47; and of walls 14. 34 sq.—Meton. for a person affected with such spots, Lev. 13, 4. 12. 13. 17; hence נִגַּח הַפֶּה one affected with spots, scall, v. 31; comp. v. 33. Also of a leprous garment, v. 50.

* נָגַח fut. נִגַּח 1. *to smite*, usually of Jehovah as inflicting judgments upon men, *to plague*, Ex. 7, 27 [8, 2], mostly with some fatal disease or death Ex. 12, 23 sq. Josh. 24, 5. 1 Sam. 25, 38. 2 Sam. 12, 15. Ps. 89, 24. 2 Chr. 21, 18. In another sense God is said to *smite a people* before their enemies, i. e. to give them up to defeat and slaughter; 1 Sam. 4, 3 wherefore hath Jehovah smitten us to-day before the Philistines? Judg. 20.

35. 2 Chr. 13, 15. 20. 14, 11. Comp. Niph.

2. *to thrust, to push*, e. g. as a horned animal Ex. 21, 35; of a man 21, 22. Comp. נָגַח.

3. *to strike against with the foot, to stumble*, Prov. 3, 23. Ps. 91, 12.

NIPH. נִגַּח, *to be smitten, defeated*, of an army Judg. 20, 36. 1 Sam. 4, 10. Often with לָפָנַי, *to be smitten (and flee) before the enemy* Lev. 26, 17. Deut. 28, 25. Num. 14, 42. Judg. 20, 32. 2 Sam. 2, 17. 1 Chr. 19, 16. 19. al.

HITHP. i. q. Kal no. 3, *to strike against, to stumble*, with the foot, Jer. 13, 16.

Deriv. מִנְגַּח, and

נִגַּח m. in pause נִגַּח 1. *a plague*, a divine judgment, mostly of a fatal disease sent from God, Ex. 12, 13. 30, 12. Num. 8, 19. 17, 11. 12.

2. *a striking of the foot, stumbling*, Is. 8, 14 אֶבְיֹן נִגַּח; comp. Rom. 9, 33. 1 Pet. 2, 7.

* נָגַח in Kal not used, pr. *to flow*, i. q. Heb. נָגַח and Chald. נָגַח; comp. Arab. جَرى to flow, also Heb. נָהַר.

NIPH. נִגַּח 1. *to be poured out, to flow out*; of water 2 Sam. 14, 14; of the eye Lam. 3, 49.

2. *to be stretched out*, e. g. the hand in supplication, Ps. 77, 3. For נָגַח Job 20, 28 see נָגַח Niph.

HIPH. הִנְגַּח 1. *to pour out*, Ps. 75, 9. Hence also *to pour down, to thrust down*, as stones from a mountain, Mic. 1, 6.

2. Trop. *to deliver up, to give over*; comp. הִנְגַּח to pour out, deliver, Is. 53, 12. So in the phrase: עַל-יְדֵי חֶרֶב הִנְגַּח one into the hands (power) of the sword, Ez. 35, 5. Jer. 18, 21. Ps. 63, 11. See in יָרַ no. 1. ee.—The common rendering is wrong: 'to shed by the hands of the sword.'

HOPH. הִנְגַּח *to be poured down*, to be precipitated, spoken of water, Mic. 1, 4.

* נָגַח fut. נִגַּח, once הִנְגַּח Is. 58, 3.

1. *to urge, to impel, to drive*; kindr. perh. with נָחַץ, נָחַץ. Arab. نَحَس to drive up sc. animals for hunting; to urge on camels; intrans. to be driven, hurried.—So of labourers urged to their work Is. 58, 3; but see n. no. 2. Hence Part.

נִגְשׁ *a task-master*, ἐργασίας, Ex. 3, 7, 5, 6, 10, 13, 14. Job 3, 18; also with **בֶּן** *son* Is. 9, 3. Of *a driver of animals, an ass-driver*, Job 39, 7.

2. *to urge a debtor, to exact a debt, with acc. of pers.* Deut. 15, 2, 3; *to exact tribute, with two acc.* 2 K. 23, 35; here too best, Is. 58, 3 *ye exact all your labours*; see in no. 1. Part. **נִגְשֵׁי** *an exactor of tribute*, Dan. 11, 20. Zech. 9, 8.

3. *to rule, to have dominion*, and Part. **נִגְשֵׁי** *a king, tyrant*, Is. 3, 12, 14, 2, 60, 17. Zech. 10, 4. Ethiop. **ነገሠ** id. whence **ነገሠ** or **ነገሠ** king, **ነገሠ: ነገሠት** king of kings, the title of the king of Ethiopia.

NIPH. **נִגַּשׁ** 1. *to be pressed, harassed*, 1 Sam. 13, 6. Is. 53, 7. Recipr. *to vex, harass, one another*, Is. 3, 5.

2. *to be harassed with toil, to be wearied, distressed*, spoken of an army, 1 Sam. 14, 24.

* **נִגַּשׁ** præt. Kal not used, but instead of it præt. Niph. **נִגַּשׁ** Gen. 33, 7. Ex. 22, 21. al. Fut. Kal **נִגַּשׁ**; imp. **נִגַּשׁ**, also **נִגַּשׁ** Gen. 19, 9, fem. **נִגַּשׁ** Ruth 2, 14, plur. **נִגַּשׁ** Josh. 3, 9, c. **ה** parag. **נִגַּשׁ** Gen. 27, 21; inf. **נִגַּשׁ**, c. suff. **נִגַּשׁ**.

1. *to touch, to join*; with **בֶּן**, Job 41, 8 [17] *they join one upon another*, sc. the scales of the crocodile. Am. 9, 13.—The primary idea seems to be that of *impinging, rubbing upon*; comp. kindr. Chald. **נִגַּשׁ**, also **נִגַּשׁ**. The signif. of *joining* is found also by transp. in **נִגַּשׁ**.

2. *to near, i. e. to come or draw near, to approach*, with **אֶל** *to any person or thing* Gen. 27, 22, 44, 18. Num. 8, 19. Josh. 14, 6. Jer. 30, 21; **בֶּן** Is. 65, 5; **לְ** Judg. 20, 23; **עַד** Gen. 33, 3; **עַל** Ez. 44, 13; acc. Num. 4, 19 **אֶת־קִדְשָׁם** *when they approach unto the holy of holies*. 1 Sam. 9, 18; absol. Gen. 27, 21, 26, 29, 10, 2 K. 5, 13.—Spec. a) *to approach one's wife, in conjugal intercourse* (comp. **קָרַב**), c. **אֶל** Ex. 19, 15. b) *to come near, to draw near to Jehovah*, spoken of the priests who approach his altar Ex. 30, 20. Ez. 44, 13; of the pious who approach him with prayer and obedience, Is. 29, 13. Jer. 30, 21. c) *to draw near to an enemy for attack*, 1 Sam. 17, 40. 2 Sam. 10, 13.

3. *to near away*, i. e. to approach some other place or object and so recede from us; hence *to recede, to stand back*; Gen. 19, 9 **נִשְׁתָּחֵלְאָה** *stand back*; Sept. well **ἀπόστα ἑαῖ**, Vulg. *recede illuc*. Is. 49, 20 **נִשְׁתָּחֵלְאֵי** *give place to me*, Sept. **πολίσσον μοι τόπον**, Jerome *fac mihi spatium*. In many languages, ancient as well as modern, there is a want of accuracy in the use of words signifying approach and departure, so that they are often used of the contrary motion, e. g. **קָרַב** for receding, **סוּר** and Arab. **مضى** of approaching; comp. also Germ. *herab, herum*, used by the best writers for *hinab, hinum*, which last indeed is hardly admissible.

HIPH. **נִגַּשׁ**, fut. **נִגַּשׁ**, apoc. **נִגַּשׁ**.

1. Causat. *to cause to come near, to bring near*, Am. 6, 3. So of persons, c. **אֶל** Gen. 48, 10, 13. Ex. 21, 6. Lev. 2, 8. al. Of things, with **לְ** of pers. 1 Sam. 30, 7. 2 Sam. 17, 29; **אֶל** of pers. 2 Sam. 13, 11. 2 K. 4, 6; **לְפָנַי** 1 Sam. 23, 25; acc. impl. Gen. 27, 25; c. dat. impl. 1 Sam. 23, 9. Also *to bring forth, to produce*, as arguments Is. 41, 21; persons impl. 45, 21. Hence *to offer, to present*, Job 40, 19; espec. sacrifices to God, c. **לְ** Am. 5, 25. Mal. 2, 12; **עַל** 1, 7.

2. i. q. Kal no. 2, *to approach*, Am. 9, 10.

HOPH. **נִגַּשׁ** pass. of Hiph. *to be brought near*, i. e. to be put into, 2 Sam. 3, 34; *to be offered*, c. **לְ** Mal. 1, 11.

HITHPA. i. q. Kal no. 2, *to draw near*, Is. 45, 20.

נִדָּה m. (ר. **נִידָה**) *a heap, mound*; so called perhaps from the waving and trembling motion of a heap of clay, mud, etc. Arab.

نَدَا a high mound, hill.—Only poetically of the waves of the sea heaped up like mounds, Ps. 33, 7 **נִידָה בְּיַד מִי הָיָה** *who heaped together as a mound the waters of the sea*; and so Josh. 3, 13, 16 *the waters rose (flowing backwards) in one heap*. Ps. 78, 13. Ex. 15, 8; comp. Ex. 14, 22 where in the same connection is **הוּמָה** a wall. Perh. Is. 17, 11, but see in **נִידָה** no. 2. Comp. Virg. *Geor* 4. 316.

נִדָּה, see in **נִדָּה** I.

* נָדַב fut. יִדְּב 1. i. q. Arab.

נָדַב to *impel, to incite* to any thing, kindr. with נָדָה A. Schultens finds the primary idea of this root in *humidity, flowing moisture*; which is often transferred by the Orientals to express *liberality, munificence*; comp. נָדָה to be humid, moist, also to be liberal; נָדִי having moist hands, i. e. liberal, opp. to dry, avaricious; Schult. ad Hamas. p. 309-11, et ad Menken. Ep. I. p. 31 sq. Comp. Lette ad Cant. Deb. p. 19-23. But all this is doubtful.—Found only in the phrase כָּל-אִישׁ אֲשֶׁר יִדְּבֵנוּ לְבוֹ whomsoever his heart impels, i. e. who acts willingly, of his own accord, Ex. 25, 2. 35, 21, 29.

2. Intrans. like Arab. נָדַב to *impel oneself*; and hence to *be willing, liberal, generous*; see נָדִיב and Hithpa.

HITHPA. 1. to *impel oneself, to show oneself willing, to offer voluntarily*, with inf. c. לָ Neh. 11, 2. 1 Chr. 29, 5. 6. Spec. of soldiers to *volunteer*, Judg. 5, 2. 9, comp. Ps. 110, 3; so of those who volunteered for the sacred military service 2 Chr. 17, 16. Comp. for the same usage in Arabic A. Schult. ad Ham. p. 308.

2. to *give willingly, to offer spontaneously*, e. g. gifts to Jehovah, c. acc. 1 Chr. 29, 9. 14. 17. Ezra 1, 6. 2, 68. 3, 5.

Deriv. נָדָה, נָדִיב, נִדְּבָה, and the pr. n. נָדָב, נִדְּבָה, נִדְּבָה.

נָדַב Chald. ITHP. i. q. Heb. 1. to *be willing, ready, for any thing*, c. לָ Ezra 7, 13.

2. to *give willingly, to offer spontaneously*, Ezra 7, 15. Inf. by Syriasm הִתְנַדְּבוּ subst. *free-will offering*, v. 16.

נָדָב (spontaneous, liberal) *Nadab*, pr. n. a) A son of Jeroboam I, king of the ten tribes 954-952 B. C. 1 K. 14, 20. 15, 25. 31. b) The eldest son of Aaron, Ex. 6, 23. 24, 1. 9. 28, 1. Num. 3, 2. 4. 26, 60. 61. c) 1 Chr. 2, 28. d) 1 Chr. 8, 30. 9, 36.

נָדָה f. (ר. נָדַב) constr. נִדְּבָה; plur. נִדְּבוֹת, constr. נִדְּבוֹת.

1. *willingness, voluntariness, spontaneity*; whence בְּנִדְּבָה Num. 15, 3.

Ps. 54, 8, and acc. נִדְּבָה Deut. 23, 24. Hos. 14, 5, *spontaneously, voluntarily, with a willing mind*.

2. a *voluntary gift*, Ex. 35, 29. Ezra 1, 4, comp. v. 7; chiefly a *free-will offering, voluntary sacrifice*, opp. to a sacrifice in consequence of a vow (נִזְרָה), Lev. 22, 23 נִדְּבָה תִּזְבֹּחַ אִזְרוּ as a *free-will offering thou mayest offer it*. Ezra 3, 5. 8, 28. Ez. 46, 12. Plur. 2 Chr. 31, 14. Lev. 23, 38. Am. 4, 5. Metaph. Ps. 119, 108. [Ps. 110, 3 צִמְדָה נִדְּבוֹת thy people are *free-will offerings*, i. e. they present themselves a voluntary offering to God for the war.—R.]

3. By impl. *liberality, abundance*, Ps. 68, 10 גֶּשֶׁם נִדְּבוֹת plentiful rain, abundant showers.

נִדְּבָה (whom Jehovah impels, r. נָדַב) *Nebadiah*, pr. n. m. 1 Chr. 3, 8.

נִדְּבָה Chald. m. (verbal Niph. r. נִדְּבָה) a *layer of stones*, from the idea of joining; or a *wall*, i. e. the side of a room or house, once Ezra 6, 4. It has both of these significations in the Targums, as Ez. 46, 23. Zech. 4, 10.

* נָדַד præt. not contr. נִדְּדָה Is. 10, 31, נִדְּדוּ 22, 2. 33, 3; inf. נִדְּדָה; fut. Aram. נִדְּדוּ Nah. 3, 7, and נִדְּדָה Gen. 31, 40.

1. Trans. to *move up and down, to and fro*, e. g. to *flap*, as a bird its wings, Is. 10, 14.—Kindr. are נִדָּה, נִדָּה; comp. also Sanscr. *nat* to move, to be moved.

2. Intrans. to *move oneself*; hence to *wander about*, of a bird Prov. 27, 8. Is. 16, 2; of men Hos. 9, 17. Job 15, 23. Part. נִדְּדָה a *wanderer, fugitive*, Is. 16, 3. 21, 14. Jer. 49, 5.

3. to *flee, to flee away*, Ps. 55, 8. 68, 13. Is. 10, 31. 22, 3; c. מִן, to *flee from* any one Nah. 3, 7. Ps. 31, 12. Hos. 7, 13; מִפְּנֵי Is. 21, 15. Of a bird. to *fly away*, Jer. 4, 25. 9, 9. Trop. of sleep Gen. 31, 40. Esth. 6, 1.—Arab. نَدَّ fugit, aufugit.

4. Causat. to *make flee* (see Hiph.) i. e. to *remove, to put away*; and hence by Syriasm to *abominate, to abhor*, see נִדְּדָה. Syr. نَدَّ Pe. et Aph. abominatus est.

POAL נִדְּדָה, to *flee away, to fly away* Nah. 3, 17.

HIPH. *הִנִּיר* to cause to flee, to chase away, Job 18, 18.

HORH. pass. of Hiph. to be put to flight, to be chased away, fut. *יִהְיֶה* (יִהְיֶה) Job 20, 8. Also to be thrust away, part. *מִנִּיר* by Chaldaism for *מִנִּיר*, 2 Sam. 23, 6; but others read *מִנִּיר* from r. *נִיר*.

HITHPO. to flee, Ps. 64, 9. See also in r. *נִיר*.

Deriv. *נִירִים*, *נִירָה* (נִירָה), perh. *מִנִּיר*.

נִיר Chald. to flee, præt. *נִירָה* Dan. 6, 19. So in the Targums, but rarely.

נִירִים m. plur. uneasy motions, tossings, of a sleepless person on his bed, Job 7, 4. R. *נִירָה*.

* *נִירָה* I. in Kal not used, i. q. *נִירָה*, to flee, to recede. Syr. et Sam. id.

PIEL *נִירָה*, to remove, to put away, c. *נִירָה* Am. 6, 3; to thrust out, to cast out, Is. 66, 5.—With the Rabbins *נִירָה* signifies excommunication.

HIPH. to drive away, to seduce, 2 K. 17, 21 Cheth. *נִירָה* for *נִירָה*; in Keri *נִירָה*.

* *נִירָה* II. obsol. root, i. q. Arab. *نار* mid. Kesri, to be humid, moist; then to be liberal; see in r. *נִירָה*.—Hence *נִירָה* II, also

נִירָה m. a liberal gift, as the wages of prostitution, Ez. 16, 33.

נִירָה f. (r. *נִירָה* no. 4) pr. abomination, i. e. uncleanness, impurity, Zech. 13, 1. *נִירָה מִי־נִירָה* Num. 19, 9. 13. 20. 21, the water of uncleanness, i. e. water by which the unclean were purified, 31, 23.—Spec. a) filth, uncleanness, of the female menses Lev. 12, 2. 15, 19. 20; and hence of the menstrual discharge Lev. 15, 24. 25. 33. Ez. 22, 10. 36, 17. Concr. *נִירָה* אִשָּׁה a menstruous woman, Ez. 18, 6. b) any unclean thing, an abomination, e. g. of idols or things pertaining to them, Ez. 7, 19. 20. 2 Chr. 29, 5. Ezra 9, 11. Lam. 1, 17. c) an abomination, abominable crime, e. g. incest Lev. 20, 21.

* *נִירָה*, fut. *יִירָה*, pr. to thrust, to impel, sc. forwards, from oneself; comp. kindr. *נִירָה* and what is there said.

1. to thrust out, to expel, c. *נִירָה* 2 Sam. 14, 14. See Hiph.

2. to thrust forth, to impel, sc. an axe

into a tree, to strike an axe into a tree, c. *נִירָה* Deut. 20, 19.

HIPH. *יִירָה*, fut. apoc. *יִירָה* 1. to thrust down, to cast down, Ps. 5, 11; c. *נִירָה* 62, 5.

2. to thrust out, to drive out, to expel, i. q. Kal no. 1, 2 Chr. 13, 9. So God the Israelites into other lands, Deut. 30, 1. Jer. 8, 3. 23, 3. 8. 29, 14. 18. 32, 37. 46, 28. Ez. 4, 13. Also to disperse a flock Jer. 23, 2. 50, 17.

3. to impel any one away, to seduce, absol. Deut. 13, 14. Prov. 7, 21; with *נִירָה* to seduce or draw away from any thing, Deut. 13, 6; *נִירָה יְהוָה* v. 11.

4. to thrust evil upon any one, to bring upon, c. *נִירָה* 2 Sam. 15, 14; comp. Kal no. 2.

NIPI. *נִירָה*; part. *נִירָה*, c. suff. *נִירָהוּ*, *נִירָהוּ*.

1. Pass. of Kal no. 2, to be thrust forth or out; Deut. 19, 5 if a man go with his neighbour into the forest to cut wood, *וְנִירָהוּ יָדוֹ בַּיָּדָה לְכַרֵּת הָעֵץ* and his hand be thrust out with the axe (i. e. make a stroke with the axe) to cut down the tree.

2. Pass. of Hiph. no. 2, to be expelled, driven out, Jer. 40, 12. 43, 5. 49, 5; of a beast gone astray and wandering, Deut. 22, 1. PART. *נִירָה* one expelled, an outcast, Is. 16, 3. 4. 27, 13. Jer. 49, 36; fem. 30, 17. Collect. masc. Deut. 30, 4. Neh. 1, 9. and fem. *נִירָהוּ* Mic. 4, 6. Zeph. 3, 19, outcasts, fugitives. With suff. *נִירָהוּ* his fugitive, banished by him, 2 Sam. 14, 13. Also fem. *נִירָהוּ* of a flock dispersed and driven away, Ez. 34, 4. 16.—Trop. Job 6, 13 *נִירָהוּ מִיָּדִי* deliverance is driven from me. Arab.

נִירָה V, id.

3. Pass. of Hiph. no. 3, to be impelled, seduced, Deut. 4, 19. 30, 17.

PIEL, to be driven forth, to be thrust out; Is. 8, 22 *נִירָהוּ מִן־הַחֹשֶׁךְ* thrust forth to darkness; comp. Jer. 23, 12.

HOPH. part. *נִירָה* driven up and down, chased, Is. 13, 14.

Deriv. *נִירָהוּ*.

נִירָה m. (r. *נִירָה*) 1. willing, voluntary, ready, prompt, 1 Chr. 28, 21; more fully *נִירָה לְבִי* of a willing mind Ex. 35, 5. 22. 2 Chr. 29, 31. Ps. 51, 14 *נִירָה* a willing spirit. See *נִירָה* Kal and Hithp

2. *giving willingly*, of one's own accord, i. e. *liberal*, Prov. 19. 6. Hence

3. *generous, noble-minded, noble*, which in the mind of an Oriental is closely connected with liberality in giving; spoken of character and conduct, Is. 32, 5. 8. Prov. 17, 7. 26. Cant. 7, 2 בַּת נָדִיב *daughter of the noble*, i. e. herself noble, generous, comp. in בֶּן no. 8. Plur. בָּתִּים *generous, noble things*, Is. 32, 8.

Arab. نَدَب to be generous, beautiful.

4. Trop. of noble birth; and as Subst. a noble, a prince, Ps. 107, 40. 113, 8. 118, 9. Prov. 25, 7. 1 Sam. 2, 8. Plur. Job 12, 21. 34, 18. Num. 21, 18. Ps. 47, 18. Also in a bad sense, a tyrant, Job 21, 28. Is. 13, 2. Comp. מְשֻׁלָּם.

NOTE. In most of its significations this word accords with the synonymous נָגִיד, but the order is different. The one, נָגִיד, sets out from the idea of a willing and liberal mind, and is tropically used for nobility of birth; the other, נָדִיב, is primarily spoken of a leader and prince, and tropically of those good qualities which belong to his station.

נְדִיבָה f. (נָדִיב) nobility; trop. elevated and happy state, excellency, Job 30, 15.

I. נֶדֶן m. sheath of a sword, 1 Chr. 21, 27. The etymology is uncertain; see in נָדָה note.

II. נָדָן m. (נָדָה) i. q. נָדָה, liberal gift, as the wages of prostitution, plur. c. suff. נִדְנָה Ez. 16, 33.—Cod. Ross. 409 has נִדְנָה for נָדָה

נֶדֶה Chald. m. a sheath; trop. of the body, as the sheath or envelope of the mind. Dan. 7, 15 my spirit was grieved בְּגִד נֶדֶה in the sheath i. e. in my body. The same metaphor is used by Pliny, H. N. 7. 52 or 53: "donec cremato eo inimici remeanti animæ velut vaginam ademerint." So too a certain philosopher, who was slighted by Alexander the Great on account of his ugly face, is said to have replied: "corpus hominis nil est nisi vagina gladii, in qua anima reconditur;" see d'Herbelot Biblioth. Orientale p. 642. The word σκεῦος is used in the same way, Ælian H. An. 17. 11.

NOTE. The etymology both of נָדָה

and נֶדֶן I, is doubtful. I have formerly referred them to a root נָדַן as if i. q. Arab. لَدَن to be soft, flexible, as leather; but this is hardly tenable. With Fürst, we might assume a root נָדַן, לָדַן to be hollow, deep, if this could but have a better foundation than Talm. נָדָה cask Pers. دَان vase, Fr. tonneau.

* נָדָה fut. יִנְדֹּה Ps. 68, 3, and יִדָּה Ps. 1, 4, to drive away, to disperse, to scatter as the wind scatters chaff, straw, smoke Ps. 1, 4. 68, 3; to put to flight an enemy i. e. to vanquish, metaph. Job 32, 13.—The primary idea is to thrust, to push; kindr. with דָּוָה, דָּפָה, q. v. Arab. نَدَف to urge on an animal. Eth. ስፈረ to strike, to push.

NIPH. נִדָּה pass. to be driven away, scattered, Is. 41, 2. Ps. 68, 3. נִדָּה a leaf driven by the wind Lev. 26. 36. Job 13, 25. Inf. constr. הִנְדָּה Ps. 68, 3.

* I. נָדַר fut. יִדָּר, conv. וַיִּדָּר Gen. 28, 20. al. once וַיִּדָּר 1 Sam. 1, 11; to vow i. e. to promise voluntarily to give or do something; opp. אָסַר to bind oneself not to do, etc. In Phœnician is found the frequent formula: אִישׁ נָדַר i. e. one vowing, i. e. devoting or consecrating a cippus, see Monumm. Phœn. Melit. 1, 1. Carth. 1, 2. 2, 3. al. Syr. نَذَر id.

Chald. Sam. id. Arab. نَذَرَ id. The primary idea is that of setting apart, consecrating, which is expressed in Heb. by the kindr. נָזַר. Arab. نَذَر includes both. Sept. ὕψωμα.—Constr. with acc. of thing, Num. 6, 21. נָדַר נָדַר to vow a vow Deut. 12, 11. Judg. 11, 39. 2 Chr. 15, 8. Jon. 1, 16; acc. impl. Num. 30, 11. Ecc. 5, 4. With dat. added, Gen. 31, 13. Deut. 23, 24; לַיהוָה Num. 21, 2. 30, 4. Judg. 11, 30. Sometimes the words of the vow are subjoined, with לְאָמַר Gen. 28, 20. 2 Sam. 15, 8; with וַיֹּאמֶר Num. 21, 2.

* II. נָדַר i. q. Arab. نَذَر, to fall out, to drop down, as the grain from the winnowing-fork upon the threshing-floor. Hence Chald. אֲדַר threshing-floor.

נָדַר and נָדַר m. in pause also נָדַר, c. suff. נִדְרִים; plur. נִדְרִים, constr. נִדְרִי R. נִדְרִי I.

1. *a vow*, Gen. 28, 20. 31, 13. Num. 6, 21. 30, 10. 14. al. נָדַר נְדָרִים *to vow vows*, see in r. נָדַר I. נָדַר נְדָרִים Ps. 22, 25, and נָדַר נְדָרִים Judg. 11, 39, *to pay or perform vows*.

2. *a thing vowed, votive offering or sacrifice*, Lev. 7, 16. 22, 18. 21. Deut. 12, 6.—Opp. נֶדֶבָה free-will offering.

נָה m. (r. נָה) *something eminent, ornamental, splendid*; once Ez. 7, 11 וְלֹא יִהְיֶה נָה נֹר *nor shall aught splendid remain among them*, i. e. all will be spoiled and plundered by the enemy. Sept. Cod. Alex. οὐδὲν ὡραῖον ἐν αὐτοῖς.—According to the Jewish intpp. *lamentation, wailing*, for נָה from r. נָה (form like קָנָה); but not suitably to the context.

* נָה fut. יִנְהֵג 1. *to lead, to drive, to conduct*, Lat. *ago*; Sept. ἄγω, ἀπύγω, ἐπύγω, εἰσύγω, ἀνάγω. Arab. نَهَج *to go*, مَنَهَج way; Rabb. נָה *to lead, to conduct*, מְנָהג way, habit. Corresponding in the Indo-European tongues are

Gr. ἄγω, ἡγέομαι, Lat. *ago*, Pers. آختن. —Spec. a) *to lead out or drive a flock*, c. acc. Gen. 31, 18. Ex. 3, 1. 1 Sam. 23, 5. 30, 20; c. ב Is. 11, 6. Comp. Ps. 80, 2 *who leadest Joseph like a flock*. b) *to drive, to urge on*, e. g. horses or other animals in their course; absol. 2 K. 4, 24 וְהָגוּ דָּרָג וְהָגוּ *drive on, and go forward*. 9, 20 בְּשִׁעְנוֹן יִנְהֵג *for he driveth like a madman, furiously*. Also נָה עֲגֹלָה *to drive a wagon or cart* 2 Sam. 6, 3, c. ב 1 Chr. 13, 7; comp. Is. 11, 6. c) *to drive off, to carry away*, as beasts by violence Job 24, 3; *to lead away captives* 1 Sam. 30, 2. Is. 20, 4; and so Is. 60, 11. d) *to lead forth an army* 1 Chr. 20, 1. 2 Chr. 25, 11. e) *to lead one to a person or place* Cant. 8, 2. Lam. 3, 2; acc. impl. 1 Sam. 30, 22.

2. Intrans. *to lead on*, i. q. *to act, to conduct oneself*; comp. Arab. نَهَج *to go*, Germ. *sich aufführen*. So of a way of life, conduct; Ecc. 2, 3 וְלִבִּי נָהָה *and my heart acted in wisdom, wisely*; the clause being parenthetical.

PIEL נָה, fut. יִנְהֵג 1. i. q. Kal: a) *to drive a chariot* Ex. 14, 25. b) *to*

lead a person, as God his people, Is. 49, 10. 63, 14. Ps. 78, 52; men Ps. 48, 15; with an adjunct of place whither Deut. 4, 27. 28, 37. c) *to bring, to cause to come*, e. g. a wind Ex. 10, 13. Ps. 78, 26. d) *to lead off, to carry away*, Gen. 31, 26.

2. *to pant, to breathe hard, to moan*; Arab. نَهَج *to pant from exhaustion by*

running. Syr. نَهَج id.—Nah. 2, 8 *and her maidens moan as the voice of doves*; comp. Is. 38, 14. 59, 11. Ez. 7, 16.

NOTE. Some refer the significations *to lead or drive*, and *to pant*, to different roots. But they stand nearly related, since *driving* and *panting* go together. Comp. הָגָה; also נָהָה, Syr. نَهَج, Eth. ንህ, *to sigh*; further נָהַק, Eth. ንህ, *to be anxious, solicitous*.

Deriv. מְנָהג.

* נָהָה a root not in use; Arab. نَهَد *to swell*, e. g. the female breasts; mid. Damm. *to be fleshy, large, beautiful*, as a horse, comp. Zech. 10, 3; נָהָה swelling breasts, a fleshy horse, something high.—Hence נָהָה q. v.

* נָהָה *to wail, to lament*, (pr. to cry נָהָה, נָהָה) Ez. 32, 18. Mic. 2, 4 נָהָה *to wail a wailing*, i. e. to make lamentation. Syr. Ethiop. id.

2. *to cry, aloud, to proclaim*; whence NIPH. pr. *to be convoked, to come together, to assemble*, like Chald. אָהָה. Comp. נָהָה Niph. to assemble. 1 Sam. 7, 2 *all the house of Israel assembled themselves after Jehovah*, præg. for 'they all with one mind followed after Jehovah,' comp. נָהָה אָהָה, also נָהָה אָהָה. So the Targ. h. l. comp. the same formula Targ. Jer. 3, 17. 30, 21. Hos. 2, 16. 3, 3. 5.

Deriv. נָהָה, נָהָה; comp. נָהָה.

נָהָה Chald. m. *light*, emphat. נָהָה Dan. 2, 22 Keri, the usual form in Chaldee. The Chethibh has נָהָה, as in Syr. نَهَج. R. נָהָה II.

נָה m. (r. נָהָה) in pause נָהָה, *a lament, elegy, song of wailing*, Jer. 9, 17 sq. 31, 9. 15. Am. 5, 16. Mic. 2, 4.

נָהָה f. part. Niph. from r. נָהָה, Mic. 2, 4. Prov. 13, 19. See נָהָה Niph. no

2.—Others here make it fem. of preced. art. *lamentation*; but less well.

נהר, see r. נהור.

נהיר Chald. f. (r. נהר II) *illumination, wisdom*, Dan. 5, 11. 14. Syr. ܢܗܝܪ id.

* נהל not used in Kal, prob. *to flow, to go*, like kindr. נהר I. Comp. נהל brook.—Hence

PIEL נהל fut. ינהל 1. *to lead, to conduct*, Ex. 15, 13. 2 Chr. 28, 15 *ינהלום and conducted them upon asses*. Ps. 23, 2 *על־מי מניחות ינהלני he leadeth me by or to still waters*. 31, 4. Is. 49, 10.—With the notion of care and protection Is. 51, 18; and hence

2. *to protect*, 2 Chr. 32, 22 (comp. הניח 1 Chr. 22, 18); *to provide for, to sustain*, Gen. 47, 17, comp. פלפל in v. 12.

HITHP. *to lead on, to go on*, Gen. 33, 14.—Hence

נהל m. 1. *pasture*, whither flocks are led forth, Is. 7, 19. So מדבר from דבר.

2. *Nahalol*, pr. n. of a city in Zebulun Judg. 1, 30; which in Josh. 19, 15 is called נהלל *Nahalal*.

* נהם fut. ינהם, *to growl, to snarl*, the usual word applied to the noise of the young lion (בפיר) Prov. 19, 12. 20, 2; distinguished from roaring (שאג), although sometimes also attributed to the full-grown lion, Prov. 28, 15.—Trop. of the roaring of the sea Is. 5, 30; of the cry, *groaning*, of those who mourn (comp. הנהם), Ez. 24, 23. Prov. 5, 11.—The root is onomatopoeitic. Arab. and Syr. id. See under הנהם.

Deriv. the two following.

נהם m. *a growling, snarling*, of a young lion, Prov. 19, 12. 20, 2.

נהמה f. constr. נהמה, *roaring* of the sea, Is. 5, 30; *groaning* of the afflicted, Ps. 38, 9. R. נהם.

* נהק fut. ינהק, *to bray*, spoken of the ass when hungry Job 6, 5; trop. *to cry out*, as wretched and famished persons, Job 30, 7.—Chald. and Arab. id. Kindred roots are נאק, אנה, אנה.

* I. נהר fut. ינהרו, *to flow, to flow together*, Arab. نه id. hence נהר river.

The verb is used in Heb. only trop. of a *confluence* of nations; Is. 2, 2 *ינהרו אלי כל־הגוים and all nations shall flow unto it*. Jer. 31, 12. 51, 44; c. על Mic. 4, 1.

Deriv. נהר, נהר, מנהרה.

* II. נהר *to shine, to be bright*; Chald. Syr. Samar. id. The same is נהר, Arab. نار, q. v. comp. in lett. ה p. 238.—In Heb. only trop. *to brighten up, to be cheered, to rejoice*, strictly of a bright and cheerful countenance (comp. נהר lett. g), Ps. 34, 6. Is. 60, 5.

Deriv. נהרה, נהור, נהירו.

נהר m. (r. נהר I) constr. נהר; plur. נהרים, constr. נהרי; also plur. נהרות (m. Ps. 93, 3), constr. נהרות.

1. *a stream, current, flood*; Jon. 2, 4 *ונהר יסבבני and the floods (of the sea) surrounded me*; comp. ὁμαυροῦ ὑπεθῆκα II. §, 245. Ps. 24, 2. Job 20, 17 *נהרי נחלי דבש וְחָמֶזָה the streams of the milk-and-honey brooks*.

2. *a stream, river*, Gen. 2, 10. 14. Job 15, 11. 22, 16. 40, 23. al. Arab. نهري, Syr. ܢܗܪ, id.—With gen. of region, as נהר מצרים *the river of Egypt*, the Nile, Gen. 15, 18; נהר גוזן *the river of Gozan*, the Chaboras, 2 K. 17, 6; נהרי כוש *the rivers of Ethiopia*, the Nile, Astaboras, Is. 18, 1. Zeph. 3, 10; נהרות בבל *the rivers of Babylon*, the Euphrates with its canals, Ps. 137, 1; נהרות דמשק 2 K. 5, 12. Also with the pr. n. of the river in the genit. as נהר פרת *the river Euphrates* Gen. 15, 18; נהר פפר *the river Chebar* Ez. 1, 1. 3. With the art. הנהר *the river* καὶ ἑξοχῆ so called, i. e. *the Euphrates*, Gen. 31, 21. Ex. 23, 31; more fully הנהר הגדול נהר פרת Gen. 15, 18. Deut. 1, 7. Josh. 1, 4; comp. 1 Chr. 5, 9. Deut. 11, 24; also poet. without the art. Is. 7, 20. Jer. 2, 18. Mic. 7, 12. Zech. 9, 10. Ps. 72, 8. Once the context requires נהר to be taken as *the Nile*, Is. 19, 5. In Ps. 46, 5 many understand Siloam, and not unaptly, since נהר is also used of smaller streams, as of the waters of Damascus 2 K. 5, 12, espec. Job 28, 11. A river is put as the emblem of abundance and prosperity, Is. 48, 18. 66, 12.

נָהַר m. (r. **נָהַר** I) *a river*, i. q. **נָהַר**, Arab. **نَهْرٌ**. Hence dual **נְהַרִּים** *the two rivers*, Tigris and Euphrates, whence **מִדְבַּר שְׁנֵי הַנְּהַרִּים** *Syria of the two rivers*, i. e. *Mesopotamia*; see **אֲרָם**.

נָהַר Chald. m. emph. **נְהַרְהָ**, *a river*, Dan. 7, 10; also **נְהַרְהָ** *the Euphrates*, Ezra 4, 10. 16. 17. 20. 5, 3. 6, 6 sq. 7, 21. 25.

נְהָרָה f. (r. **נָהַר** II) *light, day-light*, Job 3, 4. Arab. **نَهَارٌ**.

* **נָאָה** in Kal doubtful, Num. 32, 7 Cheth. see Hiph. no. 2; pr. *to say no*, *to negative*, like many other roots whose primary syllable is **נָא**, **נֵעַ**, **נָה**, as also the kindred **מָא**, **מָה**, **לָא**, and transp. **אָנָּה**; e. g. **נָהָה** *to forbid, to hinder*; **נָהָה** *to repel*; **נָהָה** *beware*;

נָהָה *to deny*, etc. transp. **אָנָּה** and **אָנָּה**, whence **אָנָּה**, **אָנָּה**, etc. Hence too r. **לֹא** *to negative*, and part. **לֹא** *not*, by changing liq. **נ** into **ל**. If a Semitic etymology be sought, we may find it perh. in r. **נִנֵּץ** *to nod, to shake the head*, as a sign for *no*. But the syllables, *ne, na, an, in, un*, have the same force in the Indo-European tongues; see in **אָנָּה** p. 23. Thesaur. p. 859.

HIPH. **הִנִּיחַ** 1. *to deny, to refuse*; fut. with **א** dropped **הִנִּיחַ** Ps. 141, 5; where 36 Mss. read in full **הִנִּיחַ**.

2. *to disallow, to hinder*; Num. 30, 6 **אִם-הִנִּיחָהּ אָבִיהָ אַחֶיהָ** *if her father held her back*. v. 9. 12. With **מִן** *to hinder from, to avert, to dissuade from* any thing. Num. 32, 7; **לְבָלְתִּי** v. 9.

3. *to bring to nought, to render vain*, Ps. 33, 10.

Deriv. **הִתְנַחֵם**.

* **נָוָה** fut. **יָנוּחַ** *to sprout, to germinate*. The primary idea is that of *gushing forth, boiling up*, a power contained in the syllable **נָו** and in the roots springing from it, as **נָבַע**, **נָבַע**, **נָבַע**; and trop. either in the notion of *sprouting*, as **נָבָא**; or in that of *uttering*, as **נָבָא**; Eth. **ነበሠ**, Arab. **نَبَسَ**; or also in that of *rising above, being higher*, as **נָבָה**, Conj. VIII **em-**

nit, **نَبِي** *extulit, accrevit*.—In Kal only trop. a) Of men as *flourishing* in a green old age, Ps. 92, 15. b) Of wealth, *to grow, to increase*, Ps. 62, 11. c) Of the mouth, as *sprouting with, putting forth* words, etc. Prov. 10, 31.

PIL. **נָוָה**, *to cause to sprout, to produce*, Zech. 9, 17.

Deriv. **הִתְנַחֵם**, and pr. n. **נִיבִי**, **נִבְוָה**.

נִוָּה Is. 57, 19 Cheth i. q. **יָנוּחַ** q. v.

* **נָוָה** fut. **יָנוּחַ** 1. Engl. *to nod*, i. e. *to move up and down, to and fro, to be shaken*; comp. kindr. **נָוָה**. Arab. **نَاد** mid. Waw id. Syr. **نَبَّ** *to be moved, shaken, terrified*. Sanscr. *nud* *to agitate*.—Of a reed shaken by the wind 1 K. 14, 15.

2. *to be driven about, to wander, to be a fugitive*, e. g. a bird Prov. 26, 2; a person, Jer. 4, 1. Gen. 4, 12. 14. Ps. 56, 9. Also *to flee* Ps. 11, 1. Jer. 49, 30.—Trop. Is. 17, 11 **יָד קָצִיר** *the harvest fleeth*; here **יָד** is 3 pers. præter. like **יָד**; but see **יָד** subst.

2. With a dat. *to pity, to commiserate*, as signified by the motion of the head, comp. Job 16, 4. 5. Hence a) *to comfort, to console* the afflicted, Ps. 69, 21; with **ל** of pers. Job 2, 11. 42, 11. Is. 51, 19. Jer. 16, 5. Nah. 3, 7. al. b) *to deplore, to bemoan* the dead, Jer. 22, 10. Syr. **نَبَّ** *sorrow*.

HIPH. **הִנִּיחַ** 1. Causat. *to cause to wander, to drive out*, 2 K. 21, 8. Ps. 36, 12.

2. i. q. Kal *to move, to shake, to nod* with the head (**בְּרָאשׁ**) in scorn, Jer. 18, 16.

HOPH. part. **מִנֵּד** 2 Sam. 23, 6 *shaken out, thrust out*. But R: Ben Asher has **מִנֵּד**, from r. **נָוָה** q. v.

HITHPAL. **הִתְנַחֵם** 1. *to be moved to and fro, to reel*, of the earth Is. 24, 20; *to shake oneself*, i. e. one's head in scorn Jer. 48, 27.

2. *to bewail, to bemoan*, Jer. 31, 18.

Deriv. **יָנַח**, **יָנַח**, **יָנַח**.

Chald. *to flee*, Dan. 4, 11.

m. (**נִוָּה** r.) 1. *flight, wandering*, Ps. 56, 9.

2. *Nod*, pr. n. of the region to which Cain fled, Gen. 4, 16.

נֹדֶב (nobility) *Nodab*, pr. n. of a son of Ishmael, 1 Chr. 5, 19. R. נִדָּב

* נֹדֶה obsol. root, Arab. نَدَا *to be high, lofty, tall*, as an edifice, the neck and head of a camel, a plant, or the like. Trop. of honour and dignity, *to be high-minded*; see examples from the Arab. in Thesaur. p. 860.—Hence נָה.

* נָה i. q. נָאָה 1. *to sit, to rest*, to remain tranquil; Hab. 2, 5 גִּבֹּר יְהִיר גִּבֹּר יְהִיר *the proud man, he resteth not*, he cannot live in peace and quiet, but seeks tumult and war. Also *to dwell*, see נָה, נָה.

2. *to be decorous, becoming*, for the connection of which with the idea of sitting, see under נָאָה Pil.

HIPH. *to decorate with praises, to celebrate*. Ex. 15. 2 אֲנַחֲנִי, Sept. δοξάζω αὐτόν, Vulg. glorificabo eum.

Deriv. the two following and נָה.

נָה m. constr. נָה, c. suff. נָה, נָה, נָה. R. נָה.

A) Adj. 1. *inhabiting, dwelling*, fem. נָה, cstr. נָה. Ps. 68, 13 נָה בֵּיתָה *the dweller in the house*, i. e. a matron who remains at home, οἰκοῦστος Tit. 2, 5.

2. *becoming, i. e. comely*, f. נָה Jer. 6, 2.

B) Subst. *seat*, only poet. 1. *a dwelling, habitation, home*, e. g. of men Is. 27, 10. 33, 20. Job 5, 3. Jer. 10, 25. 50, 44; of God Ex. 15, 13. 2 Sam. 15, 25. Jer. 25, 30. Of animals, *den*, Is. 34, 13. 35, 7.

2. *a pasture*, where flocks and herds remain, *lie down*, and *rest*; once in prose, 1 Sam. 7, 8; elsewhere poet. Hos. 9, 13. Job 5, 24; with genit. נָה בָּצָן Is. 65, 10; נָה גִּבְרִים Ez. 25, 5; נָה רָעִים Jer. 33, 12. Plur. Jer. 23, 3. For plur. constr. the form נָה is used, see in נָה.

נָה f. (נָה) A) Adj. f. *inhabiting, comely*, see נָה A.

* B) Subst. i. q. נָה B, *seat, dwelling, home*, of men Job 8, 6; of flocks and herds, *pasture*, plur. Zeph. 2, 6.

* נָה fut. נָה, conv. נָה Ex. 10, 14.

1. *to rest*, i. e. *to set oneself down, to settle down* in any place for rest. The primary idea is *to breathe, to take breath*, הָשִׁיב רֵיחַ, comp. kindr. Arab. — I, II, IV, X, requievit, quievit. pr.

to draw breath. From the same primary idea comes Germ. *ruhen* (*ruchen*), and from the same root also *riechen* (Low Germ. *ruken, rüken*, comp. *ruhen* to desire). Arab. نَاح spec. to kneel down,

of a camel, Conj. IV causat. مَنَاح place for a camel to kneel down. Syr. and Chald. i. q. Heb. Eth. زُف to respire, to rest, comp. under נָה.—Spoken e. g. of the sole of one's foot Josh. 3, 13; of an army Is. 7, 2. 2 Sam. 21, 10 (Arab. نَاح IV to encamp); of a flight of locusts or flies Ex. 10, 14. Is. 7, 19. Also of things, as the ark of Noah Gen. 8, 4; of the ark of the covenant Num. 10, 36. Constr. absol. Num. 1. c. with נָה Ex. l. c. נָה of place Gen. 8, 4. Is. 7, 2. Metaph. of the divine Spirit descending and resting upon any one, c. נָה Num. 11, 25. 26; comp. no. 2. c.

2. *to rest, to be at rest*; absol. of men and beasts Ex. 23, 12. Deut. 5, 14. Job 3, 26. Is. 57, 2; of God Ex. 20, 11; the earth Is. 14, 7. So of the rest of death Prov. 21, 16. Job 3, 17. Dan. 12, 13. Impers. נָה לִי *there is rest to me*, i. e. *I rest*, I have rest, Job 3, 13. Is. 23, 12. Neh. 9, 28.—Spec. a) *to rest* from labour, i. q. נָה, Ex. 20, 11. 23, 12. Deut. 5, 14. b) Also from vexation and calamities Is. 14, 7. Job 3, 26; c. נָה Esth. 9, 22. c) i. q. *to reside, to abide*; Ecc. 7, 9 *anger resteth (dwells) in the bosom of a fool*. Prov. 14, 33. Ps. 125, 3 *the sceptre of the wicked shall not abide upon the lot of the righteous*. So of the divine Spirit, which *rests or abides* on any one, c. נָה 2 K. 2, 15. Is. 11, 2; of God's hand Is. 25, 10. d) *to be quiet, silent*, i. e. *to rest or cease from speaking*, 1 Sam. 25, 9; with לִי q. d. *to bear in silence*, to look on, Hab. 3, 16.

HIPH. has a twofold form and signification.

A) הָנִיחַ fut. הָנִיחַ 1. *to set down, to put down* one in any place, with acc. and אֵל, Ez. 37, 1. 40, 2; *to let down* the hand Ex. 17, 11; *to let fall upon, to lay upon* any one sc. blows, a scourge, Is. 30, 32; also הָנִיחַ בְּרִכְהָ אֵל Ez. 44, 30. Metaph. הָנִיחַ חֲמָתוֹ *to allay one's anger*, i. e. *to satiate it, on any one* Ez. 5, 13. 16, 42. 24, 13. Zech. 6, 8.

2. *to cause to rest*, c. dat. *to give rest* to any one Is. 28, 12. 14, 3. Often of Jehovah, who is said *to give his people rest*, i. e. the quiet possession of the promised land, Ex. 33, 14. Josh. 1, 13. 15. Deut. 3, 20. 12, 10. **וַיְהִינָה לָכֶם מִבְּל-אֹיְבֵיכֶם** and he shall give you rest from all your enemies round about. 25, 19. Josh. 21, 44. al. Comp. in N. T. *καταπαύω*, *καταπαύω*.

Hoph. **וַיִּנָּח** impers. *rest is given*, c. dat. Lam. 5, 5; pass. of Hiph. no. 2.

B) **וַיִּנָּח**, fut. **וַיִּנָּח**, apoc. **וַיִּנָּח**; part. **נִנָּח**; like **וַיִּסָּח** from **וַיִּסָּח**, **וַיִּלָּח** from **וַיִּלָּח**, and the noun **מִשְׁוֹת** i. q. **מִשְׁוֹת** from **וַיִּשְׁוֹת**; see Heb. Gr. § 71, note 9.

1. *to set or put down, to lay down, to deposit* in any place, with **אֶל** or **בְּ** of place, e. g. stones Josh. 4, 3. 8; a corpse in the grave 1 K. 13, 29-31. Spec. *to lay up* for safe-keeping, Ex. 16, 34. Ez. 42, 14. 44, 19; before Jehovah Ex. 16, 33. 34. Num. 17, 22. Deut. 26, 4. 10. 1 K. 8, 9. Also *to place, to set*, as an image Is. 46, 7. 2 K. 17, 29; a table 2 Chr. 4, 8; a people or troops in another land, *to transfer*, Is. 14, 1. Ez. 37, 14. 2 Chr. 1, 14. **וַיִּנָּח בְּמִשְׁמֶרֶת** *to put in ward*, custody, Lev. 24, 12. Num. 15, 34. Also stronger, *to cast or throw down*, Num. 19, 9. Is. 28, 2. **וַיִּנָּח לְאָרֶץ בְּרָד** he casteth it to the ground with might. Am. 5, 7. Ez. 22, 20.

2. *to cause to rest, to quiet, to pacify*. Ecc. 10, 4. **וַיִּנָּח הַמַּאֲרִים הַגְּדֹלִים** *quieteth (hinders) great offences*. Hence a) *to give rest to any one*, i. e. *to let rest, to leave in quiet*, to let alone, c. acc. **וַיִּנָּח אֹתִי** *let me alone that*, i. e. suffer me, Judg. 16, 26. Esth. 3, 8. Often c. dat. **וַיִּנָּח לִי** 2 K. 23, 18. Hos. 4, 17; also with **וְ** c. fut. Ex. 32, 10. 2 Sam. 16, 11. **וַיִּנָּח לוֹ וַיִּקְלַל** *let him alone that he may curse*, let him curse. b) With acc. of pers. and inf. c. **לֵךְ**, *to permit or suffer one to do any thing*, pr. *to let him alone that he may do it*. Ps. 105, 14; with dat. of pers. Ecc. 5, 11. **וַיִּנָּח לוֹ לִישׁוֹן** *doth not suffer him to sleep*, pr. does not leave him in quiet so as to sleep. 1 Chr. 16, 21. Comp. the verbs **נָתַח** and **נָתַח** in the sense of conceding, permitting, construed in the same manner.

3. *to let, to leave*, Sept. *ἀφίημι, καταλείπω*, in various senses: a) i. q. *to let*

remain, to leave behind in any place, Gen. 42, 33. Deut. 14, 28. Josh. 6, 23; e. g. a people in a land Judg. 3, 1. 2 Sam. 16, 21. 20, 3. Jer. 27, 11; of a thing Gen. 39, 16. b) *to leave remaining*, Ex. 16, 23. Lev. 7, 15. With acc. of thing and dat. of pers. *to leave behind to any one, to bequeath to one's heirs*, Ps. 17, 14. Ecc. 2, 18; so Is. 65, 15. c) *to leave or give over to any one*, Ps. 119, 121. d) *to let leave off*; as **וַיִּנָּח יָד** *to let the hand rest*, i. e. to withdraw it from any thing, Ecc. 7, 18. 11, 6. e) i. q. *to forsake, to abandon*, Jer. 14, 9. Ecc. 10, 4.

Hoph. **וַיִּנָּח** *to be set down, placed*, Zech. 5, 11 (comp. the Chald. form **וַיִּנָּח** Dan. 7, 4). Part. **נִנָּח** *something left vacant, vacant place*, Ez. 41, 9. 11.

Deriv. **וַיִּנָּח**, **וַיִּנָּח**, **וַיִּנָּח**, **וַיִּנָּח**, **וַיִּנָּח**, and the pr. names **נָח**, **נָח**, **נָח**. Also the two following:

נָח m. 1. *rest, quiet*, Esth. 9, 16. 17. 18; c. suff. **נִיחָה** 2 Chr. 6, 41.

2. *Noah*, pr. n. see **נָח**.

נָחָה (rest, r. **נָחָה**) *Nohah*, pr. n. of a son of Benjamin, 1 Chr. 8, 2.

* **נָחָה** *to be moved, to quake*, i. q. **נָחָה**, once Ps. 99, 1; Sept. *σαλευθήτω ἡ γῆ*, Vulg. *moveatur terra*; and so Syr. and Chald. Kindr. is Arab. **نات** *vacillavit in incessu*.

נָחָה (r. **נָחָה**) in Cheth. for pr. n. **נָחָה** *Naioth* in Keri, 1 Sam. 19, 18. 19. 22. 23. 20, 1.

* **נָחָה** Chald. Pa. **נָחָה**, i. q. **נָחָה**, *to soil to foul*. Hence

נָחָה Chald. f. Ezra 6, 11, and

נָחָה Dan. 2, 5. 3, 29; *a dunghill*. Dan. 2, 5 *and your houses shall become dunghills*, i. e. sinks, cloacæ; comp. 2 K. 10, 27.

* **נָחָה** *to slumber, to fall asleep* from weariness and lassitude, and thus differing from **נָחָה** to sleep. The primary idea seems to be that of *nodding*, like Gr. *νυστάζω*, which the LXX put for it. —Of watchmen, guards, Ps. 121, 3. 4. Is. 5, 27. Trop. of inactive and slothful leaders. prophets, Nah. 3, 18. Is. 56, 10. Ps. 76, 6. **וַיִּנָּח שְׁנֵיהֶם** *they sleep their sleep*, are fallen asleep, perish.—Syr. **نَحَر** id.

Contra Arab. **נָאֵם** signifies to sleep, and **וַיִּשָּׁן** to slumber.

Deriv. **הַנִּימָה**, pr. n. **נִימוֹם**, and

נִימָה f. *slumber, light sleep*, Prov. 23, 21.

* **נִינֵן** not found in Kal; Hiph. fut. **יִנְיֵן**, *to sprout, to put forth, subolescere*. Ps. 72, 17 Cheth. **יִנְיֵן שְׁמוֹ** *so long as the sun endures shall his name flourish*. In Keri, Niph. **יִנְיֵן** *shall be spread abroad*. Sept. *διαμενῆ*. Hence **יִנְיֵן**, **יִנְיֵן**, also

נִינֵן pr. Syr. and Chald. *a fish*, so called from its prolificness, see the root. In Heb. *Nun*, pr. n. of the father of Joshua, Ex. 33, 11. Num. 11, 28, and so constantly in the book of Joshua. Sept. everywhere *Navḥ*, obviously from an error of the earliest copyists (*NATH* for *NATHN*). From the forms *Navḥ* and *Navḥ* found in some Mss. (see Holmes,) we may gather that later transcribers supposed this *Navḥ* to be the pronunciation, according to *Itacism*, of the Hebrew **נָבִיא**.—Once **נִינֵן** id. 1 Chr. 7, 27.

נָוִם fut. **יָנוּם**, conv. **יָנִים**; inf. constr. **לָנוּם**.

1. *to move swiftly, to haste, to fly*; the radical idea being that of *flying*, (comp. *to fly* and *to flee*,) although this again is itself secondary, coming from the idea of *radiating, glittering*; see under **נִינֵן**, and comp. Schroeder Origg. Heb. p. 150.—Spoken of the rapid course, flight, of a horse and his rider; Is. 30, 16 **וְהָאֲמָרוּ לֹא כִי עַל-סוּסִים** *but ye say, 'No, for we will fly on horses;'* therefore shall ye flee; parall. **עַל-קַל נִרְבֵּב**. There is here a paronomasia arising from the double meaning of the verb **נָוִם**.

2. *to flee*, similar to **פָּרַח** with which it is often coupled; though sometimes put absol. *to flee away, to escape*, as Am. 9, 1 **לֹא יָנוּם לָהֶם נֶם**. Jer. 46, 6. Spoken of single persons, and also of nations, armies. Judg. 7, 22; also of things which flee away, e. g. waves Ps. 104, 7. 114, 3; sorrow Is. 35, 10. 51, 11; vigour Deut. 34, 7. So Cant. 2, 17 and 4, 6 in describing the evening: **נָסוּ הַצִּלְלִים** *the shadows flee*, i. e. become

lengthened, as it were flee from us and are lost. Once **נָס לֹו**, Fr. *il s'enfuit*, Is. 31, 8; see in **לֹו** A. 3. b.—The pers. or thing *from which* or *through fear of which* one flees, is put after **מִפְּנֵי** Ex. 4, 3. Num. 10, 35. Josh. 10, 11. al. **מִן** Is. 24, 18. Ps. 104, 7; **לִפְנֵי** Deut. 28, 25. Josh. 7, 4. 1 Sam. 4, 17; once **לֹו** Num. 16, 34, comp. in **לֹו** A. 3. e. The place *whither* one flees is put with **אֶל** Deut. 19, 5. 1 K. 2, 28; **לֹו** 2 K. 8, 21. Jer. 15, 16; acc. with **לֹו** loc. Gen. 39, 12. 18. 2 K. 14, 19; acc. simpl. 2 K. 9, 27. With **עַל** of pers. *to flee to any one for help*, Is. 10, 3.

PIL. **נָוִם** *to impel*; Is. 59, 19 *as a confined stream* **בִּי יְהוָה נָסָה** *which the wind of Jehovah drives onward*.

Hiph. **יָנִים** 1. Causat. of Kal no. 2, *to cause to flee*, Ex. 9, 20; *to put to flight*, Deut. 32, 30.

2. *to place in safety, to secure*, with acc. of thing, Judg. 6, 11.

Hithpal. **יָנִים** *to betake oneself to flight, to flee*, Ps. 60, 6; so the ancient versions, but see in **נָס** II.

Deriv. **נָוִם**, **מָנוּם**, pr. n. **נִימוֹם**.

* **נָוִעַ**, also **נָוִעַ** as inf. absol. Is. 24, 20. Ps. 109, 10, but also constr. Is. 7, 2.

1. *to nod, to waver, to reel, to move to and fro unsteadily*, Gr. *νέω*, Germ. *nicken*. Chald. id. but rarely; Arab. **نَاع** mid. Waw, *to be moved*; II. *to move to and fro, to make wave, as the wind a bough, etc.*—Spoken: a) Of drunken persons, *to reel, to stagger*, Is. 29, 9. Ps. 107, 27; and hence of the earth Is. 24, 20; of the blind, Lam. 4, 14; one's paths Prov. 5, 6. b) Of a tremulous motion, *to tremble*, e. g. as leaves agitated by the wind Is. 7, 2; also of persons or things moved with fear, *to quake*, Is. 6, 4. 19, 1. Ex. 20, 18. c) Of the tremulous motion of any thing suspended in the air, *to vibrate, to wave, to sway to and fro*, as of miners suspended in the pits, Job 28, 4 **מֵאֲנוֹת רָבִי מֵאֲנוֹת רָבִי** *they hang down far from the dwellings of men, and swing to and fro*. So of a tree, *to wave over other trees, metaph. for to rule over them*, Judg. 9, 9. 11. 13. d) Of the lips of a person speaking softly, *to more, to vibrate*, 1 Sam. 1, 13.

2. *to wander about*, comp. **נָדַר** and **נָדַר**; Am. 4, 8. 8, 12. Lam. 4, 14. 15. Jer. 14

10. Ps. 109, 10. Gen. 4, 12 נָע וָנָד *a wanderer and a fugitive*.—Causat. *to cause to wander to and fro*, 2 Sam. 15, 20 Cheth.

NIPH. pass. of Hiph. *to be shaken*, as a tree in order that its fruit may fall, Nah. 3, 12; in a sieve, *to be sifted*, Am. 9, 9.

HIPH. הִנִּיעַ 1. *to move to and fro, to shake*, e. g. in a sieve, *to sift*, Am. 9, 9; the hand, as a gesture of scorn, *to wave*, Zeph. 2, 15. More frequent in this sense is the phrase הִנִּיעַ ראשׁ *to move the head to and fro, to nod or wag the head*, Sept. κινεῖν τὴν κεφαλὴν, Vulg. *movere caput*, a gesture of scorn, insult, contumely; prob. not the shaking of the head, the usual token of denial, refusal; but a continued nodding *to or at* any one, which, although a usual sign of assent and approval, may also imply assent and joy in one's adversity and calamity; just as the clapping of hands implies not only assent and approbation, but also scorn; comp. Lakemacher Observv. VII. p. 56 sq. Thesaur. p. 865. Ps. 22, 8 *all they that see me laugh me to scorn, they gape with the lips*, הִנִּיעוּ ראשׁ *they nod the head*, 109, 25; with עַל of pers. Lam. 2, 15; אָהָרִי Is. 37, 22. 2 K. 19, 21. Here too some refer הִנִּיעַ בְּמִו ראשׁ *to nod with the head*, ב (בְּמִו) here marking the instrument, Job 16, 4; but it seems here rather to imply pity. Yet הִנִּיעַ implies insult, Jer. 18, 16; comp. 48, 27. Ps. 44, 15. Eccus. 13, 7. Matt. 27, 39.—Also *to move*, i. q. *to disturb*, to disquiet, e. g. one's bones, 2 K. 23, 18.

2. Causat. of Kal no. 1. a. b, *to cause to reel or stagger*; Dan. 10, 10 *lo! a hand touched me* וַהֲנִיעַנִי עַל-בְּרָכָי וַכּוּתוּ רַגְלִי *and made me reel (stand reeling and trembling) upon my knees and the palms of my hands*.

3. Causat. of Kal no. 2, *to cause to wander about*, πλάω, Num. 32, 13. Ps. 59, 12. 2 Sam. 15, 20 Keri.

Deriv. מִנְעִנִים and pr. n. נָעָה.

נוֹעֲדִיָּה (with whom Jehovah convenes, r. נָעַד) Noadiah, pr. n. a) m. Ezra 8, 33. b) f. Neh. 6, 14.

נוֹהַ * 1. *to lift up, to elevate*, see נוֹהַ, נָפַח. Arab. نَاف I, IV, intrans. *to be high, lofty*; نَوْف the highest part of a camel's hump. Hence

2. *to lift up the hand repeatedly, to move or wave the hand up and down*, see Hiph. Spec. *to sprinkle*, which is done by such a motion, with two acc. Prov. 7, 17 נָפַחִי מִשְׁכְּבִי מֵר *I have sprinkled my bed with myrrh*. Comp. Hiph. no. 3, and נָפַח.—More freq. is

HIPH. הִנִּיעַ, inf. הִנִּיחַ, once by Chald. הִנִּיעַ Is. 30, 28.

1. *to lift up repeatedly, to move or wave up and down*, Sept. αἶψα, εἰς αἶψα. Spec. a) הִנִּיעַ יָד *to wave the hand*, as one beckoning Is. 13, 2; *to shake the hand or fist*, e. g. in threatening Is. 11, 15. 19, 16. Zech. 2, 13 (עַל); for punishment, c. עַל Job 31, 21. So of the hand as applied for soothing, healing, c. עַל 2 K. 5, 11. Comp. κατασιωγῇ χειρῶν, Syr. اَلنَّفْ اَلنَّفْ Acts 13, 16. 19, 33; comp. 12, 17. b) *to lift up and shake, or wave*, e. g. an iron tool, a sickle, *upon any thing*, i. e. *to apply an iron tool, sickle, to any thing*, Sept. ἐπιβάλλω, c. עַל Ex. 20, 25. Deut. 23, 26. 27, 5. Josh. 8, 31.

2. *to move to and fro, to shake, to wave*, spoken of a motion not necessarily up and down, but also from side to side, e. g. of a saw Is. 10, 15; a sieve, *to sift*, Is. 30, 28. Chald. נוֹה and נָפַח, Eth. 𐩌𐩣𐩪, *to sift*.—Spec. of a certain ceremony in sacrifices, by which portions of the victims or offerings, before being placed upon the altar, were *waved* to and fro, as if to show and present them on every side. Lev. 7, 30 *the fat with the breast shall he bring, and the breast shall be waved* הִנִּיעַ אֹתוֹ הַחֵטָא לִפְנֵי יְיָ *for waving it with a waving before Jehovah*. 8, 27. 29. 9, 21. 10, 15. 14, 12. 24. 23, 11. 12. 20. Ex. 29, 24. 26. Num. 5, 25. 6, 20. Joined also with the rite of *elevating*, or the *heave-offering*, הֲרִימָה, Ex. 29, 27. Lev. 7, 34; between which rites the Rabbins justly distinguish thus, viz. that the *heave-offering* is presented with a motion up and down, and the *wave-offering* with a motion from side to side; see Carpzov. Appar. p. 709 sq. In the case of living victims and in the consecration of the Levites, the *waving* would seem to have consisted in leading them about to and fro, Num. 8, 11-21. Saadias renders well, in re-

spect to offerings, by **חָרַקְתָּ תְּחִיבָא** *agitando agitavit*; and, of living victims and persons by **רָפָה רָפָה** *circumduxit circumducendo*. Among the Romans the *porrectio* was a similar rite; as also the *elevation* of the host (*monstratio*) in the Latin church.—Rarely of offering in general, Ex. 35, 22.

3. i. q. Kal no. 2, *to sprinkle, to scatter*, as God the rain, Ps. 68, 10.

Hoph. **הִרְפָּה** pass. of Hiph. no. 2, Ex. 29, 27.

Pil. **נִרְפָּה** i. q. Hiph. no. 1, *to shake* the hand or fist *at* any one, as a gesture of threatening, c. acc. Is. 10, 32.

Deriv. **נִפְּחָה**, **נִפְּחָה**, **נִפְּחָה**, and

נִרְוָה m. *elevation, height*, see r. **נִרְוָה**. Ps. 48, 3 *beautiful for elevation is mount Zion*, i. e. it rises gracefully.—But **נִרְוָה** Memphis, is of Egyptian origin, q. v.

* **נִרְיָץ** 1. Pr. *to send out rays, to sparkle*,

as Arab. **نَافَسَ** mid. Waw; comp. **נִרְצִץ** and **נִרְצִץ** a spark. Hence

2. Trop. *to flourish*, see Hiph.

3. Trop. *to fly, to flee*, as in kindr. **נִרְסָה**. The idea of *sparkling, radiating*, is often transferred to other kinds of swift tremulous motion; comp. **בְּנֵי רֶשֶׁת** sons of the lightning, i. e. swift birds of prey; also **דָּרָר** no. 2, 3; Lat. *micare, emicare*; see Schroeder Orig. Heb. p. 144.—So perh. Lam. 4, 15 **נָצְוּ בָם נָצְוּ** *they flee away and wander*; but see in **נָצְוּ** no. 1.

Hiph. **הִרְיָץ** *to flourish*, Cant. 6, 11, 7, 13. In Targg. **אִרְיָץ** id.

NOTE. The nouns **נִרְץ**, **נִרְצָה**, **נִרְצָה** are derived from the kindred verb **נִרְצִץ** q. v.

נִרְצָה f. (r. **נָצְוּ**) *a wing-feather, pinion*, Ez. 17, 3, 7. Job 39, 13.—For the form **נָצְוּ** Lev. 1, 16 see below in its order.

* **נִרְסָה** a doubtful root, prob. i. q. **נִרְסָה** *to suck*; whence fut. Hiph. **וְהִנִּיחָהּ** and *she suckled him*, Ex. 2, 9. But a very slight change of the vowels gives **וְהִנִּיחָהּ**, from **נִרְסָה**.

* **נִרְשָׁה** obsol. root, *to shine*, i. q. **נִרְשָׁה** II. Arab. **نَار** mid. Waw, id. **نُور** fire, **نُور**

and **نִרְשָׁה** light. Syr. **ܢܪܐ** fire, Sam. **נִרְשָׁה** id.

Deriv. **נִרְשָׁה**, **נִרְשָׁה**, **נִרְשָׁה**, pr. n. **נִרְשָׁה**.

נִרְשָׁה Chald. f. emphat. **ܢܪܐ**, *fire*, Dan. 3, 6. 11. 15. 17. 27. 7, 9. al.

* **נִרְשָׁה** i. q. **נִרְשָׁה**, *to be sick, ill at ease*, once trop. of the mind Ps. 69, 21. Syr. **ܢܪܐ** id. Gr. **νόσος, νόσος**.

* **נִרְשָׁה** fut. **נִרְשָׁה**, apoc. **נִרְשָׁה** Is. 63, 3, conv **נִרְשָׁה** 2 K. 9, 33.

1. *to leap for joy, to exult, to spring*. The primary idea is that of *sparkling, flying out*, so that **נִרְשָׁה** with the sibilant softened is kindr. with **נָצְוּ**, **נִרְשָׁה**, **נִרְשָׁה**. Arab. **نَزَا** *to leap, to spring*. has a wide usage; see Thesaur. p. 868.

2. Of liquids, *to leap forth, to spout, to spirt, to be sprinkled*, with **עַל**, **עַל**, *on, upon* any thing Lev. 6, 20 [27]. 2 K. 9, 33; also Is. 63, 3.

Hiph. **הִרְשָׁה**, fut. **נִרְשָׁה**, conv. **נִרְשָׁה**. 1. *to cause to leap for joy, to cause to exult, to make rejoice*, with acc. and **עַל** *in or because of* any thing; Is. 52, 15 **נִרְשָׁה** **נִרְשָׁה** *so shall he cause many nations to rejoice in himself*; comp. **בִּיהוּדָה**. Sept. **οὗτω θανατώσονται** **εἰς πολλὰ ἔα αὐτοῦ**.—Gr. Syr. Vulg. Luth. Engl. *so shall he sprinkle many nations*, see no. 2, i. e. my servant the Messiah shall make expiation for them; but this accords less well with the parallel verb **שָׁמַח**.

2. *to sprinkle*, e. g. water, blood, also oil Lev. 8, 11; c. **עַל** Ex. 29, 21. Lev. 5, 9, 8, 30. Num. 8, 7; **עַל** *towards* Lev. 14, 51; **עַל-פָּנָי** Lev. 16, 14; **עַל-פָּנָי** ib. et v. 15; **עַל-פָּנָי** Lev. 4, 6. 17. Acc. impl. Num. 19, 18. 19.

Deriv. **נִרְשָׁה** pr. n.

נִרְשָׁה m. see in r. **נִרְשָׁה** Niph. p. 274.

נִרְשָׁה m. (r. **נִרְשָׁה**) constr. **נִרְשָׁה**, *one consecrated, devoted, spoken of persons*.

1. *a Nazarite*, a species of ascetics among the Hebrews, who bound themselves by a vow to abstain from certain things (see the law Num. 6, 2 sq.) Am. 2, 11. 12; more fully **נִרְשָׁה אֱלֹהִים** *consecrated to God*, Judg. 13, 5. 7. 16, 17. So **נִרְשָׁה** *the vow of a Nazarite* Num. 6,

2.—From the Nazarite, who left his locks unshorn, the word was transferred to the *vine*, which every seventh and also every fiftieth year was left *unpruned*. Lev. 25, 5, 11. Comp. Talmudic *virginitas sycomori*, a sycamore not yet pruned.

2. a *prince*, as consecrated to God, Gen. 49, 26. Deut. 33, 16. Lam. 4, 7. Comp. *מְשִׁיחַ*.

* *נָזַל* fut. *יִזֹּל*. 1. *to flow, to run*, kindr. *זָלַל*; e. g. liquids, Num. 24, 7. Ps. 147, 18. Part. plur. *נוֹזְלִים* *the flowing*, an epithet of waters Jer. 18, 14; hence poet. for *floods, streams*, Ex. 15, 18. Is. 44, 3. Ps. 78, 16. Prov. 5, 15. Metaph. of language, Deut. 32, 2 *my speech shall flow (distil) as the dew*. Of fragrant odours distilling and flowing through the air, Cant. 4, 16.—In poetry also *to flow* with any thing is put to express abundance, with acc. (see in *הִלָּךְ* no. 3.) Jer. 9, 17 *וְעַפְיֵינוּ יִזְלוּ מֵיֵם* and *our eye-lids flow with waters*. Is. 45, 8. Job 36, 28.

NOTE. The form *נָזַל* Judg. 5, 5 is for *נוֹזַל* Niph. of *זָלַל* q. v.

HIPH. *הִזְלִיל*, causat. of no. 1, *to cause to flow* Is. 48, 21.—The same form is found in *זָלַל*.

Deriv. *מִזְלוֹת* q. v.

* *נָזַם* obsol. root, either i. q. Arab. *نظم* *to perforate, to string pearls, whence* *نَظْمٌ* a string of pearls; or better, i. q. Chald. *נזם* *to muzzle, whence* Syr. *ܢܙܡܐ* nose-ring, and Ethiop. *ዘንጦ* a ring in the nose of animals to be tamed, i. q. *חָזַח*.—Hence

נִזְמָה m. c. suff. *נִזְמִים*, plur. cstr. *נִזְמִיִּם* a ring, i. e. a) a nose-ring, a female ornament common in the East; Gen. 24, 47. Is. 3, 21. Prov. 11, 22. Ez. 16, 12. See Jerome on Ez. 16, 12. Hartmann's *Hebräerinn* II. 166. III. 205 sq. b) an ear-ring, Gen. 35, 4. Ex. 32, 2.—Genr. and without specification, Judg. 8, 24, 25. Job 42, 11. Prov. 25, 12. Hos. 2, 15.

* *נָזַק* Chald. *to suffer loss or detriment*, Part. *נָזִיק* Dan. 6, 3. Freq. in Targg.

APH. *הִנָּזַק* *to bring loss upon, to en-damage*, Ez. 4, 13, 15, 22. Hence

נָזַק m. *loss, damage*, Esth. 7, 4.

* *נָזַר* in Kal not used, Arab. *نذر* *to consecrate, to vow*. The Arabs thus embrace in this one word what the Hebrews express by the two kindred verbs *נָזַר* and *נָזַר*. The primary idea is that of *separating*.

NIPH. 1. *to separate oneself* from any one, e. g. *מִצִּדְקָתִי יִהְיֶה* i. e. *to fall away from the worship of Jehovah*, Ez. 14, 7.

2. *to abstain* from any thing, with *מִן* Lev. 22, 2; absol. spoken of abstinence from food and drink Zech. 7, 3, comp. v. 5.—Syr. *Ethpe*. id.

3. *to consecrate or devote oneself* to any thing, e. g. *לַיהוָה* Hos. 9, 10.

HIPH. *הִזְרִיר* 1. *to separate* one from any thing, i. e. *to restrain from, to admonish against*. Lev. 15, 31 *וְהִזְרִיתֶם אֶת-בְּנֵי-יִשְׂרָאֵל מִמְּצֻחָם* *cause ye the children of Israel to separate themselves from their uncleanness*, i. e. admonish them not to make themselves unclean. Comp. Arab.

نذر IV *to premonish, to admonish*.

2. Trans. *to consecrate*, c. *בְּ* Num. 6, 12.

3. Intrans. i. q. Niph. no. 2, *to abstain*, c. *מִן* Num. 6, 3.

4. i. q. Niph. no. 3, *to consecrate or devote oneself*, *לַיהוָה* Num. 6, 2, 5, 6.

Deriv. *מִזְרִיר*, *קִזְרִיר*, and

נָזַר m. c. suff. *נִזְרוֹ* 1. *consecration* of a priest Lev. 21, 12; spec. of a Nazarite (see *קִזְרִיר*) Num. 6, 4, 5, 9 *וְנִזְרוֹ* *his consecrated head*. v. 12. Hence meton. *consecrated head* sc. of a Nazarite, Num. 6, 19. Also, the primary idea being dropped, *unshorn hair, long hair*, e. g. of a woman, Jer. 7, 29.

2. a *diadem*, worn as the mark of consecration, e. g. by the high priest, whose diadem was called *קִדְשֹׁת*, Ex. 29, 6, 39, 30. Lev. 8, 9; a king 2 Sam. 1, 10, 2 K. 11, 12, 2 Chr. 23, 11. al. *אֲבִנֵי נִזְרוֹ* *the gems of a diadem*, put for any thing precious, Zech. 9, 16.

נִחַ Noah pr. n. Gr. *Nōēs, Nōés*, (i. q. *נוח* rest, r. *נִיחַ*), the son of Lamech, preserved from the deluge for his righteousness, Gen. 5, 29, 32. c. 6–9, 10, 1, 32. 1 Chr. 1, 4, 9, 2. Ez. 14, 14, 20. *סִבְיָה*

נָח the waters of Noah, the deluge, Is. 54, 9.—On the etymology see Thesaur. p. 862.

נָחֵבִי (hidden, verbal of Niph. r. נָחַב) Nahbi, pr. n. m. Num. 13, 14.

* נָחַח in Kal præt. נָחַח, imper. נָחַח, and in Hiph. הִנָּחַח, fut. יִנָּחַח, inf. הִנָּחוֹת.

1. to lead, to conduct, to guide; kindr. are נָהַג, נָהַל. Sept. often, ὁδηγέω, αἰνέγω, sometimes ἄγω, ἡνέγω.—Constr. c. אֶל to any one, Ex. 32, 34; צֵר Ps. 60, 11; אֶת-פָּנָי 1 Sam. 22, 4; לִפְנֵי Prov. 18, 16; also with מִן of place whence Num. 23, 7; absol. Job 38, 32.—Often of God as leading or guiding a people or persons; Gen. 24, 27 בְּדֶרֶךְ נָחֵנִי יְיָ בֵּית אָחֵי אֲרָנִי the Lord hath led me in the way to the house of my master's brethren. v. 48. Ex. 13, 17. Neh. 9, 12. Ps. 78, 14; with אֶל Ps. 107, 30; בְּ Ex. 15, 13. Deut. 32, 12. Ps. 31, 4. 139, 10. Is. 57, 18. al. Trop. God is said to lead any one in a way of righteousness Ps. 23, 3; in the old way, the religion of the forefathers, Ps. 139, 24; in his counsel 73, 24; comp. also Ps. 5, 9. 27, 11.

2. to lead out or away, to carry away to any place. 1 K. 10, 26 וַיֵּצֵאוּם בְּעֶרֶב וַיִּבְנֵהם וַיָּבִיאוּם וַיִּבְנֵהם וַיָּבִיאוּם and brought them out into the cities for chariots. So to lead or carry away a people into exile, coupled with הִגְלָה, 2 K. 18, 11. Job 12, 23 he enlargeth the nations and (again) leadeth them away into captivity.

נָחֹם Neh. 7, 7, see רָחֹם lett. c

נָחֹם (consolation, r. נָחַם) Nahum, pr. n. of a prophet, Nah. 1, 1.

נָחֹמִים m. plur. (r. נָחַם) 1. consolations Is. 57, 18. Zech. 1, 13 where many Mss. and editions have נְחֹמִים, but against analogy.

2. compassion, Hos. 11, 8.

נָחֹר (snorting, snoring,) Nahor, pr. n. a) A postdiluvian patriarch Gen. 11, 22. b) A brother of Abraham Gen. 26, 27.

נָחֹשׁ m. adj. (denom. from נָחַשׁ) brazen, trop. Job 6, 12. Also

נָחֹשֶׁת pr. fem. of the preced. a) brazen, as נֶשֶׁת a bow of brass, brazen, Ps. 18, 35. Job 20, 24. b) Neut. any

thing made of brass, a brazen thing Lev. 26, 19. Job 41, 19. Is. 48, 4. Mic. 4, 13. Hence poet. for brass, i. q. נָחֹשֶׁת. Job 28, 2. Is. 45, 2 דְּלֹחֹת נָחֹשֶׁת doors of brass, brazen doors. Job 40, 18 אֶפְיֹתֶי נָחֹשֶׁת tubes of brass.

נָחִילֹת f. plur. Ps. 5, 1, an instrument of music, prob. *tibiae, pipes, flutes*, i. q. הָלִיל. It is for נָחִילֹת the perforated, pr. part. Niph. of r. הָלַל.

נָחִירִים dual (r. נָחַר) the nostrils, from snoring, Job 41, 12 [20]. Syr. sing. نَحْرَة nose, Arab. نَحْرَة nostril.

* נָחַל fut. יִנָּחַל 1. to take, to get as a possession, to possess, nearly i. q. יָרַשׁ. The primary idea seems to be that of leading, drawing; so that נָחַל is of like signif. with נָהַל. From the idea of leading, comes, on the one hand, that of flowing, whence נָחַל stream; and, on the other, that of taking, receiving, as we also say, 'to draw money, to draw profit,' etc. for 'to get, take, receive.'—Spoken: a) Often of the Israelites as acquiring and enjoying possession of Canaan, c. acc. Ex. 23, 30. Josh. 14, 1. Is. 57, 13. Ps. 69, 37. al. Without acc. to take possession, to have possession, to possess, Josh. 16, 4. Num. 32, 19; with בְּ of place Num. 18, 20. Deut. 19, 14. Num. 18, 23. 24. Josh. 17, 6. 19, 9. b) Of God who takes Israel as his own possession, and therefore protects and defends them; Ex. 34, 9. Zech. 2, 16 [12]; with בְּ of place Ps. 82, 8. c) Genr. to get, to gain, to acquire, as a possession, e. g. glory Prov. 3, 35; wealth 28, 10; also folly 14, 18; the wind 11, 29. So Jer. 16, 19 אֲבֹתֵינוּ נָחֲלוּ שִׁקְרָה have possessed lies, i. e. idols for worship. Ps. 119, 111 *thy precepts have I taken as a possession for ever.* d) With acc. of pers. to take possession of any one, i. e. to seize upon his possession, to drive out, to dispossess him, Zeph. 2, 9. Comp. יָרַשׁ no. 1. b.

2. to get by inheritance, to inherit, with בְּ of place, Judg. 11, 2 לֹא תִנָּחַל בְּבֵית אָבִיךָ thou shalt not inherit in our father's house.—The LXX render by κατανομιέω also many passages cited under no. 1; but the specific idea of inheritance in this verb is rare.

3. Causat. i. q. Pi. *to give to be possessed, to distribute* any thing, with acc. of thing and ל of pers. Num. 34, 17 *אֲשֶׁר־יִתְּחַל לָכֶם אֶת־הָאָרֶץ* *who shall distribute the land unto you.* v. 18. Josh. 19, 49.

PIEL *נָחַל* *to give to be possessed, to distribute*, Josh. 13, 32; with two acc. of pers. and thing Josh. 14, 1. Num. 34, 29; ל of pers. Josh. 19, 51.

HIPH. *הִתְנַחֵל*, fut. *יִתְנַחֵל* 1. *to give as a possession, to cause to possess*, often with two acc. of pers. and thing, 1 Sam. 2, 8. Zech. 8, 12; often spoken of the distribution of the land of Canaan, Deut. 1, 38. 3, 28. 19, 3. 31, 7. Jer. 3, 18. 12, 14. Josh. 1, 6. With acc. of thing impl. Deut. 32, 8 *בְּהִתְנַחֵל עַל־יוֹן גִּוִּים* *when the Most High gave (divided out) to the nations their possession.* Prov. 8, 21. Acc. of pers. impl. Is. 49, 8.

2. *to cause to inherit*, i. e. a) *to leave as heir* Prov. 13, 22. b) *to leave as an inheritance*, with dat. of pers. 1 Chr. 28, 8. c) *to distribute an inheritance*, with two acc. Deut. 21, 16.

HOPH. *to be made to possess*, i. e. *to have allotted or appointed* as one's portion, although by compulsion and unwillingly; hence with acc. (Heb. Gr. § 140. 1. a.) Job 7, 3 *הִתְנַחֲלִיתִי לִי יְרַחֲשֵׁי־שָׁוָא* *I have been allotted months of misery*, such are appointed as my portion.

HITHP. i. q. Kal, *to receive as one's own, to possess oneself of*, c. acc. Num. 32, 18. Is. 14, 2. With dat. of pers. *to possess for oneself and for one's heirs*, i. e. so as to transmit to one's heirs; Lev. 25, 46 *וְהָיְתָה נַחֲלָתָם אֹתָם לְבָנֵיהֶם אַחֲרֵיהֶם* *and ye shall possess them for yourselves and for your sons after you*; so all the ancient versions. In the same manner are to be explained Num. 33, 54. 34, 13. Ez. 47, 13. Comp. Ewald's Krit. Gramm. p. 204.

Deriv. *נַחֲלָה* and the four following.

נָחַל m. with He local Num. 34, 5, and poet. *נַחֲלָה* Ps. 124, 4; dual *נַחֲלִים* Ez. 47, 9; plur. *נַחֲלִים*, constr. *נַחֲלֵי*, c. suff. *נַחֲלִיָּה*.

1. *a stream, brook, torrent*, so called from its flowing, see r. *נָחַל* Kal no. 1. Lev. 11, 9. 10. Deut. 8, 7. 10, 7. 1 Sam. 17, 40. 2 Sam. 17, 13. Is. 11, 15. Ps. 78, 20. al. ssep. *נַחֲלֵי אֵיתָן* *a perennial brook*,

see in *אֵיתָן* no. 1. *נַחֲלֵי שִׁטָּה* *an overflowing stream* Is. 30, 28. 66, 12. Jer. 47, 2. *נַחֲלֵי צִוִּר* *stones of the brooks* Job 22, 24, comp. 1 Sam. 17, 40. Is. 57, 6. So *נַחֲלֵי עֲרֵבִי* *willows of the brook* Lev. 23, 40. Job 40, 22; and hence *נַחֲלֵי הָעֲרָבִים* *the brook of willows* Is. 15, 7, as pr. n. of a stream on the east of the Dead Sea, perh. the present *Wady el-Aksy*, *وادي الاحسي*, which descends from the eastern mountains and enters the south end of the Dead Sea; see Bibl. Res. in Palest. II. p. 488, 555. Most of the streams in Palestine are *torrents* flowing only in winter, *χίμαρροι*, and such an one is meant in Job 6, 15: *my brethren are deceitful like the torrent*, which dries up unexpectedly and so disappoints the traveller. The torrents (*נַחֲלִים*) of Palestine named in the O. T. are: *נַחַל הַמִּשְׁכָּר*, *נַחַל אֶרְנוֹן* in the O. T. are: *נַחַל הַקָּדְרוֹן*, *נַחַל קִישׁוֹן*, *נַחַל קִנְהָה*, *נַחַל קִישׁוֹן*, *נַחַל קִנְהָה*, see under these words.—Further, *נַחַל הָעֲרָבָה* *the brook of the desert* i. e. of the Arabah, put perh. for the Kidron, which falls into the northern part of the Dead Sea, comp. 2 K. 14, 25. *נַחַל מִצְרַיִם* *the brook or torrent of Egypt*, on the confines of Egypt and Palestine, later *Πυροζούρουσα*, now *Wady el-Arish*, *العريش*, Num. 34, 5. Josh. 15, 4. 47; comp. 1 K. 8, 65. 2 K. 21, 7. Is. 27, 12; called also *נַחַל הַיָּרְדֵּן* simply *נַחַל* Ez. 47, 19. 48, 28. But the *river* of Egypt, *נַחַל מִצְרַיִם*, is the Nile, Gen. 15, 18.—Poet. *נַחַל נָפְרִית* *a torrent of sulphur* Is. 30, 33; *streams of honey* Job 20, 17; *streams of oil* Mic. 6, 7; *נַחֲלֵי בְלִיַּעַל* *torrents of destruction* Ps. 18, 5.

2. *a valley, ravine*, watered by a brook or torrent, Arab. *وادي*, *Wady*, Syr. *نَاسٍ* for Gr. *φύγυξ* Luke 3, 5.—Gen. 26, 19. Num. 21, 6. 2 K. 3, 16. Ps. 104, 10. Cant. 6, 11. al. The vallies enumerated of this kind are: *נַחַל הַשִּׁטָּה*, *נַחַל שִׁטָּה*, *נַחַל אֶרְנוֹן*, *נַחַל קִישׁוֹן*, *נַחַל קִנְהָה*, see under these words.—Since *נַחַל* signifies both a *brook* and the *valley* in which it flows, the same expression may be understood of either; as *נַחַל הַקָּדְרוֹן* of the brook Deut. 2, 13. 14, and of the valley Num. 21, 12; and in some examples it may be doubtful which is meant, as Josh. 15, 7. 19, 14, comp. 11. See Thesaur. p. 873.

3. Prob. *shaft* or *adit* of a mine; Job 28, 4 פָּרַץ נַחַל *they break (pierce) a shaft*.

נַחֲלָה Milél Ps. 124, 4; see in נחל init.

נַחֲלָה f. (r. נָחַל) constr. נַחֲלָה, c. suff. נַחֲלָה; plur. נַחֲלוֹת Is. 49, 8.

1. *a taking possession, occupation*; Is. 17, 11 בְּיוֹם נַחֲלָה *in the day of occupation*, i. e. of gathering the harvest. But on account of the following פָּאֵב אָנַשׁ, it is better to read נַחֲלָה *a deadly wound*; see in r. נָחַל Niph.

2. *a possession, estate, property, that which is possessed*. Ps. 2, 8 *I will give thee the heathen as thy possession*, נַחֲלָתְךָ. So of *wealth* Prov. 20, 21. Ecc. 7, 21; oftener of a possession of *land, real estate*, Num. 16, 14. 36, 7. 8. 9. Ruth 4, 5. 6. 10. Josh. 19, 49.—Spec. a) Of the territory assigned by lot to each tribe, Josh. 23, 23. 28; comp. 18, 20. 28. 19, 1. 8. 9. 16. 23. 31. 39. 48. Hence of the Levites it is said, Num. 18, 23 *among the children of Israel they shall have no possession*. v. 24. 26. 62. Josh. 13, 14. 33. 14, 3. b) Of the whole land of Palestine, given as *a possession* to the Israelites, Deut. 4, 38. 15, 4. 19, 10. 20, 16. 21, 23. 24, 4. 26, 1. נַחֲלָת יִצְחָק Is. 58, 14. al. c) נַחֲלָת יְהוָה *the possession of Jehovah*, his property, i. e. the children of Israel, whom Jehovah cares for and protects as his own cherished people, Deut. 4, 20. 9, 26. 29. 1 Sam. 26, 19. 2 Sam. 14, 16. Is. 19, 25. Joel 2, 17. Jer. 12, 7–9. Ps. 28, 9. 106, 40. al. But in Ps. 127, 3 נַחֲלָת יְיָ is *a possession from the Lord*, bestowed by him. d) For the phrase יֵשׁ לִי חֵלֶק וְנַחֲלָה עִם, see in חֵלֶק no. 2. a.

3. Spec. *an inheritance, patrimony*, Num. 27, 7. Job 42, 15. 1 K. 21, 4. Prov. 19, 14; also Prov. 17, 2.

4. *a portion, lot*, assigned of God, i. q. חֵלֶק no. 2. d. Job 27, 13. Is. 54, 17. Job 20, 29 נַחֲלָת אֱמִרֹי מֵאֵל *the lot appointed unto him from God*. With genit. id. Job 31, 2; comp. Ps. 127, 3 in no. 1. c.

נַחֲלִיאֵל (valley of God) Nahaliel, pr. n. of a station of the Israelites in the desert, Num. 21, 19.

נֶחֱלָמִי Nehelamite, patronym. otherwise unknown Jer 29 24 31 39

נַחֲלָה f. i. q. נַחֲלָה, *a possession, portion, lot*, with the less frequent feminine termination נַחֲלָה, Ps. 16, 6. R. נַחֲלָה.

* נָחַם in Kal not used, pr. onomatopoeit. to draw the breath forcibly, to pant, to sigh, to groan, like Arab. نَحِمَ.

Kindred roots are נָחַם, נָחַם, נָחַם, q. v.

NIPH. נָחַם, fut. נִנְחֵם, conv. נִנְחֵם.

1. *to lament, to grieve*; for the use of the passive and middle in verbs of emotion, comp. נָחַם, ὀδυρόμαι, contristari, also נָחַם Niph. Spoken: a) In regard to others, hence i. q. *to pity, to have compassion*, absol. Jer. 15, 6 נִנְחֵם אֶת־יְהוָה *I am weary of having compassion*; c. על Ps. 90, 13; אֵל Judg. 21, 6; ל v. 15; מִן Judg. 2, 18. b) In regard to one's own doings, *to grieve*; hence *to repent*, (comp. Germ. reuen which in Switzerland means to grieve, Engl. to rue.) Ex. 13, 17. Job 42, 6. Ps. 110, 4; with פִּי Gen. 6, 6. 7. 1 Sam. 15, 11. Often of one who repents, grieves, for the evil he has brought upon another, Ps. 106, 45. Jer. 20, 16. Jon. 3, 9. Joel 2, 14; c. על Ex. 32, 12. 14. Jer. 8, 6. 18, 8. 10; אֵל 2 Sam. 24, 16. Jer. 26, 3.

2. Reflex. of Piel, *to console oneself, to be comforted* Gen. 38, 12; with עַל concerning any thing 2 Sam. 13, 39; with אֶת־יְיָ i. e. for the loss of any one Gen. 24, 67.—Hence

3. *to avenge oneself, to take vengeance*, since, to use the words of Aristotle, Rhet. II. 2, τῇ ὀργῇ ἐπεται ἡδονὴ τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρήσασθαι. With מִן Is. 1, 24; comp. Ez. 5, 13. 31, 16. 32, 31. See Hithp. no. 3.

PIEL נָחַם, fut. נִנְחֵם, *to console, to comfort*, pr. to express grief, compassion; Job 16, 2. Ecc. 4, 1 אֵין לָהֶם מְנַחֵם *they had no comforter*. Lam. 1, 2. 9. 16. 17. With acc. of pers. Gen. 37, 35. 50, 21. Ruth 2, 13. al. With עַל of things concerning which, 1 Chr. 19, 2. Is. 16, 7. 22, 4. Ez. 14, 22. Job 42, 11. So God is said *to comfort* any one by restoring to him his favour, Is. 12, 1. 49, 13. Jer. 31, 13. Zech. 1, 17. Ps. 23, 4. al.

PUAL נָחַם, *to be consoled, comforted*, Part. מְנַחֵם for מְנַחֵם Is. 54, 11.

HITHP. נִנְחַם, once נִנְחַם Ez. 5, 13; i. a. Niph. but less frequent.

1. to lament, to grieve : a) For another, i. e. to pity, to have compassion, c. לָא Deut. 32, 36. Ps. 135, 14. b) to repent, Num. 23, 19.

2. to console oneself, to be comforted, Gen. 27, 35. Ps. 119, 52.

3. to avenge oneself, to take vengeance ; Gen. 27, 42 הָיָה עָשׂוֹ אֶחָיִךְ מִתְנַחֵם לָךְ לְהִרְגֶּךָ lo, Esau thy brother will avenge himself by slaying thee.

Deriv. תְּנַחֵם, תְּנַחֲמִים, תְּנַחֲמִים, the pr. names נַחֵם, נַחֲמִים, and the five here following.

נָחַם (consolation) Naham, pr. n. m. 1 Chr. 4, 19.

נָחַם, plur. נַחֲמִים, see in תְּנַחֲמִים.

נָחַם m. repentance, Hos. 13, 14.

נִחְמָה f. (r. נָחַם) Kamets impure, consolation, Job 6, 10. Ps. 119, 50.

נִחְמָה (whom Jehovah comforts) Nehemiah, pr. n. a) The son of Hachaliah, governor of Judea under Artaxerxes Longimanus, Neh. 1, 1, 8, 9, 10, 2, 12, 26. Sept. Νεψίας. Comp. הִרְשָׁא.—Different are b) Neh. 3, 16. c) Ezra 2, 2. Neh. 7, 7.

נִחְמָה (compassionate, r. נָחַם) Nahamani, pr. n. m. Neh. 7, 7.

נָחַם i. q. אֶנְחָנוּ, we, found only Gen. 42, 11. Ex. 16, 7. 8. Num. 32, 32. 2 Sam. 17, 12. Lam. 3, 42.

נָחַם i. q. Chald. נָחַשׁ brass, see in פִּינָחַשׁ.

* נָחַץ i. q. לָחַץ, to urge, to press, see under the letter ל. Part. pass. נִחְצֵה, urged, i. e. urgent, pressing, 1 Sam. 21, 9.—Arab. فُض id.

* נָחַח onomatopoetic root, Arab. نَحَرَ, Syr. نَسَّ. to breathe hard through the nose. to snort, to snore, comp. Eth. ንከኒ to snore, Gr. ὑέγγω, ὑόγγω.—Hence נִחְחִים, pr. n. נָחַח, also the two following.

נָחַח m. Job 39, 20, and נִחְחִה f. Jer. 8, 16, a snorting, e. g. of a horse.

נָחַח 2 Sam. 23, 37, and נִחְחִי 1 Chr. 11, 37 (snorer, r. נָחַח) Naharai, pr. n. m.

* I. נָחַשׁ in Kal not used, an onomatopoetic root, i. q. לָחַשׁ, expressing a low

hissing sound, to hiss, to whisper, espec. of the whispering or muttering of sorcerers, see לָחַשׁ Pi. Ps. 58, 6. Comp. Zab. נָסַח to whisper, see Cod. Nas. III. p. 88, line 16. 18. Syr. نَسَّ to practise enchantments.

PIEL נָחַשׁ, fut. יִנְחֹשׁ, to take auguries, to practise divination, to divine, Lev. 19, 26. Deut. 18, 10. 2 K. 17, 17. 21, 6.—Some here understand ὀφειμαντεία or divination by serpents, as if denom. from נָחַשׁ ; see Bochart Hieroz. T. I. p. 21.—Hence

2. In a wider sense, to divine, to prognosticate, to augur, i. e. to feel a pre-sage ; Gen. 30, 27 יִנְחֹשׁתִּי וְיִבְרַכְנִי יְהוָה I augur that Jehovah blesseth me for thy sake. 44, 15 know ye not נָחַשׁ כִּי נָחַשׁ אִישׁ אֲשֶׁר בְּמִנִּי I could certainly divine such things ? v. 5 whereby indeed he divineth ? i. e. the cup, σὺλινγομαντεία. 1 K. 20, 33 וְהָאֲנָשִׁים וְהַנְּחָשִׁים and the men took as a good omen sc. the words of Ahab in v. 32. See more in Thesaur. p. 875.

Deriv. נָחַשׁ, נָחַשׁ, pr. n. נִחְשֹׁן.

* II. נָחַשׁ a root assumed to furnish an etymology for נָחֶשֶׁת brass ; perh. to be bright, corresponding to נָחַשׁ. But the Semitic languages afford no trace of such a usage.

נָחַשׁ m. (r. נָחַשׁ I) 1. incantation, enchantment, Num. 23, 23.

2. augury, omen, which one takes, Num. 24, 1 ; comp. 23, 3. 15.

נָחַשׁ m. (r. נָחַשׁ I) 1. a serpent, so called from its hissing, Gen. 49, 17. Ex. 4, 3, 7, 15. Deut. 8, 15. Ps. 58, 5. al. Frequent mention is made of its deadly bite, Num. 21, 17 sq. Am. 5, 19. 9. 3. Ecc. 10, 11. Prov. 23, 22 ; also of its cunning, Gen. 3, 1 sq. comp. Matt. 10, 16, and Bochart Hieroz. III. p. 246 Lips.—Put for the constellation of the serpent or dragon in the northern quarter of the heavens, Job 26, 13. Arab. حَيَّة.

2. Nahash. pr. n. a) A place otherwise unknown 1 Chr. 4, 12. b) A king of the Ammonites 1 Sam. 11, 1. 2 Sam. 10, 2. c) 2 Sam. 17, 27. d) 2 Sam. 17, 25.

נָחֶשׁ Chald. m. *brass, copper*, Dan. 2, 32. 45. 4, 20. al. Syr. **ܢܫܐ**, Heb. **נָחֶשׁ**

נֶחֱשׁוֹן (enchanter, r. **נָחֶשׁ** I) *Nahshon*, pr. n. of a son of Amminadab, Ex. 6, 23. Num. 1, 7. Ruth 4, 20.

נְחֹשֶׁת (r. **נָחֶשׁ** II) comm. gend. m. Ez. 1, 7. Dan. 10, 6, f. 1 Chr. 18, 8; c. suff. **נְחֹשֶׁתְךָ** Ez. 16, 36, **נְחֹשֶׁתִּי** Lam. 3, 7; dual **נְחֹשֶׁתִּים**.

1. *brass, χαλκός*, pr. *copper*, mostly as hardened and tempered, and so used for arms and other implements, Gen. 4, 22. Ex. 26, 11. 37. al. sæpe. Metaph. Jer. 6, 28 *brass and iron are they all*, i. e. base, vile, of less precious metal.—Syr. and Chald. id.

2. Any thing *made of brass or copper*, e. g. a) *money*, brass or copper coin, Ez. 16, 36 **נְחֹשֶׁתְךָ נִשְׁפָּקָה**, Vulg. *quia effusum est æs tuum*. b) *a chain, fetter*, of brass or copper, Lam. 3, 7. So dual **נְחֹשֶׁתִּים** *fetters* Judg. 16, 21. 2 Sam. 3, 34. 2 K. 25, 7. Jer. 39, 7. 52, 11.

נְחֹשְׁתָּא (brass) *Nehushta*, pr. n. f. of the mother of king Jehoiachin, 2 K. 24, 8.

נְחֹשְׁתָּן m. (from **נְחֹשֶׁת** and the ending **ן**) *Nehushtan*, i. e. *the brazen serpent*, erected by Moses, and broken in pieces by Hezekiah because the Israelites made of it an idol and worshipped it under this name, 2 K. 18, 4.

* **נָחַת** fut. **יִנְחֹת** Ps. 38, 3, and **יָחַת** Prov. 17, 10, *to go or come down, to descend*, a root common in Aramæan, i. q. Heb. **יָרַד**; so Chald. **נָחַת** fut. **יִנְחֹת**, Syr. **ܢܫܐ** fut. **ܢܫܐ**. In O. T. only poetic; perhaps denom. from the noun **נָחַת** (r. **נָחַת**), the **ח** passing over into a radical.—Jer. 21, 13 **מִי־יִנְחֹת עָלֵינוּ** *who will come down against us?* sc. to attack us. Ps. 38, 3 **וַתִּנְחֹת עָלַי יְהוָה** *and thy hand cometh down upon me* in chastisement. Plur. **יִנְחֹתוּ** Job 21, 13, for **יָחַתוּ**, Dag. euphon. comp. Lehrs. p. 85. Trop. Prov. 17, 10 **רִפְּרוּף יִנְחֹת בְּמַעְיָן** *reproof goeth down (sinketh deep) into the mind of the wise*, comp. 18, 8. 26, 22. The form **יִנְחֹת** is penacutic, comp. Lehrs. § 51. 1. n. 1.

NIPH. **יִנְחֹת** i. q. Kal, Ps. 38, 3 **כִּי־יִנְחֹתוּ בִּי** *for thine arrows come down upon me, pierce me*.

PIEL **נָחַת** *to press down*, e. g. a bow, i. e. *to bend*, Ps. 18, 35; furrows, i. e. *to level*, spoken of rain Ps. 65, 11.

HIPH. *to lead down*, i. q. **הוֹרִיד**. Imper. Joel 4, 11 **שְׁמַח הַנְּחֹת יְדֵי גִבּוֹרֶיהָ** *thither lead down, Jehovah, thy warriors*; comp. v. 2. Others: *prostrate*, but contrary to the parallelism.

Deriv. **נְחֹתִים**.

נָחַת Chald. *to come down, to descend*, part. **נָחַת** Dan. 4, 10. 20.

APH. fut. **יִנְחֹת**, imp. **אִנְחֹת**, part. **מִנְחֹת**.

1. *to bring down or away*, Ezra 5, 15.

2. *to lay down, to deposit*, for safe-keeping, Engl. *to lay up*, Ezra 6, 1. 5.

HOPH. **יִנְחֹת** after the Heb. *to be brought down, to be deposed*, Dan. 5, 20.

נָחַת f. (r. **נָחַת**) as **שָׁחַת** from **שָׁחַת**.

1. *a letting down*, e. g. of the arm for punishment, Is. 30, 30, comp. v. 32. Concr. *that which is let down, set on upon a table*; Job 36, 16 **וְנָחַת שְׁלֹחֶנָּה** *the food of thy table*.

2. *rest, quiet*, Is. 30, 15. Job 17, 16. Prov. 29, 9. Ecc. 6, 5. Acc. as adv. Ecc. 4, 6 **בְּהַ נָחַת** *a handful with quietness*.

3. *Nahath*, pr. n. see **הוֹחַת**.

נָחַתִּים adj. plur. (r. **נָחַת**) *coming down, descending*, Dag. euphon. 2 K. 6, 9.

* **נָשָׂה** fut. **יִנְשֶׂה**, apoc. **יָנֵשׁ**, conv. **יָנֵשׁ**, c. Mak. **יָנֵשׁ**.

1. *to stretch out, to extend*, Arab. **نطأ** *extendit fila*. Kindred roots are **נָחַת**, **נָחַת**, q. v.—Spec. a) *to stretch out, to extend*, e. g. the hand Ex. 8, 2. 13. 10, 12. 21; the hand with a spear Josh. 8, 26, and ellipt. v. 18; often of the hand of God in threat Jer. 51. 25. Ez. 6, 14. 14, 9. 13. Is. 5, 25; or of man as if to assail God, Job 15, 25. So a measuring line, c. **עָל**, to stretch the line upon any thing Job 38, 5. Is. 44, 13. Lam. 2, 8. Also *to stretch out in length, to elongate*; Is. 3, 16 **וְנִשְׂרֹחַת צֶלֶל נְבוֹדֹתָ** see in **צֶלֶל**. Ps. 102, 12 **צֶלֶל נְבוֹדֹתָ** *a lengthened shadow*, i. e. lengthened in the declining sun, at the approach of evening; comp. 109, 23. b) *to stretch, to spread out, to expand*, e. g. a tent Gen. 12. 8. 26, 25; the heavens Is. 40, 22 **וְיִנְשֶׂה בְּרָק שָׁמַיִם** *who spreadeth out the heavens as a cur*

tain, awning. 45, 12. Jer. 10, 12. 51, 15. Job 9, 8. Metaph. *נָטָה רָצָה עַל* to spread out evil against any one, a metaphor drawn from nets, Ps. 21, 12.—1 Chr. 21, 10 *שְׁלוֹשׁ אָנֹכִי נָטָה עֲלֶיךָ* I spread out three things before thee (i. e. I propose to thee), choose one; comp. 2 Sam. 24, 12, where for *נָטָה* is *נִטַּל*.—Intrans. to spread oneself out, e. g. as flocks in the land, Job 15, 29.

2. to incline, to bow, i. e. to make tend downwards; e. g. the shoulder for bearing Gen. 49, 15; the feet for a fall Ps. 17, 11 (comp. 73, 2); the mind Ps. 119, 112; the heavens, spoken of God, Ps. 18, 10. Part. pass. Ps. 62, 4 *קִיר נָטִי* a wall inclining, leaning, ready to fall.—Intrans. of feet inclining to a fall Ps. 73, 2; the declining day Judg. 19, 8; the shadow on a dial moving downwards 2 K. 20, 10.

3. to turn, to turn away, to deflect, i. e. to make tend to one side; Is. 66, 12 *lo, I will turn peace upon her like a river*, i. e. as a stream is turned in its course. Gen. 39, 21 *וַיִּטּ אֵלָיו חֶסֶד* and turned upon him favour, i. e. conciliated favour towards him.—Often intrans. to turn away, to decline, Num. 20, 17. 22, 23. 26. 33; with *אֶל* to any one Gen. 38, 16; with *בֵּין* and *מֵעַם* from any one, from a way, Ps. 44, 19. 119, 51. 157. Job 31, 7. 1 K. 11, 9; with *אַחֲרַי* to turn away after i. e. to the party of any one Ex. 23, 2. Judg. 9, 3. 1 K. 2, 28; comp. 1 Sam. 8, 3.—Hence

4. to go away, to go, 1 Sam. 14, 7. NIPH. pass. of Kal no. 1, to be stretched, extended, as a measuring line Zech. 1, 16; of a stream, to spread itself out Num. 24, 6; of evening shadows, to be lengthened. Jer. 6, 4; comp. Virg. Ecl. 1. 84.

HIPH. *הָנָה*, fut. *יָנִיחַ*, apoc. 1 pers. *אָנִי* Hos. 11, 4, in pause *אָנִי* Job 23, 11, *נָאֵחַ* Jer. 15, 6; 2 pers. *הָנִי* Ps. 27, 9. 141, 4; 3d pers. *יָנִיחַ* 2 Sam. 19, 15; imp. apoc. *הָנִי* Ps. 17, 6.

1. i. q. Kal no. 1, but less usual, to stretch out, to extend: a) E. g. the hand Is. 31, 3. Jer. 6, 12. 15, 6; the limbs upon a couch or bed Am. 2, 8. b) As a tent 2 Sam. 16, 22. Is. 54, 2; sackcloth 2 Sam. 21, 10.

2. to incline downwards, to bow, to depress, Gen. 24, 14; the heavens, spoken of God, Ps. 144, 5. Spec. the ear in order to listen, Jer. 7, 24. 26. 11, 8; with

ל to any one Ps. 17, 6. 116, 2. Prov. 4, 20. 5, 1. al.

3. to turn, to turn away, to deflect, sc. towards one side, i. q. Kal no. 3. Num. 22, 23. 2 Sam. 3, 27. Metaph. Job 36, 18 a great ransom cannot turn thee away, sc. from the divine punishment, so as to avoid it.—Spec.

a) *הָנָה לֵב פ'* to turn the heart of any one, 2 Sam. 19, 15; with *עַל* to any thing Prov. 21, 1; *אֶל* Ps. 119, 37; *ל* 141, 4; *אַחֲרַי* 1 K. 11, 2. 3. 4. In a bad sense, to turn away, to seduce any one, Prov. 7, 21. Is. 44, 20.—Also *אֶל לֵב פ'* to incline one's heart to, Josh. 24, 23. 1 K. 8, 58; to wisdom Prov. 2, 2.

b) *הָנָה חֶסֶד עַל פ'* to turn favour upon any one, to procure favour for him, Ezra 7, 28. 9. 9. Comp. Kal Gen. 39, 21.

c) *הָנָה מִשְׁפָּט* 1 Sam. 8, 3, to turn aside right, to pervert justice, right being compared to a straight path from which it is wrong to turn away on either side. Hence, to pervert the ways of justice Prov. 17, 23. With genit. *הָנָה מִשְׁפָּט פ'* to pervert or wrest the right of any one, spoken of a judge, Ex. 23, 6. Deut. 27, 19. Lam. 3, 35; and, in the same sense, to pervert the way i. e. the right of any one, Am. 2, 7. Acc. impl. Ex. 23, 2.

d) to turn away, to thrust out sc. from a way, Job 24, 4 they turn the needy out of the way. Hence metaph. of the way of right and justice (comp. in lett. c.) Is. 10, 2; and so without mention of a way, Is. 29, 21. Am. 5, 12. Prov. 18, 5.

e) to turn away any thing from a person, to avert, e. g. good Jer. 5, 25.

f) to turn away a suppliant, to repulse, Ps. 27, 9:

g) Intrans. to turn aside, to decline from a way, to swerve, c. *בֵּין* Is. 30, 11. Job 23, 11. With acc. of place whither, Ps. 125, 5.

Deriv. *מָטָה*, *מָטָה*, *מָטָה*, or *מָטָה*, and pr. n. *מָטָה*.

מָטָה m. verbal adj. (*נָטָה*) laden, Zeph. 1, 11.

מָטָה see *נָטָה*.

נָטָה f. plur. (*נָטָה*) drops, pendants for the ears, ear-drops, especially of pearls, Judg. 8, 26. Is. 3, 19. Arab. *نَطْفَة* id. Comp. Gr. *σταλάγμα* a kind

of ear-pendant, from *σταλάζω* to drop, distil.

נְטִישׁוֹת f. plur. *tendrils, twigs*, Is. 18, 5. Jer. 5, 10. 48, 32. R. נָטַשׁ, see Niph. Is. 16, 8.

* **נָטַל** fut. יִטּוֹל 1. *to take up, to lift up*. Chald. id. Syr. نَطَلَ to be heavy, from the idea of *lifting*. Kindred roots are נָטַל, נָטַח; comp. Sanscr. *tul*, i. q. Lat. *tollere*.—Is. 40, 15 **יִטּוֹל כְּדָהֵן יִטּוֹל כְּדָהֵן** *he taketh up the isles as dust*, as an atom.

2. *to lay upon, to impose upon* any one, c. **שְׁלֹשׁ אֲנָכִי נִטְלָה** 2 Sam. 24, 12 *three things I lay upon thee*, i. e. propose to thee; comp. the parallel passage in 1 Chr. 21, 10 where it is **נִטְלָה**, and in the same sense **נָטַל לְפָנַי** Jer. 21, 8.—Lam. 3, 28 **נָטַל עָלַי** *for God hath laid upon him* sc. calamity.

PIEL i. q. Kal no. 1. Is. 63, 9.

Deriv. נָטַל, נָטַל.

נָטַל Chald. *to lift up*, Dan. 4, 31. Præter. pass. Dan. 7, 4.

נָטַל m. (r. נָטַל) *a burden, load*, Prov. 27, 3.

* **נָטַע** fut. יִנְטַע, inf. נָטַע and נָטַע, pr. *to set upright, to fix in the ground*. Kindred are **נָטַע** **וְנָטַע** to set, **נָטַע** Hiph. **נָטַע** id. also **נָטַע**. Comp. Sanscr. *dhā*, Gr. *τίθημι*.—Spec.

1. *to plant*, as a tree, garden, vineyard, Gen. 2, 8. 9. 20. Lev. 19, 23. Num. 24, 6. al. So God is said to *plant* the forest-trees Num. 24, 6. Ps. 104, 16. The place *where* is put with **נָטַע** Jer. 32, 41; **נָטַע** Am. 9, 15; in acc. *to plant a field*, etc. Ez. 36, 36. Hence with two acc. *to plant a garden*, etc. *with any thing*, Is. 5, 2. Jer. 2, 21.—Trop. a) *to plant a people*, i. e. to assign them a fixed and permanent residence; comp. in Engl. 'to plant a colony'; Am. 9, 15. Jer. 24, 6 *I will plant them, I will not pluck them up*. 32, 41. Ps. 44, 3. Ex. 15, 17. 2 Sam. 7, 10. al. Comp. opp. **נָטַע**, also **נָטַע** and **נָטַע** Ezra 9, 8. b) Ps. 94, 9 *God who planted the ear*, i. e. created, formed it.

2. *to fix, to fasten*, as a nail, Ecc. 12, 11. Comp. in Engl. 'to plant a nail.'

3. *to plant*, i. e. *to pitch a tent*, Dan. 11, 45, and so of the tent of the heavens

Is. 51, 16; *to set up* an image Deut. 16, 21.

NIPH. *to be planted*, metaph. Is. 40, 24. Deriv. נָטַע and the two following.

נָטַע m. in pause נָטַע, constr. נָטַע Is. 5, 7. c. suff. נָטַע; plur. נָטַע, נָטַע.

1. *a planting*, i. e. what is planted, Is. 17, 11.

2. *a plant*, sc. recently planted, Job 19, 9. Sept. well νεόφυτον.

3. *a plantation*, place planted, Is. 5, 7. 17, 10. 1 Chr. 4, 23.

נָטַע m. plur. (r. נָטַע) *plants*, Ps. 144, 12.

* **נָטַח** fut. יִנְטַח, *to drop, to fall in drops, to distil*. Aram. and Arab. نَطَفَ id. Eth. **ጠጠ** stillavit, and **ጠጠ** percolavit, which comes from the idea *stillare*. The primary syllable **נָטַ** is onomatopoeic, as in Engl. and Germ. with *r* inserted, *to drop, tropfen*. Metaph. of discourse; Job 29, 22 *my speech distilled upon them*, was grateful to them as the rain.—Often trans. like Engl. *to drop*, with acc. *to drop or distil any thing, to let fall in drops*, comp. **נָטַח** no. 1, **נָטַח** no. 3. Joel 4, 18 **נָטַח הָהָרִים עֲסִירִים** *the mountains drop down new wine*. Cant. 5, 5. 13. Judg. 5, 4; acc. impl. Ps. 68, 9. Trop. Cant. 4, 11 **נָטַח הַשְּׁפִיחָה שְׁפִיחוֹתֶיהָ** *thy lips distil honey*. Prov. 5, 3.—In a similar manner the Arabs transfer the idea of watering, irrigating, to flowing and pleasing discourse; comp. **نَوَى** and other synonymous verbs.

HIPH. *to let fall in drops, to drop*, c. acc. Am. 9, 13. Spec. of discourse, and the accus. being omitted, simply *to speak, to prophesy*, Mic. 2, 6. 11. Ez. 21, 2. 7 [20, 46. 21, 2]. Am. 7, 16. Comp. **נָטַח**, **נָטַח**.

Deriv. **נָטַח**, pr. n. **נָטַח**, and the two following.

נָטַח m. 1. *a drop*, Job 36, 27.

2. An aromatic *gum* or *resin*, used for incense, so called from its flowing out in *drops*, distilling, Ex. 30, 34. Sept. **σταύρη** (from **σταλάζω**). i. e. either myrrh flowing spontaneously, Dioscor. 1. 74; or the resin of *styrax* (**ἰβήκη**) used for incense, Salmas. Exerc. 1. 540. The latter is here to be understood. Engl. Vers. *stacte*.

נִטְפָּה (distillation, r. נִטְפָּה) *Netophah*, pr. n. of a place not far from Bethlehem in Judea, Ezra 2. 22. Neh. 7. 26.—Hence the gentile n. נִטְפָּתִי *Netophathite* 2 Sam. 23. 28. 29. 2 K. 25. 23. al.

***נָטַר**, fut. נָטֵר, נָטֹר, and נָטֹר Jer. 3. 5, *to guard, to keep*, i. q. נָצַר and also נָשַׁר, but usually poetic. Syr. Chald. and Arab. **نظر** id.—E. g. *to keep a vineyard*, Cant. 1. 6. 8. 11. 12.

2. Spec. *to keep anger, to continue one's anger*, the acc. being implied. Ps. 103. 9 **לֹא יִנָּצֵחַ זַעַם** *he will not keep his anger forever*. Jer. 3. 5. 12; with לְ of pers. Nah. 1. 2; **אַחַד** Lev. 19. 18. Comp. **נָשַׁר** Jer. 3. 5. Job 10. 14.

3. i. q. Arab. **نظر**, *to keep watch*, drawn from the notion of guarding; whence מִנְטָרָה no. 2.

נָטַר Chald. *to keep, to preserve*, בְּלִבָּא *in one's mind* Dan. 7. 28; comp. Luke 2. 19.

***נָטַשׁ** fut. יִנָּטֵשׁ, יִנָּטֹשׁ. 1. Pr. *to pound, to beat, to smite*; espec. *to beat small, to break in pieces*; whence also *to thrust out, to cast off, to reject*. This primary force of the syllable נִט is found in the monosyllable נִיט *to pound*, comp. Engl. *to dash*; and in the dissyllables **نطس** *to break, to break in pieces*, לְנִיט *to hammer*, Chald. *to scatter*, **نطس** *to pound, to break in pieces*, **نطس** *to smite*, רָנֵט Heb. and Chald. *to break in pieces*. in Chald. also *to thrust out, to leave, to abandon*, and Heb. נָנֵט. Sept. ῥύσσω, ἀποτινάσσω, ῥήγνυμι, etc. Most lexicographers take the sense *to leave* as primitive; but against the analogy. Hence

a) *to smite, in battle*, comp. נִנָּח. 1 Sam. 4. 2 **וַהֲנִיחַ הַמִּלְחָמָה** *and the battle smote*, i. e. the warriors on each side smote or thrust each other. Chald. well אַחֲרֵיכֵי אֲנָשִׁי קָרָבָא 'the men of war smote each other'; Vulg. more freely. but rightly as to the sense, *inito certamine*.

b) *to cast out, and then to disperse, to scatter*. Part. pass. 1 Sam. 30. 16 **הִנֵּה אֲנִי כְּלִי-הָאָרֶץ** *lo, they were scattered upon the ground*. Sept. διασχυμένοι, Theodot. ἐσκαρπισμένοι. See Niph.

c) *to cast or thrust down, to let fall*. Num. 11. 31 *a wind from the Lord brought quails from the sea and let them fall* (cast them down) *by the camp*; Sept. ἐπέβυλεν. Ez. 31. 12 of a tree: *strangers . . . have cut it off and cast it down*; Sept. κατέβυλον. Ez. 29. 5. 32. 4. Hos. 12. 14 **הָקִמְיוּ עָלָיו דָּמוֹ** *God will cast his (Ephraim's) blood upon him*.

d) *to thrust out, to cast off, to reject*. α) As God his people, Judg. 6. 13 *but now Jehovah hath rejected us* (נִנָּטְנוּ) *and delivered us into the hands of the Midianites*; Sept. ἐξέθυσεν, Theod. ἀπόσαστο. 1 Sam. 12. 22. 1 K. 8. 57. 2 K. 21. 14. Ps. 27. 9. 94. 14. Is. 2. 6. Jer. 7. 29. 12. 7. 23. 33. Once a sanctuary Ps. 78. 60; Sept. ἀπόσαστο. β) Man is said *to reject God*; Deut. 32. 15 *he rejected God his Creator*. Jer. 15. 6. Also *to reject the precepts of a parent*; Prov. 1. 8 *reject not the law of thy mother*; Sept. μὴ ἀπόσχ. 6. 20. γ) *to cast off care, business*; 1 Sam. 10. 2 *thy father hath cast off the matter of the asses, etc.* Sept. well, ὁ πατήρ σου ἀποτείνανται τὸ ὄνμα τῶν ὄνων.—In former editions I have given in the examples here cited in lett. d. the sense *to forsake, to abandon*; which is adopted by most modern interpreters. and is indeed in itself appropriate, and is sometimes admitted by the Vulg. Syr. and more rarely the Sept. But the stronger sense *to cast off, to reject*, is here admitted if not demanded, not only by the primary force of the root, and by the authority of the ancient versions; but also by passages like Jer. 7. 29, where נָטַשׁ corresponds to הִשְׁלִיךְ; and Jer. 23. 39, where the words נָטַשׁ מִצֵּל פָּנִי do not admit the sense *to forsake*.

e) *to thrust out, to draw out a sword*; part. pass. נִטְשָׁה; Is. 21. 15 *from the drawn sword and from the bent bow*. So Targ. **הִרְבָּא תְּלִיפָא**.

f) With עַל, *to cast upon any one*, i. e. *to commit to any one*; 1 Sam. 17. 20 *and committed (נָטַשׁ) the flock to a keeper*; Sept. ἐφίκε τὰ πρόβατα φύλακι. 1 Sam. 17. 22. 28.

2. *to let, to leave*, from the sense of *casting off*; e. g. a) *to leave, to let lie*, as a field untilld Ex. 23. 11. Neh. 10. 32 [31]; strife Prov. 17. 14. So of debt,

to remit, Neh. i. c. b) With acc. of pers. and inf. c. לָ, to leave to do any thing, i. e. to permit, to suffer; Gen. 31, 28 and hast not suffered me to kiss (לֹא) my sons and my daughters. (נִשְׁתַּחֲוִי בְנֵי וּבָנוֹתַי)

NIPH. 1. Pass. of Kal no. 1, to be broken in pieces; Is. 33, 22 thy tacklings are broken in pieces (נִשְׁבְּרוּ), they strengthen not the mast; Sept. ἐξορύσσων, Symm. ἐξορύσσει.

2. Pass. of Kal no. 1. b, to be dispersed, scattered; hence of a multitude, to spread themselves; so the branches of a vine Is. 16, 8; an army Judg. 15, 9 where Sept. ἐξορύσσων. 2 Sam. 5, 18. 22.

3. Pass. of Kal no. 1. c, to be cast down to be prostrated; Am. 5, 2 the virgin of Israel... is cast down prostrate upon her land; Vulg. projecta est in terram suam.

PUAL pass. of Kal no. 1. c, to be cast down, destroyed, Is. 32. 14.—Others, to be forsaken; see in Kal 1. d.

Deriv. נִשְׁחַד.

נִי a word of doubtful authority, which the Heb. intpp. regard as for נִי (r. נִי), Ez. 27, 32 בְּנִיָּהם in their wailing, according to the Masora. But 11 Mss. and several printed editions, Sept. (and Arab.) Theodot. and Syr. exhibit the reading בְּנִיָּהם their sons, which is better; comp. Ez. 32, 16. 2 Sam. 1, 18.

* נִיָּה obsol. root, Arab. نَاء mid. Ye, to be raw, uncooked, as flesh; II, IV, to be not well cooked; نِي raw, half-cooked. Hence נִיָּה II.

נִי m. (r. נִי) produce, fruit. Mal. 1, 12. Metaph. נִיב תְּפִלִּים the fruit of the lips Is. 57, 19 Keri, i. e. offerings presented to God with the lips, thanksgivings; comp. Hos. 14, 3, and ἀπαρὸς χάριτων Heb. 13, 15. Chethibh in Is. i. c. has נִיב, comp. Chald. נִיב fruit.

נִיבִי (perh. fruit-bearer, r. נִיב) Nebai, pr. n. m. Neh. 10, 20.

נִיד m. (r. נִיד) consolation, comfort; once Job 16, 5 נִיד שְׂפָתַי my lip-condolence, i. e. empty, insincere; see נִידָה.

נִידָה f. (r. נִידָה, for נִידָה, see Lehrs. p. 145) abomination, uncleanness, Lam. 1, 8, i. q. נִידָה v. 17.—Others a wandering, from the root נִיד.

נִירוֹת, also Cheth. נִירוֹת (habitations) Naioth, pr. n. of a place near Ramah, 1 Sam. 19, 18. 19. 22. 23. 20, 1. R. נִירוֹת.

נִירוֹת m. (r. נִירוֹת) pr. rest, acquiescence, as Arab. دَيْوَمَةٌ from r. دَامَ, بَيْنُونَةٌ from r. بَانَ, De Sacy Gram. Arabe, I. p. 561. Then, sweetness, pleasantness, delight, like the Lat. acquiescere in aliqua re for delectari, Syr. نَبَسَ ف

delectatus est aliqua re, Barhebr. p. 221, نَبَسَ delicæ, ibid. p. 38, Talmud. נִירוֹת placetne tibi?—Found only in the phrase נִירוֹת נִירוֹת an odour of delight, i. e. pleasant odour, sweet savour; Gen. 8, 21 נִירוֹת נִירוֹת אֶת־רִיחֵהָ and God smelled the pleasant odour. Lev. 2, 12. 26, 31. Ez. 6, 13. 20, 41. To the Mo-saic precepts concerning sacrifices is very often added the phrase נִירוֹת נִירוֹת a sweet odour to Jehovah Lev. 1, 9. 13. 17. 2, 2. 9. 3, 5. 6, 14. Num. 15, 7 sq. 28, 8; also לְרִיחֵהָ נִירוֹת אֶת־נִירוֹת Num. 28, 6. 13. 29, 6. al. Plur. Ez. 20, 28.—Hence

נִירוֹתֵיהֶם Chald. m. plur. from the Heb. usage in the preceding article. omitting נִירוֹת, sweet odours, incense, Dan. 2, 46. Ezra 6, 10.

נִיָּן m. (r. נִיָּן) progeny, offspring, always coupled with נִיָּן, Gen. 21, 23. Job 18, 19. Is. 14, 22.

נִינְהָ pr. n. Ninveh, the ancient capital of Assyria, situated on the eastern bank of the Tigris opposite to where Mosul now stands upon the western bank, Gen. 10, 11. 12. Is. 37, 37. Nah. 2, 9. Jon. 1, 2. 3, 3. al. By the Greeks and Romans it was usually called Νῆρος, Nimus, after the name of its founder, Hdot. 1. 193. ib. 2. 101. Diod. Sic. 2. 3. In Ammianus however, Ninere, 23. 6. In respect to its site, see the discussion of Bochart, Phaleg lib. 4. cap. 20; also Niebuhr Reisebeschr. II. p. 353, 368, and Tab. 46. C. J. Rich Residence in Koordistan. and on the site of ancient Nineveh, II. p. 29 sq.

נִיס Jer. 48, 44 Cheth. i. q. נִיס in Keri fleeing, i. e. pass. made to flee, fugitive.

נִיסָן m. Nisan, the first month of the Hebrews, Neh. 2, 1. Esth. 3, 7; called

in the Pentateuch חֲדָשׁ הַיּוֹם q. v. Syr. Chald. and Arab. id.—The name נִצָּן if Semitic, would seem to be for נִצְנָן, i. e. *month of flowers*, from נֵץ a flower. But Benfey with probability refers it to a Persian origin, from Zend. *navaçan* new day; made up of *nav* new, and *açan* i. q. Sanscr. *ahan* day; die Monatsnamen p. 131 sq.

נִצֵּץ m. *a spark*, once Is. 1. 31. Talmud. id. R. נִצְנָן, after the form קִיטָּה.

נִיר, see נִי.

* נִיר to break up with the plough, to till. Hos. 10. 12. Jer. 4. 3. This root has prob. sprung from Hiph. of the verb נִיר. comp. Ewald's Gramm. § 235; and signifies pr. *to make glisten*.

Deriv. נִיר II, נִירִי.

נִיר m. once נִי Prov. 21. 4 (r. נִיר) i. q. נֵר, *a light, lamp*. only metaph. e. g. of offspring; 1 K. 11. 36 נִצְנָן לְדָוִד that there may be a light to David my servant forever, i. e. that his posterity may continue forever. 1 K. 15. 4. 2 K. 8. 19. 2 Chr. 21. 7. Once the light of the wicked, that in which they glory, Prov. 21. 4; comp. in נִי no. 1. b.

II. נִיר m. (r. נִיר) *fallow ground*, a field recently broken up, Prov. 13. 23. Jer. 4. 3. Hos. 10. 12.

* נָכָה to beat, to smite, i. q. נָכָה Arab. نَكَع id.

NIPH. to be beaten; Job 30. 8 נָכָה בָּן הָאֲדָמָה they are beaten from the land, driven out with blows.

Deriv. the three following.

נָכָה m. plur. נָכָהִים smitten, trop. afflicted, Is. 16. 7.

נָכָה adj. (r. נָכָה) afflicted; fem. נָכָה a smitten spirit, afflicted mind, Prov. 15. 13. 17. 22. 18. 14. Comp. נָכָה.

נָכָה f. (for נָכָה, r. נָכָה) Gen. 37. 25. 43. 11. strictly infin. after the form מְלָאֵחַ; שָׁמָּה; pr. contusion, a breaking in pieces. Hence *aromatic powder*, and then this general name seems to have been transferred to some certain kind of spice or aromatic substance. Sept. στυρία, Aqu. στυρίαξ, Vulg. *styrax*.

Arab. نَكَاة is i. q. نَكْعَة gum, gum tragacanth.—Here seems also to belong the phrase בֵּית נְכֵיחַ 2 K. 20. 13. Is. 39. 2. which literally perhaps may be rendered *his spicery-house*, as Aqu. Symm. Vulg. but more correctly as to the sense, *treasury, store-house*, as Chald. Syr. Saad. and Arabs Polygl. (also Is. l. c. for Gr. *σπικη*) In this house there seems to have been laid up, as is said immediately after, "silver and gold, and spices, and precious ointments;" so that it took its name from the latter rather than from the former. Less probable is the suggestion of Lorschach, that נְכֵיחַ is a Persian word from نگاهیدن deponere, نگاه custodia; Jenaische Lit. Zeit. 1815, no. 59.

* נָכָה obsol. root, whence

נָכָה m. *progenies*, as the Vulg. correctly renders it. i. e. *progeny*. always coupled with the synon. נָכָה q. v. Similar is Ethiop. ብሔር genus, cognatio, tribus. נ and כ being interchanged; comp. נָכָה for נָכָה Gen. 21. 23 Cod. Sam.—In Job 31. 3 in some Mss. and editions נָכָה is read for the common נָכָה, and might then be i. q. Arab. نَكْد calamity; but the common reading is preferable.

* נָכָה in Kal not used, to strike, to smite. Arab. and Ethiop. نَكَع, نَكَع, id. but rarely used and chiefly with the idea of harm. Syr. نَكَع Pe. and Aph. to harm. Kindred are verbs beginning with נָכ, as נָכָה, נָכָה; comp. Lat. *nec-o, noc-eo*, Engl. *to knock*.

NIPH. pass. of Hiph. to be smitten, slain, once 2 Sam. 11. 15.

PIEL does not occur, since what some have regarded as the infin. of Piel. viz. the form נָכָה Num. 22. 6, is there as elsewhere (Josh. 10. 4) 1 plur. fut. Hiph. thus: נָכָה אֱוִילִי אֲבִיבִל נָכָה־בִּי וְנָצַח־טִי I may be able that we smite him (Israel) and I drive him out; see Hiph. no. 3. The verb נָכָה is here construed with a finite verb, *ἀσυνδέτως*, comp. in Esth. 8. 6.

PUAL pass. to be smitten, e. g. grain Ex. 9. 31. 32. But Hoph. is far more usual, q. v.

Hiph. הִכָּה, 2 pers. הִכִּיתִּי, but 1 pers. הִכִּיתִּי and with suff. הִכִּיתִּיךָ 1 Sam. 17, 46, הִכִּיתִּיהָ Is. 60, 10; infin. הִכּוֹת, absol. הִכָּה Deut. 13, 16; imp. הִכָּה Ez. 6, 11, apoc. הִכֵּה; fut. conv. יִכָּה, oftener יִכֵּה.

1. to strike, to smite, Gr. πλῆσσω, e. g. a) With blows, as with a rod, with acc. of pers. and כּ of instrum. Num. 22, 23, 27; with the fist or a stone in the hand Ex. 21, 18; instrum. impl. Ex. 2, 11, 13. 1 K. 20, 35, 37. Deut. 25, 3 *forty times he may strike him*, i. e. give him forty blows or stripes; hence to chastise Jer. 2, 30. Neh. 13, 25. Also to smite the cheek, to buffet, Job 16, 10, comp. Mic. 4, 14. 1 K. 22, 24; a rock, acc. Ps. 78, 20; with כּ to smite upon the rock Ex. 17, 6; to smite the water with a cloak 2 K. 2, 8. With בִּין, בִּיר, to smite out of one's hand Ez. 39, 3; c. acc. to smite out an eye Ex. 21, 26.

b) With any thing sharp or pointed, to smite, to thrust, e. g. with the horn Dan. 8, 7; a flesh-hook 1 Sam. 2, 14; a spear 2 Sam. 2, 23, 4, 6, 20, 10, c. acc. 2 Sam. 3, 27. In a weaker sense, to smite as a worm a plant, to puncture Jon. 4, 7; the rays of the sun, comp. Engl. *stroke of the sun*, with acc. of pers. Is. 49, 10; also of the moon Ps. 121, 6, i. e. to the moon is ascribed the effect of the nocturnal cold, comp. Gen. 31, 40. Hos. 9, 16. So Arab. ضرب to smite, to sting as a scorpion; also mid. Kesri to be cold, chilled.

c) With any thing thrown, to smite, to hit; as with a stone from a sling 1 Sam. 17, 49, 50, comp. 2 K. 3, 25; or an arrow 1 K. 22, 34. 2 K. 9, 24.

The following phrases are to be noted:

aa) הִכָּה בָּהּ to strike the hand 2 K. 11, 12. Ez. 22, 13, and הִכָּה בְּבָהּ to strike with the hand Ez. 6, 11, fully הִכָּה בָּהּ אֶל-בָּהּ to smite hand upon hand Ez. 21, 19, 22, i. e. to smite the hands together, e. g. either in exultation, to clap the hands, 2 K. 1, c. or in indignation Ez. 22, 13, or in lamentation Ez. 6, 11, 21, 19.

bb) 1 Sam. 24, 6 וַיִּכֶּה לְדָוִד אֹהֶיז and *David's heart smote him*, i. e. as in common Engl. 'beat against his ribs.' 2 Sam. 24, 10. Comp. Æsch. Prom. 887 φράδιαι φράδα λακτίζει.

cc) Often of Jehovah or his messen-

gers, who are said to smite a person or people or land with disease or plagues, i. e. to inflict a plague upon them, comp. נָגַף, נָגַף. E. g. הִכָּה בְּסִנְיָרִים to smite with blindness Gen. 19, 11. 2 K. 6, 18; pestilence Num. 14, 12; hæmorrhoids 1 Sam. 5, 6; comp. Zech. 12, 4. Am. 4, 9. Hagg. 2, 17. Also to smite a land with destruction, with two acc. Mal. 3, 24; and impl. Is. 5, 25. Ex. 7, 25 *after Jehovah had smitten the river*, i. e. had turned it into blood, comp. v. 20. So Ex. 8, 13. Zech. 10, 11. Is. 11, 15.

dd) הִכָּה שְׁרָשֵׁימָהּ to strike roots into the ground, to shoot forth roots, Hos. 14, 6. Comp. שָׁלַח שְׁרָשָׁיו Jer. 17, 8.

2. In a stronger sense: a) to smite in pieces, to destroy. Ex. 9, 25 *and the hail smote all that was in the field*. Ps. 3, 8 *thou hast smitten all my enemies as to the jaw-bone*, a figure drawn from wild beasts. So houses, Am. 3, 15; two acc. Am. 6, 11.

b) to smite or thrust through, comp. no. 1. b; e. g. with a spear 1 Sam. 19, 10, 18, 11, 26, 8.

c) to smite down, to overturn, to overthrow, as a tent Judg. 7, 13. 1 Chr. 4, 41. 2 Chr. 14, 14. Prægn. Zech. 9, 4 הִכָּה בָּהֶם הִרְלָהּ he doth overturn her rampart into the sea.

d) to smite fatally, to kill, to slay, c. acc. Gen. 4, 15. Ex. 2, 12. Josh. 20, 5. 1 Sam. 17, 36. al. sæp. With בָּהֶרֶב לָפִי הִכָּה Josh. 11, 10. Jer. 26, 23; oftener הִכָּה לָפִי הִכָּה Josh. 8, 24, 10, 39. Judg. 1, 25. 2 K. 10, 25. al. Coupled with הִמִּיתָ, and then הִכָּה refers to the deadly blow, and the former to the actual death, 1 K. 16, 10. 2 Sam. 18, 15. 2 K. 15, 10, 30. Josh. 10, 26; also 2 K. 25, 25. With נָפַשׁ added, הִכָּה פִּי נָפַשׁ to smite one as to his life, i. e. so as to touch his life, fatally, Gen. 37, 21. Deut. 19, 6, 11, 27, 25. Jer. 40, 14, 15; comp. Lev. 24, 18. So of God as smiting men, 2 Sam. 6, 7. Ps. 78, 51, 105, 36; of the angel of God 2 K. 19, 35.—Where only a part of a whole number are slain, this is marked by מִן, Judg. 14, 19, 20, 45. Josh. 7, 5; or by כּ partitive, 1 Sam. 18, 27, 6, 19. 2 Sam. 8, 5. Judg. 15, 15. So without an acc. of number, הִכָּה בְּאִיְרָם to smite of the enemies 2 Sam. 23, 10, 24, 17. 2 Chr. 28, 5, 17. Num. 22, 6; and so 1 Sam. 18, 7 הִכָּה

שִׂאֵיִל בְּאַלְקָרִי 21, 12. 29, 5.—Spoken also of wild beasts, *to slay*, by tearing in pieces, 1 K. 20, 36. Jer. 5, 6.—Trop. *to smite with the tongue*, to bring into reproach and punishment by slanders, Jer. 18, 18.

3. In a weaker sense, *to smite* enemies is often simply *to overcome* them in battle, *to vanquish*, *to put to flight*, fully הִכָּה אֶחָדֹר Ps. 78, 66. So Gen. 14, 15 *he smote them and pursued them unto Hobah*. v. 5. 7. Num. 22, 6, see in Piel. Josh. 13, 12. Judg. 1, 5. 1 Sam. 13, 4. 2 Sam. 8, 1. 2. 3. 10. al. With an adjunct of distance, Gen. 14, 15. 2 Sam. 5, 25. Josh. 10, 10. 41; of time how long 1 Sam. 30, 17. 2 Sam. 23, 10; of numbers Judg. 1, 4. 3, 31. 1 Sam. 4, 2. Ps. 60, 2. Also *to smite* a city, to take it by storm, Josh. 7, 3. 10, 4. 1 Sam. 30, 1. 1 K. 15, 20. 2 K. 3, 19. al. But הִכָּה עִיר לְפִי חֶרֶב *is to slay the inhabitants of a city* Judg. 20, 37; comp. no. 2. d.

Hoph. הִכָּה and הִוָּכָה Ps. 102, 5.

1. Pass. of Hiph. no. 1, *to be smitten*, i. e. a) *to be beaten* Ex. 5, 14. 16. Num. 25, 14. b) *to be smitten* of God, with a plague, etc. 1 Sam. 5, 12. Is. 1, 5. 53, 4. Hos. 9, 16.—Ps. 102, 5 הִוָּכָה בְּעֶשֶׂב וּבִשָׁר *my heart (vital strength) is smitten and drieth up like the herbage*.

2. Pass. of Hiph. no. 2. a) *to be smitten, slain*, Num. 25, 14. 15. 18. Jer. 18, 21. b) Of a city, *to be smitten*, to be taken by storm, Ez. 33, 21. 40, 1.

Deriv. מִכָּה, and the two following.

נָכָה adj. *smitten*, only in constr. נָכָה רַגְלָיו *smitten in the feet*, lame, 2 Sam. 4, 4. 9, 3; נָכָה רוּחַ *smitten in spirit*, afflicted, contrite, Is. 66, 2.

נָכָה m. (r. נָכָה) only plur. נָכָהִים Ps. 35, 15, *smiting* sc. with the tongue, i. e. railers, slanderers; comp. Jer. 18, 18.

נָכָה and נָכוֹ pr. n. *Necho*, king of Egypt, son of Psammetichus, 2 K. 23, 29. 33. 2 Chr. 35, 20. 36, 4. Jer. 46, 2. According to Manetho in his book of dynasties, he was the sixth of the second Saitic dynasty, and was called Necho II, to distinguish him from his grandfather of the like name; see Jul. Afric. in Routh's Reliq. Sacr. II. p. 147. Herodotus calls him Νεχώς, 2. 158, 159. ib. 4. 42. Sept. Νεχαώ. The etymology is unknown, but is doubtless to be sought

in the ancient Egyptian; see Thésaur. p. 885.

נָכוֹן (prepared, r. בָּיִן) *Nachon*, pr. n. of a threshing-floor 2 Sam. 6, 6. In the parall. passage 1 Chr. 13, 9 it is פִּירֹן.

* נָכַח obsol. root, pr. i. q. רָבַח *to be in front, before the eyes, over against*, (see נָכַח,) *to go straight forward*.—Hence נָכַח, נָכַח, נָכַח.

נָכוֹן m. adj. *in front, straight, right*, pr. of one who goes straight ahead. Is. 57, 2 הֹלֵךְ נָכוֹן *who walketh straight before him*, goes straight ahead, i. e. an upright man. With לְ, *right, just to any one*, Prov. 8, 9.—Fem. נָכוֹחָה as subst. *right, justice*, Am. 3, 10. Is. 59, 14; plur. נָכוֹחוֹת id. Is. 26, 10. 30, 10.

נָכַח pr. subst. (r. נָכַח) 'the front, what is before the eyes;' but used only as a Preposition.

1. *opposite to, over against*, Ex. 26, 35. 40, 24. Josh. 18, 17. 1 K. 20, 29. al. לְ נָכַח id. Josh. 15, 7.

2. *before, in presence of*; נָכַח יְהוָה i. q. לְפָנַי יְהוָה, *before Jehovah*, i. e. acceptable to him Judg. 18, 6. נָכַח פָּנַי יְהוָה *before Jehovah* Lam. 2, 19; metaph. known to him Jer. 17, 16, and so Prov. 5, 21. נָכַח פָּנָיו *to set before one's own face*, i. e. to regard with favour, to delight in, Ez. 14, 7; comp. v. 3 where for שׂוֹם is נָכַח.

3. With Prefixes: a) אֶל-נָכַח pr. 'towards the front' of any thing, i. e. towards Num. 19, 4.

b) לְנָכַח α) Adv. 'to the front,' i. e. *straight forwards*, Prov. 4, 25. β) *in front of, before* Gen. 30, 38; whence γ) *on account of, for*, after a verb of interceding, Gen. 25, 21; Sept. πρὸς. Comp. Germ. *vor* and *für*, the last of which has also a local sense.

c) עַד נָכַח *unto the front of*, i. e. to the place over against, Judg. 19, 10. 20, 43. Ez. 47, 20.

נָכַח c. suff. נָכַחוֹ the front; adv. *in front of, over against*, Ex. 14, 2. Ez. 46, 9. רָבַח

* נָכַל *to deceive, to deal fraudulently*, part. נִכְלָל Mal. 1, 14. Syr. Chald. Sam. id. PIEL id. with לְ of pers. Num. 25, 18.

HITHP. id. c. גָּ Ps. 105, 25; and so

with acc. to act deceitfully *with* any one Gen. 37, 18.

Deriv. בִּלְיָ, בִּרְיָ, also

נָכַל m. plur. c. suff. נִכְלֵיהֶם, *deceit, wiles*, Num. 25, 18.

* נָכַס obsol. root, i q. נָצַץ, q. v. to collect, to accumulate. Hence

נָכֶס m. plur. נִכְסִים *goods, riches, wealth*, a word of the later Hebrew, 2 Chr. 1, 11. 12. Ecc. 5, 18. 6, 2. Josh. 22, 8. Syr. نَكَسَ id.

נָכֶס Chald. m. plur. נִכְסֵין id. *goods, wealth*; Ezra 6, 8. 7, 26 מִנְשֵׁי נִכְסֵין *mulct of goods*.

* נָכַר in Kal not used. Arab. نَكَرَ

a) to be of acute intellect; contra b) not to know, not to understand, and hence to disallow, to reprobate; Conj. IV, not to know, to deny, to reject. See Thesaur. p. 886.

HIPH. הִכִּיר is most in use, and is of like signif. with יָדַע.

1. Pr. to look upon, to behold; Gen. 31, 32 הִכִּירָהּ מִה עִמָּרִי behold for thyself what is with me. 37, 32. 38, 25. 26. Neh. 6, 12. Jer. 24, 5.—Spec. a) הִכִּיר פְּנִים to look upon the person of any one, to have respect of persons, to show partiality, i. q. נָשָׂא פָנִים in נָשָׂא no. 3. b. β; spoken of a judge, Deut. 1, 17. 16, 19. Prov. 24, 23. 28, 21; comp. Is. 3, 9. b) to look upon with kindness and favour, i. e. to care for, Ruth. 2, 10. 19. Ps. 142, 5; also to reverence as a god, to worship, Dan. 11, 39.

2. to know by sight, to recognise a person or thing, Gen. 27, 23. 37, 33. 42, 7. 8. Ruth 3, 14. Judg. 18, 3. 1 Sam. 26, 17. Job. 2, 12. al. Also to acknowledge; Deut. 21, 17 he shall acknowledge the son of the hated as the first-born. 33, 19; with כִּי Is. 61, 9; absol. 2 Sam. 3, 36.

3. to know, i. e. to be acquainted with, i. q. יָדַע no. 4. Job 4, 16 but I knew not its form, i. e. was unacquainted with it. 7, 10. 24, 13. 17. 34, 25. Ps. 103, 16. Is. 63, 16.

4. to know, i. e. to have a knowledge of, i. q. יָדַע no. 5, but rare and only in the later books; inf. c. לָ, Neh. 13, 24 they knew not how to speak the Jews' language. Ezra 3, 13.

PIEL 1. i. q. Hiph. no. 1. a, to look upon, to regard with partiality; Job 34, 19 nor regardeth the rich more than the poor.—But contra

2. not to know, to be ignorant of, Arab.

נָכַר Conj. I, comp. above in Kal, and see note below. Job 21, 29 ask them that pass by the way, וְאוֹתָהֶם לֹא הִנָּכְרוּ and their signs thou shalt not fail to know, i. e. the signs, tokens, which they give.—Hence

3. to feign not to know, to deny; Arab. Conj. IV, see above in Kal. Dent. 32, 27 פְּנֵי-יָנִיכְרוּ צָרֵמֹי וְגו' lest their enemies should deny, and say, etc.

4. not to know, i. e. to reject; Arab. Conj. IV. Jer. 19, 4 they have forsaken me (עֲזָבוּנִי) and have rejected (וַיִּנָּכְרוּ) this place. Prægn. 1 Sam. 23, 7 God hath rejected (and delivered) him unto my hand.

NIPH. 1. Pass. of Hiph. no. 2, to be known, recognised, Lam. 4, 8.

2. i. q. Hithp. no. 2, to feign, to dissemble, Prov. 26, 24.

HITHP. 1. Pass. of Hiph. no. 2, to be known, recognised, Prov. 20, 11.

2. not to let oneself be known, to feign, to dissemble, Gen. 42, 7. 1 K. 14, 5. 6.

NOTE. Many attempts have been made to find some point or idea common to the two significations apparently so contrary as to know and not to know. Perh. the following order may afford light, viz. נָכַר a) to look upon intently Hiph. no. 1, whence to recognise, to know, Hiph. no. 2–4. But as things unknown, new, unheard of, cause us to look intently upon them, to wonder, and admire, hence b) not to know, to be ignorant, Pi. no. 2, Arab. I, IV Eth. أَهْزَأَ to admire, to wonder. Hence נָכַר strangeness, נִכְרִי strange.—Again, as things known and familiar are pleasing, while those unknown and strange are displeasing and irksome, hence c) to be disagreeable, irksome; whence נִכְרָה, calamity, Arab. نَكَرَة id.

Deriv. נִכְרָה, נִכְרִי, and the three here following.

נִכְרִי m. constr. נִכְרִי Deut. 31, 16, strangeness, foreignness, e. g. strange worship Neh. 13, 30. אֲדָמִית נִכְרִי a strange

land, foreign country, Ps. 137, 4. **אֵל נָכַר** *a strange god*, foreign, Deut. 32, 12. Ps. 81, 10 plur. **אֱלֹהֵי נָכַר** id. Gen. 35, 2. Josh. 24, 20. 23; *strange altars*, dedicated to foreign gods, 2 Chr. 14, 2.—Also **בֶּן־נָכַר** *a stranger, foreigner*, Gen. 17, 12. 27. Ex. 12, 43. Lev. 22, 25; plur. **בְּנֵי נָכַר** Ps. 18, 45. 46. Is. 60, 10. Neh. 9, 2.

נָכַר Job 31, 3, also **נָכַר** Ob. 12, *a strange fate, calamity*; see in r. **נָכַר** note lett. c. Arab. **نَكَرَ**, **نَكَرَ** id.

נָכַר adj. (from **נָכַר** with the ending **י**.) f. **נָכְרִיָּה**, plur. **נָכְרִים**; *unknown, strange, foreign*; Chald. **נִכְרִי**, **נִכְרִי**, Syr. **نَكْرِي**. Spoken: a) Of one from another land and people, **אִישׁ נָכְרִי** *a stranger, foreigner*, Deut. 17, 15. Ezra 10, 2 sq. Deut. 14, 21. 1 K. 8, 41, 43; of a people Ex. 21, 8; a land Ex. 2, 22; a city Judg. 19, 12; a vine Jer. 2, 21; a garment Zeph. 1, 8. b) Of one from another family, *a stranger*, not of one's own household, Gen. 31, 15. Prov. 20, 16; **אִישׁ נָכְרִי** opp. to a son and legal heir Ecc. 6, 2. Fem. **נָכְרִיָּה** *a strange woman*, opp. to a wife, spoken usually in respect to illicit intercourse, and hence i. q. *an adulteress, harlot*, comp. **זָרָה**, Prov. 5, 20. 7, 5. 23, 27; hence **לְשׁוֹן נָכְרִיָּה** *a strange tongue*, i. e. the tongue of a strange woman, Prov. 6, 24. Of another's house Prov. 5, 10. With dat. Ps. 69, 9, comp. Job 19, 15. c) *another*, not oneself, Prov. 27, 2. d) *strange*, unheard of, exciting wonder, Is. 28, 21.

נָכַח, see **נִבְאָח**

* **נָכַח** a root found once in the Masoretic text, but doubtful, viz.

Hiph. Is. 33, 1 **שׁוֹדֵד תִּשְׁדֹּר** **בְּהִיָּתָךְ** **בְּכִלְיָךְ** **לְבָגְדִי** **וְהָגְדִי** **דָּךְ** *in thy ceasing to spoil, thou shalt be spoiled; in thy perfecting (finishing) to plunder, thou shalt be plundered*; so the Heb. intpp. by conjecture from the parallelism; taking **בְּכִלְיָךְ** as inf. Hiph. for **בְּהִיָּתָךְ**, Dag. euphon. comp. Lehrs. p. 87.—A. Schultens compares Arab. **نال** mid. Ye, *to get, to acquire*, Opp. min. p. 276. Comm. ad Job 15, 29; see examples in Thesaur. p. 888. But this idea does not suit the parallelism, which obviously demands

the sense of *perfecting, finishing*. It is better, therefore, with L. Cappell, Lowth, Doederlein, and others, to read **בְּכִלְיָךְ**, from r. **כָּלָה**; which verb elsewhere also corresponds to **הָיָה**, Dan. 9, 24. Is. 16, 4.—Another trace of this root is supposed to exist in the noun **מְכִלָּה** q. v. Job 15, 29; but the reading is there equally doubtful.

מְכִלָּה 1 Sam. 15, 9, *the vile, the bad*, spoken of flocks, i. q. **נָכְרָה** Sept. **ἡμιμύμων**, Vulg. *vile*. The form is wholly anomalous; and arose perhaps out of the two readings **מְכִלָּה** abstr. for concr. and **נָכְרָה** which savours of a gloss; see Lehrs. p. 462, 463.

נְמוּאֵל (perh. for **רְמוּאֵל** day of God) *Nemuel*, pr. n. m. Num. 26, 9. Patronym. in **י**—ib. v. 12. See also **רְמוּאֵל**

נָמַן a spurious root, whence some derive the forms **רָמַן**, **הָרַמְנִי**, which belong to the root **מָנַן**

* **נָמַל** a root doubtful in the verb itself, since all the forms assigned to it may be, not to say ought to be, referred to **מָלַל** and **מִיל**. From r. **מָלַל** II, *to cut off, to be cut off*, comes the fut. **רָמַל**, **הָרַמְלִי**, see this root; and to Niph. of the same may be referred **נִמְלָהֶם** (for **נִמְלָהֶם**) *ye shall be cut off* i. e. circumcised Gen. 17, 11, which is commonly taken as præter. Kal of this root **נָמַל** to be circumcised.—To the root **מִיל** undoubtedly belong præter. Niph. **נִמְוַל** i. q. **נָמַל** *to be circumcised* Gen. 17, 26. 27, part. **נִמְלִים** 34, 22. Comp. **מִשׁוּט** and **מִשׁוּט**, **מִשְׁאוֹחַ** for **מִשְׁאוֹחַ**, and see the remarks under **מִשְׁאוֹחַ**.—Still from a root of this form comes the noun

נִמְלָה f. *an ant*, Prov. 6, 6, plur. **נִמְלִים** *ants* Prov. 30, 25. Arab. **نَمَلَة**. Perhaps so called from its cropping off i. e. consuming; or also from *creeping*, since Arab. **نمل** seems to have had this sense.

* **נִמֵּר** obsol. root. I. i. q. Arab. **نَمِر** *to be spotted, speckled*; Syr. **نَمَر** to variegate. Hence **נִמֵּר** leopard.

II. i. q. Arab. **نَمِر** *to be limpid, pure*, as water; IV to find limpid and sweet water; see **נִמְרָה**.

נִמְר m. (r. **נָמַר**) *a panther, leopard*, so called from his spots, Is. 11, 6. Jer. 5, 6. 13, 23. Hos. 13, 7; plur. **נִמְרִים** Hab. 1, 8. Cant. 4, 8. Not improbably the *tiger* was also comprised under this name; as the Hebrews had no specific name for that animal. Syr. **نَمِر**, Arab. **نمر**, Eth. **ጠፍረ**, Amhar. **ጠፍረ**, id.

נִמְר Chald. id. Dan. 7, 6.

נִמְרֹד pr. n. *Nimrod*, son of Cush, founder of the kingdom of Babylon and of the city Nineveh, Gen. 10, 8–12. Perh. identical with that ancient king whom the Greeks call Ninus, and make the founder of Nineveh. **נִמְרֹד** i. e. Babylonia, Mic. 5, 5.—If the etymology be Semitic, this name may come from **נָמַר** to rebel, pr. 'a rebel.'

נִמְרָה and **נִמְרִים** (r. **נָמַר** II) *Nimrah*, *Nimrim*, pr. n. see **נִמְרָה** in art. **בֵּית** no. 12. cc.

נִמְשִׁי (drawn out, saved, i. q. **נִמְשָׁה**) *Nimshi*, pr. n. of the grandfather of Jehu 2 K. 9, 2; comp. 1 K. 19, 16.

נִס m. (r. **נָסַם** II) c. suff. **נִסִּי**, pr. *something lifted up, a lofty signal*. Syr. **نَسَم** a sign, standard. Spec.

1. *a column or high pole*, Num. 21, 8. 9.

2. *standard or flag of a ship*, Ez. 27, 7. Is. 33, 23.

3. *a standard, signal*, planted on a high mountain, chiefly on the irruption of an enemy, in order to point out to the people a place of rendezvous, Is. 5, 26. 11, 12. 18, 3. 62, 10. Jer. 4, 6. 21. Ps. 60, 6. Comp. **נִשָּׂא** no. 1. c. Curt. V. 2.

4. Metaph. *a sign, token*, sc. of admonition, Num. 26, 10.

נִסְבָּה f. (r. **נָסַב**) pr. part. Niph. *a turn, course of things*, from God, 2 Chr. 10, 15.

* **נִסְגָּ** see **סִגָּ**, note.

* **נָסַח** in Kal not used, pr. i. q. Arab. **نَسَّ** to smell. then to try by the smell, to try. It differs therefore in its primary idea from **נָחַץ** to examine by the touch, to try by the touch-stone.

PIEL **נָסַח**, fut. **יִנְסַח**, imp. **נִס** Dan. 1, 12.

1. *to try, to prove* any one, to put him to the test; 1 K. 10, 1 *the queen of Sheba came* **בְּחִידוֹת** **לְנִסְאוֹ** to prove him with hard questions, i. e. to try the wisdom of Solomon. 2 Chr. 9, 1. Ecc. 2, 1. Dan. 1, 12. 14. Spec. a) God is said to try or prove men, i. e. their virtue Ps. 26, 2; piety Deut. 13, 4; their faith and obedience Ex. 15, 25. 20, 17 [20]. 2 Chr. 32, 31. This is done by wonderful works Ex. 20, 17; by commands difficult to be executed Gen. 22, 1, comp. Ex. 16, 4; and by the infliction of calamities Deut. 8, 2. 16. 33, 8. Judg. 2, 22. 3, 1. 4. Comp. **πειράζειν** in N. T. Vice versa b) Men are said to prove or tempt God, by doubting, not confiding in his power and aid, Ex. 17, 2. Deut. 6, 16. Ps. 78, 18. 41. 56. Is. 7, 12 *I will not ask, neither will I tempt Jehovah*. Comp. Acts 5, 9. 15, 10. Chald. Syr. Sam. id.

2. *to try*, i. e. to make trial, to attempt, to prove; with acc. of thing, Job 4, 2 **הֲיָנִסָּה דְבַר אֵלֶיךָ הַלָּאָה** can one try a word with thee? wilt thou take it ill? Ecc. 7, 23. With inf. Deut. 4, 34. 28, 56. Absol. 1 Sam. 17, 39 **בִּירְלָא נִסִּיתִי** for I have not yet tried them. Judg. 6, 39.

Deriv. **נִסָּה**.

* **נָסַח** fut. **יִנְסַח**, to pluck out, to tear away. Kindr. **נָסַע**. E. g. a person from his dwelling Ps. 52, 7; from his country i. e. to drive into exile Prov. 2, 22. Also a house, i. e. to destroy Prov. 15, 25. Like plants, men and houses are said to be planted and plucked up; comp. **נָסַע** and **נָחַץ**.

NIPH. *to be plucked up*, i. e. driven out from a land, Deut. 28, 63.

Deriv. **נִסָּה**.

נִסַּח Chald. i. q. Heb. **יִנְסַח**. to be plucked out, Ezra 6, 11.

נִסְכָּה m. (r. **נָסַךְ** I) 1. *a libation, drink-offering*, Deut. 32, 38.

2. *a molten image*, i. q. **מִסְכָּה**, Dan. 11, 8.

3. *one anointed*, i. e. a prince consecrated by anointing, i. q. **מְשִׁיחַ**, but more usual in poetry, Josh. 13, 21. Ps. 83, 12. Ez. 32, 30. Mic. 5, 4.

* I. **נָסַךְ** fut. plur. **יִנְסְכוּ**, to pour, to pour out, Is. 29, 10. Kindr. is **סִיךָ**.—Spec.

1. In honour of the deity, *to make libation*. σπένδειν, Ex. 30, 9. Hos. 9, 4. Hence Is. 30, 1 מִסְכָּה בְּסִכָּה, σπένδουσθαι σπονδήν, *to pour out a libation*, i. e. to make a league, which the ancients accompanied with libations. Comp. Gr. σπονδή libation and league, Lat. *spondeo*.

2. Of metal, *to cast, to found*, Is. 40, 19, 44, 10.

3. *to anoint a king* Ps. 2, 6. Comp. מָסַךְ no. 3.

NIPH. pass. of Kal no. 3, *to be anointed* Prov. 8, 23.

PIEL i. q. Kal no. 1, *to make libation* 1 Chr. 11, 18. Syr. Pa. id. In the parallel passage 2 Sam. 23, 16 is Hiph.

HIPH. id. *to pour out libations, to make libation*. Gen. 35, 14. Num. 28, 7. Jer. 7, 18. Ps. 16, 4. al.

HOPH. pass. *to be poured out*; impers. *libation is made*. Ex. 25, 29, 37, 16.

Deriv. מִסְכָּה I, מִסְכָּה, מִסְכָּה.

* II. מִסְכָּה i. q. kindr. סָבַךְ 1. *to intertwine, to weave, to hedge* sc. with woven work, i. q. Arab. نسج. Hence מִסְכָּה the warp.

2. *to cover, to protect*, from the idea of surrounding with a hedge, Is. 25, 7; comp. מִסְכָּה II.

מִסְכָּה Chald. *to pour out, to make libation*, chiefly in Pa. as Dan. 2, 46, where by zeugma it refers also to מִנְחָה. Comp. Arab. نسك to sacrifice.

מִסְכָּה Chald. plur. c. suff. מִסְכָּהוֹן, *libations, drink-offerings*, Ezra 7, 17.

מִסְכָּה and מִסְכָּה m. (r. מִסְכָּה I) in pause מִסְכָּה, c. suff. מִסְכָּרִי; plur. מִסְכָּרִים, constr. מִסְכָּרֵי.

1. *a libation, drink-offering*, Gen. 35, 14. Jer. 7, 18. al. מִנְחָה וּמִסְכָּה the meat-offering and the drink-offering Joel 1, 9, 13, 2, 14. Num. 15, 24.

2. *a molten image*, i. q. מִסְכָּה, Is. 41, 29, 48, 5. Jer. 10, 14, 51, 17.

מִסְכָּה, see r. מִסְכָּה Niph.

* I. מִסְכָּה i. q. מָסַס, *to pine away, to be sick*. Syr. Ethpa. id. مَسَس sick. Comp. Heb. מָסַס, מָסַס.—Is. 10, 18 מִסְכָּס בְּמָסַס as the sick man pineth away.

* II. מִסְכָּה in Kal not used, prob. i. q. Arab. نَصَّ *to lift up* on high, so as to

make conspicuous; VIII to be high, erect; نَصَّ a lofty throne.—Hence נָסַס.

HITHPO. Zech. 9, 16 *they shall be as stones of a diadem lifting themselves up in his land*. [Ps. 60, 6 לְהִתְנַסֵּס for lifting up, to be lifted up; others from r. נָסַס q. v.—R.]

* נָסַס fut. נִסְסֵי, inf. נִסְסֵי, c. suff. נִסְסֵי Gen. 11, 2; imp. plur. נִסְסֵי.

1. Pr. i. q. Arab. نزع *to pull up, to pluck or tear up or out*, (kindr. נָסַס,) e. g. a peg or pin from the wall Judg. 16, 14; the posts of a gate v. 3; oftener the tent-pins or stakes in order to take down a tent for moving, Is. 33, 20. Hence

2. *to break up a camp*, or as in vulgar Engl. *to pull up stakes*, i. e. *to remove*, espec. of a nomadic encampment Gen. 33, 12, 35, 21, 46, 1. Often with an adjunct of place whence, c. מִן Gen. 20, 1, 35, 16. Ex. 13, 20. Num. 10, 12; also of place whither, acc. and ה local, Num. 11, 35. Deut. 2, 1, 10, 7. Said also of an army Ex. 14, 10, 2 K. 19, 8, 36. Jer. 4, 7; and trop. of the angel of God and pillar of smoke Ex. 14, 19; the sacred tabernacle Num. 1, 51, 2, 17; the ark 10, 35; the wind 11, 31.—Hence also

3. Genr. *to remove, to journey, to migrate*, Gen. 12, 9. Num. 10, 33. With dat. pleon. מִסְכָּה לְבָבָם Num. 14, 25. Deut. 1, 7. Of nomadic wanderings Jer. 31, 24. Zech. 10, 2.

4. *to bend a bow*, Arab. نزع; see מִסְכָּה no. 2.

NIPH. *to be torn away*, e. g. the cords of a tent Job 4, 21, see under מִסְכָּה. Of a tent itself, Is. 38, 12.

HIPH. הִסְסֵי, fut. יִסְסֵי. 1. Causat. of Kal no. 2, *to cause to break up, to make remove*, Ex. 15, 22.

2. Causat. of Kal no. 3, *to cause to depart, to cause to go forth, to lead out*, Ps. 78, 52; poet. of a wind v. 26. Also of things, *to put away, to set aside*, 2 K. 4, 4.

3. *to pluck up, to tear up*, as a tree Job 19, 10; a vine Ps. 80, 9. So *to get out stones, to quarry*, Ecc. 10, 9, 1 K. 5, 31 [17].

Deriv. מִסְכָּה, מִסְכָּה.

* נָסַס fut. יִסְסֵי once Ps. 139, 8, *to go up, to ascend*. This root, so far as it can

be called one, is very common in Syriac and Chaldee, but only in fut. imp. inf. Kal, **נִסְמַ**, **נִסְמַ**, **נִסְמַ**, and Aph. **נִסְמַ**; in the other forms, præt. and part. Pe. and conj. Ethp. the verb **נִסְמַ** is used, so that in fact the first radical Nun nowhere appears. Indeed such a root נִסְ would seem never to have existed; and Castell was probably correct in his remark, (though censured for it by J. D. Michaelis, Lex. Syr. p. 600.) that **נִסְמַ**, **נִסְמַ**, and **נִסְמַ**, are contracted from **נִסְמַלַּק**, **נִסְמַלַּק**. See too Roediger in Zeitschr. für d. Kunde des Morgenl. II. p. 91. Other examples of words contracted, so that of two consonants the first is doubled, are **מִתְחַיֶּה**, **מִתְחַיֶּה**; **נִסְמַ**, vulg. **נִסְמַ**, see Caussin de Perc. Gramm. Arabe vulg. p. 12. al. In strictness, therefore, this root נִסְ should be banished from the Lexicons.

נִסְ Chald. id. (see Heb. **נִסְ**.) Aph. **נִסְ**, inf. **נִסְמַלַּק**, to cause to ascend, to take up out of a place, Dan. 3, 22. 6, 24.

Heb. after the Heb. form **נִסְמַ**, to be taken up, Dan. 6, 24.

נִסְרוֹחַ *Nisroch*, pr. n. of an idol of the Ninevites, 2 K. 19, 37. Is. 37, 38, perh. pr. eagle, from the Semit. **נִסְרוֹחַ**, and the syllable *ôch. âch.* which in Persian is intensive; whence *Nisr-och* great eagle. On the worship of the eagle by the heathen Arabs, see Jauhari art. **نسر**. Jurieu Hist. des Dogmes IV. 4. c. 11.—Bohlen proposes several derivations from the Sanscr. and Zend; see The-saur. p. 892.

* **נִסְחַ** a spurious root; the forms **נִסְחַ**, **נִסְחַ**, which might seem to belong here, see under **נִסְחַ**.

נִעַה (motion, perh. earthquake. r. **נִעַה**) *Neah*, pr. n. of a place in Zebulun Josh. 19, 13.

נִעַה (motion, r. **נִעַה**) *Noah*, pr. n. f. Num. 26, 33.

נַעֲרִים m. plur. (denom. fr. **נַעַר**) *child-hood. youth.* spoken of both sexes. a) Of early childhood Ez. 16, 22. **נַעֲרִי** from my childhood 1 Sam. 12, 2. 1 K. 18,

12; **נַעֲרִי** Gen. 46, 34. 8, 21 b) Of youth: **נַעֲרִי** *the husband of her youth* Joel 1, 8; **נַעֲרִי** *the wife of thy youth*, Prov. 5, 18. Is. 54, 6. Mal 2, 14, 15; **נַעֲרִי** *the children of one's youth*, born to one in youth, Ps 127, 4.—Metaph. of the youth of the Israelitish people Jer. 2, 2. 3, 4. Ez 16, 22. 60. Comp. **נַעֲרִים**.

נַעֲרוֹת f. plur. (fr. n. **נַעַר**) id. *youth* Jer. 32, 30.

נַעֲרָא (perh. i. q. **נַעֲרָא**, **נַעֲרָא**) *Neiel* pr. n. of a place in Naphtali Josh. 19, 27.

נַעֲמַ m. adj. (r. **נַעַם**) *sweet, pleasant*, Ps. 133, 1; of song 147, 1; a singer, **נַעֲמַ** *sweet in songs* 2 Sam. 23, 1; a lyre Ps. 81, 3; one beloved Cant. 1, 16. Plur. **נַעֲמִים** *delights, pleasures*, Job 36, 11, and **נַעֲמִים** id. Ps. 16, 11. So of place, *pleasant, delightful*; plur. **נַעֲמִים** *pleasant regions* Ps. 16, 6. Also of a person, *pleasant*, and so of God, *benign, gracious*, Ps. 135, 3.

* **נַעַל** 1. to bolt a door, to fasten with a bolt or bar, c. acc. 2 Sam. 13, 17. 18. Judg. 3, 23. 24. **נַעַל** *a garden barred. shut up*, also **נַעַל** *a fountain shut up*. Cant. 4, 12.

2. to shoe, to put on sandals, Arab. **نعل**, which is done by confining, shutting in the foot with thongs. With two acc. Ez. 16, 10 **נַעַלְתָּ** *I shod thee with seal-skin*. i. e. gave thee shoes of seal-skin.

Heb. to shoe, 2 Chr. 28, 15.

Deriv. **נַעַל**, **נַעַל**, and

נַעַל f. Deut. 29, 4, c. suff. **נַעַל**; plur. **נַעַלִּים**; dual **נַעַלִּים**; a shoe, sandal, Josh. 5, 15. 1 K. 2, 15. al. To put on one's shoe is **נַעַל** *to put on one's shoe* is **נַעַל** Deut. 25, 9. Is. 20, 2; **נַעַל** Ruth 4, 7. 8; **נַעַל**

Josh. 5, 15. Ex. 3, 5. Arab. **نعل** shoe or sandal, Syr. **نعل** id.—In transferring a possession or domain, it was customary to deliver one's shoe (Ruth 4, 7). as in the middle ages a glove; hence the action of throwing down a shoe upon a region or territory was a symbol of occupancy. Ps. 60, 10 *upon the land of Edom do I cast my shoe*, i. e. I take possession. occupy it as my own; see Rosenm. Altes und neues Morgenland no. 483. Ps. 108.

10.—According to Deut. 25, 9, 10, a husband's brother who refused to fulfil his duty by marrying the widow, was to have his shoe plucked off by the latter, implying that he gave up a sacred obligation; hence he was to be called נָעֹלֵךְ.—Elsewhere a shoe-latchet, *thong*, שְׁרוּף־נֶעֱלָ Gen. 14, 23, or a pair of shoes, dual נֶעֱלָם Am. 2, 6, 8, 6, is put for any thing of little value, worthless.—Plur. נֶעֱלָם Is. 11, 15; once נֶעֱלוּהוּ Josh. 9, 5.

* נָעַם fut. יִנָּעַם 1. *to be sweet*; Prov. 9, 17 לֶחֶם סֶהֱרִים יִנָּעַם. Comp. מִנְעַמִּים. Kindred are לָחַם, לָחֵם, לָגַם, *to taste*; pr. *to lick, to suck*, whence the notion of sweet taste; see מִצֵּץ.

2. Trop. *to be sweet, pleasant, lovely*, of one beloved Cant. 7, 7; a friend 2 Sam. 1, 26; wisdom, c. dat. Prov. 2, 10; spoken of a place Gen. 49, 15. Impers. Prov. 24, 25 יִנָּעַם לְמוֹבִיחִים *to those who punish (to judges) shall be delight*, i. e. it shall be well with them; comp. יִרְטֵב לִי, נָעַם, it is well with me.—Arab. نَعِمَ,

id. نَعَم vitæ bonis abundavit.

Deriv. the seven here following; also מִנְעַמִּים, נָעִים.

נָעַם (pleasantness) *Naam*, pr. n. m. 1 Chr. 4, 15.

נָעַם m. 1. *sweetness, pleasantness*, Prov. 3, 17. נְעָם אֲמָרִי *pleasant words*, i. e. suitable, becoming, 15, 26, 16, 24.

2. *beauty, splendour*; נֶעֱם יְהוָה *the beauty (glory) of Jehovah* Ps. 27, 4; comp. נֶיֶם יְהוָה v. 13. Ex. 33, 19.

3. *grace, favour*, Ps. 90, 17. Zech. 11, 7. Comp. χάρις, Germ. *Huld* from *hold*, and Engl. *grace*.

נְעָמָה (pleasant, r. נָעַם) *Naamah*, pr. n.

1. Of two females; a) The daughter of Lamech Gen. 4, 22. b) The mother of Rehoboam 1 K. 14, 21. 31. 2 Chr. 12, 13.

2. A place in the tribe of Judah Josh. 15, 41; comp. נְעָמָה.

נְעָמִי *Naamite*, patronym. from pr. n. נְעָמִי no. 2, Num. 26, 40; pr. for נְעָמִי which is read in the Cod. Sam.

נְעָמִי (my pleasantness, fr. נָעַם) *Nao-*

mi, pr. n. of the mother-in-law of Ruth, Ruth 1, 2 sq.

נְעָמִי 1. *pleasantness, amenity*, of place. Is. 17, 10 נְעָמִים נְעָמִי *pleasant plantations*. R. נָעַם.

2. *Naaman*, pr. n. a) A son of Benjamin Gen. 46, 21. b) Num. 26, 40. c) A Syrian warrior and captain, 2 K. 5, 1.

נְעָמָה *Naamathite*, gentile n. from נְעָמָה, a place elsewhere unknown, but different from that above mentioned in נְעָמָה no. 2. Job 2, 11, 11, 1.

* נָעַץ obsol. root, Chald. נָעַץ *to puncture, to prick, to stick*; whence نَعَّص (נָעַץ) a species of thorn, perhaps *lotus spinosa*, see Celsii Hierob. II. p. 191, and Comm. on Is. 7, 19.—Hence

נְעָצִיךְ m. *a thorn-hedge, thicket of thorns, vepretum*, Is. 7, 19, 55, 13.

* I. נָעַר *to roar*, e. g. the young lion, Jer. 51, 38. Syr. نَعَرَ id. This root would seem to be onomatopoetic, like the kindred נָחַר.

* II. נָעַר *to shake*; spec. 1. *to shake out*, Neh. 5, 13; the hand so as not to hold a bribe, Is. 33, 15.

2. *to shake off*; Is. 33, 9 נָעַר בָּשָׁן וְכַרְמֶל *Bashan and Carmel shake off* i. e. cast off their foliage.

NIPH. 1. Pass. of Pi. *to be shaken out*, i. e. cast out from a land. Job 38, 13. Ps. 109, 23. Comp. Arab. نَفَضَ quassit, excussit, VIII expulsus est, نَفَضَ expulsio.

2. *to shake oneself out* from bonds, i. e. to cast them off, Judg. 16, 20.

PIEL *to shake out*, Neh. 5, 13. Prægn. Ex. 14, 27 וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּהוֹךְ וַיִּקְרַח וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּהוֹךְ *and Jehovah shook out the Egyptians into the midst of the sea*, i. e. he drove them from the shore and cast them into the sea. Ps. 136, 15.

HITHP. *to shake oneself from* any thing, c. בֶּן Is. 52, 2.

Deriv. נָעַר II, נְעָרָה.

* I. נָעַר m. 1. *a boy*; prob. primitive, and found in the Indo-European tongues for *man*, e. g. Sanser. *nri* and *nara man*, f. *nari* and *nari* woman. Zend. *naere*, Pers. نَار, Gr. ἀνῆρ.—Spoken

both of an infant just born Ex. 2, 6. Judg. 13, 5. 7. 1 Sam. 4, 21; of a boy not yet full grown Gen. 21, 16 sq. 22, 12. Is. 7, 16. 8, 4; and of a youth nearly twenty years old Gen. 34, 19. 41, 12 (comp. 37, 2. 41, 2). 1 K. 3, 7. 2 Sam. 18, 5. 29. Spec. a) Often emphat. to express a tender age, like Lat. *puer*, Engl. *boy*, *child*, *youth*, e. g. in various ways: 1 Sam. 1, 24 **נַעַר נַעַר**, Vulg. *et puer erat adhuc infantulus*. 30, 17 **אַרְבַּע מֵאוֹת אִישׁ-נַעַר** *four hundred young men*, youths. Jer. 1, 6 *I cannot speak, for I am a child*. v. 7. Judg. 8, 20. 2 K. 9, 4. Ecc. 10, 16. Is. 65, 20. More fully **נַעַר יָרֵךְ** *young and tender* 1 Chr. 22, 4. Is. 3, 5. Ps. 37, 25. Lam. 2, 21. Sept. *νεός, νεαρίος, νεανίσκος*. b) In other passages **נַעַר** seems rather a name of condition and denotes *servant*, like the Greek *παῖς*, Germ. *Bursche*, *Junge*, Engl. *boy*; Gen. 37, 2 **הָיָא נַעַר** *he was servant with the sons of Bilhah*, i. e. he was herdsman's boy, shepherd's boy. 2 K. 4, 12. 5, 20. 8, 4. Ex. 33, 11. al. Also of common soldiers, Germ. *die Burschen*, Engl. *boys*, *lads*; 1 K. 20, 15. 17. 19. 2 K. 19, 6. With genit. or suff. *the servant of* any one, Judg. 7, 11. 9, 54. 19, 13. Esth. 2, 2. al. But in Job 29, 5 **נַעַרִי** *my sons*. Spoken of the people of Israel in its youth, Hos. 11, 1. Comp. **נַעֲרִים**.

2. By a peculiar idiom in some of the books, or rather by archaism, the form **נַעַר** as in Greek *ἡ παῖς*, is used as if of the comm. gend. for **נַעֲרָה** *girl*, *maiden*, and construed with a fem. verb, Gen. 24, 14. 16. 28. 55. 34, 3. 12. Deut. 22, 15 sq. although **נַעֲרָה** is everywhere read in the margin; comp. in **הָיָא** no. 1. In the Pentateuch this occurs twenty-two times, and I would also refer hither the plur. **נַעֲרִים** used of *maidens* in Ruth 2, 21, comp. v. 8. 22. 23, (Sept. *κοῦραι*), and of youths and maidens Job 1, 19. In a similar manner, the Arabs in the more elegant style employ masculine nouns also for the other sex, and abstain from the feminine terminations used in the

vulgar language; as **عَرُوسٌ** bridegroom and bride, which latter is vulg. **عَرُوسَةٌ**; **عَجُوزٌ** an old woman, vulg. **عَجُوزَةٌ**; comp. **بَعْلٌ** for vulg. **بَعْلَةٌ** mistress, **زَوْجٌ** for

زَوْجَةٌ wife, like Germ. *Gemahl* for *Gemahlin*, *Gatte* for *Gattin*.

Deriv. **נַעֲרָה**, **נַעֲרִים**, **נַעֲרוֹת**, pr. n. **נַעֲרָה**.

II. **נַעַר** m. (r. **נָעַר** II) *a casting out, expulsion*, concr. *cast out, driven out*, of a flock or herd Zech. 11, 16. Sept. *ἐκσποτισμένον*, Vulg. *dispersum*.

נַעַר m. (denom. from **נַעַר** I) *boyhood, youth*, i. q. **נַעֲרִים**, poet. Job 33, 25. 36, 14. Ps. 88, 16. Prov. 29, 21.—In Job 36, 14 and Ps. l. c. some have adopted the sense of *expulsion*, from r. **נָעַר** II, but without necessity.

נַעֲרָה f. (denom. fr. **נַעַר** I) plur. **נַעֲרוֹת**.

1. *a girl*, e. g. a) *a female child*, Job 40, 29 [41, 5]. b) *a maiden, damsel*, grown up and marriageable, Judg. 19, 3 sq. Am. 2, 7. **נַעֲרָה יָפָה** *a fair maiden* 1 K. 1, 3. 4. **נַעֲרָה בְּחִילָה** *a young virgin* 1 K. 1, 2. Esth. 2, 3. Also of one not long married, *νεογάμος*, Ruth 2, 6. 4, 12; comp. **בְּחִילָה** no. 2.

2. *a handmaid, servant*, Prov. 9, 3. 31, 15. Ruth 2, 8. 22, 3. 2. al.

3. *Naarah*, pr. n. a) *A town on the borders of Ephraim*, Josh. 16, 7; called 1 Chr. 7, 28 **נַעֲרָה**. b) f. 1 Chr. 4, 5.

נַעֲרִי, see **נַעֲרִי**.

נַעֲרִיָּה (servant of Jehovah) *Neariah*, pr. n. a) 1 Chr. 3, 22. 23. b) 1 Chr. 4, 42.

נַעֲרָן (boyish, juvenile) *Naaran*, pr. n. see **נַעֲרָה** no. 3. a.

נַעֲרָה f. (r. **נָעַר** II) *to*, as being *shaken* or *beaten off* from flax, Judg. 16, 9. Is. 1, 31.

* **נָעַת** obsol. root, Arab. **نَعَش** *to take up, to lift*; whence **نَعَشٌ** barrow, bier, also constellation of the bear, Ursa major and minor.—Hence **נָעַת** II, for **נָעַת**.

נָעַת pr. n. *Memphis*, see **נָעַת**.

* **נָפַח** obsol. root, Arab. **نَفَح** *to go or come forth*; kindred are Chald. **נָפַח** *to go out*, **נָפַח** *to sprout*. Hence

נָפַח (sprout) *Nepheg*, pr. n. m. a) Ex. 6, 21. b) 2 Sam. 5, 15. 1 Chr. 3, 7. 14, 6.

נֶפֶחַ f. (r. נִיחַ) 1. *high place, height*, comp. נִיחַ; hence נֶפֶחַ הָדָר, *the Height or Heights of Dor*, Josh. 11, 2. 12, 23. 1 K. 4, 11; see הָדָר no. 3.

2. *a sieve, fan*, for winnowing, Is. 30, 28; comp. נִיחַ Hiph. no. 2.

נֶפְחִים (expansions, r. נָפַס) *Nephusim*, pr. n. m. Ezra 2, 50 Keri. But Cheth. has נֶפְסִים, and Neh. 7, 52 has נֶפְשִׁים, which last is doubtless a false orthography made up from נֶפְשִׁים and נֶפְסִים.

* נֶפַח fut. נִפַח, inf. פָּחַח Ez. 22, 20, i. q. פָּוַח, *to puff, to blow, to breathe*, an onomatopoetic root. Comp. Engl. *to puff*, Arab. نَفَخ and نَفَح to blow; while نَفَخ and نَفَح express the harsher sound of snoring, snorting. Syr. نَفَس, Eth. ነፋስ, *to blow, to breathe, to fill the cheeks*.—Gen. 2, 7 *and breathed (נִיפַח) into his nostrils the breath of life*.—Spec.

1. *to blow upon* any one, as the wind, c. בָּ Ez. 37, 9.

2. *to blow up* a fire, to kindle up, Is. 54, 16. Ex. 22, 21; and without בָּ v. 20. הָדָר נֶפֶחַ a *blown pot*, i. e. a pot under which one blows the fire, Job 41, 12. Jer. 1, 13.

3. *to blow away*, sc. by blowing upon, c. בָּ Hagg. 1, 9.

4. With נֶפַח, *to breathe out*, to give up the ghost, Jer. 15, 9.

Pual *to be blown up*, as a fire, Job 20, 26.

Hiph. 1. With נֶפַח, *to cause to breathe out*, to cause to expire, Job 31, 39; hyperbolically for to extort sighs, to torment.

2. *to blow upon or away*, metaph. i. q. *to esteem lightly, to contemn*, Mal. 1, 13.

Deriv. מִפָּח, מִפָּח, and מִפָּח.

נֶפֶח (blast, perh. windy place) *Nophah*, pr. n. of a town of the Moabites Num. 21, 30, supposed to be the same with נֶפֶח q. v.

נֶפֶל m. only in plur. נֶפֶלִים *giants*, Gen. 6, 4. Num. 13, 33. So all the ancient Versions. Chald. נֶפֶלָא the celestial giant, i. e. the constellation Orion; plur. Orions, the larger constellations.

The etymology is uncertain. Some have compared نَبِيلٌ, نَبِيلَةٌ, which

Giggeius and Castell render *magnus, corpore magno*; but wrongly, for it means *excellens, generosus, sollers*. Better to rest in r. נָפַל; yet not so that נֶפֶלִים may be those *causing men to fall* from fear (Kimchi); but so that נֶפֶלִי may be i. q. מִהֲנָפַל one *falling upon* the enemy, *violent, grassans*, comp. Gen. 43, 18, and see r. נָפַל Kal no. 2. d. So Aquil. ἐπιπνιοντες, Symm. βιαῖοι.

נֶפְחִים *Nephisim*, see נֶפְסִים.

נָפִישׁ (recreated, r. נָפַשׁ) *Naphish*, pr. n. of a son of Ishmael Gen. 25, 15; also of his posterity 1 Chr. 5, 19.

נֶפֶשׁ־נֶפֶשׁ, see נֶפְשִׁים.

* נֶפֶךְ obsol. root, of uncertain signification, comp. פָּוַח; whence

נֶפֶךְ m. *a gem, precious stone*, of an uncertain kind, Ex. 28, 18. 39, 11. Ez. 27, 16. 28, 13. Sept. thrice ἀγθαῖς i. e. carbuncle. Doubtful.

* נָפַל fut. יִפֹּל, inf. נָפַל, c. suff. נִפְלוּ 2 Sam. 1, 10 and נָפְלוּ 1 Sam. 29, 3; imp. plur. נִפְלוּ

1. *to fall*, Syr. Chald. نَفَلَ, id.

The primary syllable נָפַל *fal* occurs also in this sense in Germ. *fallen*, Engl. *to fall*. The Gr. and Lat. *fallo*, σφάλλω is pr. to cause to fall, to supplant.—Spoken of a person falling to the earth Ps. 37, 24; or from a horse or seat Gen. 49, 17. 1 Sam. 4, 18; into a pit, בְּשִׁחָה Ps. 7, 16; into a snare Am. 3, 5. Is. 24, 18. Also of things, as of buildings falling down Judg. 7, 13. Is. 9, 9. Am. 9, 11; of a mountain Job 14, 18; the lightning from heaven, c. מִן Job 1, 16; the dew 2 Sam. 17, 12. The place *into* or *upon* which one falls is put mostly with הָ loc. as אֶרֶצה; or with עַל Lev. 11, 32. בָּ, לְ, also תַּחַת Ps. 45, 6; the place *whence* with מִן. מִן נָפַל.—Part. נָפֵל *falling*, Job 12, 3. 14, 18; as præt. *fallen*, lying prostrate; Judg. 3, 25. 1 Sam. 5, 3. 31, 8. Deut. 21, 1; as fut. *ready to fall*, Is. 30, 13. So of a prophet who sees visions sent from God in his sleep; Num. 24, 4 *who seeth the vision of the Almighty* עֵינָיו הִתְקַדְּחוּ *lying in sleep with open eyes* sc. of his mind.

Spec. **נָפַל** to *fall* is also further said of persons and things, as follows:

a) Of those who *fall* in battle or elsewhere, i. q. *to be slain*, like *πίπτω, cadere, to fall*; Judg. 20, 44. 46. 1 Sam. 4, 10. 2 Sam. 1; 4. 2, 23. 3, 38. Is. 10, 4. Ps. 82, 7. al. Often with an adjunct, as **בַּחֶרֶב** *נָפַל* *by the sword* Num. 14, 43. 2 Sam. 1, 12. Is. 3, 25. al. sēp. **בְּיַד פ' נָפַל** *by the hand of any one* Judg. 15, 18. 2 Sam. 21, 22. 1 Chr. 5, 10. Lam. 1, 7; **לְפָנַי** *נָפַל* *to fall before any one*, espec. in great numbers, 1 Sam. 14, 13. 2 Sam. 3, 34.

b) Of those who *fall sick*, Fr. *tomber malade*. Ex. 21, 18 **לְמִשְׁכְּבָה** *נָפַל* *to fall sick upon one's bed*, to take to one's bed. So Syr. **נָפַל** *1 Macc. 1, 5*; Gr. *πίπτειν ἐπὶ τὴν κλίνην* Judith 8, 3.

c) Of a fetus, *to fall, to be dropped or cast*, i. e. *to be born*, Is. 26, 18. Comp. Il. 19. 110 *ὅς κεν ἐπ' ἡμᾶτι τῷδε πέσῃ μετὰ ποσσὶ γυναικός*, where Schol. *πέσῃ, γεννῆθῃ*. So *καταπίπτω* Wisd. 7, 3; *cadere de matre* Stat. Theb. 1, 60. Arab. **سقط**, not **وقع**. In Chaldee **נָפַל** spec. of abortion, whence Heb. **נָפַל** q. v.

d) Of the limbs, which are said *to fall away*, to become emaciated, Num. 5, 21. 27.

e) Of the countenance of one in sorrow, anger, *to fall*, Gen. 4, 5. 6. Opp. is **נִשְׂא פָנִים** Comp. Hiph. no. 1. d.

f) Of the heart, courage, *to fall, to fail*, 1 Sam. 17, 32. So Gr. *πίπτει θυμός*, Lat. *cadere animis* Cic. Fam. 6. 1. 4.

g) Of those who *fall into* calamity, adversity, Prov. 28, 14. 2 Sam. 1, 10. 2 K. 14, 10. Prov. 24, 16.

h) Of kingdoms, states, which *fall*, are overthrown,* Is. 21, 9. Jer. 51, 8. Am. 5, 2. 2 K. 14, 10.

i) Of the lot, as *cast upon* or *concerning* any pers. or thing, c. **עַל** Ez. 24, 6. Jon. 1, 7. 1 Chr. 26, 14. Hence c. **לְ**, *to fall to any one by lot*, Gr. *πίπτειν τινί*, Num. 34, 2. Judg. 18, 1. Ez. 47, 14. 22. Genr. Ps. 16, 6, comp. Josh. 17, 5. Hiph. no. 1. c. So Lat. *cadere* of the lot, Ter. Ad. 4. 7. 22. Sil. Ital. 7. 368.

k) Also *to descend* from heaven, spoken of divine revelations, Is. 9, 7; comp. Chald. Dan. 4, 28, and Arab. **نزل** to de-

scend, spoken of revelations. Hence *the Spirit, or the hand of God*, is said *to fall, to descend upon any one*, Ez. 8, 1. 11, 5.

l) **נָפַל עַל** *to fall upon any one*, e. g. deep sleep Gen. 15, 12. Job 4, 13; terror Ex. 15, 16. Josh. 2, 9. Ps. 55, 5. Job 13, 11; calamity Is. 47, 11. Ecc. 9, 12; reproaches Ps. 69, 10.

m) Of events, *to fall out, to happen*; Ruth 3, 18 **כִּי יִפֹּל דָּבָר** *how the thing will fall out*, will end. Comp. Chald. Ezra 7, 20. Cic. Brut. 40.

n) *to fall to the ground*, to fail, espec. empty promises Josh. 21, 43. 23, 14. Fully **נָפַל אֲרָצָה** 2 K. 10, 10; Gr. *πίπτειν εἰς γῆν, ἔραζε*. Comp. *χαμαιπετής* ἔπος Pind. Pyth. 6, 37. Nem. 4, 65. Plato Eutyphr. 17. Also *to fall away*, not be counted, to be lost, Num. 6, 12.

o) *to fall from one's counsel, purpose*, i. e. to fail in, c. **בֵּין**, Ps. 5, 11 *let them fall from (fail in) their counsels*. Comp. Ovid Metam. 2. 308.

p) With **מִן** compar. *to fall more than*, i. e. *below another, to be inferior, to yield to any one* Job 12, 3. 13, 2. Also with **לְפָנַי** id. Esth. 6, 13.

2. *to fall*, with the idea of will, purpose, i. e. *to throw or cast oneself down, to rush on*; comp. Syr. **نَفَّ**, which is put in N. T. for *πίπτειν* and *βάλλεσθαι*. Spec.

a) *to fall down, to prostrate oneself*. 2 Sam. 1, 2 **נִפֹּל אֲרָצָה** *he fell prostrate to the earth*. Job 1, 20. Often with **עַל** *פָּנָיו* Gen. 17, 3. 17. Num. 16, 4. Josh. 7, 6; **עַל** *אָפְרָיו* 2 Sam. 14, 4; **אֲרָצָה** *לְאָפְרָיו* 1 Sam. 20, 41; also **לְפָנַי פ'** *נָפַל* *Gen. 44, 14*; **פ'** *נָפַל* *Esth. 8, 3*.

b) **נָפַל עַל צְוֵאָרָיו פ'** *to fall upon one's neck*, to rush into his embrace, Gen. 33, 4. 45, 14. 46, 29.

c) **נָפַל עַל-חֶרֶבּוֹ** *to fall upon one's sword*, 1 Sam. 31, 4. 5. 1 Chr. 10, 4. Of the locusts Joel 2, 8; see in **בָּגֵד** no. 1. b.

d) *to fall upon as an enemy, to attack*, Job 1, 15; c. **בָּ** Josh. 11, 7.

e) *to descend from a beast, chariot, to alight*, c. **מֵעַל** Gen. 24, 64. 2 K. 5, 21.

f) *to settle down*, i. e. *to encamp*, of an army, Judg. 7, 12; of a nomadic people Gen. 25, 18, comp. 16, 12. Sept. *κατασκησε*.

g) **נָפַלְתָּ תְּחִנָּתִי לְפָנַי פ'** *my supplication*

falls (is laid down) *before* any one, viz. in a twofold sense: α) *is presented*, I make supplication, Jer. 36, 7. β) *is accepted*, my prayer is heard and answered, Jer. 37, 20. 42, 2; pr. the person supplicated permits my petition to be laid down before him, receives it, implying a disposition to give a favourable answer.

h) *to fall away, to desert, to go over* to another party, Gr. *πλπτει, διαπλπτει*, 1 Sam. 29, 3; c. *על* 1 Chr. 12, 19. 20. 2 Chr. 15, 9. Jer. 21, 9. 37, 14. 39, 9. Is. 54, 15; *אל* to any one Jer. 37, 13. 38, 19. 52, 15.

HIPH. *הפיל*, fut. *יפיל*, apoc. *יפיל*; rarely without contraction, as inf. *לִפֹּל*; Num. 5, 22.

1. *to cause to fall, to make fall*, Gen. 2, 21. Jer. 15, 8. Ez. 30, 22. Ps. 73, 18. 78, 28; by the sword Is. 37, 7. Jer. 19, 7, ellipt. Dan. 11, 12. Ez. 6, 4; by the hand of any one 1 Sam. 18, 25. etc.—Spec.

a) *to throw, to cast*, e. g. wood upon the fire Jer. 22, 7; *to throw down, to prostrate* any one Deut. 25, 2; *to throw down* a wall 2 Sam. 20, 15; *to cast down* stars from heaven Dan. 8, 10; *to fell* trees 2 K. 3, 19. 25. 6, 5.

b) *to drop or cast as a birth, to bear, to bring forth*, see Kal no. 1. c. Is. 26, 19 *the earth shall bring forth the dead*, i. e. cast from her.

c) *to cause to fall away*, e. g. a limb, to make wither, to emaciate, Num. 5, 22; see Kal no. 1. d.

d) *to cause to fall, to let fall, to cast down*, sc. the countenance in sorrow or in anger, with *ב* of pers. 'to be angry at any one' Jer. 3, 12. Also *פניו פל* *הפיל פניו* *to cause the countenance of any one to fall*, i. e. to make sad, Job 29, 24. See Kal no. 1. e.

e) *to cast lots* Ps. 22, 19. Prov. 1, 14. 1 Chr. 24, 31. Esth. 3, 7. Jon. 1, 7; also without *גורל* 1 Sam. 14, 42. Job 6, 27. Hence *to divide out by lot*, to assign to any one, with acc. of thing and *ל* of pers. Josh. 13, 6. 23, 4. Ez. 45, 1. 47, 22; without dat. Ps. 78, 55. See Kal no. 1. i.

f) *to lay down* a petition, supplication, *before* any one, i. e. to ask as a suppliant, to supplicate, Jer. 38, 26. 42, 9. Dan. 9, 18. 20. See Kal no. 2. g.

2. *to let fall*, e. g. a stone Num. 35, 23.

Hence a) *הפיל ארצה* *to let fall to the ground*, e. g. a word, promise, not to fulfil, 1 Sam. 3, 19; without *ארצה* Esth. 6, 10. See Kal no. 1. n. b) *to let fall, to desist from* any thing, c. *מן* Judg. 2, 19.

HITHP. 1. *to let oneself fall, to fall down prostrate*, Deut. 9, 18. 25. Ezra 10, 1.

2. With *על* *to fall upon, to attack*, Gen. 43, 18.

PIL. *נפל* *to fall*, once in Ezekiel, who abounds in unusual forms, c. 28, 23; i. q. *נפל* which stands in the same connection 30, 4. 32, 20.

Deriv. *נפיל, נפיל, מפל, מפלה, מפלה, מפלה*.

נפל Chald. fut. *יפל* (comp. Syr. *نَفَلَ*, in Targg. freq. *רפל*), i. q. Hebr.

1. *to fall*, i. e. a) *to fall down*, Dan. 7, 20. 4. 28 *קול מִזְרָמָא נפל* *a voice fell from heaven* i. e. came from heaven, comp. Is. 9, 7. b) *to fall out, to happen*, Ezra 7, 20.

2. *to fall down*, i. e. *to be cast down*, Dan. 3, 23. Syr. *نَفَلَ* to be cast into prison. Also *to fall prostrate* Dan. 3. 6. 7. 10. 11; *על־אנפיהו* Dan. 2, 46.

נפל m. (*נפל*) in pause *נפל* Ecc. 6, 3; *an abortion*, which *falls* from the womb, Job 3, 16. Ps. 58, 9. Ecc. 6, 3. Comp. r. *נפל* as spoken of birth in Kal. no. 1. c. Hiph. no. 1. b. So *נפל* is used of premature birth in the Talmud; also Arab.

سقط to fall, IV to miscarry, Arab. *سقط* abortion.

נפלל, see *נפל* Pil.

* *נפס* obsol. root, Syr. and Chald. *נפס* *to expand*. Hence *נפסים*.

* *נפץ* only in præter. and inf. absol. *נפץ* Judg. 7, 19, part. pass. *נפץ* Jer. 22, 28. Imper. and fut. are from the kindr. *פוצ*.

1. *to break, to dash in pieces*, e. g. an earthen vessel Judg. 7, 19. Jer. 22, 28. Hence

2. *to disperse, to scatter*, as a flock, a people, Is. 11, 12.

3. Reflex. of a people, *to disperse themselves*, i. q. to be dispersed, scattered, 1 Sam. 13, 11. Is. 33, 3. Gen. 9, 19 *מִמָּלְכָה נִפְצָה כָּל־הָאָרֶץ* *from these the whole earth dispersed itself*, i. e. all the

nations of the earth, comp. 10, 5.—Eth. **ἄλῃ** to be scattered as chaff. Aram. **נָפַץ** excursit, dispersit, effudit.

PIEL 1. i. q. Kal no. 1, *to break or dash in pieces*, e. g. an earthen vessel Ps. 2, 9; infants upon stones, Ps. 137, 9; *to break up* rafts of timber 1 K. 5, 23 [9].

2. *to disperse, to scatter* a people Jer. 13, 14, 51, 23. Inf. **נִפְץ** subst. *dispersion* of a people, Dan. 12, 7.

PUAL part. *broken in pieces*, e. g. stones Is. 27, 9.

Deriv. **נִפְץ**, **מִפְץ**, and

נִפְץ m. *violent rain, inundation, storm*, Is. 30, 30; from Aram. **נָפַץ** to pour out, kindred to which is Arab. **فاض** mid. Ye redundavit; see in r. **נָפַץ** no. 3.—Others, *dispersion, scattering*, but not so well.

* **נָפַץ** Chald. fem. **נִפְצָה** by Syriasm for **נִפְצָה** Dan. 2, 13, *to go out, to go forth*, Dan. 2, 14, 3, 26, 5, 5; of an edict, Dan. 2, 13 **נִפְצָה** **וְדָרָא** comp. Luke 2, 1 **ἐξῆλθε δόγμα**. Imp. plur. **פִּיקִי** Dan. 3, 26.—In Targg. often for **נָפַץ** Syr. **نَفَضَ**, Sam. **נָפַץ**, id.

HAPH. **הִנְפִיקוּ**, plur. **הִנְפִיקוּ**, *to bring out or forth* Dan. 5, 2, 3. Ezra 5, 14, 6, 5. Hence

נִפְצָה Chald. f. emphat. **נִפְצָהּ**, *expenses*, pr. an outgo, outfit, what is laid out, Ezra 6, 4, 8. Syr. **نَفَضَ** id. Comp. **נָפַץ** p. 415, lett. m.

* **נָפַשׁ** in Kal not used, *to breathe, to respire*. Arab. **نَفَسَ** V, *to breathe, to take breath, to be refreshed*.

NIPH. *to take breath, to be refreshed*, after fatigue, Ex. 23, 12, 31, 17. 2 Sam. 16, 14. Arab. conj. II recreavit aliquem.

Deriv. pr. n. **נִפְשָׁה**, and

נִפְשָׁה in pause **נִפְשָׁה**, c. suff. **נִפְשָׁה**, plur. **נִפְשָׁה**, once **נִפְשָׁה** Ez. 13, 20, c. suff. **נִפְשָׁה**; comm. gend. but more usually fem.—Arab. **نَفَسَ**, Syr. **نَفَسَ**, Ethiop. **ἄλῃ**.

1. *breath*, Job 41, 13. **נִפְשָׁה** *breath of life* Gen. 1, 20, 30. Hence also *odour, perfume*, which any thing *breathes*, exhales, Prov. 27, 9; **נִפְשָׁה** *perfume-boxes*, smelling-bottles, Is. 3, 20.

2. The vital *spirit*, **נִפְשָׁה**, *anima*, through which the body lives, i. e. the principle of life manifested in the breath, comp. **רוּחַ**, Lat. *anima*, also Gr. **ἀνιμος**. Hence *life, vital principle, animal spirit*; Gen. 35, 18 **נִפְשָׁה** *as her spirit was departing*, as she gave up the ghost. 1 K. 17, 21 **נִפְשָׁה** *let now the spirit of this child return into him again*. Ex. 21, 23. **נִפְשָׁה** *life for life*. Deut. 19, 21. Ps. 69, 2; comp. 124, 4 and Jer. 4, 10. This *life, spirit, anima*, itself is also said to live Gen. 12, 13. Ps. 119, 175; and to die Judg. 16, 30; to be poured out, as if along with the blood, Lam. 2, 12. Is. 53, 12; to be breathed out, see in **נָפַח**. So also in phrases, as **נִפְשָׁה** *to seek the life of* any one, see in **נָפַח** no 2; **נִפְשָׁה** *to take life*, see **נָפַח** no. 1. b.; *to put one's life in his hand*, see in **נָפַח** no 1. c.; **נִפְשָׁה** see in **נָפַח** Hiph. no. 2. d. Hence it is very frequent in phrases which have respect to the losing or preserving of life: a) **נִפְשָׁה** *for one's life*, i. e. in order to save one's life, 1 K. 19, 3, 2 K. 7, 7. Comp. Gr. **τῷ ψυχῆς** Od. 9, 423. Valk. ad Hdot. 7, 56, 9, 36; and so (of a hare) **נִפְשָׁה**. But in Jer. 44, 7, it is *against* one's life, in detriment of life. b) **נִפְשָׁה** *with danger of life, in jeopardy of life*, 2 Sam. 23, 17, 18, 13 Keri. 1 K. 2, 23 **נִפְשָׁה** *with jeopardy of his life* hath Adonijah said this. Jer. 42, 20. Lam. 5, 9. Prov. 7, 23; comp. **נִפְשָׁה** 1 Chr. 12, 19. Also *for life* taken away, i. e. on account of the death of any one, Jon. 1, 14, 2 Sam. 14, 7. c) **נִפְשָׁה** *for one's life*, i. e. for the good of one's life, its support, preservation, etc. Gen. 9, 5. Deut. 4, 15. Josh. 23, 11.

Further also, to *the vital spirit, anima*, is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary. [Here the Engl. version often renders it by *soul*, but improperly.] Thus the *spirit, anima*, is said to be *satiated* with food and drink, Prov. 27, 7. Is. 55, 2; to be made *fat* Prov. 11, 25, 13, 4; also *to fill* i. e. to satisfy one's spirit Prov. 6, 30. So the opposite; *my spirit hungers* Prov. 10, 3, 27, 7; *thirsts* Prov. 25, 25; *pinches* Ps. 31, 10; *fasts* Ps. 69, 11; *abstains* from certain kinds of

d, Lev. 30, 3; *is polluted* by them . 4. 14. Also *the spirit* is *weary*, *thes*, Num. 21, 5. Job 6, 7. 10. 1. Zech. 8; *is empty* i. e. hungry Is. 29, 8; *dried up* i. e. thirsty Num. 11, 6. *nce too trop.* for the jaws, throat, as *gry* and wide open, Is. 5, 14. Hab. 5.—Trop. נפש is also put for that which supports life, *aliment*, Is. 58, 10, ap. Deut. 24, 6.

Sometimes נפש and רוח are opposed, that נפש is ascribed to brutes, and רוח men, Job 12, 10; but רוח is also ascribed to beasts Ecc. 3, 21. Once נפש put for the *anima*, as separate from body, *umbra*, *manes*, Job 14, 22. As the Hebrews held the seat of life to be the blood (Lev. 17, 11; for which the eating of blood was forbidden n. 9, 4. 5. Deut. 12, 23), it was natural when the blood was shed, to say also *that the life was shed, poured out*, as we have in Lam. 2, 12. Is. 53, 12. Such was the notion of the Greeks, poets, philosophers, and physicians; see Krenzel Beiträge zur Gesch. d. Arztkunde I. fasc. 3. p. 202 sq. So too in *gl. to pour out one's life*, i. e. his life; and also in Arabic, see Thesaur. 901.

3. The rational *soul, mind, animus*, the seat of the feelings, affections, notions of various kinds, comp. לב no. 1, with which it is often coupled, e. g. Gen. 2, 29. 30, 10. To it are ascribed Is. 42, 1. Cant. 1, 7. 3, 1–4. Gen. 3, 3; joy Ps. 86, 4; fear Is. 15, 4. Ps. 4; piety towards God Ps. 86, 4. 104, 143, 8; confidence Ps. 57, 2; desire Is. 42, 3. 63, 2; longing or appetite, e. g. for food Prov. 6, 30. 10, 3. Mic. 7, 1. Gen. 2, 20. 21; (hence נפש *a greedy man* Prov. 23, 2;) or for venery Is. 2, 24. Ex. 23, 18; or also for revenge and slaughter Ps. 27, 12. 41, 3. 105, 22. Is. 15, 9, comp. Prov. 21, 10. So too Is. 1, 14. Ps. 17, 9; contempt Ez. 5, 5. Is. 49, 7; vengeance Jer. 5, 9; sorrow Job 27, 2. 30, 25. As the seat of valour, in poetic exclamation, Is. 5, 21 *נפש הדרורי תדכא* *tread down, O soul, the strong.* Jer. 4, 19 *נפש תשמע* *because thou hast heard, O soul, the voice of the trumpet.* Spoken of the feelings in general, Ex. 23, 9

וידעתם את-נפשי ה' *ye know the feelings of a stranger*, how a stranger and foreigner feels. Job 16, 4. 1 Sam. 1, 15 *I have poured out my soul before Jehovah*, i. e. have laid open to him my inmost feelings. Prov. 12, 10.

Words also which themselves express feelings of the mind or soul, are often thus used in connection with נפש; thus the soul is said to weep Ps. 119, 28; to be poured out in tears Job 30, 16; to cry for vengeance Is. 24, 12; and also to invoke blessings Gen. 27, 4. 25. More rarely things are attributed to the *soul, mind*, which belong: a) To the *mood of feeling and acting*, as pride, נפש רחב Prov. 28, 25; patience and impatience, נפש האריה Job 6, 11. נפש, see in נצר, נפש. b) To the *will or purpose*, Gen. 23, 8 *אם-נפש אלהים* *if it be in your mind*. i. e. if ye purpose, have determined in your minds. 2 K. 9, 15. 1 Chr. 28, 9 *בנפש הפצה* *with a willing mind*. c) To the *understanding or faculty of thinking*; Ps. 139, 14 *my soul knoweth right well*. Prov. 19, 2. 1 Sam. 20, 4 *whatever thy soul thinketh*. Deut. 4, 9 *keep thy soul well, lest thou forget*. Lam. 3, 20.—In all these constructions the use of לב is more common, see לב no. 1. c, d, e.

4. Concr. *living thing, animal*, in which is the נפש, *anima, life*. Josh. 10, 28 *כל-הנפש* *every living creature*. v. 30. 32. 35. 37. Often more fully נפש חיה Gen. 1, 24. 2, 7. 19, and with the article נפש החיה 1, 21. 9, 10, pr. *the animal of life* i. e. endowed with life, *living animal*, or as more comm. in Engl. *living soul, living being*, Gen. 2, 7; and very often collect. for *living things, living creatures*, Gen. 1, 21. 24. 9, 10. 12. 15. Lev. 11, 10; man being not included, except Gen. 9, 16. In this formula it is to be noted that חיה is genit. of the subst. חיה *life*, and not fem. of the adj. חי *living*; so that נפש חיה, like נפש itself, may be of either gender, and can be construed with the masculine. This serves to illustrate the disputed passage Gen. 2, 19 *אשר יקרא לו האדם נפש* *and whatsoever Adam called them, the living creatures, that was their name*, where לו and נמו refer to נפש חיה, which is pleonastic after לו.—

Spec. put for *a man, person*, mostly in certain fixed phrases, where also in Engl. we may use *soul*, e. g. **נָפֶשׁ** *to steal a man* Deut. 24. 7; comp. Germ. *Seelenverkäufer*. **נָפֶשׁ** Ez. 22, 25. So also: a) In laws, Lev. 4, 2 **נָפֶשׁ בָּרָא** if a soul (any one) shall sin. Lev. 5, 1. 2. 4. 15. 17. Comp. the phrase **נָפֶשׁ הַיָּהוּדָה הַנִּפְשָׁה**, under **בָּרָא** Niph. no. 2. b) In a census of a people, as **נָפֶשׁ שְׁבַעִים** *seventy souls, persons*, Ex. 1, 5. 16, 16. Gen. 46, 18. 27. Deut. 10, 22. al. (So in Greek *ψυχαί* Acts 2, 41. 1 Peter 3, 20.) Fully **נָפֶשׁ אָדָם** Num. 31, 46. 1 Chr. 5, 21; comp. Gen. 14, 21. c) Of slaves, Gen. 12, 5 **נָפֶשׁ אֲשֶׁר-קָנָה** *the slaves they had acquired in Haran*. Ez. 27, 13. Comp. *ψυχαί* Apoc. 18, 13. 1 Macc. 10, 33. d) **נָפֶשׁ מֵת**, where **מֵת** is genit. (comp. the phrase **נָפֶשׁ חַיָּה** above,) *one dead, a dead body, corpse*. Num. 6, 6 **נָפֶשׁ מֵת לֹא יָבֹא** *let him not come near to a dead body*. Lev. 21, 11. So too **מֵת** being omitted, as in the formulas **נָפֶשׁ לֵבָיָה** Num. 5, 2. 9. 6. 7. 10, and **נָפֶשׁ טָמֵא** Lev. 22, 4. Hagg. 2, 13, i. e. *one defiled by touching a dead body*. Comp. Num. 19, 13.

5. With suff. **נִפְשִׁי**, **נִפְשְׁךָ**, etc. it is put very frequently for: I *myself*, thou *thyself*, etc. Comp. Arab. *نَفْس*, Sanscr. *ātman* soul, self; and Germ. *selb, selber*, Swed. *sjel*, Engl. *self*, all from the same root with Germ. *Seele*, Engl. *soul*, see Adelung Lex. IV. p. 47.—Hos. 9, 4 **לֶחֶמָם לִנְפֹשָׁם** *their food is for themselves*, is consumed by themselves. Is. 46. 2. Also reflex. **נִפְשִׁי** *myself*, i. e. *me myself*, Job 9, 21.—Interpreters also note that **נִפְשִׁי**, **נִפְשְׁךָ**, are often put for the pers. pron. **אֲנִי**, **אַתָּה**; but most of the examples which they adduce are readily explained by what we have said above in nos. 2, 3. This idiom is most frequent in passages where *life* is said or implied to be in danger; e. g. Ps. 3, 3 *many say of me (נִפְשִׁי), there remains no help for him*. 11, 1 *why say ye to me (נִפְשִׁי), flee to the mountains*. Is. 3, 9 *וְאֵי לִנְפֹשָׁם* *wo to them!* pr. to their life. Ps. 7, 3. 35, 3. 7. 120, 6. Here too belongs Is. 51, 23, *וְאֵי לִנְפֹשְׁךָ* *prostrate thyself that we may pass over, and the like*. Once **נִפְשִׁי** and **רִיבִי** approach so nearly

to the nature of a pronoun, as even to be construed with a verb in the first person. Is. 26, 9. Comp. **עֲבֹדָה** with 1 pers. Gen. 44, 32.

נֶפֶת f. (r. **נָהַף**) i. q. **נֶפֶת**. *a high place, height*, only Josh. 17, 11 **נֶפֶת הַנֶּפֶת**. Targ. *tres regiones*. This appellation, q. d. *Tricollis, Tremont*, seems to refer to the three places just before mentioned, Endor, Taanach, and Megiddo, which all lay elevated above the plain; comp. *Decapolis*.

נֶפֶת f. (r. **נָהַף**) *a sprinkling, dropping*; whence **נֶפֶת צִיפִּים** *the dropping of the honey-combs*, i. e. honey dropping from the combs, i. q. **נֶפֶת** q. v. Ps. 19, 11. Also without **נֶפֶת** id. Cant. 4, 11. Prov. 5, 3. 24, 13 **נֶפֶת מְרוֹק עֲלֵי-חֶפֶז** *honey droppings which are sweet to thy palate*; where the predicate **מְרוֹק** is not inflected; comp. Gen. 49, 15.

נֶפֶתוֹת (opening, r. **פָּתַח**), see **נֶפֶתוֹת** מִי under art. מִי cc. p. 561.

נֶפֶתוֹת m. plur. (r. **פָּתַח** Niph.) *wrestlings, struggles*, once Gen. 30, 8.

נַפְתָּחִים *Naphtuhim*, pr. n. of an Egyptian people Gen. 10, 13. 1 Chr. 1, 11. Bochart, in Phaleg IV 29, compares the name of the Egyptian goddess *Nephtys*, the wife of Typhon, to whom with her husband were consecrated those parts of Egypt that border on the Red Sea; and the name *Nephtys* itself signified, according to Plutarch (de Isid. p. 355 extr.) *the extreme border of the land, washed by the sea*; comp. Egypt. **נַפְתָּח** terminalis. The *Naphtuhim* then were *a border-people*, dwelling prob. on the Red Sea. See Michaelis Spicileg. Geogr. T. I. p. 269. Jablonski Opusc. ed. Water T. I. p. 161.

נַפְתָּלִי (my wrestling, r. **פָּתַח**, see Gen. 30, 8) pr. n. *Naphtali*, the sixth son of Jacob, born of Bilhah, and patriarch of the tribe of Naphtali, the limits of which are described Josh. 19, 32–39.—Gen. 49, 21. Num. 1, 42. 43. al. Sept. *Nephtalim*.

נֶצֶחַ m. (r. **נָצַח**) 1. *a flower, blossom*, Gen. 40, 10; i. q. **נֶצֶחַ**. See the root no. 2.

2. An unclean bird, prob. a hawk, see the root no. 3. Lev. 11, 16. Deut. 14, 15. Job 39, 26. Sept. ἰεῖαξ, Vulg. *accipiter*. Comp. Bochart. Hieroz. T. II. p. 266.

נָצַח, see in נָצַח no. 1.

* נָצַח not used in Kal, to set, to put, to place, i. q. נָצַח q. v. Arab. نصب id.

Niph. נָצַח 1. to be set, c. עַל to be set over any one, 1 Sam. 22, 9. Ruth 2, 5. 6. Part. נָצַח a prefect, director, 1 K. 4, 5. 7. 5, 30. 9, 23. al.

2. to place or station oneself, to take one's stand, Ex. 7, 15. 17, 9; c. לְ to or before any one, Ex. 34, 2 וְנִצַּח לִי שָׁם and present thyself to me there. Also, to take one's stand, e. g. of God rising up for judgment, Is. 3, 13. Ps. 82, 1.

3. to stand, spoken of men Gen. 18, 2. 24, 13. Ex. 18, 14. 1 Sam. 1, 26. Ps. 45, 10; of sheaves Gen. 37, 7; of waters Ex. 15, 8. With עַל to stand upon any thing Is. 21, 8; to stand with or by a pers. or thing Gen. 45, 1. 1 Sam. 4, 20. 19, 20. 22, 7. 17. Spec. to stand firmly, Ps. 39, 6 הָבֵל כָּל־אָדָם נָצַח a breath is every man though he stand firmly. 119, 89. Zech. 11, 16 a shepherd. הַנִּצְחָה who doth not nourish that which standeth firm, i. e. the healthy part of his flock; Sept. τὸ ὁλόκληρον, Vulg. id quod stat. But perhaps it would accord better with the context to render: who relieveth not that which standeth still in the way, i. e. which lags behind from weariness or disease, i. q. to be weak,

sick, comp. Arab. نَصَب lassus fuit, laboravit, pr. to stand still, to stop, from inability to go further.

Hiph. הִנְצִיחַ, fut. יִנְצִיחַ, apoc. יִנְצַח.

1. to cause to stand Ps. 78, 13. Hence a) to set up, to erect, as a column Gen. 35, 20. 1 Sam. 15, 12. 2 K. 17, 10; an altar Gen. 33, 20; a heap of stones 2 Sam. 18, 17. Trop. 1 Chr. 18, 3 to set up (establish) his dominion unto the river Euphrates. Hence also 1 Sam. 13, 21 לְהַצִּיב הַחֲרִיזִין for setting the goads, i. e. sharpening them when the point was bent, etc. Comp. in Engl. 'to set a saw,' 'to set an edge.' b) to fix, to establish, e. g. bounds Ps. 74, 17. Deut. 32, 8. Prov. 15, 25. c) to set, to place, Gen. 21, 28. 29. Ps. 41, 13. Lam. 3, 12; so

gates Josh. 6, 26. 1 K. 16, 34; a trap or snare Jer. 5, 26.

Hoph. הִנְצַח 1. to be set, placed, Gen. 28, 12. For Judg. 9, 6 see art. מָצַב.

2. to be fixed, settled, determined. So commonly in Nah. 2, 8 הִנְצַח הַצִּלְחָה it is fixed! she is led away captive! i. e. Nineveh. But הִנְצַח may also be joined to the preceding verse and referred to the root צָבַב, where see.

Deriv. מָצַב, נָצִיב, מָצַב, מִצְבָּה, מִצְבָּה, מִצְבָּה, and pr. n. צִבְיָה, צִבְיָה.

נָצַח m. (pr. part. Niph. r. נָצַח) a handle, haft of a dagger, Judg. 3, 22; so called from being fixed in, comp. the root Josh. 6, 26. 1 K. 16, 34. Sept. λαβή,

Vulg. capulus. Arab. نَصَاب haft, handle of a sword, knife, etc.—But part. נָצַח a prefect, see in נָצַח Niph. no. 1.

נִצְחָה Chald. f. emphat. נִצְחָה, firmness, hardness, sc. of iron Dan. 2, 41. Gr. Venet. κραταιότης. Aben Ezra נצחיה כמו כח.

נָצַח, see r. נָצַח.

* נָצַח fut. הִנְצַח 1. Pr. to fly, to flee, i. q. נָצַח no. 3. Twice: Jer. 48, 9 give wings to Moab, for הִנְצַח flying she shall go forth; here נָצַח is for נָצַח in order to correspond with הִנְצַח; observe too the paronomasia נָצַח, נָצַח, נָצַח. Lam. 4, 15 כִּי נָצַח בָּרִי נָצַח when they flee away and wander; so Kimchi and others, and this is better than to refer נָצַח to r. נָצַח as on p. 660.—Hence נִצְחָה pinion of birds, and Arab. ناصية feathers. plume of birds, also locks of hair hanging over the forehead, q. d. flying locks. From this noun then comes

2. Arab. نَصَا and نَصَا to seize by the locks, and Conj. III, recipr. to seize each other by the hair. Hence in Hebrew to strive, to quarrel; comp. Syr. and Chald. نَصَا, i. q. Heb. רִיב, also Arab. نط Conj. VI, id. See Hiph. and Niph.—Hence

3. to lay waste, to desolate a city, pr. to tear in pieces houses, to pull down. In Kal intrans. or pass. to be laid waste, to be desolate; Jer. 4, 7 הָרָקָה הַצִּיּוֹן thy cities shall be laid waste. Sept. καταστρέφω.

HIPH. הִנָּח to *strive, to contend*, see Kal no. 2. Num. 26, 9 בְּהִצֹּחֵם עַל־יְיָ when they strove against Jehovah. Hence to wage war; Ps. 60, 2 בְּהִצֹּחֵוּ אֶת־אֲרָם when he made war with Mesopotamia.

¹ NIPH. 1. נִנָּח to *strive* one with another, to quarrel. Deut. 25, 11 כִּי יִנָּחוּ אִם אֲנָשִׁים יִחָדּוּ if men strive one with another. Ex. 2, 13. 21, 22. Lev. 24, 10. 2 Sam. 14, 6.

2. to be laid waste, desolate; Is. 37, 26 גְּלוֹתִים נִצָּחִים desolate ruins. 2 K. 19, 25.

Deriv. נִצָּח, נִצָּח, נִצָּח.

נִצָּח f. (r. נִצָּח) i. q. נִיץ no. 1, a flower, blossom, Job 15, 33. Is. 18, 5.

נִצָּח f. I. i. q. נִצָּח, a wing-feather, pinion, Job 39, 13. R. נִצָּח.

II. i. q. נִצָּח part. Niph. of נִצָּח, something cast out, excrement in the crop of a bird, Lev. 1, 16. Comp. נִצָּח and נִצָּח.

נִצְרָה f. (r. נִצָּר, after the form מְלוּכָה) watch, ward, guard; whence in the vexed passage Is. 1, 8 נִצְרָה עִיר a tower of watch, i. e. a tower for a watch or guard in the desert, i. q. מִגְדַּל נִצְרָה 2 K. 17, 9. For עִיר as pr. a watch-tower, or perh. the small hamlet springing up around it, see below in עִיר. See also Thesaur. p. 908.

* I. נִצָּח in Kal not used. 1. Pr. prob. to shine, to be bright, which is the signif. of the syllable נצה, as in נִצָּח, perh. נִצָּח, فصیح; and also נִיץ, as in נִיץ, נִיץ. Syr. نَصَب to conquer, but pr. to shine; whence نَصَب illustrious. Hence נִצָּח no. 1, pr. n. נִצָּח.

2. Trop. to do splendid deeds, to act splendidly, gloriously; hence to excel, to overcome, to prevail, as in Chald. and Syr. See also Piel.

3. Trop. to be clear, pure, faithful, true; Ethiop. ለጸሐ, Arab. نصح, id. Hence נִצָּח no. 2.

4. Trop. to be firm, enduring, perpetual; whence נִצָּח no. 3. This may come from the idea of prevailing in no. 2, or of fidelity in no. 3.

PIEL נִצָּח only inf. לִנְצָח and Part. מִנְצָח.

1. to be over any thing, to be chief, to superintend, e. g. the temple-service, with על and ל 1 Chr. 23, 4. Ezra 3, 8. 9. Part. מִנְצָח a prefect, overseer, 2 Chr. 2, 1. 17. 34, 13; for which in the books of Kings is נָצַב.

2. Spec. to lead in music. 1 Chr. 15, 21 and Mattithiah... played on harps in the octave (i. e. in the bass, nel basso), לִנְצָח to lead the song, i. e. to govern, regulate the singing. (Opp. are v. 19 לְחַשְׁמִיעַ to sing or sound on a clear (high) tone; and v. 20 עַל עֲלִמֹת on the virgin key, treble, nel soprano.) Hence לִמְנִצָּח, which is found in the titles of 53 Psalms and Hab. 3, 19, is to be rendered according to Kimchi, Rashi, Aben Ezra, and many others: for the leader, precentor, chief musician; i. e. the Psalm is to be performed under his direction, which also is the sense of the Targ. לְשִׁבְחָהּ ad canendum. And this interpretation is to be preferred. Sometimes put absolutely, with only the name of the author, as לִמְנִצָּח לְדָוִד Ps. 11, 13. 14. 18-21. 31. 36. 40. 41. 42. 44. 47. 49. 51. 52. 64-66. 68. 70. 85. 109. 139. 140; sometimes with the name of the instrument, as בְּנִינִיּוֹת Ps. 4. 6. 54. 55. 67. 76, 81. 84, על שְׁשִׁימִים Ps. 54. 69. 80, אֶל־הַנְּחִילֹת Ps. 5, על מַחֲלָה Ps. 53; or with the first words of the song or melody in which the Psalm is to be sung, see Ps. 22. 56-59. 75; or finally with a word marking the tone or key, whether lower or higher, על עֲלִמֹת Ps. 46, על הַשְּׁמִינִיּוֹת Ps. 12. Twice then follows לְדָוִד Ps. 62, 1. 77, 1, once לְדָוִד 39, 1, where we may render: to the chief musician of the Jeduthunites; unless לְדָוִד in this connection is also to be taken as an instrument or as a musical key or mode. This inscription is wholly wanting in all the Psalms of a later age, composed after the destruction of the temple and its worship; and its signification was already lost in the time of the LXX.—Others make מִנְצָח not a participle, but an infinitive of the Syriac form, comp. Chald. Dan. 5, 12; but this is not admissible, on account of the article implied in לִמְנִצָּח for לְמִנְצָח.

NIPH. to be perpetual; Jer. 8, 5 מִשְׁכָּח נִצָּח a perpetual backsliding, apostasy.

* II. נָצַח obsol. root, Arab. نَضَح nd نَضَح, to sprinkle, to scatter, e. g. water. Eth. ነገሐ id. Hence נָצַח II.

נָצַח Chald. Ithpa. to overcome, to surpass, to excel, c. נָל Dan. 6, 4. Syr. id. see in r. נָצַח I. 2.

I. נָצַח rarely נָצַח m. (r. נָצַח I) c. uff. נָצַח, plur. נָצַחִים.

1. splendour, glory, 1 Chr. 29, 11.

2. sincerity, truth. Hab. 1, 4 נָצַח לֹא מִשְׁפָּן לְנֶצַח judgment is not given according to truth, not in sincerity; comp. s. 42. 3. Hence confidence, sc. in one's ruth and fidelity; Lam. 3, 18 אֲבָר נָצַחִי my confidence is perished. Trop. object of confidence, as God 1 Sam. 15, 29.

3. perpetuity, eternity, ever, everlasting; see the root no. 4. So נָצַח Ps. 19, 20, and לְנֶצַח, adv. for ever, to everlasting, 2 Sam. 2, 26. Job 4, 20. Ps. 9, 7. 103, 9. Is. 13, 20. al. sæp. More rarely acc. נָצַח id. Ps. 16, 11. Am. 1, 11. Jer. 15, 18. Sept. εἰς τέλος, Vulg. in finem.—[s. 34, 10 לְנֶצַח נָצַחִים for ever and ever. Sometimes the idea of perpetuity is modified, i. q. long time, long, Ps. 49, 10. Job 34, 36; comp. לְעוֹלָם.

4. Some assume also the signif. perfection, completeness; hence accus. נָצַח, and לְנֶצַח, as adverbs, wholly, entirely; comp. Germ. lauter, Engl. clear, both of which mean purely and also wholly; so Ps. 13, 2 אָנָּה יְהוָה הֲשָׁכַחְנִי נָצַח how long, Jehovah, wilt thou wholly forget me? Ps. 74, 10. 79, 5. 89, 47. Job 34, 36; genit. Ps. 74, 3 מִשְׁאוֹת נָצַח total desolations, i. e. places wholly desolate and destroyed.—But in all these and like passages the idea of perpetuity may better be retained, as in no. 3.

II. נָצַח m. (r. נָצַח II) c. suff. נָצַחִים, juice, liquor, which is scattered or spirted from grapes when trodden, Is. 63, 3. 6.

נָצִיב m. (r. נָצַב) pr. set. placed; hence

1. one set over, i. e. a prefect, overseer, officer, i. q. נָצַב, 1 K. 4, 19. 2 Chr. 8, 10 Cheth.

2. a military station, post, garrison, i. q. מִצֵּב, מִצֵּב, 1 Sam. 10, 5. 13, 3. 4. 2 Sam. 8, 6. 14. al.

3. a statue, pillar, cippus, i. q. מִצֵּבָה, Arab. نَصَب, نَصَب, statue, idol. Gen.

19, 26 מִלֵּחַ נָצִיב a statue of salt, i. e. fossil salt, of which great quantities are found in the vicinity of the Dead Sea; see Bibl. Res. in Palest. II. p. 482 sq. comp. in מִלֵּחַ p. 573.

4. Nezib, p. n. of a place in the tribe of Judah, Josh. 15, 43. Now Beit Nesib, see Bibl. Res. in Palest. III. p. 12, 13. II. p. 399.

נָצִיחַ (illustrious, r. נָצַח I) Neziah, pr. n. m. Ezra 2, 54. Neh. 7, 56.

נָצִיר Is. 49, 6 Cheth. preserved, delivered, from r. נָצַר I.—Keri נָצִיר.

* נָצַל in Kal not used, pr. to draw out, to take away, to snatch away; kindred are נָשַׁל, נָשַׁל. Arab. نَصَلَ and نَضَلَ id. Eth. ነገሐ avellit.

PIEL נָצַל, fut. יִנָּצֵל 1. to take away, to strip off, 2 Chr. 20, 25. With acc. of pers. to spoil any one, Ex. 3, 22. 12, 36.

2. to snatch from danger, to deliver, to preserve, Ez. 14, 14. See Hiph. no. 3.

HIPH. הִנָּצִיל, fut. יִנָּצִיל, apoc. יִנָּצֵל.

1. to pull away, c. בָּרִין to pull apart; 2 Sam. 14, 6 the boys strove together in the field וְאֵין מִצֵּיל בִּינֵיהֶם and there was none to tear them apart, i. e. no one parted them.

2. to take away, Hos. 2, 11 [9]; e. g. booty, spoil, i. q. to spoil, 1 Sam. 30, 22. With מִן Gen. 31, 9. 16. Ps. 119, 43. Also, to turn away any one from an evil way, intercourse, Prov. 2, 12. 16. Unusual is 2 Sam. 20, 6 וְהִצִּיל יְרֵמֹהּ and take (turn) away our eye, i. e. elude our sight, escape us; like לֵב לֵב q. v. in בָּנִיב. Sept. σκῆπτον τοῖς ὀφθαλμοῖς.

3. to snatch from danger, to deliver, to preserve, to save, acc. of pers. Ex. 12, 27. 1 Sam. 30, 18. Is. 19, 20. Ps. 72, 12. al. Once c. dat. Jon. 4, 6. Often in the phrase אֵין מִצֵּיל (there is) none delivering, no deliverer, Deut. 32, 39. Ps. 7, 3. 50, 22. 71, 11. Is. 5, 29. Hos. 5, 14. הִצִּיל to preserve one's life, to save alive, Josh. 2, 13. Is. 44, 20. 47, 14. Ez. 3, 19. 21. 33, 9. Often with מִן of the pers. from whose power one is delivered. Ps. 7, 2. 18, 18. 49, 35. 10, 59. 2, 3. Mic. 5, 5; also מִן of thing, as from waters Ps. 144, 7; the mire 69, 15; a snare 91, 3; straits 1 Sam. 26, 24. Ps. 34, 18; from death, etc. Ps. 22, 21. 51, 16. 56, 14. 86,

13. al. Often **הַצִּיל מִיַּד** Gen. 32, 12. Ex. 2, 19. 1 Sam. 17, 37; **מִצָּר** 2 Sam. 19, 10. Ps. 18, 1. Is. 38, 6.

HOPH. הִצֵּל to be snatched or plucked out, as a brand from the fire, Am. 4, 11. Zech. 3, 2.

NIPH. to be delivered, preserved, saved, i. q. to escape, 2 K. 19, 11. Ps. 33, 16. Jer. 7, 10. With **מִן, מִיַּד, מִצָּר**, Ps. 69, 15. Hab. 2, 9. Prov. 6, 5; **מִצָּר** Is. 20, 6. With **מִצָּר** and **אֶל**, præg. to be delivered from any one to another, i. q. to escape from and flee to, Deut. 23, 16.

HITHP. to strip oneself of any thing, c. acc. Ex. 33, 6. Comp. Heb. Gramm. § 53. 3. c.

Deriv. **הַצֵּלָה**.

נָצַל Chald. **HAPH. הִצֵּל** to deliver, i. q. Heb. **הַצִּיל** no. 3, Dan. 6, 28. Inf. **הַצֵּלָה**, c. suff. **הַצֵּלָה** Dan. 3, 29, 6, 15.

נָצַן m. a flower, blossom, Cant. 2, 12. R. **נָצַן**.

נָצַע, see r. **נָצַע**.

* **נָצַץ** i. q. **נָצַח**, **נִוֵּץ** 1. to glitter, to sparkle. only part. plur. **נָצַצִים** Ez. 1, 7. Sam. id.—Hence **נִיצוֹץ** spark.

2. to flower, to blossom, to flourish, as in Chald. whence **נָצַח, נָצַח, נָצַח**, a flower, blossom. Verbs signifying splendour are often transferred to express the ideas of verdure and bloom; see in **אֲזַרָה** p. 27, **זָהָה, זָהָה**. —The notion of blossoming was also transferred to the shooting feathers and pinions of birds (comp. **פָּרַח**); hence

3. to fly, whence **נָצַן** a hawk. So kindr.

נָצָה and Arab. **نَصَّ**. Comp. **פָּרַח** to sprout, Syr. to fly.

נָצַע, see r. **נָצַע**.

* **I. נָצַר**, fut. **יִצַּר** (but **אֲצַרָה** Is. 42, 6. 49, 8 is from **יָצַר**), rarely **נָצַר** Deut. 33, 9. al. Imper. **נָצַר**, c. h. parag. **נָצְרָה** Ps. 141, 3. c. suff. **נָצְרָה** Prov. 4, 13, both with Dag. euphon.

1. to watch, to guard, to keep, i. q. **נָצַר**. Arab. **نَظَرَ** to guard e. g. a vineyard; comp. kindr. **نَظَرَ** adspexit, intuitus est, like the Lat. *tueri* and *intueri*, also **نَصَرَ** tuitus est, defendit, liberavit.—E. g. a vineyard Job 27, 18. Is. 27, 3; a tree Prov. 27, 18. Part. plur. **נָצְרִים** watchmen, keepers, guards, Jer. 31, 6. **מִגְדָּל**

נָצְרִים the tower of the watch or guard, watch-tower, 2 K. 17, 9, 18, 8. With **עַל** Ps. 141, 3 **נָצְרָה עַל הַל שְׂפתי** q. d. keep thou watch over the door of my lips, i. e. my mouth, lest I utter rash words; the form **נָצְרָה** with Dag. euphon. Prov. 20, 28, 13, 6. Is. 49, 6 **נָצְרָה יִשְׂרָאֵל** the kept (preserved) of Israel. With **מִן** Ps. 34, 14.—Spec.

a) to guard from dangers, to keep, to defend, to preserve, as God does men, Deut. 32, 10. Ps. 31, 24. Prov. 22, 12. With **מִן**, Ps. 32, 7 **הַצֵּרֵנִי מִצָּר** from trouble thou wilt defend me. 12, 8. 64, 2. 140, 2.

b) to keep, i. q. to watch closely, to observe diligently, Prov. 4, 23. 13, 3 **נָצַר פִּיו** he who keepeth his mouth. 16, 17, 24, 12. In a bad sense: α) to watch closely a city, i. q. to besiege; Part. **נָצְרִים** watchers, besiegers, Jer. 4, 16 comp. 17; comp. also **נָצַר** 2 Sam. 11, 16. Is. 1, 8 **נָצְרָה** like a city besieged; so commonly, but see in art. **נָצְרָה**. β) Jehovah is addressed as **נָצַר הָאָדָם** the observer of men, as if on the watch to detect them in wrong doing, Job 7, 20.—Hence

2. to keep, to observe, as a covenant Deut. 33, 9. Ps. 25, 10; a law Prov. 28, 7; the ways of righteousness Prov. 2, 8; a father's commands 6, 20; the commandments of God Ps. 78, 7. 105, 45: 119, 2. 22. 33. 34. 100. 129; good counsel Prov. 3, 21. Comp. Lat. *custodire modum, regulam, praecepta*, etc. With dat. Ex. 34, 7 **נָצַר מִחַסְדִּי** keeping mercy for thousands. Is. 26, 3 **נָצַר מִחַסְדִּי** the man of firm mind, for him thou wilt keep perfect peace, supply לוֹ.

3. to keep from view, i. e. to hide, to conceal. Is. 48, 6 **נָצַרְתָּ וְלֹא יָדְעוּתָם** hidden things which thou hast not known. 65, 4 **נָצַרְתָּ בְּמָצוֹרִים** they lodge in secret places, perh. the recesses of heathen temples, or with the Sept. sepulchral caverns, parall. with sepulchres. Prov. 7, 10 **נָצְרָה לֵב** subtile of heart. Deriv. **נָצְרָה**.

* **II. נָצַר** obsol. root, Arab. **نَضِر** to shine, to be in full verdure, whence **נָצַר**.

NOTE. The significations of guarding and of being verdant, which are also found conjoined in the root **נָצַר**, I have placed separately, although not impro-

bably there is a common origin of both, viz. the idea of *shining, being splendid*, נצר; in which is implied also the notion of *beholding*, נָצַר, (comp. נִצְוֶה, Gr. *φάος δίδωσκει*, also Germ. *Blick* and Engl. *glance*, signifying both splendour and the act of looking.) and hence the signification of *observing, guarding*.

נָצַר m. (r. נִצְר II) 1. *a shoot, sprout*, Is. 60, 21. Metaph. of offspring Is. 11, 1. Dan. 11, 7.

2. *a branch*, Is. 14, 19.

נָצַח. see r. נִצַּח.

נָקֵא Chald. adj. *pure*, Dan. 7, 9. R. נָקֵא i. q. נָקֵא.

* נָקַב fut. נִקְבֵּי, once נִקְבֵּי Job 40, 24, c. suff. נִקְבֵּי Is. 62, 2; imper. c. הִנְקֵב parag. נִקְבֵּה; pr. *to hollow out, to excavate*, like the kindr. נָקַב, נָקַב, also נָקַב or נָקַב, where see more. Hence

1. *to bore a hole* 2 K. 12, 10; c. acc. *to bore through, to perforate*, Job 40, 24. 26 [40, 24, 41, 2]. 2 K. 18, 21. Is. 36, 6. Hagg. 1, 9. צִרְיֹר נִקְבֵּי a *purse with holes*. Also *to pierce, to strike through* with a spear; Hab. 3, 14. נִקְבֵּה רֹאשׁ פָּרָוֹ *thou didst strike through the heads of their leaders*. Arab. نَقَب, Syr. نَقَب, Chald. Sam. נִקְב. id.

2. *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name*; comp. פָּרַשׁ no. 1, 2. Gen. 30, 28. נִקְבֵּה שְׁכֵרָה הֵלִי *name me thy wages*. Is. 62, 2. Part. pass. נִקְבֵּי the *named* Am. 6, 1, i. e. *the renowned, the noble*, q. d. *אֲנֹשֵׁי שְׁמוֹ*, opp. the ignoble populace, בְּלִי שֵׁם Job 30, 8. Comp. 1 Chr. 12, 31. Arab. نَقِيب leader, prince.

3. i. q. נָקַב no. 2, *to curse, pr. to pierce with words, to cut*, like Arab. سَبَّ to cut, to perforate. metaph. to curse. E. g. the name of God. *to blaspheme*, Lev. 24, 11. 16. הֵמָּה יִמְּוֶה שֵׁם יְיָ *he that blasphemeth the name of Jehovah shall surely be put to death*; from which passage the Jews derive the superstition which forbids them to pronounce (no. 2) the name of Jehovah; see יְהוָה. Also Num. 23, 8. 25. Job 3, 8. 5, 3. Prov. 11, 26. 24, 24. NIPH. pass. of Kal no. 2, *to be called*

by name, comp. Arab. لَقَّبَ to name, ن and ل being interchanged. Num. 1, 17. *these men נִקְבֵּי בְּשֵׁמוֹהֶם who are expressed by name*. 1 Chr. 12, 31, 16, 41. 2 Chr. 28, 15, 31, 19.

Deriv. from the primary idea of *excavating*. נִקְבֵּי bezel, מִקְבֵּה a stone-quarry; from that of *perforating*. נִקְבֵּה, קִבֵּה; from that of *piercing, striking through*, מִקְבֵּה, מִקְבֵּה, a pointed hammer.

נִקְבֵּי m. 1. *a bezel, the cavity in which a gem is set*; Jerome well. *pala gemmarum*, Ez. 28, 13. Comp. הִנְקֵב. Others, *a pipe*, as if from נִקְבֵּי in the sense to bore, like הִלֵּל from הָלַל; but this does not accord with the context.

2. *a cavern*; whence c. art. הַנִּקְבֵּי Ne-keb, pr. n. of a place in Naphtali, Josh. 19, 33.

נִקְבֵּה f. (r. נִקְבֵּי) *a female*, whether of man or beast, so called from the form of the genital organs; Gen. 1, 27, 5, 2. Lev. 12, 5, 27, 4. Num. 5, 3; of beasts Gen. 6, 19. Lev. 3, 1, 6, 4, 28, 32, 5, 6. Syr. نِقْبَا, Chald. נִקְבֵּה, id.

* נָקַד obsol. root. 1. *to prick, to point, to mark with points*. Chald. id. whence Rabb. נִקְדֵּי one who points a manuscript, punctator. Arab. نَقَدَ pugit serpens. but نَقَطَ punctis notavit.

2. *to mark, i. e. to select, to separate out what is of a better quality than the rest, which is done by marking it with points, etc.* Arab. نَقَدَ. Hence نَقْدٌ (see Camoos p. 424) a species of sheep and goats, short-legged and deformed, but distinguished for the length of their wool and hair, نَقَّادٌ the shepherd of such a flock. See נִקְדֵּי below.

Deriv. מִקְבֵּה, pr. n. נִקְדָּא, and the four following.

נִקְדֵּי m. plur. נִקְדֵּי, pr. 'marked with points,' speckled, spotted, of sheep and goats, Gen. 30, 32 sq. 31, 8 sq.

נִקְדֵּי pr. i. q. Arab. نَقَّادٌ a shepherd of flocks called نَقْدٌ from the excellence of their wool, see in r. נִקְדֵּי no. 2. Then in a wider sense of the keeper of any cattle, *a shepherd, herdsman* Am. 1, 1;

a sheep-owner, cattle-breeder, 2 K. 3, 4, spoken of the king of the Moabites. See Bochart. Hieroz. Tom. I. p. 441. Thesaur. p. 909.

נקד f. a point, stud, e. g. of silver, with which any thing is ornamented, Cant. 1, 11. R. נקד.

נקדים m. plur. (r. נקד) 1. crumbs of bread, Josh. 9, 5, 12.

2. A kind of cake, which prob. crumbled easily, 1 K. 14, 3. Sept. *κολλυβίς*, Vulg. *crustula*, Engl. *cracknel*, *crumb-cake*.

* נקה, inf. absol. נקה, to be clean, pure,

Arab. نَقَى id. Syr. to sprinkle for purification (pr. to cleanse), to pour out a libation, to sacrifice; hence מנקיה a sacrificial dish or cup. In Kal only Jer. 49, 12 נקה inf. pleon. joined with a form of Niph.

NIPH. נקה, fut. ינקה 1. to be clean in a moral sense, to be pure, innocent, Jer. 2, 35. With מן to be free from a fault, blame, Ps. 19, 14. Num. 5, 31. With מן of pers. Judg. 15, 3 נקיתי I am blameless towards the Philistines, i. e. it is not my fault, but their own, if I attack the Philistines.—Hence often: a) to be free from punishment, to be quit, to go unpunished, Ex. 21, 19. Prov. 6, 29 לא ינקה כל-הנגע בה whosoever toucheth her shall not go unpunished. 11, 21. 16, 5. Jer. 29, 1, 49, 12; c. מן Num. 5, 19. b) to be clean, free, quit, sc. of an oath, obligation, Gen. 24, 8, 41.

2. to be cleaned out, to be made empty, desolate, as a city, Is. 3, 26. So Arab. نَقَى X.—Also of men who are destroyed, extirpated, Zech. 5, 3.

PIEL נקה, fut. ינקה 1. to pronounce innocent, to acquit, to absolve, Job 9, 28; c. מן Ps. 19, 13. Job 10, 14. Joel 4, 21 see in no. 2.—Hence

2. to let go unpunished, to forgive, with acc. of pers. Ex. 20, 7. 1 K. 2, 9. Jer. 30, 11, 46, 28. Absol. Ex. 34, 7 who forgiveth iniquity and transgression and sin, ינקה לא ינקה but will by no means always leave unpunished. Num. 14, 18. Nah. 1, 3.—In Joel 4, 21 [3, 21] the words: נקיתי דמים לא נקיתי are usually

rendered: I will cleanse (declare innocent) their blood that I have not cleansed, i. e. I will avenge the blood of Israel which I have long left unavenged. Better perh. to read: וְיִנְקְמִי דָמַי לֹא נִקְיִיתִי, and render like Sept. and Syr. καὶ ἐκζητήσω τὸ αἷμα αὐτῶν καὶ οὐ μὴ ἀθώωσω, I will avenge their blood, nor will I let it go unpunished, unavenged; comp. Deut. 32, 43. 2 K. 9, 7. Thesaur. p. 910.

Deriv. נקיר, נקירא, נקירין, מנקיר.

נקירא (distinguished, r. נקד) Nekoda, pr. n. m. Ezra 2, 48, 60. Neh. 7, 50, 62.

נקח, see r. לקח.

* נקט i. q. קיץ, קיץ, to be weary of, to loathe, once in præter. c. ב Job 10, 1. The future and other forms come from the root קיט.

נקר adj. (r. נקה) plur. נקרים 1. pure, metaph. innocent, free from blame, Ex. 23, 7. Job 4, 7, 9, 23, 17, 8. Ps. 10, 8. Jer. 2, 34; c. מן 2 Sam. 3, 28. נקרי בפנים of pure hands, i. e. innocent, Ps. 24, 4. נקרי דם and נקרי דם innocent blood, see דם.

2. clear, free, quit, from an obligation, oath, c. מן Gen. 24, 41. Num. 32, 22; exempt from military service Deut. 24, 5. 1 K. 15, 22; from a charge, Gen. 44, 10. Ex. 21, 28.

נקרא i. q. נקד with א added, Joel 4, 19. Jon. 1, 14 Cheth.

נקרון m. (r. נקה) constr. נקירין, cleanliness, e. g. of the teeth i. e. famine Am. 4, 6; of the hands i. e. innocence Gen. 20, 5. Ps. 26, 6, 72, 13; and so without בפנים id. Hos. 8, 5.

נקיק m. (r. נפק) only in constr. Jer. 13, 4 נקיק הסלע the cleft of the rock. Plur. נקיקי הסלעים Is. 7, 19. Jer. 16, 16.

* נקם, fut. ינקם, inf. נקום, to avenge, to take vengeance; Arab. نَقَم Conj. VIII, vindicavit se ab aliquo, penam sumsit ab eo, punivit eum. Syr. لَمَم id. Chald. id. Kindr. נהם.—Construed a) Absol. Lev. 19, 18. b) With acc. of pers. or thing whom one avenges, Deut. 32, 43; once c. על Ps. 99, 8. In the same sense is said, Lev. 26, 25 תרב נקמי נקמי דמים a sword that shall avenge my covenant. c) The pers. of or from

whom vengeance is taken is put with
 נָקַם 1 Sam. 24, 13; מָצָא Num. 31, 2; לְ
 Nah. 1, 2. Ez. 25, 12; acc. Josh. 10, 13.
 Both constructions (b, c) are united
 in 1 Sam. I. c. נִקְמֵנִי יְהוָה מִמֶּנִּי *let Jeho-*
rah avenge me of thee. Num. 31, 2
 נָקַם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים

NIPH. 1. *to be punished*, Ex. 21, 20.
 Comp. Lat. *ulcisci* for *punire*.

2. *to avenge oneself, to be avenged*,
 parall. נָקַם Is. 1, 24. Ez. 25, 15 נִקְמָמוּ
 With בְּ of pers. on whom vengeance is
 taken Judg. 15, 7. 1 Sam. 18, 25; with
 מִן in the same sense 1 Sam. 14, 24.
 Esth. 8, 13. Is. 1, 24; with מִן of pers.
from whom and also of thing for which
 vengeance is taken, Judg. 16, 28.

PIEL i. q. Kal, 2 K. 9, 7 נִקְמֵהוּ דָּמֵי
 עֲבָרֵי הַנְּבִיאִים *that I may*
avenge the blood of my servants the pro-
phets at the hand of Jezebel. Jer.
 51, 36.

HOPH. fut. יִקָּם 1. *to be punished*,
 Ex. 21, 21. Gen. 4, 15 *if any one slayeth*
Cain, he shall be punished sevenfold;
 others: *it shall be avenged*, as in no. 2.
 See in Niph. no. 1.

2. *to be avenged*; Gen. 4, 24.

HITHP. *to avenge oneself*, as in Niph.
 Jer. 5, 9. 29, 9, 8. Part. מְנַקֵּם *a self-*
avenger, a revengeful man, Ps. 8, 3.
 44, 17.

Deriv. נִקְמָה, נָקָם.

נָקָם m. *vengeance*, Deut. 32, 35. יוֹם
 נָקָם *the day of vengeance* Prov. 6, 34. Is.
 34, 8. 61, 2. 63, 4. נָקַם נָקָם *to avenge*
vengeance, to take vengeance, Ez. 25, 15;
 נִקְמָה לְ הַשִּׁיב נָקָם לְ *to render vengeance to any*
one. i. e. to take vengeance upon him,
 Deut. 32, 41. 43; לָקַח נָקָם *to take ven-*
geance Is. 47, 3; עָשָׂה נָקָם אֵת id. Mic.
 4, 14.

נִקְמָה f. (ר. נָקָם) constr. נִקְמַת, c. suff.
 נִקְמָתוֹ plur. נִקְמָתוֹ.

1. *vengeance*, i. q. נָקָם; so נִקְמָה יוֹם
 Jer. 46, 10; עַד יוֹם 51, 6. אֱלֹהֵי נִקְמָתוֹ *the*
God of vengeance, the avenging God. Ps.
 94, 1. With genit. *the vengeance of Je-*
hovah is that which Jehovah takes. Jer.
 50, 15. 28. 51, 11; *thy vengeance*, which
 thou takest, Jer. 11, 20. 20, 12. Also
 with genit. of that for which vengeance
 is taken, as נִקְמָה בְּדָם *vengeance for blood*
 Ps. 79, 10; בְּדָם הַיִּכְלֹוֹ Jer. 50, 28. 51, 11.

Phrases are: a) עָשָׂה נִקְמָה בְּ to *take*
vengeance upon, Ps. 149, 7. Ez. 25, 17
 b) נָתַן נִקְמָתוֹ בְּ to *give or put one's ven-*
geance upon, Ez. 25, 14; comp. Num. 31
 3. c) נָתַן נִקְמָתוֹ לְ Ps. 18, 48, also נָשָׂה
 לְ נִקְמָתוֹ Judg. 11, 36, *to give or do ven-*
geance for any one, to satisfy his desire
of vengeance.

2. *desire of vengeance, vindictiveness*
 Lam. 3, 60. עָשָׂה בִּנְקָמָה *to act vindic-*
tively, revengefully, Ez. 25, 15.

* נָשַׁע, i. q. רָבַע, *to be rent away*, me-
 taph. *to be alienated*, Ez. 23, 18. 22. 28.
 Found only in the præter.

* נָקָה fut. יִנָּקָה 1. *to strike, to cu-*
by blows with an instrument, see Pie
 and נָקָה. Chald. נִקָּה *to strike an ox*
for slaughter, to fell; Arab. نَقَف I, III
to smite, e. g. the head so as to break
 it, to strike through i. e. to percolate
 Kindr. is נָקָה, Eth. ለጎረ, *to touch*
 The idea of *striking* lies in the syllables
 נַק, נִק, נָק, see נָקָה; also in קָה, comp
 κόπτω, הקופה.

2. *to fasten together by driving nails*
to join together. comp. Germ. *zusammen-*
schlagen, Engl. vulg. *to knock together*;
 Syr. and Sam. ٱنْف, ܢܩܐ, *to join on*;
 Pe. نَحَف *to adhere. to cohere.*—Hence
 prob. *to fold together*, e. g. a net (Job
 19, 6); espec. so as to return upon itself
 and form a circle; comp. وقف band,
 arm-band. See Hiph. no. 3, and נִקְפָּה
 Hence

3. *to move in a circle*; Is. 29, 1 חֲגִים
 יִנָּקְפוּ *let the festivals run their circle*,
 i. e. the circle of the annual festivals
 being completed.

PIEL נִקָּה 1. *to cut down, to fell*, e. g.
 a wood, Is. 10, 34.

2. *to smite in pieces, and so to destroy*,
 like בָּרַח. Job 19, 26 *after they shall*
have destroyed my skin (body). this sc.
shall be or happen, viz. that which pre-
cedes in v. 25, the advent of God. See
 Lehrs. p. 798.

HIPH. 1. *to fold or cast around* any
 one. Germ. *umschlagen*, see in Kal no.
 2. With acc. and עַל of pers. Job 19, 6
 הִצִּיר עָלַי הַקֶּרֶה *he hath folded (cast)*
his net around me. Metaph. Lam. 3, 5,
 where supply עָלַי—Hence

2. *to lead around, to let go round in a*

circle; Job 1, 5 **הַמְשִׁתָּה יְמֵי הַקִּיפֹי** *when they (the sons of Job) had let the days of feasting go round*, after they had gone round with feasting. Lev. 19, 27 **לֹא תִקְיֹפֶי פֶּתַח רֹאשְׁכֶם** lit. *ye shall not round the extremity of your head* sc. in cutting the hair, i. e. ye shall not cut off the outer part of the hair in a circle around the head; Symm. οὐ περιτρίψετε κύκλῳ τὴν πρόσσωπιν τῆς κεφαλῆς ὑμῶν. This would seem to refer to a custom of the ancient Arabs, who cut off the hair round the outer part of the head, but left that in the middle untouched, Hdot. 3. 8. ib. 4. 175.—Inf. absol. **הִקְיֶרָה** Josh. 6, 3, and **הִקְיָה** v. 11, pr. going around, as adv. *round about*.

3. *to surround, to encircle*, c. acc. 1 K. 7, 24. Ps. 22, 17; **עָל** 2 K. 6, 14. Ps. 17, 9. 88, 18.

Deriv. the two following.

נִקָּה m. *a beating or shaking off* of olives, Is. 17, 6. 24, 13. Chald. **נִיקָה** id.

נִקְפָּה f. (r. **נָקַה** no. 2) *a rope, cord*, bound around a female slave or captive instead of a girdle or zone, Is. 3, 24. Sept. *oxovior*, Vulg. *funiculus*.

* **נָקַח** obsol. root. prob. i. q. **נָבַח** and **נָקַר**, *to bore, to pierce*; whence **נִקְרָה** cleft of a rock. A vestige of this root exists in the Samar. see Anecd. Oriental. p. 88.

* **נָקַר** fut. **יִנְקַר**, *to bore, to pierce*; spoken of the eye, *to bore out*, to put out, 1 Sam. 11, 2. Prov. 30, 17 *the ravens of the valley shall pick it out* sc. the eye.—Chald. Syr. Arab. id. Ethiop. **ጠፋ** to be blind of one eye, **ጠፋ** evulsit. The radical syllable is **קַר**, which like **כַּר** has the signif. of *boring, digging*; see **קִיר**, **קִבֵּר**, **קִבֵּר**, **קִבֵּר**, **קִבֵּר**; also **קִבֵּר**, **קִבֵּר**, etc.

PIEL **נָקַר**, fut. **יִנְקַר**, *to bore or put out* the eye Num. 16, 14. Judg. 16, 21. Metaph. Job 30, 17 **לַיְלָה עֲצָמֵי נִקְרָה** *the night pierces my bones*, i. e. by night my bones are pierced with pain; comp. 3, 3.

PUAL, *to be dug out*; Is. 51, 1 *the quarry whence ye were digged*, metaph. of the ancestors or founders of a nation.—Hence

נִקְרָה or **נִקְרָה**, *a cavern, fissure*, only constr. **נִקְרָה הַצּוּר** *the cleft of the rock* Ex. 33, 22. Plur. **נִקְרוֹת הַצּוּרִים** Is. 2, 21.

* **נָקַשׁ** i. q. **נָקַשׁ** and **נָקַשׁ**, but intrans. *to be snared, caught in a snare*; Ps. 9, 17 **בַּפֶּעַל בְּפִי נִקַּשׁ רָשָׁע** *in the work of his own hands the wicked is snared*.

NIPH. *to be snared, caught in a snare*, Deut. 12, 30.

PIEL trans. *to lay snares*, absol. Ps. 38, 13; with **ל** *to lay snares for, to cast a snare over* any one, Ps. 109, 11 **נִקַּשׁ לְכָל-אֲשֶׁר-לוֹ** *let the extortioner cast a snare upon all that he hath*, i. e. let him seize upon all his property.

HITHP. *to lay a snare for* any one, trop. c. **ב** 1 Sam. 28, 9.

נָקַשׁ Chald. *to smite, to strike, to knock*; so in Targ. and Talmud. Syr. **نَقَسَ** id. also to clap the hands, to strike a bell, etc. Arab. **نَقَسَ** to strike a bell or board.—Dan. 5. 6 *and his knees* **דָּא** *smote one against the other*.

נָר m. (r. **נָר**) once **נָר** 2 Sam. 22, 29, c. suff. **נָרִי**; plur. **נָרוֹת**, c. suff. **נָרִיתָה**.

1. *a light, lamp*, Syr. **نَار** id. Zeph. 1, 12. **נָר** *the light of the lamp*, Jer. 25, 10. Prov. 31, 18 *her lamp goeth not out by night*, she labours diligently all the night. Often of the lights of the sacred candelabra, Ex. 25, 37. 30, 8. 40, 4. 25. Lev. 24, 4. Num. 4, 9. 1 K. 7, 49. al. Once of the candelabra itself *the lamp of God* 1 Sam. 3, 3.—Trop. in various senses, e. g. a) Put for *welfare, prosperity, happiness*, comp. **נָר** lett. e; yet so that the image of a light is retained; Ps. 18, 29 **אֶתְּהָא תִּנְרִי** (God) *will light my lamp*. make my way prosperous. 132, 17. Job 29, 3. Contra, Prov. 13, 9 *the light of the righteous rejoiceth, but the lamp of the wicked shall be put out*, comp. Job 21, 17; also Prov. 20, 20. Job 18, 5. b) Put for *glory*, as *the light of Israel*, spoken of David 2 Sam. 21, 17. So of Barhebræus. Asseman. II. p. 266. c) Of *divine instruction*, Prov. 6, 23. Ps. 119, 105; comp. Prov. 20, 27 *a lamp of the Lord is the spirit of man*, i. e. lighted of God. Comp. also **φῶς** John 1, 4. 5. 8. 9.

2. *Ner*. pr. n. of the grandfather of Saul, 1 Sam. 14, 50. 51. 26, 5. 1 Chr. 8, 33.

נר, see in נרר.

* נרג obsol. root, i. q. מרג, to roll, to revolve rapidly; then, to talk rapidly and much, of babblers and tale-bearers, to slander. Arab. quadrilit. نَوْرَج to roll or revolve quickly, both of motion and speech, to slander; whence نَوْرَج threshing-dray, Heb. מורג q. v. and נִינֵר one turning quickly, a slanderer, tale-bearer.—Hence נרגן.

נרגל Nergal, pr. n. of an idol of the Cuthites, 2 K. 17, 30. According to Norberg, נרגל is i. q. Zab. نَپ the planet Mars, corresponding to Arab. نَپ id. The ל is then the mark of a diminutive, for the use of which in the names of the gods see in נרגן. Better, according to Bohlen, נרגל i. q. Sanscr. Nrigal, man-devourer, spoken of a fierce warrior, and corresponding to מרנה. See Thesaur. p. 913.—Hence

נרגל שראצער Nergal-Sharezer, pr. n.

a) A military chieftain under Nebuchadnezzar Jer. 39. 3. b) One of the chief Magi under the same king Jer. 39, 13.—See the name שראצער Sharezer in its order. The same compound name is Νεργιλισσαρ, Neriglissar.

נרגן m. talkative, then a tattler, tale-bearer, slanderer, Prov. 16, 28, 18, 8, 26, 20, 22. R. נרג, after the form נרגשן.

נרגי m. c. suff. נרגי, plur. נרגים, nard, Indian spikenard, Sanscr. narda, very fragrant and precious, Cant. 1, 12, 4, 13, 14. See Celsii Hierobot. T. II. p. 1 sq. Sir W. Jones on the Spikenard of the Ancients, in Asiatic Researches Vol. IV. Comp. Thesaur. p. 914.

נריה (lamp of Jehovah, r. ניר) Neriah, pr. n. m. a) Jer. 32, 12, 36, 4. b) 51, 59.

* נשא fut. ישא, inf. absol. נשא Jer. 10, 5. Hos. 1, 6; inf. constr. נשא Is. 1, 14, 28, 2; but far more freq. נשא, c. pref. נשא Ex. 27, 7, נשא often, c. suff. נשאר, נשא; imp. נשא (once נשא Ps. 4, 7) and

נשא Gen. 27, 3. Num. 3, 40; part. pass. נשוא, once נשוי like verbs נשא Ps. 32, 1. But in Ps. 139, 20 נשוא is for נשוי, נשא by Arabism, like قتلوا.

1. to take up, to lift up, to raise; Sept. αἶψα, ἐξαίρω, ἐπαίρω. Kindred is Eth. ረገሰ sumsit, accepit, see no. 3; also Arab. نشأ elatus est, crevit, accrevit; but in the sense of taking up, bearing, taking to oneself the Arabs use other roots, as حمل, رفع.—Gen. 7, 17 the waters increased and lifted up the ark. Ex. 10, 19. Judg. 9, 48. 2 Sam. 2, 32. al. נשא to lift up (erect) a standard Jer. 4, 6. 50, 2. 51, 12, 27. With על prægn. to lift up upon, to place upon any thing, Gen. 31, 17. Trop. נשא נשא to take up (bring) sin upon oneself, Lev. 22, 9. Num. 18, 32; c. 2 Chr. 6, 22. Intrans. to lift up oneself, to heave, as waves in a storm, etc. Ps. 89, 10. Nah. 1, 5; trop. Hab. 1, 3.—Specially to be noted are the following phrases:

a) נשא יד, also נשא כה, to lift up the hand, as in taking an oath Deut. 32, 40; comp. נשאר יד Gen. 14, 22. Dan. 12, 7. Virg. Æn. 12. 195. Hence i. q. to swear, with dat. of pers. and inf. c. ל, Ez. 20, 6. נשאתי ידך להם להוציאם, 47, 14. Ex. 6, 8. Num. 14, 30. Ps. 106, 26. Neh. 9, 15. Also in order to do violence, c. 2 Sam. 20, 21; to punish Ps. 10, 12; in prayer and adoration Ps. 28, 2. 63, 5. 134, 2 (comp. Lam. 3, 41); as beckoning Is. 13, 2. 49, 22 c. אָל.

b) נשא ראשו to lift up one's head, spoken: α) Of one who is cheerful and happy Job 10, 15. Zech. 2, 4. β) Of one who increases in wealth, power, prosperity, Judg. 8, 28. Ps. 83, 3. Comp. Lat. 'caput extollere in civitate.' But γ) נשא ראש פ' מביה בלא to lift up the head of any one out of prison, is to bring him up out of prison, these being usually under ground, 2 K. 25, 27; and so without the words מביה ב Gen. 40, 13, 20. Another sense of this phrase see below in no. 2.

c) נשא פניו to lift up one's countenance, spoken of one conscious of rectitude and therefore cheerful and full of confidence, Job 11, 15. Ellipt. Gen. 4, 7 if thou doest well, נשא lifting up of the countenance

will be to thee, i. e. thou wilt wear a cheerful countenance. Opp. נָבִילִי פָנָיו v. 5. 6. With אֶל to look up towards any thing 2 K. 9, 32; to look with confidence to or upon any one Job 22, 26. 2 Sam. 2, 22; also of God beholding men in kindness, Num. 6, 26. Pass. נִשְׂאָה פָּנִים see in no. 3. b. α.

d) נִשְׂאָה עֵינָיו to lift up the eyes, often before verbs of looking, beholding, seeing, by a species of pleonasm common to the Hebrews in similar cases. (Comp. to lift up the feet Gen. 29, 1; to lift up the voice, in lett. e, below; and see under לָקַח no. 1.) So Gen. 13, 10 he lifted up his eyes and beheld. v. 14. 18, 2. 31, 10. 33, 1. 5. 43, 29. With אֶל and לְ to lift up the eyes upon, to cast eyes upon any person or thing, i. e. in love, desire, longing, Gen. 39, 7. Ps. 121, 1. Trop. of longing towards God and confidence in him Ps. 123, 1; towards idols Ez. 18, 12. 23, 27. Deut. 4, 19. Comp. in lett. g.

e) נִשְׂאָה קוֹל to lift up the voice (comp. in lett. d), before verbs of weeping, wailing, Gen. 27, 38. 29, 11. Judg. 2, 4. 1 Sam. 24, 17. 30, 4; of calling out Judg. 9, 7; of rejoicing aloud Is. 24, 14. Also with קוֹל implied (Germ. *anheben*), Is. 3, 7; hence absol. in the sense to call aloud, i. q. to rejoice, to shout, Job 21, 12 they lift up the voice (they shout) to the timbrel and harp. Is. 42, 11. Ibid. v. 2 נִשְׂאָה לֹא nor lift up his voice, i. e. nor cry aloud, i. q. לֹא יִצְעַק.—Hence

f) to lift up any thing with the voice, to take up. i. e. to utter, e. g. a song Num. 23, 7. Job 27, 1. Ps. 81, 3; prayer Is. 37, 4; reproaches Ps. 15, 3; the name of God Ez. 20, 7; a false report 23, 1; a wailing Jer. 9, 9 [10]. Here too belongs Ps. 139, 20 נִשְׂאָה לְשׁוֹנָה, for נִשְׂאָה לְשׁוֹנָה, see above init.

g) נִשְׂאָה נַפְשָׁא to lift up the soul unto any thing, like Engl. to set the heart upon, i. q. to desire, to long for any thing, (Arab. ellipt. حَمَلَ إِلَى شَيْءٍ) Deut. 24, 15. Hos. 4, 8. Prov. 19, 18; c. לְ Ps. 24, 4; often יְהוָה אֶל i. e. to long earnestly for help from God Ps. 25, 1. 86, 4. 143, 8.

h) נִשְׂאָה לֵב אֶל יְיָ to lift up the heart unto Jehovah, in adoration, invocation, Lam. 3, 14. But נִשְׂאָה לְבוֹ his heart lifts him up, viz. α) it incites him to any

thing, stirs him up, i. e. makes him ready and willing to do any thing, Ex. 35, 21. 26. 36, 2. β) Also spoken of pride, 2 K. 14, 10 נִשְׂאָה לְבָבָהּ thy heart hath lifted thee up i. e. thou art proud. Comp. 'tollere animos' Plaut. 'animi sublati' i. e. proud, Ter.

i) to lift up, to raise, sc. in the balance, i. e. to weigh, Job 6, 2. Comp. Lat. *pendo* and Heb. סָלָא.

2. to take, to take away, which is mostly done by taking up; so Lat. *tollere, e medio tollere*, freq. for *auferre*. 1 Sam. 17, 34 and took a lamb from the flock. Judg. 16, 31. 2 Sam. 5, 21 and David and his men took them away, sc. the idols. 1 K. 15, 22. 2 K. 7, 8. Cant. 5, 7 they took away my veil from me. Ecc. 5, 14. Jer. 52, 17. Mic. 2, 2. al. So נִשְׂאָה נַפְשָׁא to take away one's life 2 Sam. 14, 14. Gen. 40, 19 yet within three days shall Pharaoh מְעַלְיָהּ אֶרְאֶה take away thy head from off thee, i. e. take away thy life (comp. v. 22), there being here a play of words as compared with the contrary signif. of נִשְׂאָה רֹאשׁ פ' in no. 1. b. γ, above. So Cic. Ep. ad Div. 11, 20 init. "adolescentem (Octavianum) tollendum," which may mean either to be exalted, promoted, or to be put out of the way.—Hence in a stronger sense: to take away a person, as the wind, to carry away, 2 K. 2, 16. Job 27, 21; or as God, i. q. to destroy Job 32, 22. Hos. 1, 6, see below in b; spoken of a tree, to pluck up by the roots Ez. 17, 9, where מְשֻׁאוֹר is inf. Aram. Kal for מִשְׁאוֹר, ending in וֹר in the manner of verbs לָחַץ, comp. מִלְאוֹר.—Spec. to take away the sin, guilt, of any one, (נִשְׂאָה חַטָּאת, פָּשַׁע, עֲוֹן פ') i. e. a) to expiate, to make atonement for, as a priest, Lev. 10, 17. b) to forgive sin, to pardon, spoken of men Gen. 50, 17. Ex. 10, 17; of God Gen. 4, 13. Ex. 34, 7. Num. 14, 18. Job 7, 21. Ps. 32, 5. al. Also נִשְׂאָה לְחַטָּאת to forgive sin Ex. 23, 21. Josh. 24, 19. Ps. 25, 18. With dat. of pers. to forgive or pardon any one Gen. 18, 24. 26. Num. 14, 19. Is. 2, 9. Hos. 1, 6 for I will no more have mercy upon the house of Israel כִּי נִשְׂאָה לָהֶם אֶשְׂתָּא that I should altogether pardon them. [Better: but I will utterly take them away, destroy them.—R.] Part. pass. נִשְׂאוֹתָא forgiven of iniquity, whose

sin is pardoned, Is. 33, 24; נְשִׂיאַי פָּשָׁעִי id. Ps. 32, 1.—Comp. in N. T. ἀλῆσιν τὴν ἁμαρτίαν for to expiate as in lett. a, John 1, 29.—From the idea of taking away comes the sense

3. to take simply, i. q. לָקַח; Gen. 27. 3 take now thy weapons . . . and go out. Josh. 6, 4. 6. 2 K. 9, 25. 26. Is. 38, 21. Am. 6, 10. Ps. 139, 9. Gen. 45, 19 take your father and come. In such passages נָשָׂא gives more fulness and vividness, see in לָקַח no. 1. Hence also i. q. to get, to receive, to obtain, Ecc. 5, 18 לְשֹׂאֵה לֶחֶם. Ps. 24, 5. 116, 13; so נִלְקָה, to obtain favour Esth. 2, 9. 15. 17. 5. 2. So to take a thing offered, to accept, 1 Chr. 21, 24, comp. v. 23.—Spec.

a) נָשָׂא אִשָּׁה to take a wife, in the later writers instead of אָשָׂה לָקַח Ruth 1, 4. 2 Chr. 11, 21. 13. 21. Ezra 10, 44. Ellipt. Ezra 9, 2 they took wives of their daughters for themselves and for their sons. v. 12. Neh. 13. 25. 2 Chr. 24, 3.

b) נָשָׂא פָּנָי to take i. e. to accept the person of any one, pr. spoken of a king or judge who receives or admits those who visit him with salutations and presents, and favours their cause; opp. הִשְׁרִיב פָּנָי to turn away i. e. not to receive the salutations of any one. Gen. 32, 21 [20] רָשָׂא אֵילַי peradventure he will accept me, will receive me kindly. Mal. 1, 8. Hence α) In a good sense, to accept any one, to admit him as a suppliant, to hear and grant his request. Gen. 19, 21 lo, I have accepted thee (heard thy prayer) concerning this thing also. 1 Sam. 25, 35. 2 K. 3, 14. Job 42, 8. Trop. of a ransom Prov. 6, 35. Also to respect the dignity of any one, to revere, Lam. 4, 16; once לְ נָשָׂא פָּנָי id. Deut. 28, 50. Hence part. pass. נְשֹׂאֵי פָּנָי one respected, a man of influence, 2 K. 5, 1. Job 22, 8. Is. 3, 3. 9, 14. β) In a bad sense, to be partial, as a judge unjustly partial or corrupted by bribes. Lev. 19, 15 thou shalt not respect the person of the poor, nor honour the person of the great. Job 32, 21. 34, 19. Ps. 82, 2. Prov. 18, 5. Without genit. Deut. 10, 17 who respecteth not persons, nor taketh reward; comp. 2 Chr. 19, 7. Job 13, 10 אִם בְּסֵתֶר פָּנִים תִּשְׁמְרוּ if ye secretly accept persons, are unjustly partial. Mal. 2, 9 נְשֹׂאֵי פָּנִים בְּחֹרֶה partial in the law.

In N. T. πρόσωπον λαμβάνειν. See more in Thesaur. p. 916.

c) נָשָׂא רֹאשׁ to take the sum of any thing, to number, Ex. 30, 12. Num. 1, 2. 49. 4, 2. 22. 26, 2. 31, 26. 49. Also נָשָׂא מִסָּפָה Num. 3, 40. 1 Chr. 27, 23.

4. to take upon oneself, to bear, to carry, Ex. 12, 34. 25, 14. 27. 37, 14. Ps. 126, 6. Is. 52, 11. al. So of burdens on the back, as a beast Gen. 45, 23. Is. 30, 6; a child in the arms or bosom Deut. 1, 31. Is. 46, 3; garments, to wear, 1 Sam. 2, 28. 14, 3; a shield 2 Chr. 14, 7. So a tree bears, brings forth fruit Ez. 17, 8. Joel 2, 22. Hagg. 2, 19; the earth its products, whence trop. Ps. 72, 3 let the mountains bring forth peace (prosperity) to the people.—Spec.

a) to take up and bring, to bring; Ex. 10, 13 and the east wind brought the locusts. 1 K. 10, 11 the ships of Hiram which brought gold from Ophir. 1 Sam. 4, 4. 1 Chr. 16, 29. 18, 2. Ps. 96, 8.—Opp. to take away, see no. 2.

b) Trop. to bear, to endure, e. g. sorrow Is. 53, 4; reproach Ps. 69, 8. Ez. 16, 52; also Is. 1, 14. Jer. 44, 22. Mic. 7, 9. Ps. 55, 13. Prov. 30, 21. With בְּ partitive (see in בְּ A. 2. b), Job 7, 13 יִשְׂנֵא בְּשִׁיחִי my couch shall bear a portion of my complaint, i. e. will help me to bear it.—Hence, to bear, i. q. to permit, to suffer, c. inf. Gen. 13, 6. Job 21, 3 נִשְׂאוּנִי suffer me that I may speak.

c) to bear up under any thing, to take charge of, e. g. the burden of a public office; Num. 11, 14 I am not able to bear all this people alone. v. 17. Deut. 1. 9. 12.

d) נָשָׂא חַטָּאת (פְּחִי) to bear the sin or guilt of any one, i. e. take upon oneself and bear the punishment of sin, Is. 53, 12. Ez. 4, 5. 14, 10; נָשָׂא בְּיָדָיו id. Ez. 18, 19. 20; נָשָׂא עֲוֹנוֹ, חַטָּאתוֹ, to bear one's own sin, i. e. to suffer its punishment, Lev. 5, 1. 17. 16. 20, 19. 24, 15. Num. 5, 31. 9, 13. 14, 34. 30, 16. So נָשָׂא זְנוּתוֹ to suffer the punishment of one's whoredom Num. 14, 33. Ez. 23, 35. Absol. to bear punishment, to be punished; Job 34, 31 נָשָׂא חַטָּאתִי לֹא אֶחְבֹּל I have borne chastisement, I will offend no more. For another sense of this phrase, see above in no. 2. a. b.

נִשְׂאָה 1. to be lifted up, elevated exalted, pass. of Kal no. 1. Is. 40, 4 כָּל־

נִשְׂאָה *every valley shall be exalted,*
i. e. filled up. 52, 13. Part. **נִשְׂאָה** *lifted*
up, elevated, lofty, Is. 2, 2. 12–14. 6, 1.
30, 25. 57, 7. 15. Jer. 51, 9.—Reflex. *to*
lift up oneself, Ez. 1, 19–21. Ps. 94, 2 *lift*
up thyself, arise, thou Judge of the earth.
7, 7. Prov. 30, 13. Dan. 11, 12.

2. *to be borne, carried*, Ex. 25, 28. Is. 49, 22; *to be carried away*, 2 K. 20, 17.

PIEL נָשַׁב 2 Sam. 5, 12, and נִשְׁבָּה 1 K. 9, 11.

1. *to lift up, to exalt*, 2 Sam. 5, 12. Esth. 3, 1. 5, 11. Hence לָבַשׁ לְבָשָׁה i. q. Kal no. 1. *g, to long for* any thing Jer. 22, 27. 44, 14.

2. *to help, to aid*, comp. Engl. 'to give one a lift,' Esth. 9, 3. Ps. 28, 9. Ezra 8, 36. Is. 63, 9. Espec. with gifts, c. אָזַי 1 K. 9, 11. Ezra 1, 4. Hence

3. *to make or offer gifts*, c. 2 Sam. 19, 43.

4. *to take or carry away*, i. q. Kal no. 2, Am. 4, 2.

Hiph. **נִשְׂאֵן** 1. Causat. of Kal no. 4.
d, *to cause to bear sin, guilt*, i. e. to let
bear the punishment of one's sin, Lev.
22, 16.

2. With לָקַח *to put upon, to apply to*,
e. g. ropes to a city 2 Sam. 17, 13.

HITHP. הִתְנַשֵּׂא and הִנָּשֵׂא Num. 24, 7.

1. *to be elevated, exalted*, c. $\frac{1}{2}$ above any thing 1 Chr. 29, 11.

2. *to lift up or exalt oneself*, i. e. a) *to rise up* in strength Num. 23, 24, 24, 7. 1 K. 1, 5. b) *to be proud* Ez. 17, 14, Prov. 30, 32. With לָבַז *to exalt oneself above* any thing, Num. 16, 3. Ez. 29, 15.

Deriv. מְשֹׂאָה, נְשִׁיאוֹת, נְשִׁיאָהּ, נְשִׂיאָהּ, נְשִׂיאוֹתָהּ, נְשִׂיאוֹתָיו.
נְשִׂיאוֹתָהּ, נְשִׂיאוֹתָיו, pr. n. שֵׁנוֹן.

נָטָה Chald. 1. *to take or carry away*,
as the wind Dan. 2. 35.

2. *to take*, Ezra 5, 15.

ITHPA. *to lift up oneself, to rise up*
against any one, c. 12 Ezra 4, 19.

נִשְׂאָה f. pr. part. Niph. of נָשָׂא (comp. Pi. no. 3) *a gift, present*, 2 Sam. 19, 43.

* **נָשַׁב** in Kal not used. Hiph. **הִשָּׁב**, fut. **יִשָּׁב**, apoc. **יִשָּׁב**.

1. *to reach, to attain unto, to overtake*,
pr. spoken of one pursuing another,
Gen. 31, 25. Ex. 14, 9. Deut. 19, 6. 1
Sam. 30, 8. Ps. 7, 6. Jer. 52, 8. al. So
of the sword of the pursuer 1 Chr. 21,

12. Jer. 42, 16; of waves and terrors Job 27, 20. Metaph. of blessing and cursing Deut. 28, 2. 15. 45; the consequences of iniquity Ps. 40, 13; divine anger 69. 25; divine threatenings Zech. 1, 6; contra, of good Is. 59, 9. Also of time, *to reach unto, to attain unto* any time, Gen. 47, 9. Lev. 26, 5.—*So to attain unto*, i. q. *to obtain*, e. g. joy Is. 35, 10. 51, 11; the ways of life, opp. Sheol, Prov. 2, 19. Spec. *my hand attains unto, obtains*, any thing, i. e. *to get, to acquire, to have*, i. q. מַצְאֵה יָדִי רֵרִי דָבָר, see in r. מָצָא no. 2. c. Lev. 14. 21. 22. 30. 31 sq. 25, 26. Ez. 46, 7; c. הָיָה id. Lev. 5, 11; absol. id. Lev. 25, 47.

2. Causat. *to reach forth towards or upon any thing, to apply, to put to or upon*, e. g. the hand to the mouth 1 Sam. 14, 26. With two acc. Job 41, 18 [26] *if one lay at him with the sword*.

NOTE. The form **הַסִּיג** Job 24, 2 is for **הַסִּיג** to remove; see **ר. סִיג**.

נִשְׂרָאָה f. (r. נִשָּׂא) 'what is borne,' a burden Is. 46, 1.

נָשִׂיא m. adj. verbal, pass. of נָשָׂא, *one elevated, exalted*. Spec.

1. *a prince*, as a general term, spoken not only of kings (comp. נָגִיד, 1 K. 11, 34. Ez. 12. 10. 45, 7 sq. 46, 2 sq. but also of the heads, chiefs, of single tribes, *a phylarch*, e. g. of the Israelites Num. 7, 10 sq. 34, 18 sq. fully נְשִׂיאֵי יִשְׂרָאֵל Num. 1, 44, נְשִׂיאֵי הַעֲדָה 4, 34. 31, 13. 32, 2; of the Ishmaelites Gen. 17, 20, etc. Also of the chiefs of families, Num. 3, 24 נְשִׂיאֵי בֵּית אָב לְגִרְתָּנִי v. 30. 35; plur. נְשִׂיאֵי הָאֲבוֹת 1 K. 8, 1. 2 Chr. 5, 2, for בֵּית הָאֲבוֹת; see in בֵּית no. 11. Hence the prince, chief, of the whole tribe of Levi is called נְשִׂיאֵי הַלֵּוִי Num. 3, 32, comp. 1 Chr. 7, 40. So נְשִׂיאֵי אֱלֹהִים *prince* or *chief* constituted of God. spoken of Abraham Gen. 23, 6.

2. Plur. נִשְׁתָּרִים pr. *risings*, i.e. *vapours* rising from the earth Jer. 10, 13. 51, 16. Ps. 135, 7. Hence *clouds*, Prov. 25, 14.—

—Arab. **نَشَا** and **نَشْ** clouds just formed.

* **נָשִׂיךְ** in Kal not used. Hiph. **נִשְׂרַךְ**, fut. **נִשְׂרֹךְ**, to set on fire, to kindle, Is. 44, 15. Ez. 39, 9.—Chald. **נִשְׂרַךְ** id.

NIPH. *to be kindled*, Ps. 78, 21.

* **נָשַׁר** obsol. root, i. q. Chald. **נִסַּר**, to *saw*, onomatopoeitic, Arab. **نَشَرَ** id. **مِنْشَارٌ** a saw; Syr. **نَشَرَ** to saw; Eth. **ወረረ** and **ወረረ**. Hence **מִשּׁוֹר** a saw.

* I. **נָשָׂא** in Kal not used, prob. pr. to remove from a place, i. q. **נָשַׁע**, whence also 'to put out, to dislocate a limb, tendon,' see in **נָשָׂה**.—Hence

HIPH. **הִשְׂיָא**, fut. **יִשְׂיָא** 1. to seduce, to corrupt, Gen. 3, 13. Jer. 49, 16.

2. to deceive, to impose upon any one, c. dat. 2 K. 18, 29. Jer. 29, 8; acc. 2 K. 19, 10. Obad. 7. Jer. 37, 9 **אֶל-הַנְּשָׂאוֹ** deceive not yourselves. With **הִשְׂיָא מוֹת עֲלֵימֹו** **נָשָׂא** præg. Ps. 55, 16 Keri **נָשָׂא מוֹת עֲלֵימֹו** let death deceive them i. e. surprise and destroy them suddenly; in Cheth. **נָשָׂא**.

NIPH. to be deceived, Is. 19, 13.

Deriv. **מִשְׂאוֹן**.

* II. **נָשָׂא** i. q. **נָשָׂה** II, to loan on usury, c. **אֶל** to any one, Neh. 5, 7. Is. 24, 2 **וְנָשָׂא בְּאִשְׁרֵי נָשָׂא בּוֹ** as the loaner (borrower), so he that loaneth to him, the creditor. So part. absol. **נָשָׂא** (for **נָשָׂה**) 1 Sam. 22, 2 a creditor.

HIPH. to exact, trop. to vex, as a creditor, with **בְּ** of pers. Ps. 89, 23.

Deriv. **מִשְׂאָה**, **מִשְׂאָה**.

* **נָשַׁב** to breathe. to blow, of the wind, c. **אֶל** upon any thing Is. 40, 7.—It is onomatopoeitic like the kindr. **נָשָׂה**, **נָשָׂה**, where see. Syr. **نَصَبَ**, Chald. **נָשַׁב**, id.

HIPH. 1. to cause to blow, e. g. a wind, Ps. 147, 18.

2. to drive away by a puff, Gen. 15, 11.

* I. **נָשָׂה** 1. pr. to dry up, to fail, as water; comp. **נָס** to be dry, as bread, **נָשָׂה** to fail, as water in a pool. Hence trop. of strength. Jer. 51, 30 **נְשִׁתָּהּ גְּבוּרָתָהּ** their might faileth; also of the tongue parched with thirst, Is. 41, 17 **לְשׁוֹנָהּ** **בְּצָאָה**, where Dag. is either euphon. or is to be dropped; comp. in r. **נָשָׂה**.—The notion of drying up, failing, is then transferred to torpor of the members, Gr. **νῆαυα**, **ναυαίω**, comp. **נָשָׂה** and Sept. in Gen. 32, 32; and also to failure of memory, forgetfulness. Hence

2. to forget a thing, Lam. 3, 17; a person, to desert, to neglect, Jer. 23, 39. Inf. absol. **נָשָׂה** for **נָשָׂה**, ib.—Syr. **نَسِيَ** id. Arab. **نَسِيَ**, Eth. quadril. **ፍከረ** with **ረ** inserted, id.

NIPH. to be forgotten, to be given over to oblivion; Is. 44, 21 **לֹא הִנָּשִׁי** thou shalt not be forgotten of me, for **הִנָּשָׂה לִי**. Kimchi **הִנָּשָׂה מִמֶּנִּי**. But Targ. and Jarchi make Niph'al i. q. Kal, and then we may translate *be not forgetful of me*; but not so well.

PIEL. to cause to forget, with two acc. Gen. 41, 51 **נָשָׁנִי** for **נָשָׁנִי** to correspond with the pr. n. **מִנָּשָׂה**.

HIPH. **הִנָּשָׂה** i. q. Piel; Job 39, 17 **הָאֵל הִנָּשָׂה לָהּ** (the ostrich) to forget wisdom. 11, 6 **כִּי יֵדָע אֱלֹהִים** that God for thee hath caused to be forgotten a portion of thy iniquity, i. e. has remitted a part of thy guilt.

Deriv. **נָשָׂה**, **נָשָׂה**, and pr. n. **מִנָּשָׂה**.

* II. **נָשָׂה** to loan, on interest, usury, spoken like the Engl. both of borrowing and lending, i. q. **נָשָׂא** II.

1. to lend to any one money or other things, often on a pledge, c. **אֶל** Deut. 24, 11; and on interest Jer. 15, 10. The primitive idea may be that of delay, giving time; Arab. **نَسَأَ** to defer, to delay.—With acc. of thing and **אֶל** of pers. Neh. 5, 10 **וְנָשָׂא לִי** likewise and my brethren and my servants **וְנָשָׂא לִי** have lent them money and corn. Acc. impl. Deut. 24, 14. Jer. 15, 10 **לֹא נָשָׂא לִי** I have neither borrowed nor have men lent to me.—But **נָשָׂה מֶצֶה בְּ** to lend at one per centum to any one, sc. in monthly usury, see in **מֶצֶה** no. 3. Neh. 5, 11 **הַמֶּלֶךְ הַזֶּה** the hundredth of the money and of the corn... **וְנָשָׂא מֵהֶם** which ye exact of them; comp. **נָשָׂא מֵהֶם** v. 7.—PART. **נָשָׂה** a usurer, creditor, money-lender. Ex. 22, 24. 2 K. 4, 1. Ps. 109, 11. Is. 50, 1.

2. to borrow, like Lat. *fenero, fenerator*, absol. Jer. 15, 10 see in no. 1. Part. **נָשָׂה** a borrower, debtor, Is. 24, 2.

NOTE. The verb **לָנָה** is distinguished from **נָשָׂה**, **נָשָׂה**, in that the two latter include the idea of interest, which the former does not.

HIPH. i. q. Kal no. 1, with נָ of pers. to lend to any one on usury, Deut. 15, 2, 24, 10.

Deriv. נָשָׂה, מְנָשָׂה, pr. n. רִשְׁיָה.

נָשָׂה m. Gen. 32, 33, i. q. Arab. نَسَا, prob. *nervus ischiadicus*, the nerve or tendon extending through the thigh and leg to the ankles. R. נָשָׂה I. 1; see Thesaur. p. 921 sq.

נָשָׂה m. debt, 2 K. 4, 7. R. נָשָׂה II.

נָשָׂה f. forgetfulness, oblivion, Ps. 88, 13. R. נָשָׂה I.

נָשִׁים plur. f. women, see sing. אִשָּׁה.

נָשִׁיקָה f. (r. נָשַׁק) a kiss, Cant. 1, 2. Prov. 27, 6.

* נָשָׂה, fut. יִנְשֶׂה Ecc. 10, 11, and יִנְשֶׂה Prov. 23, 32, to bite, as a serpent Gen. 49, 17. Num. 21, 8. 9. Am. 5, 19; a man Mic. 3, 5. Eth. ነሰኝ id. Syr. by transp. نَحَسَ.—Metaph. a) to vex, to oppress, Hab. 2, 7. b) to lend on usury. Deut. 23, 20; since not only the lending on usury, but even the taking of interest, was regarded as sordid and oppressive. Comp. Aram. נָכַח, נָכַח, to bite, whence נִכְחָה usury; Arab. قرض to gnaw, Conj. III to lend on usury; Gr. δύνει-σθαι ὑπὸ τῶν ὀρέων Aristoph. Nub. 1. 12; Lat. 'usura vorax' Lucan. 1. 171.

PIEL i. q. Kal, to bite, Num. 21, 6. Jer. 8, 17.

HIPH. הִנְשִׁיךָ caus. of Kal lett. b. to take usury of any one, to exact interest, with dat. of pers. Deut. 23, 20. 21.—Hence

נָשָׂה m. in pause נָשָׂה Ex. 22, 24, usury, interest, Prov. 28, 8. Ps. 15, 5. Ez. 18, 8. 13. שִׂים נָשָׂה עָלַי to impose usury upon any one, to exact it from him, Ex. 22, 24; c. לָ Deut. 23, 30. לָקַח נָשָׂה מִן to take usury from any one Lev. 25, 36. Ez. 18, 17. 22, 12.

נִשְׂכָּה a cell, see לְנִשְׂכָּה and note.

* נָשָׂה, fut. יִנְשֶׂה intrans. in no. 2. b; imper. שֶׁל Ex. 3, 5. Josh. 5, 15.

1. Trans. a) to draw out or off, to put off, e. g. a shoe Ex. 3, 5. Josh. 5, 15. b) to cast out, to eject a people from a land Deut. 7, 1. 22.—Kindr. are שָׁלַל, שָׁלַל, שָׁלַל Arab. نَشَلَ to draw out,

as meat from a pot; نَشَلَ to put off a breastplate, to draw out arrows from a quiver.

2. Intrans. a) to slip off or away; Deut. 19, 5 הַפְּרֹזֶל מִן־הַהֶלֶבֶט and if the iron slippeth from the helve. b) to fall or drop off, as the fruit of the olive Deut. 28, 40, where fut. A. Corresponding is Arab. نَسَلَ to fall off, as hair, wool, feathers.

PIEL i. q. Kal no. 1. b, to cast out, to drive out, a people 2 K. 16, 6.

* נָשָׂה to breathe; Chald. Syr. id. Arab. نَسَمَ to blow gently, as the wind; V, to breathe. Kindred roots are נָשַׁב, נָשָׂה, by transp. נָפַשׁ, comp. Arab. نفس anhelavit, also parturit, peperit.—Not found in the verb; since fut. אֶנְשֶׂה Is. 42, 14, as elsewhere fut. יִנְשֶׂה, belongs to the root שָׁמַם.

Deriv. הִנְשָׂמָה and

נִשְׂמָה f. constr. נִשְׂמָה, c. suff. נִשְׂמָה, plur. נִשְׂמוֹת

1. breath, spirit, spoken of the breath of God, i. e. a) the wind, i. q. רִיחַ יְיָ, Job 37, 10. b) the breath, breathing, of his anger Is. 30, 33. Job 4, 9. Ps. 18, 16. c) the spirit of God, imparting life and wisdom, Job 32, 8. 33, 4; comp. 26, 4.

2. breath, life, of man and beasts; Gen. 2, 7 and breathed into his nostrils הָיָה הַנְּשִׁמָּה הַחַיָּה the breath of life; more fully הָיָה הַנְּשִׁמָּה הַחַיָּה Gen. 7, 22. Simpl. נִשְׂמָה id. Job 27, 3. Is. 42, 5. Dan. 10, 17. As something vain and fleeting Is. 2, 22.—Hence, anima, the vital spirit, ψυχή, i. q. נָפֶשׁ no. 2, plur. Is. 57, 16.

3. the mind, intellect, i. q. נָפֶשׁ no. 3, Prov. 20, 27.

4. Concr. i. q. נָפֶשׁ no. 4, living thing, animal; e. g. כָּל־נִשְׂמָה every thing that hath breath, Deut. 20, 16. Josh. 10, 40. 11, 11. 14. 1 K. 15, 29. 17, 1. Ps. 150, 6.

נִשְׂמָה Chald. f. breath, life, Dan. 5, 23.

* נָשָׂה to breathe, to blow, Ex. 15, 10; c. בָּ to blow upon, Is. 40, 24.—Kindred are נָשַׁב, נָשָׂה, also נָשָׂה, by transp. נָפַשׁ. Arab. نَسَفَ to winnow.

Deriv. הִנְשָׂה and

נִשְׂהָ m. in pause נִשְׂהָ Job 7, 4; c. suff. נִשְׂהָ Job 3, 9.

1. Pr. 'a breathing'; hence *the evening twilight*, when cooling breezes blow (רֵיחַ הַיּוֹם Gen. 3, 8), Job 24, 15. Prov. 7, 9. 2 K. 7, 5, 7, comp. v. 9, 12. Sept. *σκότος*. Put for *the evening* Is. 5, 11, 21, 4; *darkness, night*, Jer. 13, 17. Is. 59, 10.—Also

2. *the morning twilight, dawn*, Job 3, 9, 7, 4. 1 Sam. 30, 17. Ps. 119, 147.

* I. נָשַׁק fut. יִשָּׁק, once יָשַׁק Cant. 8, 1, whence אֶשְׁקָה or אֶשְׁקָה 1 K. 19, 20, *to kiss*; Syr. نَمَف id. Sam. id. For the origin see note under נָשַׁק II.—With dat. of pers. Gen. 27, 27, 29, 11, 48, 10, 50, 1. Ex. 4, 7. Ruth 1, 9, 14. 1 K. 19, 20; more rarely c. acc. 1 Sam. 20, 41. Gen. 33, 4. 1 Sam. 10, 1. Cant. 8, 1. So too נָשִׁיקָה פ' נָשַׁק פ', whence Cant. 1, 2 מְנַשְׁקוֹת פִּיהוּ רֵשֶׁתְּכִי, see in כֶּן no. 1. b. α. p. 580. Prov. 24, 26 *he kisseth the lips who answereth right words*. Job 31, 27 וְנִשְׁקָה יָדִי לְפִי or *my hand hath kissed my mouth*, referring to a species of adoration in which they kissed the hand and waved the kisses towards the idol, Plin. 28. 2. 5. Poet. Ps. 85, 11 *righteousness and peace* (happiness טְלוֹם) *kiss each other*, i. e. they are mutually connected, happiness follows upon righteousness.—Among the Hebrews *the kiss* was likewise the symbol of veneration, fidelity, homage, e. g. a) To a king from his subjects 1 Sam. 10, 1; and also from vanquished princes Ps. 2, 12. b) To idols from their worshippers 1 K. 19, 18. Hos. 13, 2; comp. Job 31, 27.—This rite, both in a civil and religious sense, was common among many nations; and was applied to various parts of the body, as the mouth, the shoulder, the hand, the knees, the feet etc. comp. the adoration of saints in the ancient church, the kissing of the black stone in the Kaaba at Mecca; Cic. Verr. 4. 43. Comm. on Is. 49, 23. Such a kiss of fidelity and homage the Heb. intpp. understand in Gen. 41, 40. where Pharaoh says to Joseph: עַל פִּיךָ יִשָּׁק בְּלִיְצֵי upon *thy mouth shall all my people kiss*, i. e. all my people shall render to thee homage and obedience. Of all the interpretations yet given of this passage, this seems to be the best. See more in Thesaur. p. 923.

PIEL i. q. Kal, *to kiss*, Gen. 31, 28; as a pledge of homage and fidelity from the vanquished to a monarch, Ps. 2, 12.

HIPH. id. Ez. 3, 13 *the wings of the living creatures* אֲשֶׁה אֶל־אַחֻתָּהּ *which mutually kissed each other*, i. e. of which one reached to and touched another, i. q. אֲשֶׁה אֶל־אַחֻתָּהּ 1, 9. Comp. Ps. 85, 11.

Deriv. נָשִׁיקָה.

* II. נָשַׁק *to bend a bow*; Eth. ὀνφ id. Kindred are קִישׁ, נָקֵשׁ, רָקֵשׁ to set a springe, whence קִישׁ bow.—1 Chr. 12, 2 נִשְׁקֵי נָשַׁק Complut. ἐντείνοντες τόξον, Vulg. *tendentes arcum*. 2 Chr. 17, 17 וַיִּגְן נִשְׁקֵי קִישׁ *bending the bow and shield*, by zeugma. Ps. 78, 9 *the children of Ephraim* בִּנְיֵי קִישׁ *bending and shooting the bow*; Sept. ἐντείνοντες καὶ βύλλοντες τόξον, Vulg. *intendentes et mittentes arcum*.

Deriv. נָשַׁק

NOTE. The signif. commonly assigned to נָשַׁק II, is that of *arming oneself*, and then this is connected with that of *kissing* by an assumed primitive notion of *fixing, adjusting*, comp. Ez. 3, 13. But the context requires the meaning above given; and all the ancient versions and the etymology confirm it. The signif. of *kissing* is therefore plainly different from נָשַׁק II; and is perhaps onomatopoeic, like the words for kissing in many other languages, as Germ. *küssen*, Engl. *to kiss*, Gr. *κύω* (in Hom. *κύσσω, κύσσει, κύσσει*); Pers. *بوس*, Germ. and Swed. *Puss*, Engl. *buss*, comp. Lat. *basium*, Ital. *bacio*; Germ. *Schmatz*, Engl. *smack*. See Thesaur. p. 924.

נָשַׁק m. also נִשְׁקֵי Ez. 39, 9, 10; in pause נָשַׁק. R. נָשַׁק II.

1. *a weapon*, collect. *weapons*, Job 20, 24, 39, 21. Ps. 140, 8. In a wider sense, *arms, weapons and armour*, 1 K. 10, 25. (2 Chr. 9, 24.) 2 K. 10, 2. Ez. 39, 10. In Ez. 39, 9, it is mentioned along with various kinds of weapons and armour.

2. *an armoury, arsenal*, Neh. 3, 19; see in יָצַר no. 2.

* נָשַׁר obsol. root, Arab. نَسَس, *to tear in pieces with the beak*, as a bird of prey;

מִנְסֵר, מִנְסֵר beak of a bird of prey.

Hence

נָשַׁר m. in pause נָשַׁר; plur. נְשָׁרִים, constr. נְשָׁרִי, *an eagle*; Arab. نَسْر, Syr. ܢܫܪ, Ethiop. ንሰር, id. So Ex. 19, 4. Deut. 32, 11. 2 Sam. 1, 23. Job 9, 26, al. As there are many species of eagles, the נָשַׁר, when distinguished from others, seems to have denoted the chief species, the golden eagle, *χρυσαιετός*, as Lev. 11, 13. Deut. 14, 12. The word however seems to have had a broader acceptation, and, like the Gr. *ἀετός* and Arab. نَسْر (see Bochart Hieroz. II. p. 312 sq.) sometimes comprehends also a species of *vulture*, especially in those passages where the נָשַׁר is said to be bald Mic. 1, 16, and to feed on carcasses Job 39, 27–30. Prov. 30, 17. (Matth. 24, 28.) The former would seem to mark the *vultur barbatus* Linn. —To the eagle itself, which often sheds its feathers as the serpent its skin, are to be referred the words of Ps. 103, 5, *so that thy youth is renewed like the eagle's*. But the same fact is not alluded to in Is. 40, 31. See Bochart Hieroz. l. c. with Rosenm. annotations T. II. p. 743 sq.

נָשַׁר Chald. plur. נְשָׁרִין, *an eagle*, Dan. 4, 30, 7, 4.

* נָשַׁת to *dry up, to fail*, as the tongue from thirst Is. 41, 17; trop. of the strength Jer. 51, 30. So Kimchi, who assumes this root for these two examples and Niph. But these two passages are better referred to r. נָשָׂה I. 1, where see.

NIPH. id. to *be dried up*, as water, by transpos. i. q. נָחַשׁ Niph. no 2. Is. 19, 5 וְנָשְׁתוּ מֵמַיִם הַיָּהוֹם. This form might also be referred to a root נָשַׁת.—Ethiop. ንሰር destruxit, delevit.

נְשָׁתוֹן m. Hebr. and Chald. *an epistle, letter*, Ezra 4, 7. 18. 23. 5, 5, 7, 11. Its origin seems to be from the Persian نبشتن *nebishten*, نوشتن *newishten*, to write; the sibilant and labial being transposed.

* נָחַב obsol. root, prob. to *tread*, to *trample*, like Gr. *πατεῖν*, whence נָחִיב a

beaten path. On the primary syllables *tab, tap, and pad, pat*, as imitating the sound of treading, see above in בִּיט, כָּפַח, דָּבַב.

נְחִיבִים i. q. נְחִיבִים, Ezra 8, 17 Cheth.

* נָחַח only in PIEL נָחַח to *cut in pieces*, e. g. an animal sacrificed Ex. 29, 17. Lev. 1, 6. 12. 8, 20; a dead body Judg. 20, 6.—Hence

נָחַח m. plur. נְחָחִים, *a piece of flesh* Ex. 29, 17. Lev. 1, 8 sq. Judg. 19, 29. Ez. 24, 4.

נְחִיבָה m. and נְחִיבָה f. plur. נְחִיבִים and נְחִיבוֹת R. נָחַב

1. Adj. *trodden*, see in נָחַב, e. g. דֶּרֶךְ נְחִיבָה *a trodden way, beaten path*, Prov. 12, 28.

2. Subst. *a foot-path, by-way*, a poetic word Job 18, 10. 28, 7. 30, 13. 41, 24. Ps. 78, 50. 142, 4. al. Plur. fem. נְחִיבוֹת בֵּיתוֹ *the paths to his house* Job 38, 20. Is. 58, 12. Prov. 3, 17. al.

נְחִינִים m. plur. (נָחַן) *Nethinim*, i. e. *the given, the devoted*, pr. name of the Hebrew *ἱερόδουλοι* or *servants of the temple, temple-slaves*, who were under the Levites in the ministry of the temple, 1 Chr. 9, 2. Ezra 2, 43. 58. 70. 8, 20. Neh. 3, 31. 7, 46. 60. 73. 11, 3. 21. etc. For the origin of the name, comp. Num. 8, 19. The Nethinim would seem to have been partly Canaanites reduced to servitude (Josh. 9, 23. 27), and partly perhaps captives taken in war; they were instituted or at least regulated by David, Ezra 8, 20.—Cheth. once נְחִינִים Ezra 8, 17.

נְחִינִין Chald. id. *Nethinim*, Ezra 7, 24.

* נָחַךְ, only in fut. יִנְחֹךְ, kindr. with נָפַךְ, to *pour intrans.* i. e. to *be poured out, to overflow*, pr. of water Job 3, 24; elsewhere metaph. e. g. of roaring Job l. c. of anger, c. 2 Chr. 12, 7. 34, 25. Jer. 44, 6; נָחַךְ 42, 18; of curses Dan. 9, 11, divine punishment ib. v. 27.

NIPH. נָחַךְ only in Præter. 1. i. q. Kal, to *be poured out*, as water, rain, Ex. 9, 33. 2 Sam. 21, 10. Metaph. of anger 2 Chr. 34, 21. Jer. 7, 20. Nah. 1, 6.

2. to *be made to flow, to be melted*. Ez. 22, 21. 24, 11.

HIPH. הִנְחִיף, fut. יִנְחִיף, inf. once הִנְחִיף Ez. 22, 20.

1. to pour out or forth Job 10, 10; money 2 K. 22, 9. 2 Chr. 34, 17.

2. to make flow, to melt, Ez. 22, 20.

HOPH. הִנְחִיף pass. of Hiph. no. 2, Ez. 22, 22.

Deriv. הִנְחִיף

*נָחַל obsol. root, Aram. נָחַל i. q. Heb. נָחַן, to give.—Hence pr. n. הִנְחִיף.

*נָתַן, 1 and 2 pers. נָתַתִּי, נָתַתָּה (once נָתַתָּה 2 Sam. 22, 41, as נָתַתָּה for נָתַתָּה Judg. 19, 11), plur. נָתַתְּם, Inf. absol. נָתַן, constr. twice נָתַן, נָתַתָּה Num. 20, 21. Gen. 38, 9; usually נָתַתִּי, with pref. לָתַת, and with tone retracted לָתַת Gen. 15, 7; c. suff. נָתַתִּי, Imper. נָתַן, Gen. 14, 21; c. He parag. נָתַתָּה often emphat. Ps. 8, 2, see no. 2. aa. Fut. נָתַתִּי, נָתַתְּ, 1 pers. plur. נָתַתְּ Judg. 16, 5.

1. to give; Chald. Sam. id. Syr. نָحَلَ only in fut. The primary idea seems to be that of reaching out the hand, presenting, from the radical syllable *tan*, whence נָתַן to extend, נָתַן to prolong, נָתַתָּה to give. The same is found in the Indo-European tongues, with *t* softened to *d*, and the final *n* mostly dropped, although vestiges of it are not wanting; e. g. Sanscr. *da* to give, Gr. δῶν, δίδωμι; Lat. *da-re*, but with *n* preserved *donum*, *dono*, earlier also *dan-it*, *dan-unt*, Enn. Pacuv. Comp. too Egypt. 𓂏, 𓂏𓂏, 𓂏𓂏𓂏, THU, TO, TOI, to give, which in hieroglyphic writing is expressed by a hand extended and presenting something.—Construed pr. with acc. of thing and ל of pers. Gen. 24, 35 וַיִּתֵּן לוֹ צֶאֱנָן יִבְרָקָה 29. 28. 33. 30, 6. al. sæpiss. With אֶל of pers. Gen. 18, 7. 21, 14. Is. 29, 11; rarely acc. of pers. Josh. 15, 19 בְּרִי אֶרֶץ נִחְמִי for thou hast given me a south (dry) land. Judg. 1, 15. Jer. 9, 1. Is. 27, 4. Also with acc. and עִם, i. e. to give to be with me, to give as a companion, Gen. 3, 12; acc. of thing and ב of price Joel 4, 3. Ez. 18, 13. Absol. to give, i. e. to be liberal, munificent, Prov. 21, 26. Ps. 37, 21.—Spec. in phrases:

a) נָתַתִּי לְיָד to give the hand sc. to the victor, see יָד no. 1. lett. e; but יָד לְיָד see ib. lett. b.

b) נָתַתִּי בְּיָד פ' to give into the hand of any one, to deliver into his power, see in יָד lett. aa. β. Sept. παραδίδωμι eis χεῖρας τινός. Ex. 23, 31. Num. 21, 2. 3. 34. Deut. 1, 27. al. Not much different is נָתַתִּי לְפָנֵי פ' to give up, to deliver over, in the presence of any one, Sept. παραδίδωμι ἐνώπιον τινός, the former phrase being used more of persons, and this of things, e. g. a land, region Deut. 1, 8. 21. 2, 31. 33. Judg. 11, 9. 1 K. 8, 46. al. So too simpl. נָתַתִּי c. dat. to give up, to deliver over, e. g. to the sword Mic. 6, 14; to slaughter Is. 34, 2; to death Ps. 118, 18; to wasting Mic. 6, 16; one's back to the smiters Is. 50, 6.—But נָתַתִּי עַל יָד is to commit to any one in charge, see יָד no. 1. ee; and so too נָתַתִּי עַל יָד to deliver the kingdom to any one, Dan. 11, 21.

c) נָתַתִּי בְּמִשְׁמָר to give in ward, to put in prison, Lat. in custodiam dedit, Gen. 40, 3. Comp. Gen. 39, 20. Jer. 37, 14.

d) נָתַתִּי פְּרִי to give fruit, i. e. to yield, as a tree, the earth, Lev. 25, 19. Ps. 1, 3. Ez. 34, 27; comp. Gen. 4, 12. 49, 20.

e) נָתַתִּי תְּרָה to give i. e. turn the back, see in עָרָה. Contra, נָתַתִּי פָּנַי בְּ to give i. e. set the face against, see in פָּנָה (פָּנִי) no. 1. f. But נָתַתִּי פָּנַי פ' אֶל to turn the face of any one towards any thing, Gen. 30, 40; see in פָּנָה no. 1. e.

f) נָתַתִּי חֵן to give favour, to grant grace, Ps. 84, 12; with ל of pers. Prov. 3, 34. But נָתַתִּי חֵן פ' בְּעֵינֵי פ' to give one favour in the eyes of any one, see in חֵן no. 1. b. The same constructions are found with רַחֲמִים.—נִי רַחֲמִים 36, 3 אֲתֵן צֶדֶק I will give right to my Maker, do justice to him, show that he is right; comp. נָתַתִּי מִשְׁפָּט in v. 6.

g) נָתַתִּי כְבוֹד (כָּבוֹד) to give honour, praise, to any one, Ps. 68, 35. Jer. 13, 16; affection, love, Cant. 7, 13. Also, to give, grant, to any one his wish, desire, hope, Ps. 21, 3 comp. 5. 20. 5. 140, 9. Job 6, 8. In a bad sense to give (cause) pain, sorrow, Prov. 10, 10.

h) Impers. נִתְּנָה, נִתְּנָה, Germ. es gibt, es gab, put for there is, there appears, there arises, etc. Gen. 38, 28 and it came to pass when Tamar travailed, נִתְּנָה לֹאמַר יָדָהּ there is (arise) frost, ice. Prov. 13, 10 בְּדוֹן יָדָהּ through pride there is contention.

i) The phrase **מִי יִתֵּן** has a twofold use: α) *Who will give me or show me this or that?* i. e. no one will or can give or show me, implying a negative; see in **מִי** no. 1. e. Job 31, 31 **מִי יִתֵּן** **מִבְּשָׂרוֹ לֹא נִשְׂבַּע** *who will show me (i. e. where is) one who is not satisfied with his meat?* i. e. who is driven from his door hungry. Job 14, 4 **מִי יִתֵּן טָהוֹר מִטְּמֵא** *who will show me (where is) one pure born of the impure?* β) *Who will give?* implying wish, i. q. Oh, that one would give! Oh that I might have! *Oh that, would that*; see in **מִי** no. 1. f. Deut. 28, 67 **מִי יִתֵּן עֶרֶב** *would it were evening!* Judg. 9, 29. Ps. 14, 7 *Oh that the salvation of Israel were come out of Zion!* 2 Sam. 19, 1 *would I had died for thee!* Hence **מִי יִתֵּן לִי** *Oh that I had!* Ps. 55, 7. Sometimes there follows an acc. and infin. Job 11, 5 **מִי יִתֵּן אֶלֹהֵי דָבָר** *Oh that God would speak!* Or with infin. 13, 5 **מִי יִתֵּן מִוִּתְנֵנִי**; fut. Job 6. 8. 14, 13; præt. 23, 3; præt. and fut. with Vav, Deut. 5, 26.—But here those passages are to be distinguished, where **מִי יִתֵּן** is: *who will make me so and so?* (see no. 3 below.) i. e. *Oh that I were!* Jer. 8, 23 [9, 1] **מִי יִתֵּן רֹאשִׁי מַיִם** *Oh that my head were waters!* Job 29, 2. Num. 11, 29.

Further, **נָתַן** to give or grant is also put in various senses:

aa) to permit, to suffer, to let, sc. to do any thing, Germ. *zugeben*; like Gr. *διδουμι*, Lat. *dare*, *largiri*, Syr. and Arab. **وَهَبَ**, **نَحَتَ**. So with acc. of pers. and infin. c. לְ, pr. to admit one to the doing of any thing; comp. the same consecution in the synon. **נִתְּנָה מִן הַזֶּה** from **נָתַן**. Gen. 20, 6 **לֹא נִתְּחַרְתִּי לְנִגֹּעַ אֶלֶּיהָ** *I suffered thee not to touch her.* 31, 7. Judg. 1, 34. 1 Sam. 18, 2. Job 31, 30. Ps. 16, 10. Ecc. 5, 5; without the לְ Job 9, 18. Num. 20, 21. With dat. of pers. 2 Chr. 20, 10. Ps. 55, 23.

bb) to give forth, to utter, as a voice, see **קוֹל**; words Gen. 49, 21; slander Ps. 50, 20; impious words Job 1, 22; odour Cant. 1, 12. 2, 13; a miracle, i. e. to show, to work, Ex. 7, 9, comp. *διδόραι σημεῖα* Matt. 24, 24. A bolder figure is **נָתַן הָרָם** to give forth a sound by striking the timbrel, i. e. to strike the timbrel Ps. 81, 3.

cc) to give for a price, i. e. to sell, Gr. *ἀποδιδουμι*, Prov. 31, 24. Opp. **לָקַח** to buy, see **לָקַח** no. 2. a, c.

dd) to teach, comp. **לָקַח** no. 2. Prov. 9, 9 *give to a wise man (instruction), and he will be yet wiser.*

ee) Perh. to give back, to requite; Ps. 10, 14 **לָחֵז בְּיָדָהּ** to requite it with thy hand; or, retribution is in thy hand, power.

ff) With acc. of pers. to give up or over, 1 K. 14, 16.

2. to put in any place, to set, to lay, to place, Sept. *ἵστημι*. Gen. 1, 17 and God set them (**נִתְּנָה אֲהָם**) in the firmament of heaven. 9, 13 *I have set (**נִתְּנָה**) my bow in the clouds.* So of persons 2 Sam. 11, 16. Of things that are set up or out, as a statue Dan. 11, 31; a table Ex. 26, 35. 30, 6, or other sacred vessels v. 18. 40, 5–7. 1 K. 7, 38; the ark upon a cart 1 Sam. 6, 8; a monument Ez. 26, 8; and genr. of things put, placed, laid up in any way, e. g. a stumbling-block Ez. 3, 20. Lev. 19, 14. 26, 1. Ps. 119, 110; corn in cities Gen. 41, 48. So of things sprinkled as incense Ex. 30, 6. Lev. 2, 1; or poured, as water, oil, Ex. 30, 18. Lev. 2, 15. Num. 19, 17; comp. Ex. 12, 7. Of sharp things, as a hook, awl, to put in, to fix, to bore, Ez. 29, 4. Deut. 15, 17.—Construed according to the place where a thing is put: a) With **בְּ** in a place, as Ez. 1, c. Deut. 1, c. b) With **אֶל** into a place; Deut. 23, 25 [24] **אֶל־כַּלְיָהָ לֹא תִתֵּן** *thou shalt put none into thy sack.* Num. 4, 10. Ex. 25, 21. So too Ex. 28, 30 *thou shalt put into the breast-plate the Urim and Thummim.* Lev. 8, 8; see in **אֵיזֵר** p. 26. c) With **עַל** on or upon a place, as fire upon the altar Lev. 1, 7. Num. 16, 18; a mitre, helmet, upon the head, Ex. 29, 6. 1 Sam. 17, 38. etc. Lev. 8, 7. Ex. 34, 33. Num. 4, 6. 2 Chr. 10, 9. Metaph. God is said to put his spirit upon any one Is. 42, 1. Also to put upon, i. q. to apply, as a ring upon the hand Gen. 41, 42. Ez. 16, 11; the rings of the ark Ex. 25, 26 comp. 12, 28, 14. Num. 15, 38; blood upon the horns of the altar Lev. 4, 7, 18, or upon the tip of the ear Lev. 14, 14.

Further, to put, to set, in special senses:

aa) to set, to place, to plant, e. g. the branch of a tree Ez. 17, 22; a people

and a land Ez. 37, 26. Prov. 12, 12 *the wicked desireth the prey of evil men, וְשָׂרֵשׁ צְדִיקִים יִתֵּן but the root of the righteous God planteth firmly*; comp. v. 3. Here belongs the vexed passage Ps. 8, 2 *Jehovah, our Lord, how glorious thy name in all the earth! אֲשֶׁר הִנֵּה הוֹדָה עַל which glory of thine set thou also above the heavens!* i. e. let thy glory, thus manifested here on earth (v. 3), be also acknowledged and celebrated throughout the whole universe. The form הִנֵּה is here as elsewhere imper. c. He parag.

bb) With acc. of pers. and עַל of pers. or thing, *to set one over any pers. or thing*, Gen. 41, 31. 43. Deut. 17, 15. But with acc. of thing and עַל of pers. *to lay upon, to impute guilt to any one, to lay on him its punishment*; Jon. 1, 14 *lay not upon us (אֶל-הֵהָיָה עֲלֵינוּ) innocent blood*, i. e. the death of Jonah, comp. Deut. 21, 8. Ez. 7, 3 *and I will lay upon thee all thy abominations*, cause them to return upon thy own head; comp. v. 4. 8. 9.

cc) נָתַן לְפָנַי *to set before any one*, e. g. laws 1 K. 9, 6; judgment to be exercised Ez. 23, 24.

dd) נָתַן לִבִּי לְךָ *to set one's mind upon, to give heed to any thing*, i. q. עַל לִבִּי, Ecc. 7, 21. Also stronger, *to set one's mind upon doing any thing, to apply oneself to doing*, Ecc. 1, 13. 17. 8, 9. 16. Dan. 10, 12.

ee) נָתַן דְּבַר אֶל-לֵב פ' *to put a thing into one's heart*, spoken of God, Neh. 2, 12. 7, 5. Also נָתַן אֶל-לֵבּוֹ, *év q̄q̄sai θ̄i-vai, to lay to heart, to consider*, Ecc. 7, 2. 9, 1.

3. *to make*, like שָׂרֵשׁ, שָׂרֵשׁ, Arab. جَعَلَ. Lev. 19, 28 *וְלֹא תַחַתּוּ בְּבָשָׂרְכֶם ye shall make no incision in your flesh*. Also נָתַן מַיִם בְּ נָתַן מַיִם *to make or cause a blemish in, to injure any one* Lev. 24, 20.—Spec.

a) *to make* i. e. *to constitute* one as any thing, with two acc. Gen. 17, 5 אָב הַמָּן הַמָּן הַמָּן *the father of many nations will I make thee*. Ex. 7, 1. Lam. 1, 13. Ps. 69. 12. 89. 28; acc. and לְ of the predicate Gen. 17, 20. 48, 4. Is. 42, 6. Jer. 20, 4.

b) נָתַן דְּבַר בְּ *to make a thing as something else, like, similar to any thing*.

Is. 41, 2 יִתֵּן כֶּסֶף חֶרֶב *he will make their sword as dust*. Ez. 16, 7. Hence *to hold as, to regard and treat as or like something else*; 1 K. 10, 27 וַיַּתֵּן אֶת-הַכֶּסֶף *and he made silver as stones*. 21, 22. Gen. 42, 30 וַיַּתֵּן אֹהֶנוּ כְּמַרְגָּלִים *he held us, treated us, as spies*. (Comp. 'habere pro hoste' Liv. 2. 20.) Ez. 28, 2. 6. With לְפָנַי of judgment merely, *to regard or count as such an one, to judge to be such, etc.* 1 Sam. 1, 16 *count me not as a wicked woman*. Comp. Gr. *τίθεισθαι* for *ρομίζειν, ἡγείσθαι*, Passow h. v. A. no. 5.

NIPH. נָתַן pass. of Kal. 1. *to be given to any one*, c. לְ Gen. 38, 14. Ex. 5, 16. Is. 9, 5. 35, 2. Often *to be given up, to be delivered over*, c. בְּיָד Job 9, 24. Jer. 32, 24. 25. 36. 43. 46, 24. al. So of a law, *to be given*, Esth. 3, 14.

2. *to be set, placed*, Ecc. 10, 6.

3. *to be made*, c. בְּ Lev. 24, 20; *as anything*, Is. 51, 12.

HOPH. only fut. יִתֵּן. 1. i. q. Niph. no. 1, *to be given*, 2 K. 5, 17. Job 28, 15.

2. i. q. Niph. no. 2, *to be put, placed*; 2 Sam. 18, 9 *and he was placed (suspended) between the heaven and the earth*. Lev. 11, 38.

Deriv. מִתֵּן, מִתֵּן, מִתֵּן, also the proper names מִתֵּן, מִתֵּן, מִתֵּן, and the four here following.

נָתַן Chald. found only in the fut. יִתֵּן, inf. מִתֵּן, i. q. Heb. *to give*, Ezra 4. 13. 7, 20; c. לְ Dan. 2, 16. 4, 14. 22. 29. The other tenses are taken from the verb יָרָה.—Hence מִתֵּן.

נָתַן (given sc. of God) *Nathan*, pr. n. a) A prophet in the time of David 2 Sam. 7, 2. 12, 1. 1 K. 1, 8. Ps. 51, 2. b) A son of David 2 Sam. 5, 14. c) 2 Sam. 23, 36. d) and e) 1 K. 4, 5. f) 1 Chr. 2, 36. g) Ezra 8, 6. h) 10, 39.

נָתַן-מֶלֶךְ (placed i. e. appointed by the king) *Nathan-melech*, pr. n. of a court officer of Josiah 2 K. 23, 11.

נָתַן-אֵל (given of God) *Nethaneel*, pr. n. Gr. *Nathanael*, a) Num. 1, 8. 2, 5. b) Several other persons, only once mentioned respectively, 1 Chr. 2, 14. 15. 24. 24, 6. 26, 4. 2 Chr. 17, 7. 35, 9. Ezra 10, 22. Neh. 12, 21. 36.

נְתַנְיָהוּ and **נְתַנְיָהוּ** (given of Jehovah) *Nethaniah*, pr. n. m. a) The son of Asaph 1 Chr. 25, 12. b) 2 K. 25, 23. 25. Jer. 40, 8. 14. c) Jer. 36, 14. d) 2 Chr. 17, 8.

* **נָתַס** *to tear up the ground, to break up, proscindere terram*; kindred with **נָתַח** and **נָחַשׁ** Once Job 30, 13 **נָחַסוּ** *נְתַנְיָהוּ* *they tear up my path*, mar and destroy it. Four Mss. read here, by a gloss, **נָחַסוּ**.

* **נָתַע** i. q. **נָתַח**, *to break out the teeth*; the **נ** being changed into **ע** in the Aramaean manner.

NIPH. pass. **נָתַעוּ** Job 4, 10. The ancient Heb. intpp. refer this form to r. **נָתַח** q. v.

* **נָתַץ** fut. **יָתַץ** *to tear or break down, to destroy*, e. g. houses, buildings, Lev. 14, 45. Judg. 8, 9. 17. 2 K. 23, 7. Is. 22, 10; walls Jer. 39, 8. 52, 14; a city Judg. 9, 45; a statue 2 K. 10, 27; an altar Deut. 7, 5. etc. Also *to break out the teeth* Ps. 58, 7.—Trop. of persons, *to destroy*, Job 19, 10 Ps. 59, 7.

NIPH. pass. *to be thrown down, broken down, destroyed*, Jer. 4, 26. Ez. 16, 39; rocks Nah. 1, 6.

PIEL i. q. Kal, Deut. 12, 3; elsewhere only in Chron. as 2 Chr. 31, 1. 33, 3. 34, 4. 7. 36, 19.

PUAL i. q. Niph. once præter. Judg. 6, 28.

HOPH. i. q. Niph. and Pu. once fut. Lev. 11, 35.

* **נָתַק** *to tear away, to pluck off*, e. g. a ring from the finger Jer. 22, 24. Trop. in a military sense, *to draw away, to cut off* sc. from a place, c. **מִן** Judg. 20, 32; see Niph. and Hiph. Part. pass. **נָתַק** *castrated* Lev. 22, 24. Arab. **نَتَقَ** *to strip off the skin*; **نَتَكَ** *to tear out the locks*; **بَتَخَ** *to tear or break out a tooth, to tear as an eagle his prey*. The idea of *tearing* seems to belong to the syllable **נָתַ**. Hence **נָתַח**.

PIEL *to tear up or off*, e. g. bands, *to break, burst*, Judg. 16, 9. Ps. 2, 3. 107, 14. Jer. 2, 20. 5, 5; c. **מִצֵּל** Judg. 16, 12; a yoke Is. 58, 6; *to tear the breasts, to wound*, Ez. 23, 34; *to tear out roots* Ez. 17, 9.

HIPH. trop. *to cut off from a place*, see in Kal, Josh. 8, 6. Also c. **לְ** *to pluck out, to separate, for any thing*, Jer. 12, 3.

HOPH. **הִנָּחַק** i. q. Niph. no. 3, Judg. 20, 31.

NIPH. **נָתַח**, fut. **יָנָח** 1. *to be torn off, broken*, e. g. of a string, cord, Is. 5, 27. Jer. 10, 20. Judg. 16, 9. Ecc. 4, 12. Is. 33, 20. Metaph. Job 17, 11 *my counsels, purposes, are broken off*, i. e. rendered vain.

2. *to be torn out or away*, e. g. from a tent Job 18, 14. Prægn. Josh. 4, 18 *and when the soles of the feet of the priests were plucked up from the muddy channel and placed upon the dry land*.

3. Metaph. *to be separated out*, Jer. 6, 29. In a military sense, *to be cut off from*, c. **מִן** Josh. 8, 16.

Deriv. from Kal is

נָתַח m. in pause **נָחַח**, *a scall, mange, scab*, in the head and beard, Lev. 13, 30 sq. Concr. **נָנַח הַנָּחִיָּה** v. 31 and **נָתַח** v. 33 *one affected with the scall*; comp. **נָנַח** no. 2.

* **נָתַר** fut. **יָתַר** 1. *to tremble*, e. g. the heart, *to palpitate* Job 37, 1. Onomatopoeic, like **τρεῖω**, **τρέμω**, *tremo*.

2. i. q. Arab. **نَزَّ** *to fall with a sound or noise*, in allusion to the sound or rattling of dry leaves in falling; whence Chald. and Syr. **נָתַר**, **נָלַ** *to fall*, as leaves, fruit, etc. See Chald. and Hiph. no. 2.

PIEL *to spring up and down, to leap*, i. e. to move by leaps. spoken of the locust Lev. 11, 21. Other verbs of trembling are also transferred to the idea of leaping; see **הִרְגֵּץ**, **הִרְגֵּץ**.

HIPH. fut. apoc. **יָתַר**, imp. **יָתַר**.

1. Causat. of Kal no. 1, *to make tremble* Hab. 3, 6.

2. i. q. Aram. Aph. pr. *to shake off the foliage of a tree, hence to shake off a yoke* Is. 58, 6. Also **הִתְרַחֵם** *to shake off the yoke of captives* i. e. to loose, *to set free captives* Ps. 105, 20. 146, 7. Poet. Job 6, 9 **יָתַר יְהוָה יְדָיָיו** *Oh that God would let loose his hand and cut me off*; here the hand of God, when not exerted, is figuratively regarded as bound, and when extended,

as set free.—For נַחַר 2 Sam. 22, 33, see the root נַחַר

נַחַר Chald. and Syr. *to fall off*, as the foliage or fruit of a tree, see the Heb. no. 2.

APH. *to shake off* leaves, Dan. 4, 11.—Hence

נַחַר m. *nitre*, Lat. *nitrum*, Gr. *νίτρον*, *nitron*, pr. the *natron* of the moderns or *Egyptian nitre*, a mineral alkali, gathered from the celebrated natron lakes, (different from בִּרְיָה vegetable alkali.) which mingled with oil is still used as soap, Jer. 2, 22. With an acid it effervesces, and loses its strength; hence Prov. 25, 20.—Prob. so called, because it thus *leaps* or *effervesces*. See Hasselquist's *Reise* p. 548 Germ. J. D. Michaelis de Nitro § 10. Wilkinson *Mod. Egypt and Thebes*, I. p. 382 sq. Lond. 1843.

* נַחַש fut. נֶחֱשׂ, inf. נֶחֱשׂ, pr. *to tear*

up, to pluck up a plant, see Hoph. Arab. نَحَش to pull up e. g. thorns; Syr. نَحَش to tear up, also in pieces. Hence a) Trop. *to root out*, i. e. *to drive out, to expel*, sc. a people from a land (opp. נָצַח) Deut. 29, 27. 1 K. 14, 15. So in the phrase וְלֹא אֶחָד מֵעַמִּי יִשְׁתָּחֵוּ I will plant them and not pluck them up, i. e. I will give them a fixed dwelling, and will not drive them out, Jer. 12, 14. 15. 24, 6. 42, 10. 45, 4. al. b) *to root out*, i. e. *to tear down, to destroy*, e. g. cities Ps. 9, 7; idols Mic. 5, 13.

NIPH. pass. 1. *to be plucked up, expelled*, as a people, Jer. 31, 40. Am. 9, 15; *to be overthrown*, as a kingdom, Dan. 11, 4.

2. i. q. נָשָׁה (Is. 19, 5), *to be dried up*, spoken of water Jer. 18, 14.

HOPH. *to be torn up, plucked up*, Ez. 19, 12.

ס

Samech, the fifteenth letter of the Hebrew alphabet, as a numeral denoting 60. The name סִכָּה denotes *fulcrum, support*, which accords well with the Phœnician form of this letter; see Mo-numm. Phœn. p. 39.

As to the *sound* of ס, it seems to have been pronounced anciently as a softer sibilant than ש, which latter before the introduction of the diacritical points was not distinguished from ש, see Lehrs. p. 17, 18. Hence it comes, that very many roots are constantly written in one and the same manner, either with ס, as סִבַּב, סִיר; or with ש, as שָׂמַח, שָׁמַיִם; and also that others when written with ס differ entirely from the similar ones written with ש, as סָבַל to be foolish, שָׁבַל to view, to understand; סָבַר to shut up, שָׁבַר to hire; רָמַס and רָמַס; שָׁפַח and שָׁפַח; שָׁפַח and שָׁפַח. By degrees however this distinction in the pronunciation was lost, so that the later Hebrew not unfrequently puts ס for ש and vice versa; e. g. פָּצַח and פָּצַח vexation; once for הָשִׁיב Job 24, 2; שָׁבַר and שָׁבַר; שָׁבַר and שָׁבַר Ezra 4, 5;

סָבַל for סָבַל folly Ecc. 1, 17; סָבַר and רָמַס; פָּרַשׁ and פָּרַשׁ; שָׁבַר and רָמַס. The Syriac employs only the letter Samech (ܣ); the Arabic only Sin (س); the Chaldee imitating the Syriac often substitutes ס for the Hebrew ש, as שָׁבַר Chald. סָבַר to expect.

For the Heb. ש the Arabs usually put س, while for ס they put mostly ش, as سَجَد to adore, سَمَرَ to bind, كَسَا فَكَّه sour grapes, سَمَرَ to cover; more rarely ش as شَتَا winter, شَبَّكَ סָבַב.

In the Hebrew itself, and in Aramæan, ס is frequently interchanged: a) With the thicker ש, as שָׁרִיז and שָׁרִיז coat of mail, פָּנַס Aram. פָּנַשׁ to collect, שָׁפַח and שָׁפַח to pour, etc. comp. סָפַר, סָפַר, and the like. That the Ephraimites pronounced ש like Samech, we know from Judg. 12, 6. b) With ז and צ; see under these letters. c) With dentals; as שִׁין Chald. סִין mire; comp. שָׁלַל and שָׁלַל, שָׁמַח and שָׁמַח.

* **סָאָה** obsol. root. Arab. **سأ**, to extend, to expand; then perhaps to measure, comp. **מִדָּר**. Hence

סָאָה f. plur. **סָאָהִים**. 1. *a Seah, a certain measure for grain*, according to the Rabbins *the third part of an ephah*, **אֵיפָה**: i. e. nearly $1\frac{1}{2}$ peck English; according to Jerome on Matt. 13, 33, *a modius and a half*. Gen. 18. 6. 1 Sam. 25, 18. Dual **סָאָהִים** for **סָאָהִים** 2 K. 7, 1. 16, contracted in the Syriac manner, like **מָאָהִים**, **מָאָהִים**. Chald. id. From the Aram. form **سأل** has sprung the Gr. **σάτωρ**, in Sept. the N. T. and Josephus.

2. Genr. *measure*; so Chald. **סָאָה** often. Hence with Aqu. Symm. Theod. Chald. Syr. I would explain the difficult word **בְּסָאָהִים** Is. 27, 8, contr. from **בְּסָאָהִים** (Dag. fort. conjunct. as **בְּמִלָּה** for **בְּמִלָּה**), *by measure and measure*, according to measure, i. e. with moderation; comp. **בְּמִשְׁפָּט** Jer. 10, 24, and **לְבַשְׁתָּ** Jer. 30, 11. 46, 28. Less prob. is a solution lately proposed, that **בְּסָאָהִים** is put for **בְּזַעֲזָה** (ר. זיץ) *in agitating or terrifying her*.

סָאָן m. (ר. **סָאָן**) *a shoe*, spec. the high and hollow shoe, *caliga*, **ὑπόδημα κοῖλον**, bound on with thongs, such as rustic travellers and soldiers were accustomed to wear as a protection against the mud; Chald. **סָאָן**; Syr. **سألن**. Is. 9, 4, **כָּל-סָאָן סָאָן** lit. *every shoe of the shod*, *omnis caliga caligati*, i. e. of the soldier, warrior.

* **סָאָן** 1. Pr. as it would seem, *to be clayey, miry*, comp. Chald. **סָאָן**, **סָאָן**, Syr. **سألن**, Heb. **סִין** mire, clay, kindr. with the subst. **סִין** clay. Hence **סָאָן** a shoe, as a defence against the mud and mire. Thence

2. Denom. *to shoe*, to furnish with shoes, *calceare*, like Syr. **سأل**. Part. **סָאָן** intrans. *shod*, Is. 9, 4; see in **סָאָן**.

סָאָהִים Is. 27, 8, see in **סָאָה** no. 2.

* **סָבָא** *to drink to excess, to tope*. The primary idea seems to be that of *sucking up, absorbing*, which is expressed by onomatopoetic words, as **שָׁרַב**,

sorbere; with *l* inserted Germ. *schlürfen*; with *r* dropped Anglosax. *sup.an*, Germ. *saufen*, Engl. *sip*, *sup*; and in Greek, the sibilant being dropped. **σοφέω**. Also **שָׁבַב** would seem to be from the same source.—Is. 56, 12. Part. **סָבָא** *a toper, drunkard*, Deut. 21, 20. Prov. 23, 20, 21. Ez. 23, 42 Cheth. Part. pass. **סָבִיא** *drunken*; [Nah. 1, 10 *for interwoven like to thorns*, **וְיִכְסְבִיאָם סָבִיאִים וְגו'** and *drunken as with their wine, they yet shall be devoured as stubble*, i. e. marching in phalanx and intoxicated to reeling; see in **בִּוּס** no. 1.—R.

Deriv. the two following.

סָבָא Ez. 23, 42 Keri, i. q. Part. **סָבִיא** Cheth. plur. **סָבִיאִים** *drunkards*.

סָבָא m. c. suff. **סָבִיאָה** 1. *wine* Is. 1, 22. Nah. 1, 10 see in r. **סָבָא**.

2. *a drinking-bout, carouse*, Hos. 4, 18.

סָבָא, plur. **סָבִיאִים**, (perh. i. q. Ethiop. **ሰባ** man, comp. **סָבִיאָה**, **סָבִיאָה**,) *Seba, the Sabaeans*, pr. n. of a people descended from Cush, Gen. 10, 7; i. e. a people and country of Ethiopia flourishing in traffic and wealth, Is. 43, 3. 45, 14. Ps. 72, 10; and distinguished for the tall stature of its inhabitants, Is. 45, 14. Hdot. 3. 20. According to Josephus, Ant. 2. 10. 2, it would seem to have been *Meroë*, a province of Ethiopia distinguished for its wealth and commerce, lying between the Nile and the Astaboras (Tacazzé), and called by the ancients an island; with a metropolis of the same name, of which the ruins are still found not far from the town of Shendy. See Burckh. Travels in Nubia p. 275. Ruppell's Reisen in Nubien und dem peträischen Arabien 1829. Tab. 5. Hoskins' Travels in Ethiopia etc. Lond. 1835.—For plur. **סָבִיאִים** Ez. 23, 42, see in **סָבָא**.

* **סָבַב** præt. both fully and defect. **לְסָבַב**, **סָבַב**; inf. **סָבַב**, **סָבַב**; Num. 21, 4; imper. **סָב**; fut. **יָסַב** and **יִסָּב**, conv. **יָסַב**.

1. *to turn oneself*, i. e. *to turn* intrans. e. g. Prov. 26, 14 *the door turneth על צִירָהּ upon its hinges*. 1 Sam. 15, 27 *וַיִּסָּב שָׁמוּאֵל לָלֶכֶת and Samuel turned to go away*. The person or place to which one turns is put with **אֶל** Ecc. 1, 6.

1 Sam. 14, 24; ל 1 K. 2, 15. Ps. 114, 3. 5; על Hab. 2, 16. 2 Chron. 18, 31. That from which one turns is put with מן, מִמֶּנִּי, מִמֶּנִּי; 1 Sam. 17, 30 מִמֶּנִּי אֶחָד and he turned from him toward another. 18, 11. Gen. 42, 24. With אֶל־אֲחֵרִי to turn back after any one, so as to follow him, 2 K. 9, 18. 19; and absol. to return Cant. 2, 17. 18. Ps. 71, 21; inf. c. ל to turn oneself to do any thing, Ecc. 2, 20. 7, 25. Also absol. to turn to, for to approach, 1 Sam. 22, 17. 18. 2 Sam. 18, 15. 30. Spoken of things, to turn to any place, i. e. to be brought, carried, transferred, to that place or person; 1 Sam. 5. 8 יָצָא יָסָב let the ark turn about to Gath, be carried thither. Num. 36, 7. Hab. 2, 16; comp. 1 K. 2, 15.

2. to go about in a place, which includes the idea of turning oneself continually, to go over a place, as a city, cities, c. ב Cant. 3. 3. 5, 7. 2 Chr. 17, 9. 23, 2; also c. acc. Is. 23, 16 עִיר סָבַר go about the city. 1 Sam. 7, 16 and he went over the cities Bethel and Gilgal and Mizpeh. 2 K. 3, 9 and they went about the cities בְּעֵת יָמֵינוּ a way of seven days, where the words 'ש' 'ד' constitute an accusative.—Also to go round about a place, to compass, c. acc. Deut. 2, 1. 3. Josh. 6, 3. 4. 7. Ps. 48, 13; in order to avoid it Num. 21, 4. Judg. 11, 18.

3. to encompass, to surround, c. acc. Gen. 2, 11. 13. 1 K. 7, 24. 2 K. 6, 15. Ps. 18, 6. 22, 17; in a hostile sense Ecc. 9, 14. Also c. אֵל 2 K. 8, 21; על Job 16, 13. Judg. 20, 5. Gen. 37, 7 וַהֲנִיהָ הִסְבִּינָהּ אֶלמִתְרֵכָהּ וַחֲשִׁתְהוּנָהּ לְאֶלְמִתְרֵי וַהֲנִיהָ הִסְבִּינָהּ אֶלמִתְרֵכָהּ וַחֲשִׁתְהוּנָהּ לְאֶלְמִתְרֵי and lo your sheaves surrounded my sheaf and did obeisance to it, i. e. stood round about it, etc. Absol. to surround a table i. e. to come around it, to sit down or recline at table, 1 Sam. 16, 11 לֹא נִסְבַּנּוּ we will not sit down; comp. in מִסְבָּה.

4. Trop. to turn, i. e. to alter, to change; with ב to become like any thing, Zech. 14, 10. Comp. Pi. and Hiph. no. 3.

5. Trop. to go about any thing, to bring about, i. e. to be the cause of any thing. Comp. Arab. سَبَب cause, سَبَب to cause; Talmud. סְבָה cause, pr. the thing or occasion on which any thing depends; Engl. circumstance, Germ. Umstand, from the signification of sur-

rounding, comp. אֲדִירוֹת. 1 Sam. 22, 22 וְאֶנְכִי סִבֵּיתִי בְּכָל־נַפְשִׁי בֵּית אָבִיָּה I am the cause to all the persons of thy family, i. e. I have brought about, occasioned, their death; Vulg. ego sum reus omnium animarum.

NIPH. נִסְבַּב and נִסְבַּב Ez. 26, 2; fem. נִסְבְּהָ for נִסְבְּהָ Ez. 41, 7, see Lehrs. p. 372. Heb. Gr. § 66. n. 11; fut. יִסְבֵּב, יִסְבְּבוּ.

1. i. q. Kal no. 1, to turn oneself, to turn, Ez. 1, 9. 12. 17. 10, 11. 16; often of a boundary Num. 34, 4. 5. Josh. 15, 3. al. Also i. q. to be turned over to any one, c. ל, Jer. 6, 12 בְּתֵיָהֶם לְאַחֵרִים their houses shall be turned over (transferred) to others; comp. in Kal Num. 36, 7.

2. i. q. Kal no. 2, to surround, Judg. 19, 22; with על, in a hostile sense, Gen. 19, 4. Josh. 7, 9.

PIEL סָבַב i. q. Kal no. 4, to turn, i. e. to change, 2 Sam. 14, 20.

Po. סִבֵּב 1. i. q. Kal no. 2, to go about in a place, c. ב Cant. 3, 2; c. acc. to go about or over a place i. e. in it Ps. 59, 7. 15; to go round a place Ps. 26, 6; with על, in a hostile sense Ps. 55, 11.

2. i. q. Kal no. 3, to encompass, to surround, Jon. 2, 4. 6. Ps. 7, 8; with two acc. of pers. and thing with which Ps. 32, 7. 10. Espec. in order to protect and defend, Deut. 32, 10. Jer. 31, 22 נִקְבְּהָ הַסִּיבֵב אִשָּׁה a woman protects a man. Comp. Il. 1. 37 ὅς τις ἄνθρωπος ἀμφιβεβήκας.

HIPH. הִסְבֵּב, fut. יִסְבֵּב and יִסְבְּבוּ.

1. Causat. of Kal no. 1, to cause to turn Ex. 13, 18. Trans. to turn, 1 K. 8, 14 וַיִּסְבֶּה הַמֶּלֶךְ אֶת־פָּנָיו וַיִּסְבֶּה הַמֶּלֶךְ אֶת־פָּנָיו and the king turned his face. 21, 4. 2 K. 20, 2. הִסְבֵּב עֵינָיו to turn away the eyes from any one Cant. 6, 5. Trop. הִסְבֵּב לֵב פ' על to turn the heart or mind of any one towards a person or thing Ezra 6, 22, comp. 1 K. 18, 37; and so without לֵב, 2 Sam. 3, 12 לְהִסְבֵּב אֵלָיו אֶת־כָּל־יִשְׂרָאֵל to turn all Israel unto thee. Hence also to transfer, with ל of pers. to whom, 1 Chr. 10, 14 וַיִּסְבֶּה אֶת־הַמְּלִיכָה לְדָוִד and transferred the kingdom to David. With אֵל of place, i. e. to or into any place, 1 Sam. 5, 8. 9. 10; acc. of place 2 Sam. 20, 12.

2. Causat. of Kal no. 2, 'to cause to go about,' i. e. to lead about, around, e. g. a man Ez. 47, 2; an army Ex. 13, 18; walls, to build around 2 Chr. 14, 6

3. Causat. of Kal no. 4, *to turn*, i. e. *to change*; 2 K. 23. 34 וַיִּסַּב אֶת־שְׁמוֹ וַיִּהְיֶיָּקִים *and changed (turned) his name to Jehoiakim*. 24, 17.

4. Intrans. a) i. q. Kal no. 1, *to turn oneself* 2 Sam. 5, 23. b) i. q. Kal no. 2, *to go about in a place*, c. acc. Josh. 6, 11. c) i. q. Kal no. 3, *to surround*, in a hostile sense, Ps. 140, 10.

הוֹפֵחַ, הוֹסֵב, fut. יוֹסֵב 1. *to be turned, to turn* intrans. e. g. a door on its hinges Ez. 41, 24; the roller of a threshing-sledge, Is. 28, 27.

2. *to be surrounded*, Ex. 28, 11. 39, 6. 13.

3. *to be turned, changed*, Num. 32, 38.

Deriv. סָבַב, נָסַבָּה, סָבִיב, מָסַב, מוֹסֵב.

סָבָה f. (r. סָבַב) a *turn, course* of things, as from God, 1 K. 12, 15; i. q. נָסַבָּה 2 Chr. 10, 15.

סָבִיב m. (r. סָבַב) 1. Sing. as subst. a *circuit* 1 Chr. 11, 8. Hence מִסָּבִיב *from or in a circuit, round about, on every side*, Job 1, 10. Ez. 37, 21. Josh. 21, 42. al. sæp. Sept. κύκλωθεν. So לְמִסָּבִיב *from round about any person or thing* Num. 16, 24. 27. Accus. סָבִיב as adv. *round about, circum*, Gen. 23, 17. Ps. 3, 7. 12, 9. Job 10. 8. 18, 7. al. sæp. and so after verbs of motion Is. 49, 18. 60, 4. סָבִיב סָבִיב *circumcirca, round about*, Ez. 40, 5 sq. לְ סָבִיב as prep. *round about, around any thing*, e. g. לְמִשְׁכָּן סָבִיב *round about the tabernacle* Ex. 40, 33. Num. 1, 53. al. Once c. genit. הָאֶרֶץ סָבִיב *round about the land* Am. 3, 11.

2. Plur. m. סָבִיבִים a) Of persons, *those round about, neighbours*, Jer. 48, 17. 39. b) Of place, *places round about, circumjacent, the environs*, Jer. 33, 13 בְּסָבִיבֵי יְרוּשָׁלַם *in the environs of Jerusalem*. Ps. 76, 12. 89. 8. 97, 2. c) As prep. c. suff. *round about, around any one*; Ps. 50, 3 סָבִיבָיו נִשְׁעָרָה מָאֵד *it is very tempestuous round about him*. Jer. 46, 14. Lam. 1, 17.

3. Plur. f. סָבִיבוֹת a) *circuits, circles, orbits*, which one runs through. Ecc. 1, 6 וְנָבַל סָבִיבוֹהֶיּוּ שֵׁב הָרוּחַ *and the wind returneth upon its circuits*, begins anew the circuit of its courses. b) i. q. סָבִיבִים no. 2, *places round about, circumjacent,*

the environs, Num. 22, 4. Dan. 9, 16. Neh. 12, 28. Ps. 44, 14. 79, 4. c) In st. constr. as a prep. *round about, around*; Num. 11, 24 סָבִיבוֹת הָאֹהֶל *round about the tabernacle*. Ez. 6, 5. Ps. 79, 3. Often c. suff. סָבִיבוֹתִי *round about me* Job 29, 5; and so Neh. 5, 17. Job 22, 10. Ez. 5, 12. Ps. 18, 12. Gen. 35, 5. 2 K. 17, 15.

* סָבַבָּ to *interweave, to interlace*, e. g. branches, part. pass. Nah. 1, 10. see in r. סָבַב. Comp. שָׁבַב. Arab. شَبَبَ II, id. Kindr. are בִּוּבָּ, אֲבָבָּ. From this root with ב softened comes the verb בָּוֵי quiescent שָׁוָה.

Pual pass. of roots *interwoven*, Job 8, 17.

Deriv. the five following.

סָבַבָּ m. (Kamets impure) *branches interwoven, a thicket*. Gen. 22, 13. Here also belongs the phrase בְּסָבַבָּ-עֵץ Ps. 74, 5, taking פ as Kamets long, although Metheg is wanting in the editions. A similar instance is מִנְיַח־הָלָקִי Ps. 16, 5, which all copies write without Metheg, although it is doubtless to be read *m'ndth*, comp. 11, 6. A few Mss. have בְּסָבַבָּ, see סָבַבָּ.

סָבַבָּ id. a *thicket*, whence plur. constr. סָבַבֵי הַיַּעַר Is. 9, 17. 10, 34. Kimchī and some Mss. read סָבַבֵי, סָבַבֵי, סָבַבֵי; see Lehrg. p. 77.

סָבַבָּ c. suff. סָבַבֵּו or סָבַבֵּו (Dag. euphon.) a *thicket*, Jer. 4, 7. R. סָבַבָּ.

סָבַבָּ Chald. f. Dan. 3, 5, and שָׁבַבָּ v. 7. 10. 15. sambuca, Gr. σαμβύκη, σαμβύκης, στόμβυξ, ζαμβύκη, a stringed instrument of music, having four strings, similar to the *nablium* or נָבֵל q. v. no. 3, i. e. to the *harp* or *lyre*. See Athen. IV. p. 175. XIV p. 633, 637. Strabo X. p. 471 Casaub. Vitruv. 6. 1. ib. 10. 22.—Strabo affirms, l. c. that the Greek word σαμβύκη is of barbarian i. e. oriental origin; and if so, the name might perhaps have allusion to the *interweaving* of the strings, from r. סָבַבָּ.

סָבַבֵי (for סָבַבָּ *thicket* of Jehovah, i. e. crowd of God's people, comp. סָבָה.) Sibbecai, pr. n. of a military chief under David, 2 Sam. 21, 18. 1 Chr. 11, 29 (for which 2 Sam. 23, 27 corruptly מָבַבֵי). 20, 4. 2, 11.

* **סָבַל**, fut. יִסְבֵּל, *to bear, to carry*, sc. heavy burdens. Syr. Chald. id. Kindr. are **סָבַל**, **סָבַל**.—Is. 46, 4. 7. Gen. 49, 15. Trop. *to bear the sorrows, sins* of any one, i. e. to suffer the punishment which another has merited, Is. 53, 4. 11. Lam. 5, 7.

Pual part. plur. מְסֻבָּלִים, *laden* sc. with young; hence *gravid, big with young*, of kine Ps. 144, 14. Comp. Arab. حَامِلٌ portans, in utero gestans, ثَقُلَ gravis fuit, in utero gestavit. Syr. **سَحَنَ** laden, gravid.

Hithp. **הִסְבֵּל** *to become a burden* Ecc. 12, 5.

Deriv. **סָבַל**, **סָבַל**, **סָבַל**, **סָבַל**.

סָבַל Chald. i. q. Heb. also *to lift or raise up, to erect*. Comp. נָשָׂא.

Pool pass. *to be erected, built*, Ezra 6, 3 וְנִשְׂבְּרָהּ וְנִשְׂבְּרָהּ *and its foundations be set up, built*.—Chald. and Samar. id.

סָבַל m. *a bearer of burdens, porter*, 2 Chr. 2, 1. 17. 34, 13. Neh. 4, 4.—1 K. 5, 29 (15) by apposition **סָבַל** **נִשְׂאָה** R. **סָבַל**.

סָבַל m. *a burden* Neh. 4, 11. Ps. 81, 7; trop. 1 K. 11, 28. R. **סָבַל**.

סָבַל m. (r. **סָבַל**) c. suff. **סָבַלְוָה** Dag. euphon. *a burden* Is. 10, 27. 14, 25. **עַל סָבַלְוָה** *the yoke of his burden*, his burdensome yoke, Is. 9, 3.—For the Dag. f. euphon. in **סָבַלְוָה** see Lehrs. p. 87. The form is not to be derived either from **סָבַל** or **סָבַל**.

סָבַלְוָה or **סָבַלְוָה** f. only in plur. constr. **סָבַלְוָה** *burdens, tasks* imposed, heavy and oppressive labours, Ex. 1, 11. 2, 11. 5, 4. 5. 6, 6. 7. R. **סָבַל**.

סָבַלְוָה in the dialect of the Ephraimites i. q. **שָׁבַלְוָה**, *ear of grain*, Judg. 12, 6.

* **סָבַר** Chald. (in Heb. **סָבַר**) a root in frequent use in Chaldee and Syriac, the significations of which may be arranged as follows; see Thesaur. p. 1319. Buxt. Lex. col. 1424–30.

1. *to cut, to divide*; whence Po. **סָבַר** *to cut or open a vein*. Buxt. no. V

2. *to look at, to discern, to inspect*, which is implied in dividing and distin-

guishing, as in r. **בָּרַן**; see Heb. **שָׁבַר**.—Arab. **سَبَر** *to examine a wound*.

3. *to look for, to await*; also *to hope, to trust*; see Buxt. no. II. Often in the Targums for Heb. **קָנָה**, **בָּטַח**. Syr. **سَبَر** Pa. *to hope*.—Once in O. T. Dan. 7, 25 וְיִסְבֵּר לְהַשְׁתַּחֲוֹת *and he hopeth, trusteth, to change*, etc. Sept. Alex. προσδέξεται.

4. *to judge, to suppose, to think*, Buxt. no. III. Syr. Pe. Aph. id.

5. *to understand*, Buxt. no. IV

Deriv. from no. 3 is

סָבַרַיִם (two-fold hope) *Sibraim*, pr. n. of a Syrian city between Damascus and Hamath, otherwise unknown, Ez. 47, 16.

סָבַתָּה Gen. 10, 7 (21 Mss. **סַבְתָּה**) and **סַבְתָּה** 1 Chr. 1, 9, *Sabtah* pr. n. of a people and region of the Cushites; see in כּוּשׁ no 2. There is little doubt that it corresponds to the Ethiopian city **Σαβάτ**, **Σαβά**, **Σαβαι**, (see Strabo XVI. p. 770 Casaub. Ptolem. IV. 10,) situated on the S. W. coast of the Red Sea, not far from the present Arkiko, in the vicinity of which the Ptolemies hunted elephants. Among the ancient intpp. Pseudojona- than gives it by **סַבְרָי**, for which read **סַבְרָי** i. e. *Sembritæ*, whom Strabo l. c. p. 786 places in the same region. Josephus, Ant. 1. 6. 2, understands those who dwelt upon the Astaboras.

סָבַתְכָּה Gen. 10, 7. 1 Chr. 1, 9, *Sabteca*, pr. n. of a people and region of the Cushites, probably in Ethiopia, like the preceding; see in כּוּשׁ. Targ. **זִינְגִיטָנִי** *Zingitani*, in the eastern parts of Ethiopia. On Egyptian monuments the word **SBTK** or *Sabatoca* appears as the pr. name of the Ethiopians; so that **סָבַתְכָּה** can hardly be sought for elsewhere. See Thesaur. p. 940. Rosellini Monum. Storici II. p. 108 sq. 120, 121.

סָג plur. **סָגִים**, see **סָג**.

* **סָגַד**, fut. יִסְגֵּד, *to fall down* in adoration, *to prostrate oneself*, spoken of idol worship, c. **לָּ** Is. 44, 15. 17. 19. 46, 6. It is a word of the later Hebrew and Chaldee; see the following article.

סָגַד Chald. Dan. 2, 46, fut. יִסְגֵּד, i. q. Heb. *to fall down* in adoration of idols, c. **לָּ** Dan. 3, 5. 6, 10–12. 14. 15. 29; in

homage of a man 2, 46.—Syr. ^{ܣܓܪ} to adore. Arab. ^{سَجَدَ} id. whence ^{مَسْجِد} mosk.

^{סגור} m. (r. ^{סגר}) 1. *a shutting up, enclosure*. Hos. 13, 8 ^{לִבָּם סִגּוֹר} *the caul of their heart*, i. e. the parts around the heart, pericardium.

2. Job 28, 15 i. q. ^{זָהָב סִגּוֹר}, see ^{סגר} Kal part. pass.

3. Ps. 35, 3 see in ^{סגר} Kal, lett. c.

*^{סגל} obsol. root, Chald. ^{סיגל} (for ^{סגל}) *to get, to acquire*; comp. ^{סגילתא} property. Kindr. is ^{סגר}.—Hence

^{סגולה} f. *property, wealth*, private property, 1 Chr. 29, 3. Ecc. 2, 8. Often of the people of Israel, ^{סגולת יהודה} (comp. ^{נחלה}) Ex. 19, 5. Deut. 7, 6. 14, 2. 26, 18. al.

^{סגן} or ^{סגנ} m. only in plur. ^{סגנים}, *a prefect, governor, ruler*, spoken: a) Of Babylonian magistrates, *prefects* of the provinces, Jer. 51, 23. 28. 57. Ez. 23, 6. 12. 23; comp. Is. 41, 25. See the Chald. b) Of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Ezra 9, 2. Neh. 2, 16. 4, 8. 13. 5, 7. 17. 7, 5. 12, 40. 13, 11.

—Corresponding in mod. Pers. is ^{شحنه} ^{شحنه} praetor, satrap; whence Arab. ^{شحنه}, Syr. ^{ܫܚܢܐ}, satrap, prefect. A trace of the same from the anc. Pers. seems to exist in ^{פחסיגן} q. v. edict of *a prince*; also in Gr. ^{ζωγάνης} Athen. XIV. p. 639. C. Benfey compares Sanscr. ^{ṣaṅgha}, or rather ^{śāsana}, command, Monatsn. p. 193 sq. Bohlen better Sanscr. ^{sagana} (^{ζωγάνης}) q. d. ^{εὐγενής}, noble. Sept. ^{σφατηγός, ὑγῶν}.

^{סגן} m. Chald. *a prefect, governor* of a province, Dan. 3, 2. 27. 6, 8. But Dan. 2, 48 ^{רִב סִגְנִין} *the chief of the prefects*, sc. over the Magi.

*^{סגר} fut. ^{יִסְגֵּר}, *to shut, to close*. Kindr. is ^{סבר} but less frequent; comp. also ^{סגל}. The primary syllable is ^{גר}, comp. ^{הָגֵר}. Ethiop. ^{አገረ} to shut up in a net, to take in a net.—Constr. c. acc. as a door Gen. 19, 10. Mal. 1, 10; a gate Josh. 2, 7. Ez. 46, 12; the womb, so as

to render barren, 1 Sam. 1, 5. Job 3, 10; a breach in a wall 1 K. 11, 27; trop. one's own heart Ps. 17, 10, comp. 1 John 3, 17. Also ^{סגר הדלת אחריי} *to shut the door after oneself* on entering a house, Gen. 19, 6; oftener ^{סגר הדלת} id. 2 K. 4, 33. Is. 26, 21; ellipt. ^{סגר אחריי} id. Judg. 9, 51. So too ^{סגר הדלת בַּעַד פִּי} *to shut the door after (around) any one, to shut him in*, 2 K. 4, 4. 5; and without ^{סגר הדלת} Gen. 7, 16. For all these constructions with ^{בַּעַד}, and also for Judg. 3, 22, see in ^{בַּעַד} no. 1, 2, and note, p. 143, 144. Gen. 2, 21 ^{וַיִּסְגֹּר בָּשָׂר הַחֲתָנָה} *and God closed up the flesh instead thereof*, i. e. in place of the rib.—Instead of the acc. we find other constructions: a) With ^{בַּעַד} *around, round about*; see in ^{בַּעַד} no. 1. a. b) With ^{עַל} Ex. 14, 3 ^{סגר עליהם המדבר} *the desert hath shut them in*, lit. *hath closed upon them*. Job 12, 14 ^{וַיִּסְגֹּר עַל-אִישׁ} *he shutteth up over a man* sc. a subterranean prison. c) With ^{לְקַרְאָה} prægñ. Ps. 35, 3 ^{וַיִּסְגֹּר לְקַרְאָה} *draw out the spear against my pursuers*; here many interpreters take ^{סגר} or ^{סגור} as subst. i. q. Gr. ^{σάγαις} a battle-axe Hdot. 7, 64, comp. Arab. ^{شجار} a wooden spear; but this is unnecessary. d) Absol. Is. 22, 22. Josh. 6, 1 ^{וַיִּסְגֹּר וַיִּמְסָקֶתָּהּ} *and Jericho had shut its gates and was fast shut up*, where Kal seems to refer to the closing of the gates, and Pual as intens. to their being fastened with bolts and bars; Vulg. *Jericho autem clausa erat atque munita*; Chald. 'et Jericho erat clausa foribus ferreis et roborata vectibus æneis.'—PART. pass. ^{סגור} *shut up, closed*, Ez. 44, 1. 2. 46, 1. Hence also *precious*, whence ^{זָהָב סִגּוֹר} *precious gold*, i. e. pure, unadulterated, 1 K. 6, 20. 21. 7, 49. 50. 10, 21. 2 Chr. 4, 26. 22. 9, 20. Vulg. *aurum purum*. Chald. *aurum bonum*. Others less well, *aurum dendroides*, from ^{شجر} tree, i. e. native gold, shooting out in the form of a tree.

NIPH. pass. of Kal *to be shut*, of doors or gates Is. 45, 1. 60, 11; *shut up*, of persons, Num. 12, 14. 15. 1 Sam. 23, 7. Reflex. *to shut oneself up*, Ez. 3, 24.

PIEL ^{סגר} i. q. Hiph. no. 2, *to deliver* sc. into the power of any one, pr. 'to

shut up in the power of' any one; c. **בִּיר** 1 Sam. 17, 46. 24, 19. 26 8; absol. 2 Sam. 18, 28. Comp. *συγκλείω* Rom. 11, 32. Gal. 3, 22. Diod. Sic. 9. 19.

PUAL *to be shut up*, e. g. a city Josh. 6, 1 see above in Kal lett. d. Is. 24, 10. Jer. 13, 19.

HIPH. **הִסְגִּיר** 1. *to shut up* e. g. a house Lev. 14, 38; a person Lev. 13, 4. 5. 11. 21. 26. al.

2. *to let shut up, to deliver over* e. g. to the keepers of a prison Job 11, 10; and *genr. to deliver* into the power of any one, c. **בִּיר** Josh. 20, 5. 1 Sam. 23, 12. 20. Ps. 31, 9. Lam. 2, 7; **אָל** Deut. 23, 16. Job 16, 11; **לֵ** Am. 1, 6. 9; absol. Ob. 14. Also stronger, *to deliver over, to give over* to the power and discretion of any one; c. **לֵ** Ps. 78, 48. 50. 62; without dat. *to give up*, q. d. to forsake, to abandon, Deut. 32, 30. Am. 6, 8.

Deriv. **סָגַר**, **סִגְרָה**, **בִּסְגִּיר**, **בִּסְגִּירָה**.

סָגַר Chald. *to shut, to close*, Dan. 6, 23. Syr. **سَجَر** id.

סִגְרִיר m. *rain, heavy rain*, Prov. 27, 15. Chald. **סִגְרִירָה**, Syr. **سَجْرَاء**, Samar. **סִגְרִירָה**, id.—Some refer this noun to Arab. **سجر** to fill with water, to pour out water into the gutter. Better from r.

סִגְרִירָה **כֶּרֶם** to sweep away, to bear off; Arab. spec. to wash away the earth, as a torrent; **جَارور** torrent; hence by prefixing the sibilant **סִגְרִיר** Comp. Chald. **סִגְרִירָה** i. q. **סִגְרִירָה** i. q. **סִגְרִירָה**; see more in Lehrs. p. 862.

סִד m. (r. **סִדָּה**) *stocks*, Lat. *nervus*, i. q. **מַהֲפָכָה** q. v. a wooden frame or block in which the feet of a person were *shut up*. Job 13, 27. 33, 11.—Syr. **سَجْر**, Chald. **סִדָּה** id.

* **סִדָּה** obsol. root, Arab. **سَدَّ**, *to stop, to shut up* by a bar, bolt, etc. Hence **סִדָּה**.

סִדְרִין m. (r. **סִדְרָה**) *a shirt, shift*, a wide under-garment of linen worn next the body, Judg. 14, 12. 13. Is. 3, 23. Prov. 31, 24. Sept. *σινδών*.—Chald. id. Syr. **سَدْرَان** in the Peshito for Gr. *σουδάριον* Luke 19, 20, for *λέντιον* John 13, 4.

* **סִדָּה** obsol. root, perh. i. q. **שָׂרַם**, **שָׂרַח**, Chald. *to burn, to consume with fire*. Hence

סִדָּה *Sodom*, Gr. *Σόδομα*, pr. n. of a city in the vale of Siddim near the south end of the Dead Sea, which with three others was destroyed in the time of Abraham and submerged in the Dead Sea. Gen. 10, 19. 13, 10. 18, 20. 19, 15. Is. 1, 9. al. Hence *vines of Sodom*, which were probably degenerated and inferior, (comp. the apples of Sodom Jos. B. J. 4. 8. 4.) are put Deut. 32, 32 as the emblem of a degenerate state; comp. Jer. 2, 21. Also *judges of Sodom*, i. q. unjust and corrupt judges, Is. 1, 10.—The name may signify *burning, conflagration*, (r. **סִדָּה**), as being built on a bituminous soil and therefore perhaps exposed to frequent fires; comp. the name *Κατακλιμένη* given to a part of Phrygia. Or it may be i. q. **שָׂדֶה** field, vineyard, q. v.—On the site and catastrophe of Sodom, see Bibl. Res. in Palest. II. p. 601 sq.

* **סִדָּה** Arab. **سدل** i. q. **سدل** (see lett. **ל**) *to loosen, to let one's garment hang loose*; whence **سَدَانٌ**, **سَدِينٌ**, **سَدَنٌ**, a sail, wide garment.—Deriv. **סִדָּה**.

* **סִדָּה** obsol. root, Chald. **סִדָּה** often in Targ. for Heb. **שָׂרַח**, *to set in a row, to arrange* in order. Hence **שָׂרַחָה**, **מִסְדָּרִין**, and

סִדָּה m. *order*, plur. **סִדָּהִים** Job 10, 22.—Chald. id. Syr. **سَجْرَان** id.

* **סִדָּה** obsol. root, prob. *to go round* in a circle, *to be round*; kindred with **סִדָּה**, **סִדָּה**, q. v. Samar. i. q. **סִדָּה** to surround. Talmud. **סִדָּה** a wall, fence.—Hence **סִדָּה**, **סִדָּה**, **סִדָּה**.

סִדָּה m. *roundness*; once Cant. 7, 3. **אֵינָן הַסִּדָּה** *a basin of roundness* i. e. a round basin or goblet.—Syr. **سَدَان**

Arab. **سَهْمٌ**, the moon, so called from its round form; comp. **סִדָּהִים**.

סִדָּה m. *a tower* i. e. a round tower, *castle, fortress*; Syr. **سَدْرَان** arx, palatium. Hence **בֵּית הַסִּדָּה** *the tower-*

house, house of the fortress, spoken of a fortified prison, Gen. 39, 20–23. 40, 3. 5.

סוא *So*, pr. n. of an Egyptian king contemporary with Hoshea king of Israel 2 K. 17, 4; Sept. *Σωά, Σουά, Σοβύ, Σωβύ, Σουβύ*, Vulg. *Sua*; the *Sevechus* of Manetho, the second king of the Ethiopian (XXV) dynasty in Upper Egypt, successor of Sabaco and predecessor of Tirhakah, *תִּרְחָקָה*. According to Euseb. 12, he reigned 14 years. The name *SBTK* or *SaBaToK* on Egyptian monuments is regarded by Rosellini as Ethiopic; corresponding to which is Egyptian *Sevech* and *Seve* (סֵוֶא, סוא). According to Champollion the name *Sevech* denotes an Egyptian deity represented under the form of a crocodile, the *Xpóros* (Saturn) of the Greeks; Panthéon de l'Égypte no. 21, 22. On the accordance of sacred history with that of Egypt in that age, see Comm. on Is. I. p. 596.

I. סוג, twice **שוג** 2 Sam. 1, 22. Job 24, 2; fut. **יִסֹג** Mic. 2, 6 like verbs **עָט**, Lehrs. p. 407; *to go off from, to draw back, to depart*, espec. from God, c. Ps. 80, 19; absol. 53, 4. Part. pass. Prov. 14, 14 **סוג לֵב** *drawn back in heart* from God, a backslider; comp. Ps. 44, 19.

NIPH. **נִסֹג**, once **נָשֹׁג** 2 Sam. 1, 22, fut. **יִסֹג**, inf. absol. **נִסֹג**, *to draw back*, pr. to be made to draw back, *to be turned back*; e. g. of a retreating enemy, often with **אַחֲזֹר** added, Ps. 35, 4 **יִסֹגוּ אַחֲזֹר יְיָ** *let them be turned back and put to shame*. 40, 15. 70, 3. 129, 5. Jer. 46, 5; of others Is. 42, 17. 50, 5. Once of a weapon, 2 Sam. 1, 22 **נָשֹׁג**. With **מֵאַחֲזֵר יְיָ** *to draw back from Jehovah*, to make defection from him, i. q. Kal, Zeph. 1, 6. Is. 53, 13; and so without these words, id. Ps. 44, 19. 78, 57.

HIPH. **הִסִּיג**, in the Rabb. manner for **הִסִּיג** (comp. in **נִיחַ**, **נִיחַ**, once fut. **יִסִּיג** Job 24, 2, apoc. **יִסִּיג**, *to remove, to put away*; Mic. 6, 14 **וְלֹא תִסִּיג** *thou shalt put away thy goods, but shalt not save them*, i. e. shalt put them away for safety. Spec. *to remove a landmark*, border, Deut. 19, 14. 27, 17. Hos. 5, 10. Prov. 22, 28. 23, 10. Job 24, 2 **יִסִּיגוּ**; also Hos. 5, 10 in some Mss.

HOPH. **הִסִּיג**, i. q. Niph. *to be turned away, turned back*, with **אַחֲזֹר**, trop. Is. 59, 14.

NOTE. Most lexicographers assume also a root **נִסִּיג**, to which they refer Hiph. and Hoph. **הִסִּיג**, **הִסִּיג**; inf. Niph. **נִסִּיג**; also fut. Kal **יִסִּיג**. But this is unnecessary.

Deriv. **סוג**, **סיג**, **שיג**.

* **II. סנה** *to hedge about, to enclose*, i. q. Heb. **שָׁנָה**, Syr. **سَنَ**, Chald. **סִינָה**. Part. pass. Cant. 7, 3.

סנה Ez. 22, 18 Cheth. i. q. **scoria**.

סנה m. (ר. **סִנָּה**) pr. *prison*; then *cage* of a lion Ez. 19, 9. Sept. **συνή**, Vulg. *cavea*.

סֹד m. for **יִסֹד** (ר. **יִסֹד**) 1. *consessus, divan, a circle* of persons sitting together, *an assembly*; either of friends in familiar conversation Jer. 6, 11. 15, 17; or of judges in consultation, *a council*, and hence of God consulting with those above Ps. 89, 8. Job 15, 8. Jer. 23, 18; also of wicked men plotting together Ps. 64, 3. 111, 1. Gen. 49, 6. Ez. 13, 9.

2. *familiar converse, intercourse, intimacy*, Ps. 55, 15. Job 19, 19 **סֹדֵי מִי** *my confidants, familiar friends*. **סֹד יְהוָה** *converse with Jehovah*, i. e. his favour. Ps. 25, 14. Prov. 3, 32. Job 29, 4.—Syr. **سَوَاد**, Arab. **سَوَاد**, id.

3. *deliberation, consultation*; Prov. 15, 22 **סֹד בְּאֵזֶן** *without deliberation*, opp. **בְּרֹב יוֹעֲצִים**. Ps. 83, 4.

4. *a secret*, whence **סֹד** (גִּלְהָה) *to reveal a secret*, Prov. 11, 13. 20, 19. 25, 9. Am. 3, 7.

סֹדֵי (for **סֹדֵי** confidant of Jehovah) **Sodi**, pr. n. m. Num. 13, 10. From **סֹד**.

* **סָנָה** obsol. root, perh. *to veil oneself*; comp. **זָוַי יְהוָה** *to hide*, **תָּרַבִּי** *to clothe oneself*, **זִי** *vesture, external appearance*. Hence **מִסְנָה**, *appearance*.

* **סִנָּה** i. q. **סָחָה** *to wipe away, to sweep away*. Hence pr. n. **סִיחָן** and the two here following.

סִיחָה *Suah*, pr. n. m. 1 Chr. 7, 36.

סִיחָה f. (ר. **סִיחָה**) i. q. **סָחַי**, *sweepings, filth, dung*. Is. 5, 25 **בְּסִיחָה**, Sept. **σ**

σπορία, Vulg. *quasi stercus*, Targ. **בְּסִיחָא**.—Kimchi here regards the letter כ as radical, so that **בְּסִיחָא** would be from r. **כְּסַח** **כְּסַח** to sweep out. But **בְּ** of compar. could here hardly be omitted.

סוּיָר (for **שׁוּיָר**, r. **שׁוּיָר**) *Sotai*, pr. n. m. Ezra 2, 54. Neh. 7, 57.

* **סוּיָר** to anoint, spoken only of anointing the body after washing or bathing, and thus differing from **מִשָּׁח**, which is used only of anointing for consecration; kindr. with **נָסַח** I. Perhaps the primary idea of **סוּיָר** may have been that of wiping, rubbing; comp. **סוּיָר**, Gr. *σώχειν*.—With acc. of pers. 2 Chr. 28, 15, and **בְּ** of the oil Ez. 16, 9. Intrans. to anoint oneself, Ruth 3, 3. Dan. 10, 3; acc. of ointment (comp. **מִשָּׁח** Am. 6, 6), Deut. 28, 40 **לֹא תִסְמַח** but with oil thou shalt not anoint thyself. Mic. 6, 15. 2 Sam. 14, 2. Sept. *χρίω, ἀλείφω*.

Hiph. to anoint oneself 2 Sam. 12, 20.—But Part. **מְסִיחַ** Judg. 3, 24 is i. q. **מִסָּח** covering, from **סָפַח**.

Deriv. **אֲסוּיָר**.

סוּמְפִינָה Chald. f. Dan. 3, 5. 10. 15, and Mem being dropped **סִיפִינָה** v. 10 Cheth. Syr. **سَمْفِين**, prob. a double pipe with a sack, *bagpipe*. It is the Greek word *συμφωνία* (see Polyb. ap. Athen. X. 52. p. 439. A. Casaub. Isidor. Orig. III. 21 extr.) adopted into the Chaldee tongue, just as at the present day the like instrument is called in Italy *sampogna* and in Asia Minor *sambonya*. The Heb. intpp. well **עֵינָב**. See the tract on Hebrew musical instruments entitled **שְׁלֹשֵׁי הַגְּבִירִים** in Ugolini Thes. Vol. XXXII. p. 39–42. Thesaur. Heb. p. 941.

סוּיָר pr. n. *Syene*, a city in the southern extremity of Egypt, on the Nile, situated directly under the tropic of Cancer. Copt. **COYAN**, which Champollion (*l'Égypte sous les Phar.* I. 164) explains *opening, key*, sc. of Egypt, from **סוּרָה** to open, and **סָא** a participial formative. Arab. **أسوان** *Aswān*.—Ez. 29, 10. 30, 6, in both places in acc. to *Syene*. The **ה** is prob. only for **ה** local; but was not so taken by the punctators.

* **סוּס** obsol. root, to leap, to bound, i. q. **שׁוּשׁ**; in Zabian spoken of the leaping and springing of horses; Norberg. III. p. 298. 3.—Hence

סוּס m. 1. a horse, so called from his leaping; Aram. **סוּסָא**, **سُسل** id. Gen. 49, 17. Prov. 21, 31. Job 39, 18. al. Sing. often collect. horses, war-horses, cavalry, Ex. 14, 9. 23. Deut. 17, 16. 1 K. 18, 5. al. The Egyptians excelled in their cavalry, Ex. c. 14. 15; also the Canaanites Josh. 11, 4. Judg. 4, 3. 7 sq. 5, 22. 28; the Assyrians and Chaldeans Jer. 6, 23. 8, 16. 50, 37. Hab. 1, 8 sq. But the Hebrews appear to have had little taste for cavalry, Is. 30, 16. 36, 8; notwithstanding the efforts of Solomon 1 K. 4, 16. 9, 19. 10, 26; and therefore placed the more confidence in Egypt, Is. 31, 1. 36, 9. Jer. 4, 13. The war-horse is described Job 39, 19 sq.—Meton. a horseman Zech. 1, 8.

2. a swallow, so called from its swift and cheerful flight, *ἀπὸ τοῦ ἀγάλλεσθαι περὶ γέσσω* (comp. II. 2. 462), Is. 38, 14 and Jer. 8, 7 Cheth. where Keri **סִיס**. So Sept. Theod. Jerome. The Rabbins render it a crane. See Bochart Hieroz. T. II. p. 602 sq.

סוּסָה f. a mare, the female horse, Cant. 1, 9; Sept. *ἡ ἵππος*, which the Vulg. renders as a collective, *equitatum*. But the comparison of a bride to cavalry could hardly be elegant.

סוּסִי (horseman) *Susi*, pr. n. m. Num. 13, 11.

* **סוּיָר** obsol. root, Chald. **אֲסַתְיָר** to come together, to convene. Hence **סִינָה**.

* **סוּיָר** fut. **רְסוּיָר** 1. Pr. to sweep or snatch away, to carry off; kindr. with **אָסַח** and **סָפַח**. Hence **סוּיָר**.

2. to make an end of, to destroy, see Hiph. but in Kal intrans. to have an end, to perish, Is. 66, 17. Esth. 9, 28. Here too we may refer **רָפַי** Ps. 73, 19 *Milē*, and **רָפַי** Am. 3, 15 *Milra* on account of Vav conversive.—Syr. and Chald. id.

Hiph. to sweep away, to make an end of, to destroy; Zeph. 1, 2. 3 **אֶסֶף אֶסֶף** I will utterly sweep away; also Jer. 8, 13 **אֶסֶף אֶסֶף**, I will utterly sweep them away; where the infin. absol. pleo-

nastic in both passages is from the kindred verb נָסַף no. 5. Comp. Is. 28, 28.

Deriv. סוּף, סוּפָה.

סוּף Chald. id. *to have an end*, i. e. *to be fulfilled*, e. g. a prophecy Dan. 4, 30. Comp. נָסַף no. 1 fin.

APH. *to make an end of* any thing Dan. 2, 44.

סוּף m. (r. סוּף) *end*, a word of the later Hebrew, already verging towards Aramaism, i. q. נָסַף, Ecc. 3, 11. 7, 2. 12, 13. 2 Chr. 20, 16. *Of the rear of an army* Joel 2, 20.

סוּף Chald. m. (r. סוּף) *emphat. סוּפָא*, *end*, Dan. 4, 8. 19. 6, 27. 7, 28. Targ. for נָסַף.

סוּף m. *a rush, reed, sedge*; specially: a) *sea-weed, sedge*, Jon. 2, 6. Hence רִמְסוּף *the sea of sedge*, i. e. the Arabian Gulf or Red Sea, which abounds in seaweed, Ex. 10, 19. 13, 18. 15, 4. Num. 14, 25. Deut. 1, 40. Ps. 106, 7. 9. 22. 136, 13. al. Simpl. סוּף id. Deut. 1, 1; see in עֲרֻבָה. Called also in Egyptian נְסוּף

וְנָסַף i. e. the sea of weeds. See Michaelis Suppl. p. 1726. Jablonski Opusc. ed. te Water T. I. p. 266. b) *rushes, bulrushes*, growing in the Nile, Ex. 2. 3. 5. Is. 19, 6. See Plin. H. N. 13. 23. § 45.—The etymology is obscure; perh. pr.

sword, like Arab. سَيْف, and so transferred to coarse grass, q. d. *sword-grass*, as Copt. *chge*, *chge*, *sword* and also *reed*. In the Indo-European tongues we may compare also Lat. *scirpus*, *sirpus*, old High Germ. *sciluf*, Germ. *Schilf*, Dan. *sif*, *säf*. the letter *r* being softened by degrees into *l*, and even into a vowel.

סוּף f. (r. סוּף) *a whirlwind, hurricane, tempest*, which sweeps away all before it, Job 21. 18. 27, 20. 37, 9. Prov. 10, 25. Is. 17, 13. With הּ parag. סוּפָה Hos. 8, 7. Plur. סוּפִים Is. 21, 1.

* סוּר once שוּר Hos. 9, 12, fut. רָסַר, conv. וָסַר Ex. 8, 27. Judg. 4, 18, which same form is found also in Hiph.

1. *to go off, to turn aside or away, to depart*, c. מֵן, מֵצֵל, מֵעַם. E. g.

a) From a place. Is. 52, 11 *סוּרוּ סוּרוּ צֵאוּ מִשָּׁם depart, depart, get ye out from thence*. Lam. 4, 15. Num. 12, 10. Espec.

from a way 1 Sam. 6, 12; metaph. Deut. 2, 27. 2 K. 22, 2. 2 Chr. 34, 2; also Ex. 32, 8. Deut. 9, 12. Is. 30, 11. al. So too from work, service, 2 Chr. 35, 15; from calamity, i. e. *to escape* from it, Job 15, 30. Prov. 13, 14.

b) From a person, Ex. 8, 7. 25. Ps. 6, 9 *depart from me, all ye workers of iniquity*, let me alone. 119, 115. 139, 19. Job 21, 14. 22, 17. With מֵאַחֲרַי *to turn aside from after* any one, to desist from following him, 2 Sam. 2, 21–23; c. מִחוּץ *to depart from among*, 1 Sam. 15, 6; c. מֵעַל *to depart from* the alliance of any one, Is. 7, 17.—Often of things which *depart* from any one, leave him, e. g. leprosy Lev. 13, 58; a yoke, c. מֵעַל Is. 10, 27; the sword 2 Sam. 12, 10; the divine anger Ez. 16, 42; the punitive hand of God 1 Sam. 6, 3; an evil spirit from God 1 Sam. 16, 23; folly Prov. 27, 22; defence Num. 14, 9; the sceptre i. e. empire Gen. 49, 10. So Prov. 11, 22 *a fair woman סָרָה מֵעַל who departeth from discretion*, i. e. who is without discretion.—Spec.

aa) *to turn away from God, to depart*, i. e. to fall away from his worship, to apostatize, c. מִן Is. 17, 5; מֵאַחֲרַי 1 Sam. 12, 20. 2 K. 18, 6. Job 34, 27; מֵעַל Jer. 32, 40. Ez. 6, 9; once c. מֵן, Hos. 7, 14 *רָסַר*, like מֵעַל.

bb) *to depart from the law* or the divine precepts, as from the right way (comp. Is. 30, 11); c. מִן Deut. 7, 20. Josh. 23, 6. 1 K. 15, 5. Ps. 119, 102; מֵעַל 2 K. 10, 31; once c. acc. 2 Chr. 8, 15 *לֹא סָרוּ מִצִּוַּת הַמֶּלֶךְ they departed not from the commandment of the king*; but 3 Mss. read מִמִּצְוֹת. Contra, *not to depart from sin*, i. q. not to leave it, c. מִן 2 K. 3, 3. 13. 2. 6. 11; מֵעַל 10, 31. 15, 18; מֵאַחֲרַי 10, 29.

cc) *סוּר מִרָע to depart from evil*, to avoid it by doing right, often joined with *לֵב רָא אֲלֵהֶם*, Ps. 34, 15. 37, 27. Prov. 3, 7. Job 1, 1. 8. Is. 59, 15. al.

dd) God is said *to depart* from men, when he forsakes them, withholds his aid and favour, c. מֵעַם 1 Sam. 16, 14. 18, 12; מֵעַל 28, 15. 16. Judg. 16, 20.

Absol. in various senses, e. g. α) *to turn away from God*, to apostatize, comp. above in lett. aa; Deut. 11, 16. Ps. 14, 3. Jer. 5, 23. Dan. 9, 11. β) *to depart*

i. e. to pass away, 1 Sam. 15, 32 *the bitterness of death is past*. Hos. 4. 18. So of clamour Am. 6, 7; the guilt of sin Is. 6, 7; envy 11, 13. γ) to be taken away, removed. 1 K. 15, 14 *and the high places were not taken away*. 22, 44. 2 K. 12, 4. 14, 4. 15, 4. Job 15, 30.

2. With a preposition implying motion away into a place, to turn aside to a place or person, sc. from the way. So with אֶל of pers. Gen. 19, 3 וַיִּסְרוּ אֵלָיו and they turned in unto him. Judg. 4, 18; of place Gen. 19, 2. Judg. 19, 12 $\text{לֹא נָסוּר אֶל-עִיר זָכָרִי}$ we will not turn aside into the city of a stranger. 1 Sam. 22, 14 *who turneth in unto (hath access to) thy private audience*. With לִי local, as סור לְיָמֶיךָ to turn aside thither Judg. 18, 15; סור הַזֶּה Prov. 9. 4. 16; with adv. סור הֵנָּה Judg. 18, 3. 19, 15. With עַל to turn aside towards any one, e. g. to fight with him 1 K. 22, 32. Absol. to turn aside and go to any place; Ex. 3, 3 $\text{אֶסְרֶה-נָּא וְאָרְאַה}$ I will turn aside now, and see. v. 4. Judg. 14, 8. Ruth 4, 1. 1 K. 20, 39. Jer. 15, 5.

HIPH. הִסִּיר, fut. conv. וַיִּסֵּר which can be distinguished from the like fut. of Kal only by the context, Gen. 8, 13. 30, 35. al.

1. Causat. of Kal no. 1, to make depart, to remove, to put away, in any manner, with acc. and often בֵּין , מֵעַל ; e. g. by driving Gen. 30, 32; by exile 2 K. 17, 18; by uncovering Gen. 8, 13; by cutting off or away Lev. 1, 16. 3, 4. 10. 15. Is. 18, 5. 1 Sam. 17, 46. So the hand from one's head, מֵעַל רֹאשׁ Gen. 48, 17; a ring from the finger Gen. 41, 42; garments from any one Zech. 3, 4. Gen. 38, 14. 1 Sam. 17, 39; a crown Job 19, 9; the head from any one, to behead, 1 Sam. 17, 46. 2 Sam. 4, 7. 16, 9. 2 K. 6, 32; a hedge Is. 5, 5; idols, idol-worship from a land 1 K. 15, 12. 2 K. 3, 2. 2 Chr. 14, 2. Is. 36, 7; innocent blood 1 K. 2, 31, etc. Deut. 7, 15. Josh. 7, 13. 1 Sam. 17, 26; also Is. 1, 16. Job 27, 5. 2 Sam. 7, 15. More rarely of men to remove, to put away from a land, i. e. to expel, 1 Sam. 28, 3. 2 K. 17, 18; also from a station, power. 2 Chr. 15, 16. Is. 10, 13 *I have removed the bounds of the people*, i. e. have moved them forwards, extended them.—Spec. to remove is a) i. q. to take away, comp. in Kal no. 1. γ ; es-

pec. the right of any one Job 27, 2. 34, 5; c. לִי Job 12, 20. b) to turn away from the worship of God, c. מֵאַחֲרַי Deut. 7, 4. Prov. 28, 9. Job 33, 17 $\text{לְהִסִּיר אָדָם מִצִּנְשָׁה}$, where it should probably read מִצִּנְשָׁה ; comp. Sept. c) to take back, to retract a promise Is. 31, 2. d) to turn away the prayer of a suppliant, Ps. 66, 20. e) to turn or put aside, i. e. to leave undone, to neglect, Josh. 11, 15.

2. Causat. of Kal no. 2, to cause to turn aside to any one, c. אֵלָיו 2 Sam. 6, 10.

HOPH. הוֹסִיר to be removed Lev. 4, 31. 35. 1 Sam. 21, 7. Dan. 12, 11. Is. 17, 1 $\text{דָּמָשְׁקַם מוֹסֵר מִבְּעִיר}$ Damascus shall be removed (taken away) from among the cities, i. e. destroyed.

PIL. סוֹר i. q. Hiph. to turn aside a way, to cause to deflect from the true course, and so to lead into calamity, Lam. 3, 11; comp. v. 9.

Deriv. סָרַח, רָסוּר, pr. n. סָרַח, and

סוֹר m. 1. Part. pass. i. q. מוֹסֵר removed, i. e. driven out, (comp. 1 Sam. 28, 3.) Is. 49, 21 $\text{גֵּלְיָה וְסוֹרְיָהּ}$ an exile and driven out. Jer. 17, 13 Keri סוֹרֵי those removed from me, i. e. who have departed.

2. a degenerate branch or shoot, comp. the root no 1. aa, bb. Jer. 2, 21 $\text{סוֹרֵי הַצִּנְפֹּן נִכְרְיָה}$ degenerate shoots of a strange vine.

3. Sur, pr. n. of a gate of the temple, only 2 K. 11, 6. In the parall. passage 2 Chr. 23, 5 it is called הַיְסוּד the foundation gate; and this is preferable.

* סוֹת or סוֹת in Kal not used, to stimulate, to incite. This root is wanting in all the kindred dialects, and is perhaps secondary, derived from אִתָּה a thorn, goad, stimulus.

HIPH. הִסִּיתָ and הִסִּירָה Jer. 38, 22, fut. 2 וַיִּסֵּה Is. 36, 18, conv. וַיִּסֵּה 2 Sam. 24, 1; part. מִסִּיתָ 2 Chr. 32, 11; to incite, to impel, to move, often in a bad sense; followed by an acc. and inf. c. לִי , 1 Chr. 21, 1 and (Satan) moved (וַיִּסֵּה) David to number Israel. 2 Chr. 18, 2. Acc. simpl. to seduce, Deut. 13, 7. 1 K. 21, 25 *Ahab .. whom Jezebel his wife incited*, seduced; where הִסִּיתָה is for הִסִּיתָה, following the analogy of verbs עָשָׂה , as if from a root סָהָה Jer. 38, 22. Is. 36, 18 *lest Hezekiah seduce*

you. 2 K. 18, 32. 2 Chr. 32, 11. 15. So of a thing indifferent, Josh. 15, 18. Judg. 1, 14.—With acc. of pers. and **ב** to incite, to stir up, to provoke, against any one, 1 Sam. 26, 19. 2 Sam. 24, 1. Job 2, 3. Jer. 43, 3. With **מִן**, to incite, or entice away from a pers. or place, to move to depart; 2 Chr. 18, 31 and **וַיִּסְתִּיחֵם** **מִמֶּנּוּ** incited them from him, moved them to leave him. Job 36, 16 and even **תֵּינִי** would he have led away out of the strait.—Difficult is Job 36, 18 **בִּירֵחָהּ** **פֶּן־יִסְתִּיחֶהָ בְּשֹׁפָק וְרִב־כֶּפֶר אֶל־וַיִּשָּׁקֶה**, usually thus rendered: *if there be anger* (from God, if God be angry), *beware lest he drive thee forth with chastisement; then great ransom cannot turn thee away sc.* from punishment. But such a meaning of **הִסִּיחַ** is not elsewhere found, and is not accordant with its usual ascertained signification. Others: *beware lest one seduce thee with abundance; and let not great ransom (wealth) turn thee away;* here **שֹׁפָק** may indeed be *abundance*, i. q. **סֶפֶק** Job 20, 22; and **פֶּן־יִסְתִּיחֶהָ** may be taken impersonally; but **רִב־כֶּפֶר** can hardly be put for *wealth* in general, and **הִסִּיחַ** is not accounted for. See Thesaur. p. 945, 946.

סִתָּה m. *ὑπὸς λεγόμεν.* Gen. 49, 11, *a garment, clothing*, usually regarded as by aphæresis for **בְּסִתָּה** (r. **בָּסָה**), which the Sam. Cod. gives in full; see the author's Comment. de Pent. Sam. p. 33, and Lehrs. p. 136.—Better to take it as contracted from **סִתָּה** (r. **סָתָה**, as **בָּסָה** from r. **בָּסָה**) *a garment*; comp. **מִסְתָּה** veil. So Aben Ezra. Thesaur. p. 700, 941.

* **סָחַב** 1. i. q. Arab. **سحب**, to drag, to draw along upon the ground, e. g. a dead body 2 Sam. 17, 13. Jer. 15, 3 *I will send . . . אֶת־הַכְּלָבִים לְסָחֵב* the dogs to drag them about. 22, 19. 49, 20.

2. to pull or tear in pieces; whence

סִתְּחָה f. *a tearing in pieces.* Jer. 38, 11. 12 **הַסִּתְּחוֹת בְּלִי** old torn clothes, rags, clouts.

* **סָחָה** to sweep away, to wipe off, only in PIEL **סָחָהּ** Ez. 26, 4.—Arab. **سحا** id. Syr. **ܣܚܐ** a broom, brush, Chald. **סָחָה** to wash. Kindred roots are **סָחַב** (whence **סָחִי**, **סָחָה**) and **סָחַק**.—Hence

סָחִי m. *sweepings, offscouring, trop.* for any thing worthless, Lam. 3, 45. Comp. Gr. *περίσπυμα* id. 1 Cor. 4, 13.—Chald. **סָחִיָּה** dung.

סָחִישׁ *ἄπ. λεγόμεν.* 2 K. 19, 29, for which in the parall. passage Is. 37, 30 is found **שְׁחִישׁ**, *that which grows of itself the third year after sowing*; on which compare Strabo XI. 4. 3. p. 502 Casaub. Comp. **סָפִיחַ**. Sept. 2 K. 1. c. *τὰ ἀνατέλλοντα*, Vulg. *quæ sponte nascuntur*. The etymology see under **שְׁחִישׁ**.

* **סָחַף** 1. pr. to scrape, i. q. **שָׁחַף**; also stronger, to scrape away, to sweep away with violence, as rain which sweeps all before it, **מִזְרַר סָחַף** Prov. 28, 3.—Arab. **سحف** to scrape i. e. shave the head; **سَحَافٌ** and **سَيِّفَةٌ** a violent sweeping rain, torrent.

2. to bear down, to cast down, to the ground. Syr. **ܣܚܦ** id. Hence

סָחַף to be prostrated, overthrown, Jer. 46, 15. Others: to be swept away, from Kal no. 1.

* **סָחַר** fut. **יִסְחַר** 1. to go about, to travel around in a land, to migrate as nomades, with acc. of country Gen. 34, 10. 21. With **אֶל** to go about or migrate into a land, Jer. 14, 18.—Kindred is **סָחַר** q. v. Chald. **סָחַר** very freq. in the Targums for Heb. **סָבַב**. Syr. spec. to travel about as a mendicant. In the Arab. verbs **سحر** and **سخر** the notion of going about is very doubtful, and is not supported by the usus loquendi.

2. Spec. to travel around, to traverse countries as a merchant, in order to buy or sell; hence to trade, to traffic, *ἐμπορεύομαι*. Gen. 43, 34 **וְאַתְּ־הָאָרֶץ הַסָּחָרִי** and ye may traverse the land sc. to buy grain, to traffic in it. Part **סָחַר** a trader, merchant, *ἔμπορος*, Gen. 23, 16. 37, 28. Ez. 27, 21. 36. **סָחַר־הַמֶּלֶךְ** the king's traders, who made journeys in order to purchase wares for him, 1 K. 10, 28. 2 Chr. 1, 16. Also of traders by sea Prov. 31, 14. Is. 23, 2. Ez. 38, 13. Fem. **סָחָרָה** a female trader, merchant. Ez. 27, 12. 16. 18. Metaph. to have commerce, intercourse. with any one, Is. 47, 15.—In Aramæan and Arabic the idea of *traffic-*

ing is expressed by the kindred verbs

נָחַר, נָחַר.

PILP. סָחַרְחַר to move about rapidly, e. g. of the heart, i. e. to palpitate strongly, Ps. 38, 11.

Deriv. מִסְחָר and the five following.

סָחַר m. constr. סָחַר 1. a mart, emporium, Is. 23, 3.

2. What is gained from traffic, profit, wealth, Is. 45, 14.

סָחַר m. profit, gain, from merchandise Is. 23, 18. Hence of any gain, profit, Prov. 3, 14 מִסְחָרֶהָ כֶּסֶף for her (wisdom's) gain is better than that of silver, i. e. to gain her is better than to gain silver. 31, 18.

סָחַר f. (r. סָחַר) traffic, merchandise, for concr. merchants, Ez. 27, 15 סָחַרָה יָדָה, i. q. סָחַר יָדָה v. 21, i. e. merchants at thy hand, ready at hand.

סָחַרָה f. a shield, so called from surrounding and protecting a person, Ps. 91, 4. Comp. Chald. סָחַר to surround; Syr. סָחַר tower, castle. R. סָחַר.

סָחַרָה f. in pause סָחַרָה a kind of costly stone used in tessellated pavements, Esth. 1, 6. It is either a species of black marble, comp. Syr. مَسْدَنُ lapis niger tinctorius (ס and ט being interchanged); or, better, marble marked with round spots like shields, spotted or shielded marble, comp. סָחַרָה. Hartmann (Hebräerin III. p. 363) supposes סָחַר to be tortoise-shell, consisting as it were of shields, comp. סָחַרָה; but this would hardly be interspersed in a pavement with various kinds of marble.

סָחַר see סָחַר.

סָחַר plur. i. q. טָשִׁים, pr. deviations from the right way, i. e. transgressions, Ps. 101, 3. R. טָשִׁים.

סָחַר m. (r. סָחַר) Ez. 22, 18 Keri (Che-thibh סָחַר), and plur. סָחַרִים, pr. what goes off from metal, recedanea, i. e. a) scoræ, dross. Prov. 25, 4 הָגֵד סָחַרִים מִכֶּסֶף separate the dross from the silver. 26, 23 בָּסָה סָחַרִים dross-silver i. e. not yet refined. b) base metal, originally mixed with the finer and separated from it by smelting, see בָּדִיל. Ez. 22, 18. Is. 1, 22, 25.

NOTE. For סָחַרִים we find in several Mss. and printed editions סָחַרִים Is. 1, 22, 25. Ez. 22, 18. 19; comp. Lehrs. p. 145. The former is preferable.

סִינָן m. Sivan, Esth. 8, 9, the third month of the Hebrew year, from the new moon of June to the new moon of July. The form admits a Heb. etymology, e. g. from a root סִינָן i. q. סִינָן; or from סִינָן i. q. וִי, וִי. Better, with Benfey, to regard it as of Persian origin, like the other names of months; the name of the corresponding Persian month being Sefend-armez اسفند ارمد, Zend. spenti armaiti, Pehl. Sapand-omad. Monaths. p. 13, 41 sq. 122 sq.

סִיחֹן (sweeping away, i. e. a warrior sweeping all before him, r. סִיחָן) Sihon, pr. n. of a king of the Amorites at Heshbon Num. 21, 21. 23. Ps. 135, 11. al. Hence the city of Sihon i. e. Heshbon, Num. 21, 28. In Jer. 48, 45 מִבֵּית סִיחֹן is prob. for מִבֵּית סִיחֹן from the house (city) of Sihon; comp. Num. 21, 28.

* סִינָן obsol. root, prob. to be miry, kindr. with סָחַר; whence Chald. סִינָן; Syr. סִינָן mire, i. q. Chald. סִינָן, Syr.

سِين, Arab. سِين.

סִין (mire) Sin, pr. n. 1. Pelusium, a city situated among marshes at the north-eastern extremity of Egypt. in a tract now entirely covered by the sea, Ez. 30, 15. 16. Comp. Strabo XVII. p. 802. In Arabic it is called طينة i. e. marsh; and also فرمة Faramah; which latter is from the Egyptian φερω i. e. miry place, from φ art. masc. ep to be, and φω mire; see Champollion l'Egypte II. p. 82 sq. Sept. Σαῖς, cod. Alex. Ταῖς.

2. The desert of Sin, westward of Mount Sinai on the coast of the Sinus Heroöpolitanus or Gulf of Suez, Ez. 16, 1. 17, 1. Num. 33, 12. See Bibl. Res. in Palest. I. p. 106.

סִינִי pr. n. Sinai, Gr. Σινά, Σινῶ, a mountain or rather mountainous tract in the Arabian peninsula lying between the two gulfs of the Red Sea, and celebrated as the place where the Mosaic

law was given; Ex. 16, 1. Num. 33, 16. Deut. 33, 2. Judg. 5, 5. Ps. 68, 9. 18. Fully **הַר סִינִי** Ex. 19, 11 sq. 24, 16. 34, 4. 29. 32. Lev. 7, 38. 25, 1. 26, 46. 27, 34. al. [The proper Sinai is a lofty ridge between two deep and very narrow valleys; the northern end impends perpendicularly over a narrow plain *er-Rahah*; the southern rises into a higher summit, the modern *Jebel Mûsa*. In the S. W. beyond the deep valley is another ridge, on which is the summit St. Catharine. The place of the giving of the law was prob. the north end of the first ridge. The Arabic name for the whole mountain is now *Jebel et-Tûr*, **الطور**. See a full description of Sinai with a Map in Bibl. Res. in Palest. I. p. 129 sq. 139 sq. 148 sq. 157 sq. 175 sq.—R.] The desert around the mountain was called **מִדְבַּר סִינִי**, Ex. 19, 1. 2. Lev. 7, 38. Num. 1, 1. 19, 9, 1. al.—The etymology is unknown.

סִינִי pr. n. *the Sinite*, a people prob. near Mount Lebanon Gen. 10, 17. 1 Chr. 1, 15. Strabo mentions here a city *Simna*, XVI. 2. 18. p. 756 Casaub. Jerome also, Quæst. Heb. in Gen. ad h. l. speaks of a place *Sini* not far from Arca.

סִינִים, whence **אֶרֶץ סִינִים** *land of the Sinim* Is. 49, 12, where the context implies a remote country situated in the eastern or southern extremity of the earth; prob. the *Sinenses*, *Chinese*, whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name

سِينَ, **سِينَا**, *Sin, Tsini*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. This name appears to have been given to the Chinese by the other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it; either adopting the names of the reigning dynasties, or ostentatiously assuming high-sounding titles, e. g. *Tchung-kue* 'central empire,' etc. But when this name was thus given them by other nations, and whence it was derived, is matter of question. Not improbably the opinion of those writers is correct, who

suppose the name **סִינִים**, *Sinenses*, to come from the fourth dynasty, called *Tshin*, which held the throne from 249 to 206 B. C. see Du Halde Descr. de la Chine T. I. § 1, and p. 306. Abel Rémusat Nouveaux Mélanges Asiatiques II. p. 334 sq. To say nothing of the people called *Tshinas* and spoken of in the laws of Menu, the name of this dynasty may have become widely known among foreign nations long before it acquired the sovereign power over all China. See more in Thesaur. p. 949, 950.—Others, who reject this application of the name to the Chinese, understand *the inhabitants of Pelusium* (comp. **סִיִּן**), and by synecd. *the Egyptians*; so Bochart Phaleg 4. 27; or *the inhabitants of Syene*, comp. **סִינִיָּה**. Sept. *ἡ Ἰσηνία*.

סִיר *a swallow*, Jer. 8, 7 Keri for **סִיס** no. 2. q. v.

סִיסְרָא (battle-array, comp. Syriac **سِسْرَا**; perh. for **סִיסְרָחָא**, from **סִיר** i. q. **סָרַר** to spring upon, to make an onset) *Sisera*, pr. n. m. a) A military commander under Jabin king of the Canaanites, Judg. 4, 2 sq. Ps. 83, 10. b) Ezra 2, 53. Neh. 7, 55.

סִיעָה (congregation, as in Syr. and Chald. r. **סִיַּע**) *Sia*, pr. n. m. Neh. 7, 47; for which **סִיַּחָה** *Siaha* Ezra 2, 44, which latter seems to be a corruption made up from the two forms and **סִיעָה**. Comp. **נִפְיָשִׁים**.

סִירְפָנְיָה Dan. 3, 10 Cheth. for **סִירְפָנְיָה** q. v.

* **סִיר** mid. Yod, *to boil up, to effervesce*, comp. Arab. **سَار** to spring up, to effervesce as wine; to rage, as anger, a fever; Heb. **שָׂאָר** and **שָׂאָר** to ferment, **יָרַר** to boil up, to ferment.—Hence

סִיר m. Jer. 1, 13; fem. Ez. 24, 6.

1. *a pot*, pr. for boiling, and then genr. 2 K. 4, 38 sq. Job 41, 32. Ez. 11, 3. 7. 24, 3. 6. al. **סִיר הַבְּשָׂר** Ex. 16, 3. Jer. 1, 13 **סִיר נִפְיָה** see in **נִפְחָה** no. 2. Ps. 60, 10 **סִיר הַחֲצִיר** **מִזְבֵּחַ סִיר** *Moab shall be my pot (basin) of washing*, i. e. my wash-pot, wash-basin, in contempt for 'I will use her as the meanest vessel.' Plur. **סִירֹת** *pots* Ex. 38, 3. 1 K. 7, 45. 2 K. 25, 14. al.

2. Plur. סִיחִים and סִיחוֹת Ps. 58. 10. m. 4, 2. a) *thorns, briars*, so called on the idea of springing up, effervescing, in allusion to the luxuriant and abundant growth of wild plants; comp. יָצַר and art. יָצַר no. 2. Is. 34, 13. Jos. 2. 8. So in the paronomasia Ecc. 6: בְּקִלּוֹ הַסִּירִים תַּחַת הַפֹּת as *the cracking of thorns under a pot*. Poet. *a thicket of thorns or briars* is an emblem of wickedness; Nah. 1, 10 יָצַרְסִירִים סְבָבִים *interoven like to thorns*, see in r. סָבָא, also יָצַר 2. c; comp. Mic. 7, 4. Ez. 2, 6. Difficult is Ps. 58, 10 בְּנֶרְסִי וְיָצַרְסִירִים סִיחִים *before men marked your thorns*, lo *a worn-bush!* i. e. swiftly and unexpectedly the wicked grew up; but, *whether wick or burning, God will storm it away*, e. God will destroy them with the same swiftness. Others here take סִיחוֹת *s pots*, i. e. *before your pots can feel the worn-bush* (fire of thorns Ecc. 7, 6) *God will sweep it away*; the figure being taken from travellers in the desert, who build a fire which the wind sweeps away.) *hooks* for fishing, from their resemblance to thorns, Am. 4, 2; comp. חוֹה.

NOTE. In former editions I have referred סִיחִים *thorns* to the root סִיח, as denoting pr. *recedanea*, degenerated or wild parts of a shrub, comp. סִיחִי הַגֶּזֶן Jer. 2, 21. But it is better to refer both significations of סִיח to the same origin.

סִיח see r. סִיח.

סִיח m. ἄπ. λεγόμεν. *a multitude* of people, Ps. 42, 5. So all the versions and mtp. and so the context requires, although in assigning the etymology there is a great diversity. There can be little doubt that it is pr. *a thicket of trees, a hick wood*, here poet. for a dense crowd of men, from r. סָבָא; comp. סִיח no. 2. Comp. also יָצַר of a hostile troop, Is. 10, 18. 19. 34.

סִיח m. (r. סָבָא) c. suff. סִיחוֹ, once Ps. 76, 3 in some editions.

1. *a booth, hut*, Ps. 27, 5. Poet. for a tabernacle, dwelling, Ps. 76, 3.

2. *a covert* of trees, as *the lair* of wild beasts, Ps. 10, 9. Jer. 25, 38.

* סִיח obsol. root, i. q. שָׁחָה *to look upon*. Hence pr. n. סִיחָה.

סִיח f. (r. סָבָא) constr. סִיחָה, plur. סִיחוֹת.

1. *a booth, hut*, made of green boughs and branches interwoven, as a shelter from the sun Gen. 33, 17. Jon. 4, 5. Is. 4, 6; or for a watchman in a garden or vineyard, Is. 1, 8. Job 27, 18; or for the Jewish festival of booths Lev. 23, 34. 42. Nah. 8, 15–17; whence the festival itself is called הַסִּיחוֹת *the festival of the booths*, feast of the tabernacles, Lev. 23, 34. Deut. 16, 13. al. Once by way of contempt of a small ruined house, Engl. *hut*, Am. 9, 11. Elsewhere also of tents for soldiers, 2 Sam. 11, 11. 1 K. 20, 12. 16. Poet. of the dwelling of God Ps. 18, 12. Job 36, 29.—2 K. 17, 30 סִיחוֹת בָּנוֹת *the booths of the daughters*, usually taken for booths in which the maidens prostituted themselves in the Babylonian manner; see Hdot. 1. 199, and art. קְדוּשָׁה. Perhaps it should read סִיחוֹת בָּנוֹת *the booths in high places*, consecrated to idols; see in בָּמָה no. 3.

2. *a covert*, as *the lair* of the lion, Job 38, 40.

סִיחוֹת (booths) Succoth, pr. n. 1. *A town* in the tribe of Gad, Josh. 13, 27; on the east of the Jordan Judg. 8, 5. 1 K. 7, 46. For its origin see Gen. 33, 17. עֵצֶק סִיחוֹת Ps. 60, 8. 108, 8, *the valley of Succoth*, in which the town stood, perh. part of the valley of the Jordan, el-Ghór.

2. The first station of the Israelites in the desert, on the Egyptian side of the Red Sea, Ex. 12, 37. 13, 20. Num. 33, 5.

3. *Succoth-benoth*, see in סִיחָה no. 1.

סִיחָה f. (r. סָבָא) i. q. סִיחָה, *a tent, tabernacle*, which the idolatrous Israelites constructed in the desert in honour of an idol, like the tabernacle of the covenant in honour of Jehovah, Am. 5, 26; see on this passage in art. בִּיחָן. Comp. the ἱερὸν καὶ τῶν Καρχηδονίων of the Carthaginians Diod. Sic. 20. 65.

סִיחִים (dwelling in booths) Sukkiim, pr. n. of an African people mentioned along with the Libyans and Ethiopians, 2 Chr. 12, 3. Sept. Vulg. *Troglodytes*, who dwelt along the coast of Ethiopia and also in Arabia.

* **סָכַךְ**, once **שָׁכַךְ** Ex. 33, 22; fut. **יִסְכֹּךְ**.

1. *to interweave, to weave, to interlace*, espec. boughs and branches as a screen or to form a booth or hut, **סָכַךְ**; hence *to hedge, to fence*, see Hiph. Kindred roots are **שָׂכַךְ** II, **סָכַךְ** II. In Kal poet. Ps. 139, 13 **הַסִּכְכִּי בְּבֶטֶן אִמִּי** *thou hast woven me in my mother's womb*, comp. Job 10, 11.—Since booths as well as hedges were built for the protection and security of men, and also of gardens and vineyards, hence **סָכַךְ** is

2. *to cover*, i. e. a) *to shelter, to protect, to cover* by way of protection, pr. as boughs and trees, with two acc. Job 40, 22 [17] **וְסִכְכָּה צִלָּהִים** *the lotus-trees cover him with their shade*. With **ל** Ps. 140, 8. b) Genr. *to cover*, with acc. of covering and **עַל**, *to cover over*, Ex. 40, 3, 33, 22; acc. impl. 1 K. 8, 7 **וַיִּסְכְּבוּ וְהַכְרֻבִּים** *and the cherubim covered the ark*, lit. they covered over the ark. Ex. 25, 20, 37, 20. 1 Chr. 28, 18. Absol. Ez. 28, 14, 16. Intrans. *to cover oneself, to hide*, Lam. 3, 44 **סִכְכֵּנִי** v. 43.—PART. **סָכַךְ** pr. *covering*; hence *a shed, mantle, vinea*, used in besieging cities, Nah. 2, 6.

HIPH. **הִסְכִּיךְ**, fut. conv. **וַיִּסְכֹּךְ**, i. q. Kal.

1. *to hedge in, to fence around*, Job 38, 8; c. **בְּיַד** 3, 23.

2. *to cover*, c. **עַל** Ex. 40, 21. Also *to protect*, c. **עַל** Ps. 5, 12, **ל** Ps. 91, 4. **הִסְכִּיךְ** 1 Sam. 24, 4 and Judg. 3, 24, *to cover the feet*, an euphemism for *to ease oneself*, to satisfy a call of nature; so correctly Josephus Ant. 6. 13, 4, the Talmudists Buxt. Lex. Talmud. 1472, and so Sept. **παρυσενύσασθαι** i. q. **ἀποσενύσασθαι, ανυσενύσασθαι**. At least, in accordance with Kimchi's opinion, it is *to void urine*, which among Asiatic nations the men also do in a sitting posture, covering themselves with the folds of their wide garments.—Others: *to lie down for sleep*; so Syr. 1 Sam. I. c. and also Josephus (inconsistently) Ant. 5. 4. 2; but in that case no such circumlocution was necessary. See Muntinghe in Diss. Lugdd. p. 1160. J. D. Michaelis Supplem. p. 1743.

PIEL. **סִכְכֵּךְ** *to inflame, to incite, to arouse*; Is. 9, 10 **וְאֶת-אֲרִיכְיוֹ יִסְכְּכֶנָּה** *and*

his (Ephraim's) enemies God will arouse. 19, 2 **סִכְכְּתִי מִצְרַיִם בְּמִצְרַיִם** *I will arouse the Egyptians against the Egyptians*. So Sept. Targ. Syr. Vulg. and this is well illustrated from the Talmudic usage by Abulwalid; see Thesaur. p. 951.—Others with Schultens, *to cover with arms, to arm*; comparing Arab. **سَكَّ** id.

Deriv. **סָכַךְ**, **סָכַךְ** (שָׂכַךְ), **סָכַךְ**, **סָכַךְ**, **סָכַךְ**, **סָכַךְ**, **סָכַךְ**, pr. n. **סָכַךְ**, **סָכַךְ**.

סָכַךְ, see r. **סָכַךְ** no. 2, Part.

סָכַכָּה (enclosure) *Secacah*, pr. n. of a town in the desert of Judah, Josh. 15, 61.

* **סָכַל** in Kal not used, *to be foolish*; well to be distinguished from the verb **שָׁכַל** *to look at*, which has nearly the same sound. Corresponding are **סָכַל** no. 2. b. Syr. Aph. **سَكَلَ** to act foolishly, impiously, Chald. **אֶסְכַּל** id.

PIEL *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. counsel 2 Sam. 15, 31. Is. 44, 25. Comp. **הִזְלִיל**.

HIPH. *to act foolishly*, with **עָשָׂו** Gen. 31, 28; simpl. 1 Sam. 26, 21.—Aram. Aph. id.

NIPH. 1. *to act foolishly*, pr. to show oneself foolish, 1 Sam. 13, 13. 2 Chr. 16, 9.

2. *to do wickedly*, 2 Sam. 24, 10. 1 Chr. 21, 8. Comp. **נָכַל**, **כָּסִיל**, etc.

Deriv. the three following.

סָכַל m. *foolish* Jer. 4, 22. 5, 21. Ecc. 2, 19. 7, 17.—Syr. **سَحْل** id.

סָכַל m. *folly*, concr. *fools* Ecc. 10, 6.

סָכַלִית f. (r. **סָכַל**) *folly*, found only in Ecclesiastes, c. 2, 3. 12. 13. 7, 25. 10, 1. 13. Once **שָׁכַלִית** id. Ecc. 1, 17.—Syr. id.

* **סָכַן** fut. **יִסְכֵּן** 1. Pr. i. q. **שָׁכַן**

سَكَنَ, *to dwell*, c. acc. pers. *with whom*.

2. *to be familiar with any one, to associate with*, from the idea of dwelling together in the same tent or house. Hence Part. **סָכֵן** *an associate, companion, friend*, e. g. of a king Is. 22, 15. Fem. **סָכֵנָה** *a female friend, attendant*, 1 K. 1, 2. 4. Comp. Hiph.—Hence

3. With **ל** and **עַל** of pers. *to do kindness to any one, to benefit*, Job 22, 2. 35,

3; absol. 15, 3. Intrans. *to profit*, Job 34, 9.

4. i. q. Arab. سَكَنَ Conj. I. IV, V, *to be poor, needy*, see Pual and מְסִינָה, מְסִינָה. Many have despaired of finding an accordance between this signification and the others; but it probably comes from the notion of *being seated*, which is kindred with that of *dwelling*. The idea of being seated is closely connected with that of *sitting down*, of *sinking* from languor and debility; comp. قَعَدَ *to sit*, Conj. IV pass. *to be compelled to sit*, *to be lame*; قَعْدٌ weakness in the camel's foot; قُعْدِي a weak, feeble man; also *sedēre* and *sidēre*.

Arab. سَكَنَ and Heb. סָבַן therefore are pr. *to be sunk* in one's affairs, *to be ruined*, comp. מִדָּן, מִדָּן.

NIPI. i. q. Chald. Ithpa. *to be endangered*. Ecc. 10, 9 *whoso cleaveth wood is endangered thereby*. This signification is foreign from the other meanings of the verb; but it may be perhaps a denominative from שָׁבַן knife, axe, q. v. and hence *to cut oneself*, *to be wounded*, as Vulg. *vulnerabilur*.

Pual part. מְסִינָה *impooverished*, see Kal no. 4. Is. 40, 20 הַמְּסִינָה הָרֹמֶמָה *he that is impoverished by an oblation*, i. e. who has little to offer.

HIPI. הִסְבִּין 1. *to acquaint oneself with any one*, c. עַם Job 22, 21. Also with any thing, and hence *to know*, c. acc. Ps. 139, 3 כָּל־דְּרָבָרִים הִסְבִּיתָהּ *all my ways thou knowest*, art acquainted with.

2. *to be accustomed*, *to be wont*, c. inf. et לְ Num. 22, 30.

Deriv. מְסִינָה, מְסִינָה.

* I. סָבַר in Kal not used, i. q. *to shut up*, *to close*.—Chald. id. Syr. Arab. سَكَبَ, id.

NIPI. *to be shut up*, *stopped*, Gen. 8, 2. Ps. 63, 12.

PIEL i. q. סָבַר and הִסְבִּיר, *to deliver up or over*, c. בָּרַד Is. 19, 4.

II. סָבַר i. q. טָבַר q. v. *to hire*, Ezra 4, 5.

* סָבַת in Kal not used. *to be silent*, kindred with שָׁקַט *to rest*. Arab. سَكَت Conj. I, IV, id. Samar. *to attend*.

HIPI. *to keep silence*, once Deut. 27, 9. Sept. σιωπα, Vulg. *attende*.

סָל m. (r. סָלַל) pr. *a slender rod*, e. g. of willow, osier, from which baskets were woven; hence *a wicker-basket*, *bread-basket*, Gen. 40, 17. Ex. 29, 3. 23. Num. 6, 15. al. Plur. סָלִים Gen. 40, 16. 18. Comp. κάνεον, κανίς, κάναστρον, canistrum, pr. *a basket woven from reeds*, from κάνη canna, *a reed*. Chald. סָלָא, סָלָא, Syr. سَلَّ, Arab. سَلَّلَ id. سَلَّلَ a basket-maker.

סָלָא (twig, basket) Silla, pr. n. of a town near Jerusalem, 2 K. 12, 21.

* סָלָא pr. i. q. סָלַל no. 1, *to lift up*; spec. *to suspend* a balance, comp. מִשָּׁלָה Job 6, 2, and hence *to weigh*; comp. Lat. *pendeo* and *pendo*. Once in

Pual pass. *to be weighed*; Lam. 4, 2 מִשָּׁלָה הַמְּסִינָה *who are weighed with fine gold*, i. e. are comparable to pure gold.

Deriv. pr. n. סָלָא, סָלָא, סָלָא.

* סָלַר ἄναξ λεγόμεν. in PIEL סָלַר *to spring up*, *to leap up*, *to exult*, Arab.

صَلَد 'the horse so leaps that the stones give forth sparks.' Job 6, 10 *this is still my comfort*, וְאֶסְלַר בְּחִילָה לֹא, וְאֶסְלַר וְהִחַלְתִּי *and I exult even under pain which doth not spare, that I have not denied the words of the Holy One*. Sept. for וְאֶסְלַר has ἡλλέμεν, Targ. וְאֶבִּינִי I exult. So Schultens Comm. in loc.—Others, as Saadiah, Abulwalid, Kimchi, compare the Chald. סָלַר *to burn*, *to roast*, and then make the second clause concessive or parenthetic: *and though I burn* (am tormented, comp. הָלַךְ) *with pain which doth not spare*; other explanations see in Thesaur. p. 955. But the tradition of the Sept. and Targ. as the oldest, may well be received as having most authority.—Hence

סָלַר (exultation) Seled, pr. n. m. 1 Chr. 2, 30.

* I. סָלָה i. q. סָלַל and סָלַל, pr. *to lift up*, *to raise*. Hence

1. *to suspend* a balance, *to weigh*, see Pual. Comp. in סָלָא.

2. *to make light of*, *to contemn*, like Lat. *elevare*, Ps. 119, 118. Comp. Engl. *light* and *weighty* as applied to things

trifling or important.—Chald. and Syr. id.

PIEL i. q. Kal no. 2. Lam. 1, 15.

PUAL pass. of Kal no. 1. Job 28, 16 wisdom לא חִסְּהָהּ בָּהֶם אֹפִיר *cannot be weighed with gold of Ophir; cannot be purchased with gold.*

* II. סָלָה perhaps i. q. שָׁלָה (ס and ש being interchanged), *to rest, to be quiet*; Syr. ܣܠܐ to cease, to rest, Chald. id.

סָלָה always in pause, a musical word, found 73 times in the Psalms; elsewhere only in Hab. 3, 3. 9. 13. It is pr. imper. סָלָה from r. סָלָה II, with ה־ parag. סָלָה, in pause סָלָה, q. d. *rest, pause!* Its use seems to have been, in chanting the words of the Psalm, to direct the singer *to rest, to pause* a little, while the instruments played an interlude or symphony. It is a sign of *pause*. This use and interpretation is supported: a) By the authority of the Sept. which everywhere renders סָלָה by *διόψαλμα*, q. d. interlude, symphony, sc. by instrumental music. b) By the position which סָלָה occupies in the Psalm. It stands usually in the middle of a Psalm, at the close of a certain section or strophe. Thus in some Psalms it occurs only once, Ps. 7, 6. 20. 4. 21, 3; in others twice, Ps. 4, 3. 5. 9, 17. 21; in others three times, Ps. 3. 3. 5. 9. 32, 4. 5. 7. 66, 4. 7. 15. 68, 8. 20. 33; and is even four times repeated, 89. 5. 38. 46. 49; frequently also it stands at the end of a Psalm, Ps. 3. 9. 24. Thus it serves to divide a Psalm into several strophes. Very rarely it is found in the middle of a verse, Ps. 55, 20. 57, 4. Hab. 3, 3. 9. c) From Ps. 19. 17, where for the simple סָלָה we find the fuller הִנְיִיחַ סָלָה, which by apposition may be rendered: *instrumental music, pause*, i. e. let the instruments strike up a symphony, and the singer pause.—In a similar sense some derive סָלָה from r. סָלָה I, to lift up, and understand by it *a raising of the voice* sc. in response to the instruments, comp. נָשָׂא no. 1. e, and Job 21, 12. Others, deriving it from the same root, render it: *suspend the voice*, i. e. *rest, pause*, as above. But the former etymology is preferable.

Many have supposed, but without good reason, that סָלָה is an abbrevia-

tion, composed of the initial letters of three words. Such abbreviations are indeed common among the Arabians and later Jews, (as רָשִׁי *Rashi* for רַבִּי רִחִי Rabbi Solomon Jarchi,) but it cannot be shown that they were known to the ancient Hebrews. This supposed abbreviation has been explained in various ways, e. g. חָשֶׁר סָב לְמַעַל הָשֶׁר *redi sursum cantor*, i. q. *da capo*, or לְשִׁנוֹת הַקֶּיֶל *the sign for a change of voice or key*; but all these fall away of course with the hypothesis itself. For more on this topic see Michaelis Supplem. p. 1760. Rosenmüller Comment. in Ps. T. I. p. LXVII. ed. 2. Noldii Concord. Particul. Heb. p. 940. ed. Tymp. Eichhorn Bibl. der bibl. Litteratur V p. 542 sq. Forkel's Gesch. der Musik, I. p. 144. See Thesaur. p. 955 sq.

סָלָה (weighed, r. סָלָה) *Sallu*, pr. n. m. Neh. 12, 7; for which v. 20 סָלָה *Sallai*.

סָלָה (id.) *Sallu*, pr. n. m. 1 Chr. 9, 7; for which Neh. 11, 7 סָלָה.

סָלָה (id.) *Salu*, pr. n. m. Num. 25, 14.

סָלָה Ez. 2, 6, and סָלָה Ez. 28, 24, *a thorn, prickle*, pr. such as are found on the shoots and twigs of the palm-tree; from סָלָה twig and יָן, see in r. סָלָה no. 2. Metaph. of wicked men Ez. 2, 6. Sept. *σκόλοψ*.—Chald. סָלָה, Arab. سَلَال thorns of the palm-tree.

* סָלָה fut. יִסְלֶה, once אֶסְלֶה Jer. 3, 7 Cheth. *to forgive, to pardon*. Chald. and Zab. id. Eth. by transpos. ተῦῡα to be clement, propitious, to pardon, comp. Arab. سهل *facilem se præbuit*. Samar. to expiate. The primary idea seems to be that of *lifting up*, taking away, as in סָלָה, סָלָה.—So of God, with dat. either of sin Ex. 34, 9. Num. 14, 19. 1 K. 8, 34. 36. Ps. 25, 11. Jer. 33, 8; or of pers. Num. 30, 6. 9. 13. Deut. 29, 19. 1 K. 8, 50. 2 Chr. 6, 39; absol. Num. 14, 20. 2 K. 24, 4. Am. 7, 2. Lam. 3, 42. Sept. *ἰλύσσομαι, ἀφίημι*, etc.

NIPH. *to be forgiven, pardoned*, e. g. sin, c. dat. pers. Lev. 4, 20. 26. 35. 5, 13. 16. 18. Num. 15. 25. 26. 28, al.

Deriv. סָלָה: סָלָה

סָלָה m. *forgiving* Ps. 86, 5.

1. *a rock*; not found in the kindred dialects; but comp. Sanser. *çila* rock, Lat. *silex*-s *silex*. Num. 20, 8. 10. 11. 24, 21. Judg. 6, 20. Job 39. 1. 28. Ps. 137, 9. *בֵּינֵי סָ' a great rock* Is. 32, 2. *שֵׁן-הַסֵּלַע a tooth (sharp crag) of a rock* 1 Sam. 14, 4. Sometimes of a fortress situated upon a high rock, in which there is security from enemies, Is. 31, 9. 33, 16. Hence metaph. of God as a refuge, Ps. 18, 3. 31, 4. 40, 3. 42, 10.

2. *Sela*, i. e. *Petra*, pr. n. of the ancient capital city of the Idumeans, situated between the Dead Sea and the Elanitic Gulf in a valley shut in by lofty rocks. Written with the article הַסֵּלָז Judg. 1, 36. 2 K. 14, 7. Poet. without the art. Is. 16, 1; perh. Is. 42, 11. Gr. *Πέτρα*, later *αἱ Πέτραι*; in the middle ages *Vallis Mosis*, whence the modern name *وادي موسى Wady Mûsa*. The city was subdued by the Romans under Trajan, and restored by Adrian. Its remains still exist, consisting of splendid sepulchres and temples excavated in the rock, an amphitheatre, etc. They were first visited by Burekhardt in 1812. See Burekh. Trav. in Syr. p. 421. Irby and Mangles' Travels, p. 415 sq. Laborde Voyage de l'Arabie Pétrée, fol. Bibl. Res. in Palest. II. p. 514 sq. 573 sq.

* סֵלַעִם obsol. quadril. root, *to swallow down, to consume*, as in Chald. Hence

סֵלַעִם m. a species of *locust*, winged and esculent, Lev. 11, 22. Sept. *ἀττάκης*, Vulg. *attacus*.

* סָלַח in Kal not used. Some modern intpp. assume for it the primary idea of *slipping, sliding*, comparing Arab. سلف to oint, to smear, also to slip away, to pass away, Germ. *schlüpfen*, Engl. to *slip*, and kindr. חָלַץ i. q. Gr. *ἀλείω*; whence in Piel *to make slippery a way* (Prov. 19, 3), and then *to cause to fall*, e. g. a cause, *σφάλειν δίκην* (Ex. 23, 8); so A. Schultens ad Prov. p. 203. Fäsi in Jahn's Neue philol. Jahrb. IV p. 168. But this is not confirmed by any exegetical tradition, either of the ancient versions or of the Rabbins. All these give the idea *to pervert, to wrest*, and then *to subvert, to overthrow*, i. q. הִפְכָּה, either directly or indirectly; Gr. *σκολιῶ*, Vulg. *subvertere*. So too the Chald. though not freq. as *אַסְחָלִיחַ to be distorted, wry*, as the mouth, Targ. Esth. 6, 10; *סָלַח perverse of lip*, Targ. Prov. 10, 10. It is safer therefore to rest in this view.

PIEL סָלַח. fut. יִסְלַח, part. מִסְלִיחַ.

1. *to pervert, to wrest*, e. g. a) The words of any one (comp. הִפְכָּה Jer. 23,

36); Ex. 23, 8 *for a gift (bribe) blindeth those that see, and perverteth (יִסְלַח) the words of the righteous*; Vulg. *subvertit*, Sept. *ἀμαρτάνει*. Deut. 16, 19. Prov. 22, 12. b) The way or conduct of any one, i. q. *to make perverse*, Prov. 19, 3; comp. Lev. 3, 9.

2. *to subvert, to overthrow, to destroy persons* (comp. הִפְכָּה Prov. 12, 7); Job 12, 19 *וַיִּהְיֶינָה רַסְסָה and overthroweth the mighty*; Sept. *κατέστρεψε*. Prov. 21, 12, 13, 6 *righteousness keepeth the upright in the way, חֲסִידָה הַסֵּלָח חֲסִידָה but wickedness overthroweth sin* i. e. *concr. sinners*. Hence

סָלַח m. *perverseness*, Prov. 11, 3, 15, 4.

* סָלַק or סָלַק Chald. *to go up, to ascend*, Dan. 7, 3, 8, 20. Plur. סָלְקִי Dan. 2, 29. Ezra 4, 12. Fut. יִסְלַק see in r. יִסְלַק —In Targg. often for Heb. יָסַד. Syr. Sam. id.

* סָלַח obsol. root, Arab. سلت *to rub off, to strip off husks*, etc. whence سَلْت pearl-barley, grits. Talm. סָלַח to cut chips of wood, סָלְחִין chips; Chald. סוּלָח, סוּלָחָא, fine meal, flour.—Hence

סָלַח f. (but with m. Ex. 29, 40,) c. suff. סָלְחָה Lev. 2, 2; *fine meal, flour*, the finest and purest, Sept. *σιμίδας*, Lev. 2, 1 sq. 5, 11, 6, 13. Num. 8, 8, 1 K. 5, 2, 1 Chr. 9, 29. Ez. 16, 13, 19. al. סָלַח wheaten flour Ex. 29, 2. By apposit. סָלַח קֶמֶחַ Gen. 18, 6. Chald. id. see in r. סָלַח

סָם see סָמִים

סָמָגֶר נָבו Samgar-Nebu, pr. n. of a Babylonian military commander, Jer. 39, 3. Perh. 'sword of Nebo,' i. e. of Mercury; from Pers. شمشیر sword, and נָבו q. v.

* סָמָדֶר m. quadrilit. *vine-blossom*, οἰνώθη. Cant. 7, 13 פָּתַח הַקָּצֵן פָּתַח הַסָּמָדֶר whether the vine puts forth, and its blossom opens. 2, 13 הַגִּפְנִים סָמָדֶר the vines are in blossom. v. 15 סָמָדֶר הַיְּמִינִי our vineyards are in blossom (comp. Ex. 9, 31 הַפְּשָׁתָה גִּבְעֹל). Symm. οἰνώθη. Sept. *αυπνίζω, αυπνισμός*.—Chald. id. in Targ. for Heb. נָפַח Is. 18, 5. Syr. *سَمِدَر* id. see Is. 17, 11 Pesh. Zab.

also of other blossoms, as of hemp, see Norberg Lexid. p. 159.—Some of the Rabbins understand by this word not the *blossom* but the *young grapes* just out of the blossom, see Surenhusii Mishna T. I. p. 309; so the Vulgate Cant. 7, 13, and also Kimchi, but the former sense is to be preferred on account of Cant. 3, 13 and 7, 13.—This quadril. is formed apparently from סם *aroma, fragrance*, and הדר *to burst forth* as a blossom. See more in Thesaur. p. 959, 360.

* סָמַךְ fut. יִסְמֹךְ 1. *to place or lay upon any thing, to impose*, so as to rest or be supported upon any thing. Chald. סָמַךְ id. *to lean upon, be supported*; Ithp. סָמַךְ *to trust in*. Syr. id. also of reclining at table. Ethiop. ሰጠ to recline upon, to lean upon. Kindr. is סָמַךְ.—Spec. סָמַךְ *to lay the hand upon any thing*, pr. so as to lean upon it, Ex. 29, 10. 15. 19. Lev. 1, 4. 3. 2. 8. 14. So too Lev. 24, 14. Num. 27, 18. Deut. 34, 9. But Am. 5, 19 *עַל-הַקִּיר יָדוֹ וְסָמַךְ יָדוֹ and leans his hand upon the wall*.—Intrans. *to lean or rest upon any thing*. Ps. 88, 8 סָמַכָה הַמָּהֳרָה עָלַי *thy wrath lieth heavy upon me*.

2. *to uphold, to sustain, to support*, pr. to let lean upon c. acc. Ps. 37, 17. 24. 54. 6. Ex. 30, 6 סָמַכְי מִצְרַיִם *they that upheld Egypt*, the allies of Egypt. Is. 59, 16. 63, 5; c. לְ Ps. 145, 14. Part. pass. סָמֹךְ *upheld, propped*, i. e. *firm, unmoved*, Ps. 112, 8. Is. 26, 3. With two acc. *to sustain one with any thing*, i. e. *to bestow upon him, to give bountifully*; Gen. 27, 37 וְהִירַשׁ סָמַכְתִּי *corn and new wine have I bestowed upon him*. Ps. 51, 14.

3. *to draw near, to approach*, c. אֶל Ez. 24, 2. Syr. id.—This signification connects itself with that of *leaning upon*, being contiguous, etc. comp. Rabb. סָמַךְ *to hang together, be connected, near*, סָמִיךְ *near*.

NIPH. *to be supported, upheld*, c. עַל Judg. 16, 29; *to stay oneself, to rest upon*, Is. 36, 6. 2 K. 18, 21. Metaph. 2 Chr. 32, 8. Ps. 71, 6. Is. 48, 2.

PIEL. *to stay*, i. e. *to refresh*, c. אֶ Cant. 2, 5.

Deriv. שָׁמִיכָה, pr. n. וְסָמַכְתִּי and

סִמְכִיָּהוּ (Jehovah sustains him) *Se-machiah*, pr. n. m. 1 Chr. 26, 7.

* סָכַל obsol. root, of which the signif. is not known. In Heb. we may compare r. מָשַׁל II *to make like, to be like*; also צָלַם *image*; and in the Indo-European tongues perh. Lat. *simile*, Gr. ὁμῶλος.—Hence

סָכַל and סִמְלָה m. in pause סִמְלָה, *a likeness, image*, Ez. 8, 3. 5. Deut. 4, 16. 2 Chr. 33, 7 הַסִּמְלָה פָּסַל *a statue of likeness*, i. e. *a sculptured likeness, carved image*. v. 15.

* סָחַם obsol. root, Arab. شَمَّ *to smell*; שָׁחֹם any thing fragrant.—Hence

סָחִים m. plur. *aromatics, spices*, Ex. 30, 34. הַסָּחִיִּים הַנִּזְכָּרִים *fragrant incense* Ex. 30, 7. 40, 27. Lev. 4, 7. 16, 12. Num. 4, 16. al. Syr. سَحَا aroma, φάσμακον.

* סָכַן in Kal not used, (comp. kindr. וָכַן,) *to mark off, to designate*. Talmud. סָכַן, whence סִימָן *mark, sign*. It is sometimes improperly compared with the Gr. σήμειον, in which σ does not belong to the root.

NIPH. part. נִסְכָּן *marked off, designated*, e. g. a place. Is. 28, 25 וְנִסְכָּן וְנִשְׁעָרָה *and (sows) the barley in the appointed place* i. e. *in the field marked off*. So Targ. Saad. Kimchi. and this interpretation is to be preferred.—Others, *fat barley*, from the root סָנָן i. q. לִסְכָּן *to be fat*; but this is repugnant both to the laws of syntax and to the context; see Comm. on Is. in loc. The signification *millet* in Sept. Theod. Aqu. Vulg. is merely conjectural.

* סָמַר *to stand erect, to bristle*, φθισ-σων. a) Pr. of hair, see Piel and סָמַר; hence of a person in terror, *to shudder*, Ps. 119, 120 בְּשִׁמְרִי סָמַר, Symm. ὁρροσσι-χαῖ. b) Of bristling points; whence בְּסָמַר any thing pointed, a nail, and סָמַר, Chald. סָמַר, *to fasten with nails*. PIEL id. *to stand erect*, e. g. the hair Job 4, 15.—Hence

סָמַר m. *bristling*, ὀφθαλμοί, Jer. 51, 27, an epithet of the insect רִלְקָה.

* סָנָא obsol. root, perh. i. q. סָנָה *to be*

thorny, bristling; kindr. are שִׁנָּה, Syr. **سَنَا**, to hate.—Hence סְנִינָא and

סְנִינָא (thorny) *Senaah*, pr. n. of a town of Judah Ezra 2, 35. Neh. 7, 38. With the art. Neh. 3, 3.

סְנַבְלַט pr. n. *Sanballat*, the satrap of the king of Persia in Samaria, Neh. 2, 10. 4, 1. 6, 1. 2. 12. 14. 13, 28. He was a Horonite, from Horonaim, a town of Moab. The name appears to be of Persian origin. Bohlen compares **سنابلات** 'lauded by the army,' and Sanscr. *senā-balat* 'giving strength to the army.'

* סְנָה obsol. root, prob. *to be thorny, bristling*; kindr. with סָנָה, and perh. with שָׁנָה to be pointed.—Hence

סְנָה m. 1. *a thorn-bush, bramble*, Ex. 3. 2 sq. Deut. 33, 16.—Syr. **سَنَا** id.

Arab. **سَنَا** and **سَنَا** *senna, folia sennae*. Chald. and Talmud. סְנִינָה id.

2. *Senah*, pr. n. of a pointed rock ('Thorn-rock') opposite Michmash; in pause סְנָה (as שָׁכָה in pause שָׁכָה) 1 Sam. 14, 4. See Bibl. Res. in Palest. II. p. 116.

סְנָה, perh. *palm-branch*, i. q. סְנִינָה; see in קְרִינָה, art. קְרִינָה lett. e. R. קְרִינָה.

סְנִינָא, c. art. הַסְנִינָא (the bristling, r. סְנָה) *Senuah*, pr. n. Neh. 11, 9, prob. fem.

* סְנִינָר Chald. quadril. *to blind*; derived according to C. B. Michaelis from the trilit. **נָר** to shine, with ס prefixed, see Lehrs. p. 862; or according to Simonis compounded from **סָנָה** to glitter and **נָר** to blind.—Hence

סְנִינָרִים m. plur. *blindness* Gen. 19, 11. 2 K. 6, 18.

סְנַחְרִיב pr. n. *Sanherib, Sennacherib*, Sept. **Σανναχριβ**, *Sannachribe*, Hdot. **Σανναχριβος**, king of Assyria from 714 to 696 B. C. when he was slain in the temple of Nisroch by his two sons, 2 K. 18, 13. 19, 16. 36. Is. 36, 1. 37, 21. 37. See further concerning him Hdot. 2. 141. Berosi Fragmentum ap. Euseb. Chron. Armen. ed. Aucher. T. I. p. 42, 43.—Bohlen derives this name from Sanscr. *senāgrib* 'conqueror of armies,' to which corresponds mod. Pers. **سنی کریب**.

* סָנַן obsol. root, in Chald. and Syr. *to sweep* with a broom made of *branches*; but this is secondary, see in סָלַל no. 2.—Hence סְנָה and the two following.

סְנִינָה (palm-branch) *Sansannah*, pr. n. of a town in the south of Judah Josh. 15, 31.

סְנִינָה m. plur. i. q. וְזִנְיָה, *palm-branches*, i. e. the pendulous twigs and boughs, Cant. 7, 9. See more in סָלַל no. 2. R. סָנַן.

* סְנִיפִיר quadrilit. *fin* of fishes, Lev. 11, 9. Deut. 14, 9. The origin is uncertain. Perh. from **سَفَلَ** to hasten, and **نَفَرَ** to flee. to hasten, Pi. to propel.

סָס m. (r. סָס) *a moth*, in clothing Is. 51, 8; so called from its leaping.—Syr.

سُس, Chald. **סָסָא**, id. Arab. **سُوس** moth, weevil, louse. Gr. *σῆς*.

סָסָה Cant. 1, 9, see סָסָה.

סְסִמִי *Sisemai*, pr. n. m. 1 Chr. 2, 40.

* סָעַד fut. יִסְעֵד, *to prop, to uphold, to support*, Chald. and Arab. **سَعَد** id. With acc. Ps. 18, 36. Is. 9, 6. Prov. 20, 28. Then *to sustain, to aid, to strengthen*, Ps. 20, 3. 41, 4. 94, 18. Spec. **لَب** סָעַד *to stay (strengthen) the heart*, i. e. to refresh oneself with food, see **לָב** no. 1. a. Gen. 18, 5 סָעֲדוּ לְבָבְכֶם *strengthen your heart, refresh yourselves with food*. Ps. 104, 15. With two acc. Judg. 19, 5, 8; acc. impl. 1 K. 13, 7 סָעֲדָה *refresh thyself*. Deriv. מִסָּעַד.

סָעַד Chald. *to aid, to help*, c. **לָ** Ezra 5, 2.

* סָעָה ἄπ᾽ ἀξ λεγόμε. i. q. Arab. **سعى** *to run, to rush*. spoken also of tempests; see Thesaur. p. 962.—Ps. 55, 9 סָעָה *a rushing wind*.

סָעָה m. (r. סָעָה) 1. *a cleft, fissure*; סָעִיָה הַסָּלַע *the cleft of the rock* Judg. 15, 8. 11. Plur. סָעִיפִי הַסָּלַע Is. 2, 21. 57, 5.

2. *a branch, bough*, Is. 17, 6. 27, 10. See סָעָה.—Both these significations are also united in Arab. **شعبة**.

* סָעָה *to divide*, i. q. Arab. **شعب**, the letters ה and ב being interchanged. Hence סָעָה, סָעָה, סָעָה.

PIEL סַעַה as denom. from סַעִירָה no. 2, *to disbranch, to lop the boughs* of a tree, Is. 10, 33.

Deriv. the three in Kal, סַעִירָה, שַׁעִירָה, and

סַעִה adj. verbal (of the form קָטַל) *divided*, i. e. a man of *divided mind*, who has no sure faith in regard to divine things, but is driven hither and thither, *a doubter, skeptic*, σκεπτικός, plur. סַעִירָה Ps. 119, 113. Sept. πῶγοι, Vulg. *iniqui*.

סַעִפָּה f. (r. סַעַה) i. q. סַעִירָה, and only in plur. סַעִפּוֹת *branches*, Ez. 31, 6. 8. Comp. סַעִפָּה.

סַעִפָּה f. (r. סַעַה) plur. סַעִפּוֹת, *divided opinions, parties*; 1 K. 18, 21 מַחֲרֵי עַד מַחֲרֵי אֶחָם פְּסָחִים עַל־שְׁתֵּי הַסַּעִפִּים, Vulg. *usquequo claudicatis in duas partes*, i. e. *how long do ye hesitate between the two opinions*, the worship of Jehovah or Baal?

* סַעֵר fut. יִסְעֵר, kindr. with שַׁעֵר and שַׁעַר q. v.

1. *to be violently agitated, tossed*, e. g. the sea by tempests Jon. 1, 11. 13. Trop. of adversity Is. 54, 11. Comp. Pi.

2. Act. *to rush on as a tempest*, spoken of a foe Hab. 3, 14.

NIPH. *to be agitated, disquieted*, of the heart, 2 K. 6, 11.

PIEL סַעַר *to toss about, to scatter*, e. g. a people, Zech. 7, 14.

Po. intrans. *to be driven, scattered*, by a tempest, as chaff Hos. 13, 3.

Deriv. the two following.

סַעַר m. *a storm, tempest*, Am. 1, 14. Jon. 1, 4. 12. Jer. 23, 19. 25, 32. al.

סַעִרָה f. *a storm, tempest*, Is. 29, 6. 40, 24. 41, 16. Zech. 9, 14. Job 38, 1. Ps. 107, 29. al. Also סַעִרָה רִיחַ Ps. 107, 25, רִיחַ סַעִרָה Ez. 13, 11. 13, *a storm-wind*. Once סַעִרָה in many Mss. 2 K. 2, 1.

סַפָּה m. (r. סַפָּה) plur. סַפּוֹת, also סַפּוֹת, סַפּוֹת; c. suff. סַפּוֹת.

1. *sill, threshold*. Judg. 19, 27. 2 K. 12, 10. al. sæp.—Chald. and Sam. id. Syr. سَفَا atrium.

2. *a dish, basin, bowl*, Ex. 12, 22. Zech. 12, 2. Plur. סַפּוֹת Jer. 52, 19, סַפּוֹת 2 Sam. 17, 28, סַפּוֹת 1 K. 7, 50. al.

3. *Saph. pr. n. m.* 2 Sam. 21, 18; for which 1 Chr. 20, 4 סַפַּי Sippai.

* סַפָּא obsol. root, Talmud. in Pe. and Aph. *to feed* an infant, *to give to eat*. Hence מַסְפּוֹת.

* סַפֵּד fut. יִסְפֵּד *to smite* the breast, as a gesture of mourning; hence *to mourn, to lament*, chiefly for the dead, with הֵן of the dead for whom one mourns, 1 K. 14, 13. Jer. 16, 6. Gen. 23, 2; עַל 2 Sam. 11, 26. Zech. 12, 10; לְפָנַי 2 Sam. 3, 31; absol. Jer. 4, 8. 16, 5. Ecc. 12, 5; for a public calamity Is. 32, 12 (c. עַל). Jer. 49, 3. Joel 1, 13. Mic. 1, 8. Zech. 7, 5. It is often so applied as to include the voice of mourners, i. q. *to wail*, Mic. 1, 8 אֶסְפְּדָה *I will wail I will make a wailing* (מַסְפֵּד) *like the jackals*. Jer. 22, 18 *they shall not lament for him*, saying, *Ah my brother!* 34, 5. Still the primary signification seems to be that of *beating*, i. q. Lat. *plangere*, and not *exclamation*; as in the Gr. σφαιδ-αῖω, and this the Sept. expresses in several passages by κόπτειν, as Is. 32, 12 עַל־שִׁדְרֵיהֶם סַפְּדוּם *they smite upon the breasts* sc. the women, comp. Nah. 2, 8. (Comp. Lat. *plangere pectora, ubera*.) There is here no difficulty in referring the particip. סַפְּדִים to the women, since they are expressly mentioned, though at a considerable distance previously, viz. in the beginning of v. 11, תִּרְדּוּ שְׂאֵנִיתַי; see Heb. Gramm. § 144. n. 1.

NIPH. *to be mourned for, lamented*, Jer. 16, 4. 25, 33.

Deriv. מַסְפֵּד.

* סַפָּה fut. יִסְפָּה 1. *to scrape, to scrape off*. Kindr. are סִיָּה, אֶסָּה, יָסָה. Arab. سَفَا to sweep away, as the wind dust; سَافٍ a scattering wind. Spoken of the beard, *to shave*. Is. 7, 20.—Hence a) *to take away* life Ps. 40, 15; or persons from life, *to destroy*, Gen. 18, 23. 24. Deut. 29, 18. b) Intrans. *to be taken away, to perish*, Jer. 12, 4.

2. i. q. יָסָה q. v. *to add*, only in imperat. סַפּוּ Is. 29, 1. Jer. 7, 21, and inf. סַפּוּ Is. 30, 1. Also, *to add to any thing, to augment*, (see יָסָה no. 2.) c. עַל Num. 32, 14.

NIPH. 1. *to be taken away, to be destroyed, to perish*, Gen. 19, 15. 17. Num. 16, 26. Prov. 13, 23; espec. in war, 1 Sam. 12, 25. 26, 10. 27, 1. 1 Chr. 21, 12.

2. Pass. of Hiph. *to be scraped together*; Is. 13, 15 *every one found shall be thrust through*, וְכָל־הַנִּסְפָּה יִפֹּל בַּחֶרֶב, *and every one scraped together* (seized, caught) *shall fall by the sword*; Sept. οἷνες συνηγμένοι εἰσι.

HIPH. *to scrape together, to heap up*, c. על *upon* any one, as calamities Deut. 32, 23. Sept. συναῖω.

סִפְּוֹן m. (r. סָפַן) pr. a covering with boards, wainscot, ceiling, of the temple, 1 K. 6, 15.

* סָפַח and טָפַח, see Piel and מָטַפַּח.

1. *to pour, to pour out*; Arab. سَفَح

to pour out, as blood, water, tears.—In the derivatives it includes the shedding of blood, מָטַפַּח; the inundation of water, סָפִיחַ no. 1; the falling of seed, סָפִיחַ no. 2; the falling off of hair, Pi. טָפַח, מְסַפְּחָה, סִפְּחָה.

2. *to anoint* sc. by *pouring* oil upon a person; comp. נָסַח, Syr. سَفَس to pour, Aph. *to anoint as bishop*.—1 Sam. 2, 36 וְנָסַחְתָּ אֶל־אַחַז הַכֹּהֵנִיתָ anoint me (put me), *I pray thee, into one of the priests' offices*.—Hence

3. *to spread out*, as water poured out is spread; Ethiop. ስፋሕ *to expand, to spread*. See Pu. and art. מְסַפְּחִית cushions.

4. With על *to pour upon*, i. e. *to add, to adjoin*; see Niph. and Hithp. In this way the signif. of *adding together* or *adjoining* found in these conjugations is readily reconciled with the certain one of *pouring*.

NIPH. *to adjoin oneself* to another, c. על; see Kal no. 4. Is. 14, 1 וְנִסְפְּחוּ עַל בֵּית יַעֲקֹב and shall adjoin themselves to the house of Jacob, add themselves to it. Parall. נִלְיָה. Sept. προσεθίσεται.

PIEL סָפַח and טָפַח 1. *to pour out* strong drink; Hab. 2, 15 מִסְפַּח הַמִּתְהַדָּה, sc. of wine as heating and intoxicating. Targ. זֵלָה.

2. *to make flow out* or *fall off* sc. the hair by disease, scab, etc. hence i. q. *to make bald* the head Is. 3, 17; comp. in Kal no. 1.

PUAL *to be poured out*, i. e. *to lie prostrate*; so of the poor of the people. Job 30, 7 וְסָפְחוּ תַּחַת הַתְּרֵמֹלִים under the thorn-bushes they lie prostrate, stretched out.

HITHP. *to adjoin oneself*, i. q. Niph. c. ב, 1 Sam. 26, 19 they have driven me out this day מִמִּתְחַפֵּחַ בְּנִחְלַח יְיָ from adjoining myself to the inheritance of Jehovah, from abiding in it. Targ. and Vulg. habitare.

Deriv. see in Kal no. 1.

סִפְּחָה f. scurf, scab, mange, so called from the flowing or falling off of the hair, Lev. 13, 2, 14, 56. Comp. Piel טָפַח in r. סָפַח.

סִפְּיָי Sippai, see סָפָה no. 3.

סָפִיחַ m. (r. סָפַח) pr. 'what is poured out,' effusum. Hence

1. *an inundation, flood*, plur. Job 14, 19.

2. *the self-sown, what grows of itself*, i. e. grain produced spontaneously from the self-sown kernels of the former year, without new seed, Lev. 25, 5, 11. 2 K. 19, 29. Is. 37, 30. Comp. סָפְחִישׁ. Sept. τὰ αὐτόματα.

סָפִינָה f. (r. סָפַן) a ship, spec. with a deck, once Jon. 1, 5. Syr. and Arab. id.

סָפִיר m. (r. סָפַר) sapphire, a species of gem of a cerulean hue (Ex. 24, 10. Ez. 1, 26, 10, 1), so called from its beauty and splendour; Ex. 28, 18, 39, 11. Job 28, 6, 16. Plur. סָפִירִים Cant. 4, 14. Is. 54, 11.—Syr. سَفِير, Chald. סָפִיר, Gr. σάπφειρος.

* סָפַל obsol. root, prob. i. q. سَفَلَ, טָפַל, *to be low, depressed*. Hence

סָפֶל m. a dish, bowl, found only in Judg. 5, 25, 6, 38. Comp. סָפָה no. 2, id. Chald. Talmud. id.

* טָפַן fut. יִטְפֹּן, once טָפַן Deut. 33, 19; pr. *to cover*, comp. the kindred טָפַן. Hence

1. *to cover with beams or rafters, to roof*, with two acc. 1 K. 6, 9.

2. *to cover with boards, to wainscot, to ceil*, 1 K. 7, 3, 7. Jer. 22, 14. Hagg. 1, 4.

3. *to cover over*, i. e. *to hide, to preserve*; only Part. pass. טָפֹן hidden, preserved; Deut. 33, 19 וְטָפַן בְּיָדֵי הוֹלֵל שָׁם הִלָּקְתָּ מַחֲזָקָה סָפִין he saw ... that there the portion of (assigned by) the lawgiver was preserved; here טָפִין does not agree in gender with הִלָּקְתָּ to which

it belongs, comp. Gen. 49, 15; see Lehrs. p. 721.

Deriv. סָפַח, סָפַח.

* I. סָפַח a root of uncertain signif. whence סָפַח threshold, dish.

ἵστημι. סָפַח denom. from סָפַח, to stand or wait on the threshold, Ps. 84, 11.

* I. סָפַח, rarely שָׁפַח see Hiph. and שָׁפַח; fut. וְשָׁפַח; to strike, to smite with the hand so as to make a noise, to clap; comp. Engl. to spank. Arab. سَفَقَ and صَفَقَ id.—Spec. a) סָפַח עַל-יָרֵךְ to smite upon the thigh, a gesture of self-reproach. Jer. 31, 19; אֶל-יָרֵךְ Ez. 21, 17. Comp. II. 12. 162. ib. 15. 397. Od. 13. 198. b) סָפַח אֶזְרֵי-כַפַּיִם to smite the palms together, to clap the hands, in indignation Num. 24, 10; in derision. c. סָפַח Lam. 2, 15. Job 27, 23 where 31 Codd. have שָׁפַח instead of סָפַח. Also without אֶזְרֵי-כַפַּיִם Job 34, 37. c) to smite in chastisement, spoken of God, Job 34, 26.

Hiph. שָׁפַח c. בָּ, to strike hands with any one, Is. 2, 6. This may refer to covenants, or to traffic and other intercourse.

Deriv. שָׁפַח.

* II. סָפַח and שָׁפַח 1 K. 20, 10.

1. to vomit, to vomit forth, Jer. 48, 26. Syr. Pa. id.

2. to be enough, to suffice, 1 K. 20, 10. Chald. סָפַח, Syr. سَفَفَ, id.—The primary idea, whence have arisen both significations, seems to be that of abundance, redundancy. Hence

סָפַח m. c. suff. סָפַח, sufficiency, abundance, Job 20, 22.

* סָפַח. fut. וְסָפַח 1. Pr. to scratch, to scrape. Chald. סָפַח to scrape, to shave; Syr. Pa. سَفَفَ id. Ethpa. to be shaven, shorn; סָפַח سَفَفَ a barber; Arab. سَفَر to scrape, to sweep, whence سَفَر a rasp. —From the idea of scraping may come that of polishing, and hence of sparkling, see סָפַח, שָׁפַח; but this is not certain.

2. to write, pr. to scratch or grave in letters; comp. γράφω to write, also כָּתַב, כָּתַב, which all come from the idea of cutting in, graving. It is less usual than כָּתַב, and is found only in PART. סָפַח a

writer, scribe, Ps. 45, 2. Jer. 36, 3; קָסַח a writer's ink-horn Ez. 9, 2, 3. Spec. a) סָפַח הַמֶּלֶךְ the king's scribe, secretary, an officer of state who wrote the royal edicts, etc. 2 K. 12, 11. 2 Chr. 24, 11; so καὶ ἐξοχὴν הַסֹּפֵר the scribe 2 K. 18, 18. 19, 2. 22, 3. 8 sq. 1 Chr. 24, 6. Is. 36, 3. 37, 2; also without art. סָפַח 2 Sam. 8, 17. 20, 25. 1 Chr. 18, 16. Sometimes several scribes are mentioned, 1 K. 4, 3. Esth. 3, 12. 8, 9; comp. Jer. 36, 23. b) a military scribe or tribune, who had charge of the conscription and muster-rolls, muster-master, 2 K. 25, 19. Jer. 52, 25. 2 Chr. 26, 11. Is. 33, 18. So prob. Jer. 37, 15. as having charge of the public prison. Genr. of a military leader, Judg. 5, 14. Comp. Arab.

كَتَبَ to levy a conscription, كَتَبَ an army so levied. c) In the later books, a scribe. γραμματεὺς, one skilled in the sacred books and in the law, 1 Chr. 27, 32. Jer. 8, 8. Ezra 7, 6 Ezra was a scribe (הוּא סֹפֵר) skilled in the law of Moses. So as a title of Ezra, Neh. 8, 1 sq. 12, 26. 36. Ezra 7, 11. Syr. سَفَفَ, Arab.

كَاتَبَ, id.

3. Fut. וְסָפַח, to count, to number, perh. by marking down or checking each one; Gen. 15, 5. 41, 49. Lev. 15, 13. 28. Deut. 16, 9. Ps. 48, 13. 139, 18. So to number one's steps, i. e. diligently to observe him, Job 14, 16. 31, 4; to number a people, to enrol. Ps. 87, 6.

NIPH. pass. of Kal no. 3, to be numbered 1 Chr. 23, 3. Often סָפַח מְרֹב it shall not be numbered for multitude, i. e. shall be innumerable. Gen. 16, 10. 32, 13. 1 K. 3, 8. 8, 5. Jer. 33, 22. Hos. 2, 1.

PIEL סָפַח, fut. וְסָפַח 1. i. q. Kal no. 3, to count, to number. Ps. 22, 18. 40, 6. Job 38, 37.

2. to recount, to narrate, to tell, to declare. Job 15, 17. Jer. 23, 28. With acc. of thing and לְ of pers. Gen. 24, 66. 29, 13. Ex. 18, 8. Judg. 6, 13. Ps. 48, 14. Job 12, 8. al. אֶל of pers. Gen. 37, 10; בְּאָזְנִי Ex. 10, 2; לְ of pers. and עַל of thing Joel 1, 3; אֶל of thing. Ps. 2, 7 אֶסְפָּרָה אֶל-יְהוָה I will declare concerning the decree. 69, 27. Often spec. to recount with praise, to celebrate, e. g. the name of God Ex.

9, 16. Ps. 22, 23 (ל of pers.) 102, 22; also his praises Ps. 9, 15, 78, 4. Is. 43, 21; his glory Ps. 19, 2, 96, 3; his works and deeds Ps. 73, 28, 107, 22, 145, 6; his wondrous acts Ps. 9, 2, 26, 7, 75, 2.—Job 28, 27 *then did God see and declare it* sc. wisdom in and through his works.

3. Absol. *to declare*, i. q. *to speak. to discourse*; Is. 43, 26 לְמַעַן הַצְדִּיק סֵפֶר *speak, that thou mayest be justified.* Ps. 64, 6, 73, 15.

Pual pass. of Piel no. 2, *to be recounted, told*, Hab. 1, 5; ל of pers. Is. 52, 15. Job 37, 20; ל of pers. and thing Ps. 22, 31.

Deriv. סֵפֶרָה, סֵפֶרָה, סֵפֶרָה, סֵפֶר, and the four here following.

סֵפֶר Chald. m. 1. *a scribe, secretary*, who accompanied the satrap or governor of a province, Ezra 4, 8, 9, 17, 23. See Hdot. 3, 128.

2. *a scribe, γραμματεὺς*, skilled in the sacred books and the law, Ezra 7, 12, 21. See r. סֵפֶר Kal no. 2. c.

סֵפֶר m. (r. סֵפֶר) c. suff. סֵפֶרִי, plur. סֵפֶרִים, constr. סֵפֶרִי.

1. *writing*, Syr. سَافَر, i. e. a) The art of writing and reading; Is. 29, 11, 12 יוֹדֵעַ הַסֵּפֶר *acquainted with writing*, able to read and write. b) Kind of writing; Dan. 1, 4 וּלְשׁוֹן כַּשְׁדִּיָּם סֵפֶר *the writing (letters) and language of the Chaldeans.* v. 17.

2. *a writing*, whatever is written, as *a bill of purchase or sale* Jer. 32, 12 sq. *a bill of accusation, memorial*, Job 31, 35; *a bill of divorce* Deut. 24, 1, 3; espec. *an epistle, letter*, 2 Sam. 11, 14, 2 K. 10, 6. Plur. סֵפֶרִים *letters, epistles*, 1 K. 21, 8, 2 K. 10, 1. Esth. 1, 22; also as in Engl. *letters* for a single epistle, 2 K. 19, 14. Is. 37, 14, 39, 1. So Syr. سَافَر for sing. τὸ βιβλίον Heb. 9, 19.

3. *a book*, as written; Syr. سَافَر, Arab. سَفَر, id. Ex. 17, 14. Deut. 28, 58, 29, 20, 26, 1 Sam. 10, 25. Job 19, 23. al. Books were anciently written on *rolls*, comp. Is. 34, 4; hence more fully מְגִלָּה סֵפֶר *roll of a book* Jer. 36, 2, 4. Ez. 2, 9. Often with genit. of the contents, as סֵפֶר הַחֹרָה *the book of the law* Josh. 1, 8, 34, 2 K. 22, 8 sq. 2 Chr. 34, 14; סֵפֶר הַבְּרִית *the book of the covenant* Ex. 24, 7,

2 K. 23, 2, 21; סֵפֶר הַמְּלָכִים *the book of the kings* 2 Chr. 16, 11, 24, 27; סֵפֶר הַיָּמִים *the book of chronicles, annals*, see דָּבָר no. 2; סֵפֶר הַדְּבָרִים *the book of the acts of Solomon* 1 K. 11, 41; סֵפֶר הַיָּשָׁר *the book of the upright*, see in רִצְיָר no. 2. Also סֵפֶר הוֹלְדוֹת אָדָם *the book of the genealogy of Adam* Gen. 5, 1; סֵפֶר הַחַיִּים *the book of the living*, i. e. of those destined to life, the book of life which is with God, Ps. 69, 29, comp. Dan. 12, 1. Rev. 20, 12, 15; called also *the book of God* Ex. 32, 32, 33. Ps. 139, 16.—But סֵפֶר יְהוָה *the book of Jehorah* Is. 34, 16 is *the sacred book*, the collection of sacred books, oracles; and so too סֵפֶרִים Dan. 9, 2 can only be *the sacred books, scriptures*, into which the writings of Jeremiah had already been received. Further, סֵפֶר סֵפֶר καὶ ἐξοχῶν Is. 29, 18, and סֵפֶר מִגְלָה סֵפֶר Ps. 40, 8, *the book of the law*; like Arab. الكتاب *the Scriptures*, Kor. 2, 50. Pococke Spec. p. 156, also the Korân.

סֵפֶר Chald. m. plur. סֵפֶרִין, *a book*, i. q. Heb. סֵפֶר, Dan. 7, 10. Ezra 4, 15.

סֵפֶר m. 1. *a numbering, census*, 2 Chr. 2, 16. R. סֵפֶר.

2. *Sephar*, pr. n. of an Arabian city coupled with Mesha Gen. 10, 30; for which passage see in מִשָּׁה. There can be little doubt, that סֵפֶר is the earlier ظَفَار *Dhafâr* or *Zufâr*, Bochart Geogr. Sacr. II. c. 30; now called by the natives *Isfâr*, اصفار; an ancient maritime city, the seat of the Himyaritic kings, situated in Hadramaut not far from the port of Mirbât; where its extensive ruins are still seen. See F. Fresnel in Journ. Asiatique, Ser. 3. T. V. p. 516 sq. Niebuhr Arabien p. 236. Plin. H. N. VI. 23 or 26.

סֵפֶרָה *Sepharad*, pr. n. of a region to which exiles were carried from Jerusalem, Obad. 20. Syr. Chald. and the Rabbins, by conjecture, *Spain*. Jerome says: "Nos autem ab Hebræo, qui nos in Scripturis erudit, didicimus *Bosphorum* sic vocari; et quasi Judæus, ista, inquit, est regio, ad quam Hadrianus captivos transtulit." That the district *Sepharad* is indeed to be sought somewhere in the region of the Bosphorus,

has recently been confirmed by a paleographic discovery. In the celebrated cuneiform inscription containing a list of the tribes of Persia (Niebuhr Tab. 31. lett. I), after Assyria, Gordyene, Armenia, Cappadocia, and before Ionia or Greece, is found the name *CPaRDa*, as read both by Burnouf and Lassen, and this was recognised also by De Sacy as the סָפֶר of Obad. 20; see Burnouf *Mémoire sur deux Inscr. cunéiformes*, 1836. p. 147. It was therefore a district and people of western Asia Minor, or at least near to it. [In his later researches Lassen identifies it with *Sardis*; *Zeitschr. f. d. Morg.* VI. p. 50. Rawlinson reads it *Sparta*; *Inscr. at Behistun* p. i.—R.]

סֵפֶר f. (ר. סָפֶר) *a book*, i. q. סָפֶר, Ps. 56, 9.

סְפָרָה f. (ר. סָפֶר) *number*, plur. סְפָרוֹת Ps. 71, 15.

סֶפְרַיִם 2 K. 17. 24. 18, 34. 19, 13. Is. 36, 19. 37, 13, *Sepharvaim*, pr. n. of a city of the Assyrian empire, whence colonists were brought into the territory of Samaria; prob. *Sippbara* in Mesopotamia (Ptol. 5. 18) situated on the east bank of the Euphrates above Babylon. The gentile noun plur. is סְפָרַיִם *Se-pharvites* 1 K. 17, 31.

סֹפֵר (scribe, r. סָפֶר, with a fem. ending as a name of office, see *Lehrgeb.* p. 468,) *Sophereth*, pr. n. m. Neh. 7, 57; and with the art. Ezra 2, 55.

* סָקַל *to stone, to pelt with stones*, a species of capital punishment among the Hebrews, as to which see the decisions of the Rabbins in C. B. Michaelis *Disser. de judiciis pœnisque capitalibus* § 5, in *Pott Syll.* IV p. 185. The signification of *stoning*, however, would seem hardly to be the primary one, especially since in Piel it has also the sense *to free from stones*. The origin seems to lie

in the root טָקַל, תָּקַל, *to be weighty, heavy*, whence the obsol. form סָקַל *stone*, so called from its weight, and from this the denom. verb סָקַל *to stone*, Piel id. and *to free from stones*.—Constr. with acc. of pers. Ex. 19, 13. 21, 28. 1 Sam. 30, 6. 1 K. 21 10. al. Often with the

word סָקַנִים added, Deut. 13, 11. 17, 5. 22, 24. al. Comp. syn. רָגַם.

NIPH. pass. *to be stoned*, Ex. 19, 13. 21, 28 sq.

PIEL 1. i. q. Kal *to stone, to pelt with stones*, 2 Sam. 16, 6. 13.

2. Priv. like Engl. *to stone*, i. e. *to free from stones, to gather out the stones from a field*, Is. 5, 2; with סָקַנִים added 62, 10. Comp. Heb. Gramm. § 51. 2. c.

PUAL pass. *to be stoned*, 1 K. 21, 14. 15.

סָר m. adj. (ר. סָרַר) f. סָרָה. 1. *refractory, rebellious*, Jer. 6, 28. See in r. סָרַר no. 1.

2. *evil*, spoken of the countenance, i. e. *sad, sullen, angry*, 1 K. 20, 43. 21, 4. 5. See the root no. 2.

* סָרַב obsol. root, Chald. סָרַב *to be refractory, rebellious*; whence

סָרַב m. (for סָרַב, of the form קָטַל) *refractory, rebellious*; Ez. 2, 6 סָרַבִּים בִּי סָרַבִּים אוֹתָהּ though they be *rebels and thorns toward thee*; Targ. בְּסָרְבִין, Syr.

سَرْصَب.—Some of the Rabbins have rendered סָרַבִּים *briers*, and Castell in *Heptagl. nettles*, (comp. סָרַה *to singe, to burn*), but the common interpretation is properly defended by Celsius in *Hierob.* II. p. 222.

* סָרַבַל Chald. quadrilit. *to cover*, as with a garment, flesh, fat, see Buxtorf. col. 1548. Derived perh. from Chald. סָבַל *to bear*, as בָּרַבַל from כָּבַל.—Hence

סָרַבְלִין Chald. m. plur. (Kamets impure) *sarabala*, a kind of garment; either long and *wide trousers*, such as are still worn by the Orientals; or *cloaks, mantles*; Dan. 3, 21. 27.—The former meaning, *trousers*, is supported by Dan.

II. cc. Arab. سَرَاوِيل plur. سَرَوَالٌ.

Pers. by transpos. سَرَوَار id. whence Gr.

σαράβαρα, σαράβαλλα, Lat. *sarabara, saraballa* Isid. Orig. 19, 23. Span. *zara-guelles*. Portug. *ceroulas*, Hungar. *schalwary*, Pol. *scharmvari*; see Frähn ad Ibn Foszlan p. 112 sq. *Pott Etymol. Forsch.* I. p. lxxx.—The other meaning, *mantles*, is supported by the usage of the Gemara in which סָרַבַל is often put for *cloak*; by

the Arabic form سَرْبَالٌ, which is de-

fined in the Camoos to be a long shirt, or coat of mail, or any other garment; and by the Syr. **مِنْجَلٌ** which is explained by Bar Bahlul to mean cloaks, mantles.—There can be little doubt that **סַרְבַּל**, **سربال**, **سربال** are Semitic words, from r. **סַרְבַּל**; and altogether different from Zend. *saravāra*, Pers. **سروال**, Gr. *σαγύρα*, Arab. **سروال**, i. e. *Persian trousers*. Hence, while the context affords no clue to determine the meaning, the orthography with **ב** favours the latter, *cloaks, mantles*.

סַרְגֹּן (perh. Pers. **سر شونه** prince of the sun) *Sargon*, pr. n. of a king of Assyria who preceded Sennacherib, 716–714 B. C. Is. 20, 1. Comp. 2 K. 18, 7. Jer. 37, 38.

* **סַרַד** obsol. root, Syr. **سَرَدَ** to fear, to tremble; hence

סַרַד (fear) *Sered*, pr. n. m. Gen. 46, 14. Patronym. **סַרְדִּי** *Sardite* Num. 26, 26.

סָרָה f. (r. **סַרַר**) pr. *a going off, turning away*. Hence

1. *defection from Jehovah, apostasy*, Deut. 13, 6. Is. 1, 5. 31, 6. 59, 13. Jer. 28, 16. 29, 32.

2. *transgression of law, fault, crime*, Deut. 19, 16.

3. *cessation, remission, of chastisement*, Is. 14, 6.

סָרָה (recessio, r. **סַרַר**) *Sirah*, pr. n. of a cistern 2 Sam. 3, 26.

* **סָרַח** 1. *to pour forth, to diffuse, to spread*, i. q. Arab. **سرح**, see Diss.

Lugdd. p. 700 sq.—Part. pass. **סָרִיחַ** *poured forth, trop. extended, stretched, upon a couch*, Am. 6, 4. 7. Arab. **سرح**

VII, id.—Intrans. part. fem. Ez. 17, 6 **אֵפֶן סָרִיחַ** *a spreading vine*.

2. *to hang over*, spoken of a curtain Ex. 26, 12. Part. pass. **סָרִיחַ** *hung over, hanging over*, v. 13. Ez. 23, 15 **סָרִיחַ תְּבוּלִים** *hanging down with turbans, wearing long turbans hanging down from the head*.

נִרְחַ *to be poured out*; metaph. Jer. 49, 7 **נִרְחַתָּה חֲכָמָהּ** *is their wisdom poured out?* i. e. *spilled, lost*; comp. Is. 19, 3 and Jer. 19, 7.—Hence

סָרַח m. *superfluity, redundance*; concr. *superfluous part, remainder*, Ex. 26, 12.

סָרִיוֹן i. q. **סָרִיוֹן**, *a coat of mail*, Jer. 46, 4. 51, 3.

סָרִיס m. (r. **סָרַס**) constr. **סָרִיסִים**; plur. **סָרִיסִים**, constr. **סָרִיסִי**, once **סָרִיסִי** Gen. 40, 7; c. suff. **סָרִיסִי** Gen. 40, 2; *a eunuch*, one castrated, Is. 56, 3. 4. Syr. **سَرَسَا**.

Such persons oriental monarchs were accustomed to set over their harems, Esth. 2, 3. 14. 15. 4, 5; and also to employ them in various offices of the court, Esth. 1, 10. 15. 2, 21. 6. 2. 7, 9; comp. Gen. 40, 2. 7. 2 K. 20, 18. Is. 39, 7. Dan. 1, 7 sq. Joseph. Ant. 16. 8. 1. So **שַׂר הַסָּרִיסִים** Dan. 1, 3, **שַׂר הַסָּרִיסִים** v. 7 sq. *the chief or prince of the eunuchs*, who had charge of the king's sons, as at the present day in Turkey the *Kislar Aga* or chief of the eunuchs has charge of the Sultan's children, called *Itshogtan*.—Hence according to some, genr. *a minister of court, court officer*, though not castrated, Gen. 37, 36. 39, 1. But these passages determine nothing; because many eunuchs are not wholly impotent, and sometimes live in matrimony, Ter. Eun. 4. 3. 24. Jav. 6. 366 sq. Chardin Voy. III. p. 397. Of the other passages of the O. T. there are not a few where the proper sense is obviously to be retained, as Jer. 38, 7. 41, 16. 1 Sam. 8, 15. 2 K. 24, 12. 15. Is. 39, 7. On the other hand, there is no passage where the proper sense is not appropriate, as 1 K. 22, 9. 2 K. 8, 6. 9. 32. 20, 18. 23. 11. 25, 19. 1 Chr. 28, 1. Jer. 34, 19. 52, 25. Sept. constantly *εὐνοῖχος*, twice *εὐνοῦχος*, Vulg. *eunuchus*. See more in Thesaur. p. 973.

סָרֶן or **סָרְבָּן** Chald. only in plur. **סָרְבִּין**, *a high officer of the Persian court, a minister, president*, spoken of the three highest ministers, Dan. 6, 3. 4. 5. 7. 8. In Targg. **סָרְבָּן**, **סָרְבִּין**, plur. **סָרְבִּין**, is put for the Heb. **שַׂר־בַּיָּדָה** prefect, magistrate, as Gen. 41, 41. Esth. 2, 13.—The etymology is uncertain, but seems to come from Zend *sara* (*gura*) head, and suff. *ka*; as Sanscr. *sirastha* chief prefect, from *siras* head i. q. *sara*; Benfey Monathsnamen p. 193.

סָרָן only in plur. סָרָנִים, constr. סָרָנִי.

1. *axles*, 1 K. 7, 30. Syr. سَرْنَا id. Chald. סָרְנָא wheel. The etymology is uncertain.

2. Metaph. *princes, lords*, a word peculiar to the five chiefs of the Philistines, Josh. 13, 3. Judg. 3, 3. 16, 5 sq. 1 Sam. 5, 8. 11. 6, 4. 29, 6. al.—Comp. Arab.

تُطْبُ axis, pole; metaph. prince, q. d. the axis round which a people revolve.

* סָרַם obsol. root, prob. i. q. kindr. שָׂרַם (denom. from שָׂרַשׁ) *to root out, to extirpate*, spec. the testicles, and hence, *to castrate*, Syr. and Chald. سَرَف, سَرَس.

סָרַם, *to castrate*. Hence סָרִים *one castrated* (pr. extirpated), a eunuch; and also the secondary verb

סָרַס impotens ad Venerem fuit.

סָרַעַף f. (ר. סָרַעַף) *a bough, branch*, i. q. סָרַעַף, the letter ר being inserted, Ez. 31, 5. Syr. سَرَعَف germinavit.

* סָרַה in Kal not used, i. q. שָׂרַה *to burn, to consume with fire*. Syr. سَرَف.

PIEL part. סָרַר lit. *the burner* sc. of the dead, he who kindled the funeral pile, Am. 6, 10. This was usually done by the nearest of blood; comp. Gen. 25, 9. 35, 29. Judg. 16, 31.—But 23 codd. Kennic. and several of De Rossi exhibit משרה.

סָרַד m. Is. 55, 13, a species of plant growing in the desert, Engl. vers. *brier*, Sept. Theodot. *ónvζα*, Vulg. *urtica*, i. e. nettle. This last, *the nettle*, accords well with the etymology, whether we regard סָרַד as from ר. סָרַד *to smite*, with ר inserted; or, better, as made up from סָרַה *to burn*, and סָדַד *to smite*, *to sting*.—Simonis compares Syr. سَرْد white mustard; and this has recently been again brought forward by Ewald in his Heb. Grammar. But this is from the Pers. سپید white, and cannot well be regarded as contracted from סָרַד.

* סָרַר once Hos. 4, 16; elsewhere only in the participle.

1. *to be refractory, rebellious, intract-*

able, pr. of refractory and unruly animals; kindr. with סָרַר. PART. סָרַר, f. סָרַרָה, סָרַרָה, *refractory, stubborn, perverse*, of an untamed heifer Hos. 4, 16; of a disobedient son Deut. 21, 18. 20. Is. 30, 1; of a lewd woman casting off all restraint Prov. 7, 11; of men disobedient towards God. Hos. 4, 16. 9, 15. Is. 30, 1. 65, 2. Plur. סָרַרִים *the rebellious*, spec. of gentile nations, who reject God, Ps. 66, 7. 68, 7. 19. Ascribed also to the heart Jer. 5, 23; to the shoulder, see in בָּהָה no. 1. Paronomasia is found Is. 1, 23. Hos. 9, 15. Jer. 6, 28 סָרַרִים סָרַרִי *rebellious of the rebellious*, i. e. most rebellious.

2. *to be bad, evil*, i. q. Arab. شَرَّ. Hence סָר no. 2.

Deriv. סָר.

* סָחָה obsol. root, Arab. سَحَا, Syr. Aph. اسحى, *to winter*, though these perhaps are denominatives.—Hence

סָחַר m. (form like בָּהָר) *winter*, Cant. 2, 11, where Keri סָחָרִי is probably a corrupted form after the analogy of the suff. סָחָרִי. Chald. סָחָרָא. Syr. سَحَا, Arab. سَحَا plur. سَحَاة, id.

סָחָר (hidden, ר. סָחָר) Sethur, pr. n. of the phylarch or chief of the tribe of Asher, Num. 13, 13.

* סָחַם, once שָׁחַם Lam. 3, 9; fut. יִסְחֹם, imper. סָחֹם.

1. *to stop up, to obstruct*, as fountains 2 K. 3, 19. 25. 2 Chr. 32, 3. 4. Metaph. Lam. 3, 9 הִפְסִיחֵי שָׁחַם *he stops my prayer*, shuts it out.—Chald. סָחַם *to shut up*, Arab. سَطَم id. The primary syllable is סָחַם, whence Chald. סָחַם, סָחַם, Syr. Arab. سَطَم, سَطَم, *to stop* a well, Heb. סָחַם *to close up, to finish*; and with a guttural prefixed סָחַם, סָחַם, *to stop*.

2. *to shut up, to keep secret*, Dan. 8, 26. 12. 4. 9. Part. pass. סָחִים *hidden, kept secret*. Ez. 28, 3. Ps. 51, 8.

NIPH. *to be stopped, repaired*, e. g. the breaches of a wall, Neh. 4, 1 [7].

PIEL. i. q. Kal no. 1, Gen. 26, 15. 18.

* סָחַר fut. יִסְחֹר, *to cover, to veil*. see Hiph. no. 1, and סָחַר no. 1; then *to hide*

to conceal. Chald. סתר id. Syr. سَتَر to protect, سَتْر veil, hiding-place, secret. Arab. سَتَر to cover, to cover over; III, to hide; سَتَر and سِتَار veil, سَتَر shield.—In Kal once intrans. to hide oneself, fut. יִסְתֵּר Prov. 22, 3 Cheth. where יִסְתֵּר Keri.

NIPH. 1. to be hid, to lie hid. Job 3, 23 to a man יִסְתֵּר דָּרְכּוֹ אֲשֶׁר to whom his way is hid, who knows not how to escape from calamities. With מִן (καλυπτεσθαι από τινος, comp. מִן no. 3. b) to be hid from any one Ps. 38, 10. Is. 40, 27. Gen. 31, 49 when we shall be hid from one another, when we shall be far distant from one another. Ps. 19, 7. Job 28, 21. With מִצְעֵי, Hos. 13, 14 repentance is hidden from mine eyes, i. e. is unknown to me. Is. 65, 16; מִצְעֵי (Lat. occultari a conspectu alic. Plaut.) Deut. 7, 20; מִצְעֵי Jer. 16, 17; מִצְעֵי Am. 9, 3. PART. plur. f. נִסְתָּרוֹת hidden things, secrets, Deut. 29, 28; spec. hidden sins, i. e. unconsciously committed, Ps. 19, 13.—Followed by another verb, it may be rendered by an adverb, secretly, like Gr. λανθάνω; Num. 5, 13 וְנִסְתָּרָה וְנִבְזְזָה and she be secretly defiled.

2. Reflex. to cover oneself; Is. 28, 15 בִּשְׂתָר נִסְתָּרְנוּ we have covered ourselves up in lies, wrapped ourselves in them. Hence, to hide oneself, Jer. 36, 19. Zeph. 2, 3; with בִּי of place, or שָׁם, 1 Sam. 20, 5. 19. 24. Jer. 23, 24. Job 34, 22; מִן Ps. 55, 13; מִצְעֵי Gen. 4, 14. Job 13, 20. Of God as hiding himself Ps. 89, 47, i. q. יִסְתֵּר; see Hiph. no. 1. b.

PIEL to hide a person for protection, Is. 16, 3.

PUAL part. fem. מִסְתָּרָה hidden, secret, Prov. 27, 5.

HIPH. 1. to cover, to veil, espec. the face, Ex. 3, 6. With מִן from any person or thing; Is. 50, 6 I covered not my face from reproach and spitting. Is. 53, 3 כְּמִסְתָּר פָּנִים מִמֶּנּוּ as one covering his face from us. sc. for shame, as affected with an evil disease; מִסְתָּר part. of the Chald. form for מִסְתָּרִי which is read in 4 Mss. Others: as one from whom men hide their faces. taking the part. as impersonal; this gives a good sense, but the construction is less easy.—Spec.

Jehovah is said to cover or veil his face, יִסְתֵּר הַסְתֵּר פָּנָיו, also הַסְתֵּר פָּנָיו Is. 59, 2, comp. Job 34, 29; e. g. a) Where he is said not to regard human affairs Ps. 10, 11; c. מִן, Ps. 51, 11 cover (הַסְתֵּר, q. d. turn away) thy face from my sins, i. e. regard them not, forgive them. b) In token of displeasure; opp. הֵאֵר פָּנָיו see p. 25, and נִשָּׂא פָנָיו p. 695. With מִן Deut. 31, 17. 32, 20. Ps. 13, 2 how long wilt thou veil thy face from me? 22, 25 he doth not veil his face from him sc. the afflicted, but hears his prayers. 27, 9. 102, 3. Is. 8, 17. Jer. 33, 5. Ez. 39, 23 sq. al. sēp. So without מִן Deut. 31, 18. Ps. 30, 8. 44, 25. 104, 29. Job 13, 24. 34, 29 when he veileth his face, who can behold him? i. e. if he be displeased, who can be admitted to his presence? the figure being drawn from the custom of kings and princes, who admit only those whom they favour. So with פָּנָיו impl. Is. 57, 17 I smote him (the people) covering my face, and I was wroth.—Once the sins of men are said to veil the face of God, i. e. to avert his favour, Is. 59, 2.

2. to hide, to conceal a pers. or thing, Job 14, 13. Prov. 25, 2. Spec. a) For protection and safety from persecutors, etc. Jer. 36, 26. 2 Chr. 22, 11; with בִּי of place Ps. 17, 8. Is. 49, 2. Ps. 31, 21. 27, 5; with מִן, מִצְעֵי. 2 K. 11, 2. Ps. 64, 3. Is. 50, 6. b) to hide a thing from any one, not to let him know it, with מִן of pers. 1 Sam. 20, 2. Is. 29, 15. Ps. 119, 19. c) to hide sorrow, calamity, from any one, i. e. to avert it; Job 3, 10 יִסְתֵּר מִצְעֵי; comp. Niph. Is. 65, 16 and יִסְתֵּר Job 23, 17.

HITHPA. הִסְתָּרָה to hide oneself 1 Sam. 23, 19. 26, 1. Ps. 54, 2. Is. 45, 15 truly thou art מִסְתָּרָה אֵל a God hiding thyself, whose secret counsels none can comprehend. Is. 29, 14 the understanding of the prudent shall hide itself, i. e. shall vanish away, disappear.

Deriv. מִסְתָּר, סְתָרָה, סְתָר, מִסְתָּר, סְתָרִי, סְתָרִי, pr. n. סְתָרִי.

סְתָר Chald. PA. 1. to hide. Part. pass. plur. f. מִסְתָּרָה hidden things, secrets, Dan. 2, 22.

2. to destroy, Ezra 5, 12; pr. to hide away, to remove out of sight, comp. בָּהַר and הִבְהִיר. In Targ. often. Syr. Pe. id.

עִוֵּר. Also to the letter ר, r, by which indeed many express the Arabic Ghain, as מְרִיט and מְצִיט. b) To the palatal letters, as ג, כ, ק, which see respectively, and compare עָטַר and עָהַר to surround; נָבַע (נָבָא) and נָבַג, to boil up; Chald. אֶרְקָא and אֶרְקָא earth; שָׁמַע and שָׁמַע. c) The letter ע is also very frequently interchanged with ק, in such a way that for the Hebrew ק we find in Aramæan ע, i. e. the sibilant being dropped, and nothing but a guttural impulse of breath remaining, as צֶאֱן אֶרְקָא אֶרְקָא אֶרְקָא אֶרְקָא flock; חֶמְלָא צֶמֶר earth; חֶמְלָא צֶמֶר wool. See on the nature and cause of this permutation, Ewald Krit. Gram. p. 33.

I. עֵב m. (רָעָב) a term of architecture, *a threshold, step*, i. e. a projection or offset, perh. collective, forming the ascent into a portico, 1 K. 7, 6. Ez. 41, 25. Plur. עֵבִים v. 26, as if from a sing. עֵב. Targ. well in 1 K. 7, 6 סְקוּפָהָא thresholds. Vulg. *epistylum, architrave*, against the context in both places; although such is the poverty of the Hebrew in terms of this sort, that the Heb. עֵב may perhaps have comprehended the epistyle. This is also favoured by the etymology from עָבַר *to cover*, q. v.

II. עֵב comm. gend. (m. Is. 19, 1. Ecc. 11, 3; f. 1 K. 18, 44,) constr. עֵב Prov. 16, 15. Is. 18, 4, once עֵב Ex. 19, 9; plur. עֵבִים, constr. עֵבִי, twice עֵבִי 2 Sam. 23, 4. Ps. 77, 18. R. עֵיב.

1. *darkness*, chiefly of clouds, Ex. 19, 9 בְּעֵב הַעֲנָן *in the darkness of a cloud*. Ps. 18, 12 שְׁחָקִים עֵבִי *darkness of clouds*.

—Hence

2. *a cloud*, Is. 19, 1. 25, 5. al. עֵב נֶל *a cloud of dew* Is. 18, 4. Prov. 16, 15. Often collect. *clouds* Job 20, 6. 36, 29. Is. 14, 14. Plur. Judg. 5, 4. 1 K. 18, 45. Ps. 104, 3. al. A cloud is put as an emblem of swift motion Is. 60, 8 (comp. 19, 1); also of things evanescent Job 30, 15. Is. 44, 22.

3. *dark thicket* of a wood, plur. עֵבִים Jer. 4, 29. Chald. Syr. id.

עֵב see in עָב I.

* עֵבֵב obsol. r. prob. *to cover, to hide*, i. q. עֵבֵב, חָבַב, חָבַב. Hence עֵב I.

* עֵבֵב fut. יַעֲבֹד 1. *to labour, to work to do work*. Aram. חָבַב, to make

i. q. Heb. עָשָׂה; Arab. عَبَدَ to serve God, see no. 3, but Conj. II to reduce to servitude, عَبْدٌ servant; see Hiph. no. 2. A. Schultens holds the primary idea to be that of *subduing, depressing*, as Job. p. 6; and so Redslow nearly.—Absol. Ex. 20, 9 שֵׁשֶׁת יָמִים יַעֲבֹד *six days shalt thou labour*, opp. to עָבַד 34, 21 Deut. 5, 13. Ecc. 5, 11. With acc. of land, etc. *to work*, e. g. *to till the ground* Gen. 2, 5. 3, 23. 4, 2; a vineyard Deut. 28, 39; a garden Gen. 2, 15. So of artisans, Is. 19, 9 עֲבָדֵי פְּשָׁתִּים *the workers in linen*. Ez. 48, 18 עֲבָדֵי-הָעִיר *the workmen or labourers of the city*. v. 19. Accus. impl. Deut. 15, 19 *thou shalt not till the ground with (בְּ) the firstling of thy bullock*.

2. *to work for another, to serve*, Num. 4, 37; בְּ of price, Gen. 29, 20. 25. Hos. 12, 13. Ez. 29, 20. Often with acc. of pers. *to serve* any one, Gen. 29, 15. 30, 26. 31, 6. 41. Ex. 21, 6. Mal. 3, 17; poet. of a beast Job 39, 9; עֵב *with* any one Gen. 29, 25. 30. Lev. 25, 40; לְפָנַי 2 Sam. 16, 19 of a minister of the king, comp. עֲבָד לְפָנַי. With two acc. Gen. 30, 29 יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיךָ *thou knowest what (how) I have served thee*.—Spoken not only of single persons, but also of *nations*, who *serve* their kings and princes Judg. 9, 28. 38. 1 Sam. 11, 1. 1 K. 5, 1. 12, 4. Ps. 18, 44. Jer. 27, 7. 9; or who are subject to other nations Gen. 15, 14. 25, 23. Ex. 14, 12. 1 Sam. 4, 9 (c. הָ). 2 Sam. 10, 19. Jer. 40, 9; also of kings who are tributary to others Gen. 14, 4. 2 K. 18, 7. Here belongs Gen. 15, 13 וַעֲבָדוּם וַיַּעַבְדוּם אֲחֵם *and they (the Israelites) shall serve them (the Egyptians), and they shall afflict them*, the Egyptians shall afflict the Israelites, the subject and object being changed. So too עָבַר מִסְ עָבַר 1 K. 9, 21, see in מִסְ.—Once *to serve* any one is for simpl. *to obey*, 1 K. 12, 7.

3. *to serve* in a religious sense, i. e. *to worship*, to yield reverence and obedience to, e. g. Jehovah Ex. 3, 12. 4, 23. 7, 16. 26. Josh. 24, 15. 18. Ps. 22, 31. Job 21, 15. al. sæp. Also idols Deut. 4, 19. 8, 19. 13, 7. 14. Judg. 10, 10. 1 K. 16, 31.

2 K. 10, 18. al. So of a single sacrifice or act of worship Ex. 3, 12. 4, 23. Constr. with acc. rarely with לְ Judg. 2, 13. Jer. 44, 3. Acc. impl. (Jehovah) Job 36, 11. Is. 19, 23. With two acc. *to serve God* with any thing, i. e. to offer in sacrifice, Ex. 10, 26; hence, the name of God being omitted, עָבַד יְבַח וּמִנְחָה *to offer sacrifice and oblation*, i. e. to serve (God) with such offerings, Is. 19, 21.

4. Causat. עָבַד i. q. הִעֲבִיר, *to make serve, to impose service upon* any one. Lev. 25, 39 לֹא-תַעֲבֹד בּוֹ עֶבֶדְךָ *thou shalt not make him serve the service of a bondman*. v. 46. Ex. 1, 14. Jer. 22, 13. 34, 9. 10. So of nations Jer. 25, 14. 27, 7. 30, 8. Ez. 34, 27.

NIPH. 1. *to be wrought, tilled*, of a field, Deut. 21, 4. Ex. 36, 9. 34.

2. *to be served*, [*profited*, as a king by his land, Ecc. 5, 8.—R.

PUAL 1. i. q. Niph. no. 1, Deut. 21, 3; comp. 15, 19.

2. Pass. of Kal no. 4, Is. 14, 3 *the heavy service אשר עָבַדָּךְ which was imposed upon thee*. For עָבַד we might expect עֲבָדָה; but see Heb. Gram. § 140. 1. b.

HIPH. 1. Causat. of Kal no. 1, *to cause to work, to compel to labour*. c. acc. Ex. 1, 13. 6, 5. 2 Chr. 2, 17.—Hence *to weary with severe labour, to fatigue*; Is. 43, 23 *I have not wearied thee with offering sacrifices*.... 24 הִעֲבַדְתִּי בְחַטֹּאתַיְךָ *but thou hast wearied me with thy sins*.

2. Causat. of Kal no. 2, *to cause to serve*, Ez. 29, 18; *to reduce to servitude* sc. a people Jer. 17, 4.

3. Causat. of Kal no. 3, 2 Chr. 34, 33.

HORN. הִעֲבִיר *to be made to serve* i. e. *to worship*. Ex. 20, 5 לֹא תַעֲבֹדֵם *nor be made (led, driven) to serve them* i. e. false gods. 23, 24. Deut. 5, 9. Hence *to serve*, at the persuasion or urgency of others, Deut. 13, 3.

Deriv. מִעֲבָד, and the seventeen here following.

עָבַד Chald. *to make, to do*, i. q. Heb. עָשָׂה no. 2, for which it is usually put in the Targums. Spec. a) *to make an image* Dan. 3, 1. b) *to make*, i. e. *to create the heavens and the earth* Jer. 10, 11. c) *to make ready* a feast Dan. 5, 1. d) *to keep* a festival Ezra 6, 16. e) *to make war* Dan. 7, 21. f) *to do* a law,

i. e. *to keep* it, Ezra 7, 26; comp. עָשָׂה no. 2. l. Also *to do or perform* miracle: Dan. 3, 32. 6, 28; *to do or commit* wrong Dan. 6, 23; *to make* sedition Ezra 4, 15 g) Genr. *to do* any thing, comp. עָשָׂה no. 3; Ezra 6, 13. Dan. 6, 11. 4, 32 [35]. מָה עֲבַדְתָּ *what doest thou?* spoken in invec-tive. h) עָבַד בְּ *to do with* any one sc. customarily, Dan. 4, 32 [35]; *to do with* any thing, to dispose of it, Ezra 7 18; c. עַם id. Ezra 6. 8.

ITHPE. *to be made, to be done*, Ezra 4 19. 7, 26. With a noun following, Dan 3, 29 הִתְעַבְּדוּ יְהִימִין *let him be made pieces* be cut in pieces, see in הָדָם. Dan. 2, 5 Ezra 6, 11. Absol. *to be done*, spoken of something before mentioned. Ezra 5, 8 6, 12. 7, 21. 23.—Deriv. עֲבָדָה

עָבַד m. (r. עָבַד) in pause עָבַד; c. suff. עֲבָדִי; plur. עֲבָדִים, constr. עֲבָדִי; c. servant, Arab. عَبْدٌ, Syr. خَصْمٌ.

1. Genr. *a servant*, who among the Hebrews was also *a slave*, Gen. 12, 16 17, 23. 39, 17. Ex. 12, 30. 44. 21, 2 whether born in the house, *verna*, (יָלִיד בֵּית q. v.) or bought with money (זָקָנִיָּה פָסָה) Gen. 17. 12. 23. עֲבָדָה עָבַד *servile work* Lev. 25, 39. עָבַד עוֹלָם *a servant for ever*, see in עוֹלָם no. 2. a. יָבֵד עֲבָדִים *a serrant of servants*, the lowest menial Gen. 9, 25. בֵּית עֲבָדִים *the house of servants*, house of bondage, prison-house, i. e. Egypt, Ex. 13, 3. 14. 20, 2. Deut. 8, 14 13, 6. 11. Emphat. Jer. 2, 14 *is Israel a servant? is he a home-born slave? why is he a spoil?* Often followed by לְ in stead of a genit. *a serrant to* any one see לְ no. 3. f. Gen. 41, 12. 1 Sam. 30, 13 17, 8 וְאֵתָם עֲבָדִים לְשָׂאוֹל (But עֲבָדִי שָׂאוֹל are the ministers and courtiers of Saul; see below in lett. b.) 2 Sam. 9, 12 1 K. 11, 26. Hence לְ הָיָה עָבַד *to become servant to* any one Gen. 9. 25-27. 44, 9 10. 17. 33. 47, 25. Lev. 26, 13. Deut. 6 21; לְ לָקַח לְעָבֵד id. 1 Sam. 8, 17. 17, 9 (comp. לְ לָקַח לְעָבֵד 2 K. 4, 1. לְ לָקַח לְעָבֵד Is. 44. 21. 49, 5;) once i. q. *to obey, to be obsequious*, 1 K. 12, 7.—Spec. the name *servants* is applied: a) To common soldiers, who are called *the servants* of their general or prince, 2 Sam. 2, 12. 13. 15 30. 31. 3, 22. 8, 7. b) *To the servants of* a king, i. e. his ministers and court officers, e. g. עֲבָדֵי מֶלֶךְ Gen. 40, 20. 41, 10

37. 38. 50, 7. Ex. 5, 21. al. עֲבָדֵי שָׂאוֹל
 1 Sam. 16, 17. 18, 22. 28, 7; עֲבָדֵי הַמֶּלֶךְ
 1 K. 1, 47. 9, 27. 2 K. 19, 5. Esth. 3, 3.
 Is. 37, 5. al. So of military commanders
 1 Sam. 29, 3. 1 K. 11, 26. 2 K. 25, 8.
 c) To whole nations, which are subject
 or tributary to others. Gen. 9, 26. 27, 37.
 Deut. 5, 15. 15, 16, 12. 2 Sam. 8, 2.
 6. 14. 1 Chr. 18, 2. 6. 13. d) Trop. of
 beasts Job 40, 28; also of things Gen.
 47, 19, comp. Judith 3, 4.

In addressing superiors the Hebrews
 from modesty or humility were accus-
 tomed to call themselves *servants*, and
 those whom they addressed, *lords*; see
 in אֲדֹנָי Gen. 18, 3 *pass not away from*
thy servant, i. e. from me. 19, 19. 33, 5.
 44, 18. 24. 33. 1 Sam. 17, 32. 34. 38. 20,
 8. Is. 36, 11. Dan. 2, 4. al. So in con-
 verse with God, Ex. 4, 10. 1 Sam. 3,
 9. 10; and in prayers to him, Ps. 19, 12.
 14. 27, 9. 69, 18. 119, 17. Neh. 1, 6. 8.
 Hence עַבְדְּךָ *thy servant* is in this way
 put for אֲנִי, so that the suffix of the
 first person is referred to it, e. g. Gen.
 44, 32 *for thy servant (I) became surety*
for the lad unto my father.—The term
servants is applied also to absent per-
 sons, whom one wishes to commend to
 the favour of a patron; as Gen. 44, 27
thy servant, my father, said unto us. 32,
 5. 20. 21.

2. עַבְדֵי יְהוָה, *servant of Jehovah*, used
 tropically in various senses, viz. a)
 For a *worshipper* of God; Neh. 1, 10 הֵם
 עַבְדֵיךָ וְעַמְּךָ *they (the Israelites) are thy*
servants and thy people; comp. Chald.
 Ezra 5, 11 *we are the servants of the God*
of heaven. we worship the God of heaven.
 Dan. 6, 21 *O Daniel, servant of the liv-*
ing God, i. e. who dost worship the liv-
 ing God. In this sense it is used as a
 laudatory epithet or title applied to the
 pious worshippers of God, e. g. to Abra-
 ham, Ps. 105, 6. 42; Joshua, Josh. 24, 29.
 Judg. 2, 8; Job, Job 1, 8. 2, 3. 42, 8;
 David Ps. 18, 1. 36, 1. 79, 70. 89, 4. 21.
 Jer. 33, 21 sq. Ez. 34, 23; Eliakim Is.
 22, 20; Zerubbabel Hag. 2, 24. Also
 in plur. עַבְדֵי יְהוָה is often said of pious
 men, Ps. 34, 23. 69, 37. 113, 1. 134, 1.
 135, 1. 136, 22. Is. 54, 17. 63, 17. 65, 8.
 9. 13–15. b) For a *minister* or *ambas-*
sador of God, called of God and sent to
 perform any service. Is. 49, 6 מְדִוְיָהּ נָקַל

לִי עֶבֶד לְחָקִים אֶת־שִׁבְטֵי יִשְׂרָאֵל וְגו' *it is*
not enough that thou shouldst be my ser-
vant (i. e. my ambassador and instrum-
ent) to raise up the tribes of Israel....
I will also make thee a light to the Gen-
tiles. v. 5. In this sense it is applied
 directly to the Messiah Zech. 3, 8; also
 to Nebuchadnezzar king of Babylon,
 whom God used as his instrument in
 chastising the people, Jer. 25, 9. 27, 6.
 43, 10. Often also there is connected
 with the term the idea of a *familiar*
servant, standing in a more intimate re-
 lation, *chosen* and *beloved* of God for his
 piety and approved fidelity, and sent to
 perform his service, e. g. thus spoken of
 angels (in the other hemistich מַלְאָכָיו)
 Job 4, 18; and of prophets Am. 3, 7. Jer.
 7, 25. 25, 4. 26, 5. 29, 19. 35, 15. 44, 4.
 Dan. 9, 6. Ezra 9, 11; spec. of Moses
 Deut. 34, 5. Josh. 1, 1. 13. 15. Ps. 105,
 26; of Isaiah Is. 20, 3. Sometimes the
 two ideas of a pious worshipper of God
 and of an ambassador sent from God
 appear to have coalesced, e. g. in the
 passages which relate to Abraham and
 Moses, and particularly in those where
Israel or *Jacob*, i. e. the people of Israel,
 is addressed by this honourable and en-
 dearing appellation, as Is. 41, 8. 9. 42,
 19. 44, 1. 2. 21. 45, 4. 48, 20. Jer. 30, 10.
 46, 27. 28. Ez. 28, 25. 37, 25; comp.
 Hos. 11, 1. Still it is the *pious* Israelites
 who are here especially meant, i. e. those
 truly worthy of the name, ἀληθινὸν Ἰσ-
 ραηλῖται, Is. 43, 10. 49, 3 where see the
 author's note at the end of his Germ.
 version edit. 2. Among these again
 the prophets particularly are so named,
 Is. 44, 26. This same Jacob who is
 thus termed *the servant of Jehovah*, is
 called in the other hemistich sometimes
 the *elect*, *chosen of God*, Is. 41, 8. 45, 4;
 sometimes *ambassador* and *friend* 42,
 19, and so in the plur. *ambassadors* 44,
 26. But in all the passages respecting
the servant of God in the chapters of the
 last part of Isaiah, (42, 1–7. 49, 1–9. 50,
 4–10. 52. 13–53. 12,) he is represented
 as the intimate friend and ambassador
 of God, as aided by the divine spirit, and
 as about to restore the tribes of Israel
 and become the teacher of other na-
 tions. [Such was to be the character
 of the Messiah, to whom these pas-

sages are expressly referred in the N. T.—R.

3. *Ebed*, (servant sc. of God.) pr. n. m. a) Judg. 9, 26. 28. b) Ezra 8, 6.

עֶבֶד Chald. i. q. Heb. עֶבֶד *servant*; e. g. *servant of the king*, i. e. a minister, prefect, Ezra 4, 11; so those who address the king call themselves *his servants*, Dan. 2, 4. 7. **עֶבֶד אֱלֹהִים** *the servant of God*, i. e. worshipper, Dan. 3, 26. 6, 21. Ezra 5, 11.

עֲבַד m. (Kamets impure) *work, deed*, once Ecc. 9, 1. Syr. عَصَفَ.

עֲבִיד, see עֲבִיד.

עֲבָדָא (servant sc. of God, after the Chaldee form) *Abda*, pr. n. m. a) 1 K. 4, 6. b) Neh. 11, 17, for which 1 Chr. 9, 16 **עֲבָדָה**.

עֲבַד-עֲדוֹם (serving Edom) *Obed-edom*, pr. n. of a Levite, 2 Sam. 6, 10. 1 Chr. 16, 38.

עֲבִידֶאל (servant of God) *Abdeel*, pr. n. m. Jer. 36, 26.

עֲבָדָה f. (r. עָבַד) 1. *work, labour*; Ps. 104, 23 *man goeth forth unto his work and to his labour* (לְעֲבָדָתוֹ) *until the evening*. Lev. 25, 39 **עֲבָדָה עֶבֶד** *servile labour*. 23, 7. 8. 21. 35. 36. Num. 28, 18. 25. 29, 1. 12. 35.—Ex. 39, 32 **כָּל-עֲבָדָה** *all the work of the tabernacle*, all the labour expended upon it. 36, 3. 5. Hence a) *work, business*, i. q. מְלָאכָה, Num. 4, 47 לְעֵבֶר עֲבָדָה וְגו' *to work the work of the ministry and the work of bearing in the tabernacle of the congregation*, i. q. to do the work or business; for which in 1 Chr. 9, 19 לְעֵבֶר עֲבָדָתוֹ Is. 28, 21 **לְעֵבֶר עֲבָדָה** *to work his work*, i. e. divine judgments upon the ungodly. 32, 17. Comp. פָּעַל, פָּעִלָה, Chald. עֲבִידָא i. q. מְצִיטָה. b) Spec. *work of the field, tillage, agriculture*, 1 Chr. 27, 26. Neh. 10, 38.

2. *labour of a servant for his master, service, ministry*. Gen. 30, 26 *thou knowest my service* (אֲתֵּי-עֲבָדָתִי), *which I have done thee*. עָם עֲבָדָה *to serve a service with any one*. to be his servant, Gen. 29, 27. Ex. 1, 14 *and they made their life bitter* (בְּעֲבָדָה קָשָׁה) *with hard service in mortar*. etc. and so עֲבָדָה קָשָׁה of hard service rendered by a people to a

king or to another people, Deut. 26, 6. 1 K. 12, 4. Neh. 5, 18. Is. 14, 3. Lam. 1, 3; of military service Ez. 29, 18. Also of the service or ministry of the king 1 Chr. 26, 30. 2 Chr. 12, 8.—Hence a) *service*, i. e. *use, profit*. Ps. 104, 14 *and herb for the service of man*. Num. 3, 26. b) *service*, i. e. *furniture, implements*, Num. 3, 31. 36. Comp. in Engl. *a service of plate*.

3. *service of the tabernacle and temple, the sacred ministry of the priests and Levites*, 1 Chr. 25, 1. 26, 8. al. Fully **עֲבָדָה בְּאֹהֶל מוֹעֵד** Num. 4, 23. 35; **עֲבָדָה בְּאֹהֶל מ' הַמִּשְׁכָּן** Ex. 30, 17. Num. 18, 6; **עֲבָדָה בְּיָד יְיָ** 1 Chr. 9, 13. 23, 28; **עֲבָדָה קָדָשׁ** Num. 7, 9; **עֲבָדָה יְהוָה** Num. 8, 11. Josh. 22, 27; καὶ ἐξοχὴν ἡ ἐξοχὴν 2 Chr. 35, 10. So **עֲבָדָה בְּנֵי קֹהָת** *the service of the sons of Kohath* sc. in the tabernacle, Num. 4, 4; comp. v. 24. 27. 28. **כֵּלֵי הָעֲבָדָה** *the vessels of service*, sacred vessels, 1 Chr. 9, 28. 28, 14. **הָעֲבָדָה צָבָא** *the service-host*, the host of ministering priests and Levites, Num. 8, 25. v. 26 **לֹא יַעֲבֹד** *he shall do no service*, shall take no part in it. Spoken also of a particular rite or service, Ex. 12, 25. 26. 13, 5.

עֲבָדָה f. (r. עָבַד) *service*, for concr. *servants, familia*, Gen. 26, 14. Job 1, 3. Comp. Gr. θραγαλία Matt. 24, 45.

עֲבָדוֹן (servile) *Abdon*, pr. n. 1. A Levitical city in the tribe of Asher, Josh. 21, 30. 1 Chr. 6, 59. The same name according to 20 Codd. should be read Josh. 19, 28 instead of the usual עֲבֶרֶן.

2. Of several men: a) A judge of Israel, Judg. 12, 13. 15; called בֶּרֶךְ 1 Sam. 12, 11; see in בֶּרֶךְ. b) 1 Chr. 8, 23. c) ib. 8, 30. 9, 36. d) 2 Chr. 34, 20.

עֲבָדוּת f. (denom. from עָבַד) *servitude, bondage*, Ezra 9, 8. 9. Neh. 9, 17. Syr. عَصْفُ id.

עֲבָדִי (for עֲבָדֵי ה' *servant of Jehovah*) *Abdi*, pr. n. m. a) 1 Chr. 6, 29. b) 2 Chr. 29, 12. c) Ezra 10, 26.

עֲבָדִיֶאל (servant of God) *Abdiel*, pr. n. m. 1 Chr. 5, 15.

עֲבָדִיָה and **עֲבָדִיָה** m. (worshipper of Jehovah) *Obadiah*, pr. n. of several persons, of whom the most distinguished was a prophet of this name contem-

porary with Jeremiah, Obad. 1.—1 K. 18, 3. 1 Chr. 3, 21. 7, 3. 8, 38. 9, 16 (comp. Neh. 11, 17). v. 44. 12, 9. 27, 19. 2 Chr. 17, 7. 34, 12. Ezra 8, 9. Neh. 10, 6. Sept. *Ἀβδίας*, which properly comes from עֶבֶד־יָהוּ

עֶבֶד־מֶלֶךְ (servant of the king, Arab. عبد الملك *Abd el-Mālek*), *Ebed-melech*, pr. n. of an Ethiopian at the court of Zedekiah, Jer. 38, 7. 39, 16.

עֶבֶד נָגוֹ (perh. i. q. עֶבֶד נָגוֹ worshipper of Mercury, see נָגוֹ) Dan. 1, 7. 2, 49. 3. 12, also עֶבֶד נָגוֹ v. 29, *Abed-nego*, a Chaldee pr. n. given in Babylon to Azariah one of Daniel's companions.

עֶבֶה * 1. to be thick, fat, Deut. 32, 15. 1 K. 12, 10. Comp. the noun עֶבֶר

2. to be dense, compact; whence עֶבֶר, Syr. حَبَّ to be fat, hard, as the heart; Eth. ሁብ to be large, to grow; Arab. عبي to be thick, dense.

עֶבוֹט m. a pledge, pawn, Deut. 24, 10. 11. 12. R. עֶבֶט

עֶבֶר m. (r. עֶבֶר) constr. עֶבֶר הָאֶרֶץ produce of the earth, grain, corn, Josh. 5, 11. 12; opp. manna or bread from heaven. Syr. حَصْن, Chald. עֶבֶר, id.—Comp. הוֹבִיל from r. הָבַל, Hiph. הוֹבִיל to bring; בִּיאַת הַבִּיָּאָה from בִּיאַת

עֶבֶר (r. עֶבֶר, after the form גִּבִּיל, גִּבִּיל) pr. a passing over, transit; found only with prefix עֶבֶר, and so used as a Preposition (and Conjunction) corresponding nearly to Gr. ὑπέρ with a genitive, Engl. over, marking that over or above which any thing passes or moves; see Passow Lex. art. ὑπέρ A; comp. על no. 2. d. e. Found only in tropical senses.

A) Prep. 1. over, i. e. for, in behalf of, for the sake of, in the sense of protection, care, favour, benefit, Gr. ὑπέρ τινος Passow in ὑπέρ A. no. 4. Gen. 12, 13 that it may be well with me עֶבֶר־יָהוּ for thy sake. 2 Sam. 9. 1. 7. Gen. 26, 24 for my servant Abraham's sake. 18, 26. 29. 31. 32. Ps 132. 10. 1 Sam. 12, 22. 2 Sam. 5, 12. 6, 12. 12. 25.—Hence

2. for, because of, marking the cause on account of which any thing is done; comp. על no. 2. d. 2 Sam. 13, 2 he fell

sick עֶבֶר־יָהוּ for his sister Tamar, because of his love for her. 12, 21. Jer. 14, 4. Gen. 3, 17 cursed be the ground because of thee. 8, 21. 1 Sam. 23, 10. 2 Sam. 7, 21. 2 Chr. 28, 19. Job 20, 2. Mic. 2, 10.—Also

3. for, spoken of price; comp. ἰνίφ for i. q. instead of, Passow l. c. no. 5. Am. 2, 6. 8, 6.

4. With infin. for, i. e. for this cause, that, in order that. Ex. 9, 16 I have raised thee up עֶבֶר־יָהוּ for to (that I may) show thee my power. 1 Sam. 1, 8. 2 Sam. 10, 3. 18, 18.—So too עֶבֶר־יָהוּ c. infin. id. Ex. 20, 20. 2 Sam. 14, 20. 17, 14.—Hence

B) Conj. that, in order that, marking end and purpose; c. fut. Gen. 21, 30 עֶבֶר־יָהוּ לִי לְעֵדָה that they may be to me a testimony. 27, 4. 19. 31. 46, 34. Ex. 9, 14. 19, 9. 20, 20. Ps. 105, 45; fully עֶבֶר־יָהוּ Gen. 27, 10.

עֶבוֹת see עֶבֶת.

עֶבֶט * fut. יַעֲבֹט 1. to change, to exchange, see Piel. Kindr. is עֶבֶר to interweave.

2. to give a pledge for any thing borrowed, which lies in the idea of exchange; Deut. 24, 10 לַעֲבֹט עֶבֶט־יָהוּ in order to pledge his pledge, i. e. in order that he (thy brother) may do so.—Hence to borrow, sc. upon a pledge given, Deut. 15, 6 לֹא תַעֲבֹט but thou shalt not borrow.

PIEL to change for another. Joel 2, 7 they change not their ways, i. e. nothing turns them out of their course.

HIPH. to lend upon a pledge, with acc. of person to whom, Deut. 15, 6; with two acc. of pers. and thing v. 8.

Deriv. עֶבוֹט and

עֶבֶט־יָהוּ m. (r. עֶבֶט) pr. a pledging of goods; concr. things taken in pledge. Hab. 2, 6 wo to him who enlargeth what is not his own! how long? to him who ladeth himself with goods taken in pledge, i. e. unjustly detained and appropriated to his own use; the figure being taken from a heartless extortioner.

עֶבֶר m. (r. עֶבֶה) denseness. compactness. e. g. of shields Job 15. 26. 2 Chr. 4, 17 עֶבֶר־הָאֶדָמָה in the compact soil prob. clayey; Vulg. in terra argillosa.

עָבִי m. (r. עָבָה) c. suff. עָבִי. *thickness* 1 K. 7, 26. Jer. 52, 21. 2 Chr. 4, 5.

עֲבִידָא Chald. f. (r. עָבַד) 1. *work, labour*, Ezra 4, 24. 5. 8. 6, 7. 18.

2. *business*, e. g. administration of affairs, Dan. 2, 49. 3, 12. Comp. מְלָאכָה Neh. 2, 16.

* עָבַל obsol. root, Arab. عَبَلَ *to strip* a tree of its leaves, عَبْلَاءُ a white stone,

الأَعْبَلُ a mountain whose rocks are white.—Hence pr. n. עֹבֵל, עֹבֵלָה

* עָבַץ obsol. root, i. q. עָצַב *to be in pain*, according to 1 Chr. 4, 9. 10.—Hence pr. n. נִעְבָּץ

* עָבַר fut. וְעָבַר, 2 p. fem. תַּעְבִּירִי Ruth 2, 8, see Lehrs. p. 306. Heb. Gr. § 47. n. 1.

1. *to pass over*. Arab. عَبَرَ *to pass over* a river, also *to pass away, depart, die*;

عَبْرٌ, عَبْرٌ bank of a stream, shore;

עָבַר *to pass away, depart*. Aram. עָבַר

i. q. Heb. The same root is widely found in the Indo-European tongues, e. g. Sanscr. *upari*, Pers. *ابر* and

زَبَر super, supra, Gr. ὑπέ, πέρα, πέραν,

περὶ, Lat. *super*, Goth. *ufar*, *afar*,

Germ. *über*, Engl. *over*.—Pr. *to pass over*

à river, sea, c. acc. Gen. 31, 21 וְעָבַר

אֶת־הַנָּהָר Is. 23, 2 עָבַר יָם Deut. 3, 27.

4, 21. Josh. 4, 22. 24, 11; c. בְּ Josh. 3,

11. 2 Sam. 15, 23. Zech. 10, 11; בְּרֹחַ

Num. 33, 8. Accus. impl. *to pass over*

sc. a river Josh. 2, 23. 2 K. 2, 9; and

with acc. of place *to which* one passes

over, Jer. 2, 10 וְעָבְרוּ אֲחֵי כִתְיִים

pass over (the sea) *to the coasts of the Chittim*.

Is. 23, 6. 12. Am. 6, 2; c. אֶל Num. 32, 7.

—Spoken also of other impediments

which one passes over; as a deep valley

or ravine Is. 10, 29, see Bibl. Res. in

Palest. II. p. 116; a wall or fence Job

19, 8, comp. Is. 51, 23; a bound Ps. 104,

9. Hence metaph. *to pass over, to trans-*

gress a law, Chald. עֲבִירָא *transgression*. With אֶל, *to pass over* the border to any pers. or thing, 1 Sam. 14, 1. 27, 2. Trop. also of a razor *passing over* one's head, c. עַל Num. 6, 5; of the wind *passing over* upon any pers. or thing, c. בְּ Ps. 103, 16. Comp. no. 4.

2. *to pass over, to pass through, to go through*, sc. a region, city, field, etc. with

acc. Num. 20, 17. Judg. 11, 29 וַיַּעְבֵּר

אֶת־גִּלְעָד וְאֶת־מָנַסֶּסֶה and he passed over through-

out Gilead and Manasseh. Often c. בְּ

in, through, Gen. 12, 6 וַיַּעְבֵּר אַבְרָם

for I had passed on among the crowd. Gen. 30, 32. 41, 46.

Num. 20, 18. Deut. 2, 27. Josh. 18, 9. 1

Sam. 9, 4. Is. 34, 10. Jer. 2, 6; בֵּין be-

tween two things. Gen. 15, 17. Jer. 34,

19; בֵּתוֹבָה Job 15, 19. Ez. 9, 4; בְּהַרְבֵּ

Josh. 1, 11. Am. 5, 17; absol. 2 K. 4, 8.

—So of things, Ps. 18, 13 וְעָבְרוּ בְּרַד

there passed through his clouds

(acc.) *hail and burning coals*; but see

in no. 4. d. 1 K. 22, 36 and there went

a joyful cry throughout the host. Absol.

Lam. 3, 41 thou hast covered thyself with

clouds מִנֶּבֶל הַפֶּלֶא so that our prayer

should not pass through.—So עָבַר

2 K. 12, 5 and עָבַר לְפָנָה Gen. 23,

16, money passing among the merchants,

current money, i. e. which passes cur-

rent; prob. pieces of silver on which

the weight was marked, as among the

Chinese; since coined money can hardly

have existed in the days of Abraham.

Vulg. probata moneta.

3. *to pass over, i. e. to pass beyond, to*

pass by, to pass along or away; with

acc. of pers. or place *by* which one pass-

es. Judg. 3, 26 וְהוּא עָבַר אֶת־הַפְּסִילִים

and he passed on beyond the quarries.

Gen. 32, 32. 2 Sam. 18, 23 וַיַּעְבֵּר אֶת־

וְהוּא עָבַר אֶת־הַפְּסִילִים and he passed by Cush, outran

him. Is. 31, 9 וְעָבַר מִפְּנֵי הַיָּבֵשׁ

from fear he shall pass on (flee) beyond his for-

treass. With עַל pr. over, beyond, Gen.

18, 5 וְעָבְרוּ עָלַי עַבְדֶּיךָ *for there-*

fore do ye pass by your servant. i. e. pass

this way. Judg. 9, 25 וְעָבְרוּ עֲלֵיהֶם

all that passed along by them that

way. 1 K. 9, 8. 2 K. 4, 9. Prov. 24, 30.

Jer. 18, 16. Ez. 16, 6. 8; מֵעַל Gen. 18,

3; עַל־פְּנֵי Ex. 34, 6; לְפָנַי 2 K. 4, 31;

also עָבַר תַּחַת הַשָּׁבֶט *to pass along under*

the crook of a shepherd numbering his flock, i. e. to be numbered, Lev. 37, 32. Absol. Gen. 37, 28 *there passed by Midianites, merchants*. Ex. 12, 23. Ruth 4, 1.—PART. עֹבְרִים *passers by* Ps. 129, 8. Is. 51, 23; with genit. of way, עֹבְרֵי דֶרֶךְ *passers by on the way*, they that pass by the way, Ps. 80, 13. 89, 42. Job 21, 29.—Spec.

a) Of time as *passing away*. e. g. the day Ps. 90, 4; the days of one's life Job 17, 11; mid-day 1 K. 18, 29; the seasons Jer. 8, 20. Cant. 2, 11; the harvest Jer. 8, 20. So of welfare, anger, mourning, i. e. seasons of welfare, mourning, etc. Job 30, 15. Is. 26, 20. Ps. 57, 2. Gen. 50, 4. 2 Sam. 11, 27.

b) Of things that *pass swiftly away* and *vanish*; e. g. chaff driven by the wind, מֵץ עֵבֶר, Is. 29, 5. Jer. 13, 24. Ps. 48, 5; a cloud Job 30, 15; a shadow Ps. 144, 4; waters drying up Job 6, 15. 11, 16.—Hence

c) *to pass away, to perish*, e. g. men Ps. 37, 36. Job 34, 20. Nah. 1, 12; by a weapon, בְּשֵׁלֶחַ Job 33, 18. 36, 12; of things, q. d. *to be forgotten*. Esth. 9, 28.

d) Trop. עֵבֶר עַל-פִּשְׁעֵי *to pass over transgression*. i. e. *to forgive, to pardon*, Mic. 7, 18. Prov. 19, 11; and so without פִּשְׁעֵי, c. dat. *to forgive any one*, Am. 7, 8. 8, 2.

4. *to pass over from one place to another*, i. e. *to pass on, to pass, to go further*; עֵבֶר מִיָּדֵי לְעִיר *to pass from city to city* 2 Chr. 30, 10. Gen. 18, 5 אַחֲרֵי תֵּעָבְרִי *afterwards ye shall pass on*. Neh. 2, 14 *no place for the beast under me to pass* sc. further. 2 Sam. 18, 9 *the mule that was under him passed on*, went away. 16, 1. Mic. 1, 11. Josh. 6, 7. 8. 2 Sam. 16, 9 *let me pass on and take off his head*. וְעָבַר וְשָׁב *to pass on and return*, i. e. to pass hither and thither, to go to and fro, Ex. 32, 27. Ez. 35, 7. Zech. 7, 14. 9, 8. With בָּ or עַל of the way; Prov. 4, 15 *pass not (בּוֹ) in it*. 2 K. 6, 26 *the king was passing (עַל) upon the wall*. v. 30.—Hence

a) *to pass on to a place, to go to it*; c. acc. 2 K. 6, 9. Am. 5, 5 *and pass not to Beersheba*; c. אֶל 1 K. 19, 19. 2 K. 4, 8. Often of a boundary, which *passes on to any point*, acc. c. הָ loc. Num. 34, 4. Josh. 15, 3 sq. 18, 13. 18, 19. 19, 13.

b) With בָּ *to pass in, to go in, to enter*; Judg. 9, 26 וַיַּעֲבִירוּ בְשֵׁכֶם *and they entered into Shechem*. Lev. 26, 6. Ez. 14, 17; c. acc. *to pass in at a gate* Mic. 2, 13. Is. 62, 10. Here belong also the phrases עֵבֶר בְּבְרִית *to enter into a covenant* Deut. 29, 11; עֵבֶר בְּשִׁחָה *to pass into the pit of death* Job 33, 28.

c) With לְפָנַי *to pass on before, to go before*, so that others follow afterwards, Gen. 33, 3. Ex. 17, 5. Deut. 3, 28. Josh. 4, 5. 12, 6, 7. Also *to pass on first, to go first*, Gen. 33, 14. 1 Sam. 9, 27. 25, 19. 2 K. 4, 31.—Contra, c. אַחֲרַי, *to pass on after, to follow*, 2 Sam. 20, 13.

d) With מִן, מֵאֵת, *to pass from any person or thing, to go away, to depart*. Ruth 2, 8 לֹא תֵעָבְרִי מִזֶּה *pass not from hence*. Cant. 3, 4. 1 K. 22, 24; of things, Ps. 81, 7. [Ps. 18, 13 מִנִּגְהוֹ עָבְרִי *from the brightness before him passed (went) forth his clouds, hail and burning coals*, i. e. the hail and lightning were in the thunder-clouds which were gathered around his glory.—R.] Trop. Deut. 26, 13 *I have not departed from thy commandments*. have not transgressed them. Is. 40, 27 מֵאֲלֹהֵי מִשְׁפָּטִי *my righteous cause hath passed away from my God*, he neglects it, no longer cares for it.—Absol. id. Cant. 5, 6. Esth. 4, 17.

e) With עַל, *to pass over to another owner*, Is. 45, 14. Ez. 48, 14 Cheth. Comp. Lam. 4, 21 עֲלֶיךָ תֵּעָבֵר כּוֹס *unto thee also shall the cup pass on or over*.—But Deut. 24, 5 עֵבֶר עַל *to pass over upon* is i. q. *to be laid upon*, as a burden, charge.

5. From the primary signif. of *passing over* comes the frequent use of this verb in respect to *waters* which are said to *pass over* their banks, *to overflow, to overwhelm*; c. acc. Jer. 5, 22; absol. Is. 8, 8 וְעָבַר שְׁטֵף *he shall overflow and overwhelm*. Nah. 1, 8 בְּשִׁטְףָה עֹבֵרָה. Hab. 3, 10. Often c. עַל Is. 54, 9. Ps. 42, 8 *all thy waves and thy billows have passed over me (עָלַי)*, have overwhelmed me. Jon. 2, 4. Ps. 124, 4.—Hence, Is. 23, 10 וְאֶרֶץ עֲבָרִי אֶרֶץ צָדִיק *overflow thy land like the Nile*, i. e. spread thyself abroad in thy land now free from the bonds of the oppressor.—Hence

a) Trop. of an inundating host, *to overwhelm*; Dan. 11, 40 (coupled

with *שֹׁמֵר*). Nah. 2, 1 [1, 15] *the destroyer shall no more overwhelm thee*. Is. 28, 18. Mic. 5, 7.—So too of wine, c. acc. Jer. 23, 9 (comp. *בְּלֵעַ הַלֵּם*); a multitude of sins Ps. 38, 5; the wrath of God Ps. 88, 17. Absol. Ps. 73, 7 *עֲבָרוֹ לִבִּי מִשְׁבֹּחוֹת לִבִּי* *the imaginations of the heart overflow*, their proud thoughts are conspicuous in their looks and actions.—Hence

b) *to rush upon any one, to assail*; c. *עָלַי*, Job 9, 11 *הֵן יַעֲבֹר עָלַי*, sc. God. 13, 13. Hos. 10, 11. Nah. 3, 19 *whom hath not thy wickedness assailed?*

c) Also of tears, *to overflow*, comp. in Engl. 'to run over'; Arab. *عَبَرَ* the eye overflows, *عَبْرَةً* a tear. Part. *עֹבֵר* *overflowing myrrh*, i. e. distilling of itself, dropping in tears, Cant. 5, 5, 13.

NIPH. fut. *יַעֲבֹר*, *to be passed over*, e. g. a river Ez. 47, 5.

PIEL. *עָבַר*, fut. *יַעֲבֹר*, *to make pass over*, e. g. a) A bar, bolt; hence *to shut up or close with bolts*; c. *לִפְנֵי*, 1 K. 6, 21 *וַיַּעֲבֹר בְּרֹחוֹקוֹת וְחָב לִפְנֵי הַדְּבָרִי* *and he closed up with golden chains (instead of bars or bolts) before the holy of holies*. b) A female is said *to let pass, to transmit the male seed, etc.* and thence *to conceive, to breed*. Job 21, 10 *עֲבַר תֹּרֵי שָׂדֶה* *his cow breedeth*, becomes big with young. Chald. *עָבַר* Pe. Pa. Ethpa. id. see Bochart Hieroz. I. p. 291, and Buxtorf Lex. Chald. col. 1568. Comp. syn. *עָבַר* to pass over, Pa. Aph. *to be made gravid*, in Targg. for *הָרָה*, pr. to transmit, Buxt. col. 1579. See Thesaur. p. 984.

HIPH. *הִעָבִיר*, fut. *יַעֲבִיר*, apoc. *וַיַּעֲבִיר*.

1. Causat. of Kal no. 1, *to cause to pass over, to transport across* a river, e. g. a people, flocks, etc. with two acc. of pers. and stream, Gen. 32, 24. Num. 32, 5. Josh. 7, 7. 2 Sam. 19, 16; acc. of obj. and *בְּ* of the stream Ps. 136, 14. This word is employed whether the passing of a stream be in boats, *over* 2 Sam. l. c. or by swimming, as in the case of a flock, or by wading *through* at a ford, Gen. Josh. l. c.—Further: a) *to cause a razor to pass over any one*, i. q. *to shave*, c. *עָלַי* Num. 8, 7. Ez. 5, 1; comp. Kal no. 1 fin. b) *to cause to pass, to*

transfer from one place to another. Gen. 47, 21 *and he transferred the people לְעָרִים* *to other cities*, out of some cities into others, i. e. made them exchange habitations; comp. 2 Chr. 30, 10 in Kal no. 4. c) *to cause an inheritance to pass to any one*, c. *לִי* Num. 27, 7, 8; comp. Kal no. 4. e. d) *to cause to pass over*, i. e. *to make transgress a law*, 1 Sam. 2, 24; comp. Kal no. 1.

2. Causat. of Kal no. 2, *to cause or let pass through*, e. g. a land Deut. 2, 30; *to cause to pass throughout or overrun*, as wild beasts a land Ez. 14, 15. Spec. *בְּ* *הִעָבִיר קוֹל בְּ* *to cause to be proclaimed, to make proclamation in* i. e. *throughout a land*, camp, Ex. 36, 6. Ezra 1, 1. 10, 7. 2 Chr. 30, 5. Also *הִעָבִיר שׁוֹפָר* pr. *to cause the trumpet to pass through a land*, i. e. *to blow the trumpet*, Lev. 25, 9.

3. Causat. of Kal no. 3, *to make or let pass by or beyond*; 1 Sam. 16, 9, 10, 20, 36 *he shot an arrow לְהִעָבִירוֹ* *to make it pass by him*, i. e. *beyond him*. Metaph. *הִעָבִיר חַטָּאת* *to let a sin pass by*, i. e. *to remit, to forgive*, comp. Kal no. 3. d. 2 Sam. 12, 13. 24, 10. Job 7, 21.

4. Causat. of Kal no. 4, i. q. *הִבְרִיא*, *to cause to pass, to cause to go or come*; also i. q. *to bring*, spec. *to offer* as in sacrifice, *to consecrate*, c. *לִיהוָה* Ex. 13, 12.—Often also in the phrase *הִעָבִיר בָּנִים לְמֹלֶךְ* *to offer children to Molech* Jer. 32, 35. Lev. 18, 21. Ez. 16, 21. 23, 37; also with *בְּאֵשׁ* added 2 K. 23, 10; and without dat. *הִעָבִיר אֶת־בָּנָיו בְּאֵשׁ* Deut. 18, 10. 2 K. 16, 3, 17, 17. 2 Chr. 33, 6. Ez. 20, 31. That children thus offered to Molech were really burned, the following passages hardly leave a doubt: 2 K. 17, 31. Jer. 7, 31. 19, 5. 2 Chr. 28, 3. Ez. 23, 37; comp. Diod. 20, 14. Euseb. Præp. 4, 16. The Rabbins however, desiring to free their ancestors from the opprobrium of a superstition so atrocious, have feigned that the children were only made to pass through the fire as a rite of lustration; see Carpzov Apparatus Antiq. s. Cod. p. 483. Spencer de Legib. ritual. p. 363–370. The same sentiment is also expressed by the Seventy, 2 K. 16, 3. al. See more in Thesaur. p. 985.

5. Causat. of Kal no. 4, viz. a) Of Kal no. 4. b, *to cause to pass in, to make*

enter, c. בָּ, as הֵכִיִּיר בַּמִּלְּחָן *to make enter the brick-kiln* 2 Sam. 12. 31. b) Of Kal no. 4. d, *to lead away*. 2 Chr. 35, 23; *to take away, to put away, to remove*, e. g. a garment Jon. 3, 6; a ring Esth. 8, 2; idols, false prophets, 2 Chr. 15, 8. Zech. 13, 2; *to put away, to avert evil, reproach*, Esth. 8, 3. Ps. 119, 39. Ecc. 11, 10; the eye, *to turn away*, so as not to see, Ps. 119, 37.

HITHPA. pr. i. q. Kal no. 5, of waters, *to pass over banks, to overflow*; hence trop. a) Of overflowing wrath, *to be wroth*, Ps. 78, 21. 59; c. ב v. 62. Deut. 3, 26; עב Ps. 89, 39; על Prov. 26, 17; c. suff. Prov. 20, 2 מִתְעַבֵּד לִי מִלֹּהֶם *whoso poureth forth wrath against him* sc. the king. Comp. עֲבָרָה no. 1. Arab. جار i. q. עָבַר, *to transgress, to be proud, to be wroth*. b) Of pride, *to overflow with pride, to be haughty*, ὑπερβάλειν, Prov. 14, 16. Comp. עֲבָרָה no. 2.

Deriv. **מַעֲבֶרָה**, **מַעְבֵּר**, **מַעְבִּיר**, and
the eight here following.

עָבַר m. c. suff. עָבְרוּ; plur. עָבְרוּם,
constr. עָבְרוּ.

1. *the region or country beyond, on the other side* of a river or sea which one must pass; as *בְּעֵבֶר אֲרֹנוֹן* *beyond the Arnon* Judg. 11, 18. *בְּעֵבֶר הַיָּם* *in the region beyond the sea* Jer. 25, 22. Spec. *עֵבֶר הַיַּרְדֵּן* *τοῦ πέραν τοῦ Ἰορδάνου, the country beyond Jordan*, the part of Palestine lying east of the Jordan, Gen. 50, 10. 11. Deut. 1, 1. 5. Josh. 1, 14. 9, 10. Judg. 5, 17; *מֵעֵבֶר לַיַּרְדֵּן* id. Num. 35, 14. Josh. 14, 3. 17, 5. Judg. 7, 25; comp. Num. 22, 1. In some passages, however, this expression is applied to the country *west* of the Jordan; as Deut. 3, 20. 25. 1 Sam. 31, 7; comp. Josh. 5, 1. 12, 7. 22, 7. Deut. 11, 30; also Josh. 22, 7. 1 Chr. 26, 30; espec. Num. 32, 19. Similar is also the phrase *עֵבֶר הַנָּהָר* *the country beyond the river*, i. e. the Euphrates, Josh. 24, 2. 3. 2 Sam. 10, 16. 1 Chr. 19, 16; which is used also of provinces on the *west* of the Euphrates, 1 K. 5, 4 [4, 24]. Ezra 8, 36. Neh. 2, 7. 9, 3, 7; comp. Chald. Ezra 4, 10. 16. All these were probably written by persons who had resided on the east of the Euphrates.—Plur. *עֵבֶר נָהָר* id. Is. 7, 20.

2. a region opposite, the other or op-

posite side, a valley or other space being interposed; 1 Sam. 14, 1. 26, 13 וַיַּעֲבֹר דָּוִד הָעֵבֶר *and David passed over to the other side* sc. of the valley, to the opposite mountain. Hence in anthth. מִהָעֵבֶר מִזֶּה—מִהָעֵבֶר מִזֶּה *on this side—on that side* 1 Sam. 14, 4; also לְעֵבֶר אֶחָד מִפְּלֵי עֲבָרָיו id. v. 40. Plur. מִשְׁנֵי עֲבָרֵיהֶם *from all his sides. on every side*, 1 K. 5, 4. Jer. 49, 32; מִשְׁנֵי עֲבָרֵיהֶם *on both their sides* Ex. 32, 15.

3. With prefixes it often becomes a preposition, viz.

a) אֶל-עֵבֶר pr. to the region beyond, i. e. *beyond, over*, Deut. 30, 13; in the region opposite, i. e. *over against*, Josh. 22, 11; *towards* the region, i. e. *towards*, Ex. 28, 26. More fully אֶל-עֵבֶר פָּנָיו *towards* the region opposite one's face, straight before oneself, i. e. *forwards, straight forwards*, Ez. 1, 9. 12. 10, 22. עַבְרָא id. Ex. 25. 37.

b) לְעֵבְרוֹ i. q. אֶל-עֵבְרוֹ, *straight forwards*, i. e. one's own way, Is. 47, 15.

c) מֵעֵבֶר with genit. or suffix; also מֵעֵבֶר לְ *a) from the other side, from beyond*, after verbs of motion, 2 Chr. 20, 2. Job 1, 19. Josh. 24, 3. Zeph. 3, 10. *β) on the other side, beyond*, e. g. מֵעֵבֶר לַיָּם *beyond the sea* Deut. 30, 13; מֵעֵבֶר כּוֹנֵן לְנַהֲרֵי *beyond the streams of Ethiopia* Is. 18, 1. 1 K. 14, 15.

4. *Eber, Heber*, pr. n. a) The founder of the Hebrew race, Gen. 10, 24. 25. 11, 14. 15. See a discussion on this point, *Gesch. d. Heb. Sprache u. Schrift* p. 11. Hence עֶבֶר Gen. 10, 21, and poet. עִבְרִי collect. Num. 24, 24, i. q. עִבְרִים *Hebrews*. For the distinction between Hebrews and Israelites see under עִבְרִי. b) Neh. 12, 20. c) 1 Chr. 8, 12. d) 8, 22. e) 5. 13.

עֵבֶר Chald. i. q. Heb. עֵבֶר no. 1, *the region beyond*; hence נַהֲרָא עֵבֶר *the country beyond the river Euphrates*, i. e. in the Persian mode of speaking, the country west of the Euphrates, Ezra 4, 10. 11. 16. 20. 5, 3. 6, 6. 8. 13. 7, 21. 25.

עֲבָרָה f. (ר. עָבַר) 1. *a ferry-boat* for passing a stream 2 Sam. 19, 19. Chald. מעברתא, contr. מְבַרָּא, id.

2. 2 Sam. 15, 28 Cheth. where Keri ערבות *desert-places*, as the context requires.

עָבַר f. (r. עָבַר) constr. עָבַרְתָּ, c. suff. עָבַרְתָּ; plur. עָבַרְתָּ, constr. עָבַרְתָּ Job 40, 11, also עָבַרְתָּ Ps. 7, 7.

1. *an outpouring, overflowing of wrath*, comp. the root in Kal no. 5, and Hithpa. Job 40, 11 **עָבַרְתָּ אַפְּךָ** *the outpourings of thy wrath*.—Hence for *wrath* itself, i. e. outburst of wrath; so of the king's wrath, Prov. 14, 35; of enemies Ps. 7, 7. Spec. of God's wrath Is. 9, 18. 13, 9. 13. Hos. 13, 11. Am. 1, 11. Ps. 85, 4; so **אֵשׁ עָבַרְתִּי** *the fire of my wrath* Ez. 21, 36 [31]. 22, 21. 38, 19; **עַם עָבַרְתִּי** *the people of my wrath*, against whom I am wroth, Is. 10, 6; comp. Jer. 7, 29. Prov. 22, 8. Lam. 3, 1. **יּוֹם עָבַרְתָּ** *the day of God's wrath* Prov. 11, 4. Zeph. 1, 15. 18. Ez. 7, 19; plur. id. Job 21, 30. Prov. 11, 23 **הַקְּוִיָּה רָשָׁעִים עָבַרְתָּ** *the expectation of the wicked is wrath* sc. from God. Coupled with synon. **זַעַם** Ps. 78, 49.

2. i. q. **עָבַרְתָּ**, *pride, haughtiness, insolence*, see the root in Hithpa. lett. b. Is. 16, 6. Jer. 48, 30.

עָבְרוֹנָה (passage sc. of the sea, r. עָבַר) *Ebronah*, pr. n. of a station of the Israelites near Ezion-geber on the Elanitic gulf, Num. 33, 34. 35.

עָבָר m. plur. **עָבָרִים**, **עָבָרִים** Ex. 3, 18; f. **עָבָרָה**, plur. **עָבָרִיּוֹת**, gentile n. *Hebrew. Hebrews*, Gr. Ἑβραῖοι. As to the origin of this name, it is derived in the O. T. from the name **עָבַר** no. 4. q. v. but would seem primarily to have been an appellative from that word (**עָבַר**), implying the land or country beyond the Euphrates; whence **עָבָר** pr. one *from beyond* the river, Gen. 14, 13; where Sept. well ὁ περὶ τῆς. The name *Hebrews* differs from the term *Israelites* (**בְּנֵי יִשְׂרָאֵל**) in this respect, viz. that the latter, as a patronymic derived from the founder of the nation, was in use only among the people themselves; while the former, as an appellative applied by the Canaanites to the Hebrews migrating from beyond the Euphrates into Canaan, was the current name among foreign nations. (Comp. **כְּנַעֲנִים** and **Φοίνικες**; *Chemi*, **כְּנַעֲנִים**, **Αἰγύπτιος**.) Hence Greek and Roman writers use only the name *Hebrews*, or in later times *Jews*; e. g. Pausan. 5. 5. 2. ib. 6. 24. 6. Plut. Sympos. IV. 6. 1. Tac. Hist. 5. 1.

Josephus passim. The writers of the O. T. apply to the Israelites the term *Hebrews*, either where foreigners are introduced as speaking, Gen. 39, 14. 17. 41, 12. Ex. 1, 16. 2, 6. 1 Sam. 4, 6. 9. 13, 19. 14, 11. 29, 3; or where Israelites are represented as speaking of themselves to foreigners; Gen. 40, 15. Ex. 1, 19. 2, 7. 3, 18. 5, 3. 7, 16. 9, 1. 13. Jon. 1, 9; or where they are opposed to other nations, Gen. 43, 32. Ex. 1, 15. 2, 11. 13. 21, 2. Deut. 15. 12 (comp. Jer. 34, 9. 14). 1 Sam. 13, 3. 7 where there is a play of words in **עָבָרִים** **עָבָרִים** 14, 21. The opinion of some that the term *Israelites* was a sacred name, and *Hebrews* the common appellation, is without foundation. See more on this topic in Gesch. d. hebr. Sprache u. Schrift, p. 9–12.

עָבָרִים (regions beyond from **עָבַר**) *Abarim*, pr. n. Jer. 22, 20. Fully **הַרְיָעָבָרִים** Num. 27, 12. Deut. 32, 49, and **הָרֵי עָבָרִים** Num. 33, 47. 48, *the mountains of Abarim*, a range of mountains beyond Jordan over against Jericho, in which was Mount Nebo; see **נֶבֹּו** no. 2. The name *Abarim* was apparently sometimes so extended, as to include all the mountainous tract on the east of the Dead Sea.—For **עָבָרִים** Num. 21, 11. 33, 44. 45, see in art. **עֵי** no. 2. b.

עָבָרָה, see in **עָבָרָה** no. 1.

* **עָבַשׁ** ἄτ. λεγέμε. Joel 1, 17, *to die*, spoken of seed which loses its germinating power and *dies* in the ground from the effects of too great heat, *æstu vanescit*, to use the words of Pliny on this very point H. N. 14. 24; Germ. *verdummen*. Kindred is Chald. **עָבַשׁ** pr. to rot, spec of the kernels perishing in the ground; see Buxtorf Lex. Chald. 1642. Bochart. Hieroz. II. 471. That the word for *to rot* may be so extended as to apply to seed *æstu vanescens*, is shown by the Gr. **πύθωμι**, Hesiod. Scut. Herc. 153.—Abulwalid compares Arab. **عَبَسَ** i. q. **עָבַשׁ** to dry up; so that here **עָבַשׁ** would be i. q. **עָבַשׁ**.

* **עָבַת** in Kal not used, *to be interwoven, interlaced*, kindr. with the roots **עָבַת**.

PIEL *to entangle, to pervert*, Mic. 7, 3. Deriv. the two following.

עֲבֹת adj. fem. **עֲבֻתָּהּ**. *interwoven, interlaced*, spoken of trees with thick foliage Ez. 6, 13, 20, 28. Lev. 23, 40. Neh. 8, 15.—Syr. with Tet **عَبَتَا** id.

עֲבֹת, plur. **עֲבֻתִּים** and **עֲבֻתֵּיהֶם**, subst. of both genders (f. Judg. 15, 14), any thing *interwoven, interlaced*. R. **עֲבֹתָהּ**.—Hence

1. *a cord* Judg. 15, 13, 14. Is. 5, 18. Job 39, 10. Ps. 118, 27. Plur. *cords*, i. e. *bands, bonds, fetters*, Ps. 2, 3. Ez. 3, 25, 4, 8. Trop. *bands of love* Hos. 11, 4.

2. *a braid, wreath*, of small rods or wires woven together Ex. 28, 24 **עֲבֻתֵּיהֶם** *braided or wreathed work* Ex. 28, 14, 22, 39, 15; **עֲבֻתֵּיהֶם הָעֲבֻתִּים** *wreath-en chains* 28, 14.

3. *a branch with thick foliage, thick-leaved bough*, Ez. 19, 11, 31, 3, 10, 14.

* **עָנָה** fut. **עֲנֶה** 1. Pr. *to breathe, to blow*, i. q. kindr. **אָנַח** no. 1; whence **עֲנַב** a wind-instrument of music. This idea is then transferred to emotions of the soul. *to breathe after, to desire*; hence

2. *to love inordinately, to dote on*, i. q. **אָנַח** Pi. spoken of impure love, lust, c. **עָנָה** Ez. 23, 5, 9, 16, 20; **אָנָה** v. 12; acc. v. 7. Part. **עֲנֵנָה** *lovers* Jer. 4, 30.—Comp. *ἀγαπῶ* Arab. **عَجِبَ** IV placuit alicui res: V accendit amore.

Deriv. the two following, also **עֲנָנָה**

עֲנָנָה see **עֲנָנָה**

עֲנָנָה f. c. suff. **עֲנָנָהּ**, *inordinate love, excessive fondness*, Ez. 23, 11. R. **עֲנָנָה**

עֲנָנָה m. plur. (r. **עֲנָנָה**) *loves*; Ez. 33, 32 **עֲנָנָה** *a song of loves*, i. e. an erotic song pleasing to the people. Then i. q. **חָכַד**, *love for men*; Ez. 33, 31 **עֲנָנָה** *for with their mouth they make love*, i. e. they show much love and kindness, opp. *but their heart followeth after gain*. Comp. Arab. **عَجَبَ** id.

עֲנָנָה f. (r. **עֲנָנָה**) also **עֲנָנָה** 1 K. 17, 13. Hos. 7, 8; constr. **עֲנָנָה** 1 K. 19, 6. Ez. 4, 12; plur. **עֲנָנָה** *a cake, round-cake of bread, baked under hot ashes*, such as are commonly prepared among the Orientals at the present day when in haste or on a journey; **עֲנָנָה** *a cake baked upon hot stones* 1 K. 19, 6. **עֲנָנָה** *unleavened cakes* Ex. 12, 39. Arab. **عَجَّة** egg-

fritter, omelet. See Bibl. Res. in Palest. II. p. 496. III. p. 76.—The orthography varies in Mss. and editions; in most it is written without Dagesh; see J. H. Michaelis in II. cc.

עֲנָנָה m. (r. **עֲנָנָה**) a verbal adj. of passive form but active signif. *chattering, twittering*; hence: a) As an epithet of the swallow, Is. 38, 14 **עֲנָנָה** *as the twittering swallow*; the LXX omit **עֲנָנָה**; Syr. 'the chattering swallow'; see the references under r. **עֲנָנָה** b) Poet. for a species of the swallow itself, Jer. 8, 7; pr. *the chatterer, the twitterer*. Bochart endeavours to show, Hieroz. II. 68 sq. that the word **עֲנָנָה** signifies the crane; but his arguments are not valid. The passage in Is. l. c. is particularly against this position.

עֲנָנָה m. (r. **עֲנָנָה**) a ring, spec. ear-ring, Num. 31, 50. Plur. **עֲנָנָה** Ez. 16, 12.

* **עָנָה** obsol. root, i. q. **עָנָה** *to roll, to revolve*, Syr. Pa. id. Comp. Arab. **عَجَلَ** to hasten, to hurry.—Hence **עֲנָנָה**, **עֲנָנָה**, and the five here following.

עָנָה adj. fem. **עֲנָנָה**, *round, rounded*, 1 K. 7, 23, 31, 35, 10, 19, 2 Chr. 4, 2.

עָנָה m. (r. **עָנָה**) c. suff. **עֲנָנָה**, plur. **עֲנָנָה**, constr. **עֲנָנָה**, *a calf*, Ps. 29, 6. Is. 11, 6. Am. 6, 4. Lev. 9, 8, al. Also *a young bullock, steer*, Jer. 31, 18 **עֲנָנָה** *as a steer untrained, unsubdued to the yoke*, Is. 27, 10. Ez. 1, 7.—**עָנָה** *a calf of a year old* Lev. 9, 3. Mic. 6, 6. **עֲנָנָה** *a fattened calf* 1 Sam. 28, 24. More fully **עֲנָנָה** *a calf of the herd*, of neat cattle, Lev. 9, 2; inasmuch as **עָנָה** was used also for the young of other animals, see the Ethiopic usage below. Often of the images of a calf set up and worshipped by the Israelites at Sinai and in the kingdom of Samaria; **עֲנָנָה** *a molten calf* Ex. 32, 4, 8; **עֲנָנָה** *golden calves* 1 K. 12, 28, 2 K. 10, 29; **עֲנָנָה** *the calf of Samaria* Hos. 8, 6, comp. 13, 2. Metaph. Ps. 68, 31 *the multitude of the bulls עֲנָנָה with the calves of the people*, i. e. the hostile leaders with their people compared to herds.

—Arab. **عَجَلَ** f. **عَجَلَة**, Syr. **عَجَلَة** f. **عَجَلَة**, Chald. **עֲנָנָה**, id. Eth

עגל *fœtus, embryo, infant just born, so the young of animals, whelp*; **עגל** *young of animals, calves, lambs*; **עגל** *she-calf, heifer*. The etymology is doubtful. Simonis and others refer it to the idea of a *leaping and bounding nurse*; but perhaps the primary significances in the Ethiopic. Not improb. **עגל** may denote, like **עגל**, something *rolled or wrapped together, an unformed mass*; and hence *embryo, fetus*, and so the *young* as just born and still unopened. On the verbs **עגל**, **עגל**, and their kindred roots, see in **עגל** note.

עגלה fem. of **עגל** 1. *a calf, heifer, or rather heifer*, i. q. **עגלה**. Deut. 21, 6. Jer. 46, 20; more fully **עגלה בקר** *a heifer of kine* Deut. 21, 3. 1 Sam. 16, 2. 7. 21; see **עגל בקר** in **עגל**. So of heifer untrained to the yoke Hos. 10, 1; giving milk Is. 7, 21; as ploughing idg. 14, 18; treading out grain Jer. 50, 1; of three years old Gen. 15, 9. So prob. **עגלה שלש** *a heifer of the third year, unsubdued to the yoke*, as an emblem of Moab. Is. 15, 5. Jer. 48, 34; Sept. Targ. Vulg. Of idol images Jos. 10, 5.—Arab. Syr. etc. see in **עגל**. 2. *Eglah*, pr. n. of a wife of David, Sam. 3, 5. 1 Chr. 3, 3.

עגלה f. (r. **עגל**) c. suff. **עגלות**, plur. **עגלות**, constr. **עגלות** Num. 7, 3, *a wain, or any wheeled carriage*, e. g. *a wain* Gen. 45, 19 sq. Num. 7, 6–8; *an ox-cart* Sam. 6, 7 sq. 2 Sam. 6, 3. Is. 5, 18. Am. 2, 13; *a threshing-dray or sledge* (see **עגלה**) Is. 28, 27, 28; *a war-chariot* Is. 46, 10.—Chald. **עגלה**, Syr. **عجلة**, Arab. **عجلة**, id.

עגלון (q. d. vituline, from **עגל**) *Eglon*, pr. n. a) A king of Moab Judg. 3, 12. b) A city in the plains of Judah, formerly a royal city of the Canaanites, Josh. 10, 3, 12, 15, 39. A tract of ruins till bears the name 'Ajlân. **عجلان**; see Bibl. Res. in Palest. II. p. 392.

* **עגם** *to be sad, to grieve*, c. **עג** for any one, Job 30, 25. See in **עגם** no. 3.

* **עגן** only in NIPH. from the Chald. *to shut oneself up, to remain shut up*. Ruth 1, 13 **עגנה** *would ye there-*

fore remain shut up? i. e. so as not to marry; for **עגנה** or **עגנה**; comp. in Is. 60, 4. Sept. *εἰς ἑαυτὴν*.—Chald. **עגן** one detained, shut up, espec. in prison; whence **עגנה** prison. According to Kimchi Talmud. **עגנה** is a woman who shuts herself up at home and lives without a husband.

* **עגר** obsol. root, prob. onomatopoeic, by transpos. i. q. **עגר** q. v. *to cry out*; Eth. **ገረ** and **ገረ** to cry out from pain, to groan like one sick or dying; Gr. *γῆρυ*, *γῆρυ*; Lat. *garrus*, pr. of the chirping or twittering of certain birds, nearly i. q. **עצר**; whence *hirundo garrula* Virg. Georg. 4, 307; *cecada garrula* Phædr. 3, 16, 10; *lusciniæ garrulentes* Apuleius.—Hence **עגר**

עגר, also **עגר** after a prefix with Kamets; pr. subst. m. from r. **עגר** i. q. **עגר**.

A) Subst. 1. pr. *a passing, progress, in space*; also *duration in time*. Hence *perpetual time, eternity, everlasting*, i. q. **עולם**; so Eth. **ገረ** time, from **ገረ** to pass; comp. fem. **ערה** time, for **ערה**. So **ערה** for ever, i. q. **עולם**. Ps. 9, 19, 19, 10, 21, 7, 22, 27, al. **ערה** to everlasting, for ever, Ps. 83, 18, 92, 8, 132, 12, 14. Is. 65, 18; **ערה** for ever and ever Ps. 9, 6, 119, 44, 145, 2. Mic. 4, 5; **ערה** id. Ps. 10, 16, 21, 5, 52, 10; **ערה** id. Is. 45, 17. **ערה** from of old, i. q. **עולם**. Job 20, 4. Also **ערה** everlasting father Is. 9, 5; **ערה**, **ערה**, **ערה**, everlasting mountains Gen. 49, 26. Hab. 3, 6; **ערה** **ערה** inhabiting eternity, sitting enthroned for ever, Is. 57, 15.

2. *prey, booty*, see the root no. 2. Gen. 49, 27. Zeph. 3, 8. Is. 33, 23. Chald. **ערה**, **ערה**, **ערה**, id.

B) Prep. **ערה**, and poet. plur. constr. **ערה** Job 7, 4. Ps. 83, 18; c. suff. **ערה**, **ערה**, also **ערה** with Kamets Job 32, 12; once **ערה** for **ערה** 2 K. 9, 18. Comp. Syr. **عرا** dum, donec; Samar. **ערה** id.

1. *during a certain time, so long as, while*. Job 20, 5 **ערה** *during* (for) *a moment*. 1 K. 18, 45 **ערה** *during so and so, in the mean while*; prob. accompanied by some gesture of the hand. 2 K. 9, 22 **ערה** *during the whoredoms of Jezebel*, so

long as these continue.—With infin. Judg. 3, 26 **עַד הִזְמִיחָהֶם** *during their tarrying*, while they delayed. Jon. 4, 2. 2. *to, unto, even* to a certain term or limit, viz.

a) Of space, as **עַד הַנָּהָר הַגָּדוֹל** *unto the great river* Deut. 1, 7; **עַד קֶצֶה הָאָרֶץ** *unto the end of the earth* Ps. 46, 10; **עַד־יָדָן** *even unto Dan* Gen. 14, 14. **עַד הַנָּהָר** *hitherto*, to this point, 2 Sam. 7, 18. 1 Sam. 7, 12. So after the verbs **נָגַע** Job 4, 5, **מָצָא** 11, 7, **נָגַשׁ** Judg. 9, 52. Opp. are **עַד מִן** *from—to*, and **עַד מִן** *from—even to*, see in **מִן** no. 3. *a. p.* 583; also where there are several terms and a progression from one to another, **עַד—עַד—מִן** Gen. 7, 23, and so **מִן** being omitted 1 Sam. 17, 52. Jer. 31, 40.—Coupled with other prepositions: aa) **עַד לְ** which does not differ from **עַד**, and belongs to the later writers, e. g. **עַד לְמַחֲנֶה** *even to the camp* 1 Chr. 12, 22; **עַד לְמִרְחֹק** *even to afar*, afar off, 2 Chr. 26, 15. Ezra 3, 13; comp. **עַד מִן** Is. 57, 9. With infin. see below in b. bb) **עַד אֶל־יָהֵם** *even unto them* 2 K. 9, 20. cc) **עַד לְפָנַי** *even to before*, e. g. the king's gate Esth. 4, 2; so **עַד נֶגְדַי** Neh. 3, 26, **עַד נֹכַח** Judg. 19, 10. 20, 44.

b) Of time, *unto, until*, as **עַד הַיּוֹם הַזֶּה** *even unto this day*, i. e. this day, still, Gen. 26, 33. 32, 33. Deut. 34, 6; **עַד הַבֹּקֶר** *until the morning*, i. e. before to-morrow, Judg. 6, 31; **עַד הָעֶרֶב** *until the evening* Lev. 15, 5. Poet. **עַד־עַד** Ps. 104, 23; **עַד עַד** *unto everlasting*, for ever, Is. 26, 4, comp. Joel 2, 2. Rarely **עַד לְ** Ezra 9, 4.—Often with an adv. of time: **עַד־כַּיָּהֲרָא**, **עַד־כַּיָּמָי**, *till when? how long?* see in **כַּיָּהֲרָא**, **כַּיָּמָי**; also **עַד־הַיּוֹם** contr. **עַד־הַיּוֹם**, **עַד־כַּיָּהֲרָא**, **עַד־כַּיָּמָי**. *hitherto*. see these words.—With infin. *until*; **עַד־בָּא** *until he came near* Gen. 33, 3; **עַד־שׁוּבָה** *until thou come again* Judg. 6, 18; **עַד־הַשְׁמִידוֹ** *until he had destroyed him* 2 K. 10, 17; **עַד־בָּאָה** *until thou come* Gen. 19, 22, see in **בָּא** no. 2. b. Ex. 22, 25 [26]. Ps. 18, 38. Jer. 9, 15. Dan. 10, 3. In the later Hebrew also **עַד לְ** id. as **עַד לְבָא** Judg. 3, 3. 1 Chr. 5, 9, 13, 5; so Ezra 10, 14. 1 K. 18, 29. 1 Chr. 28, 20. 2 Chr. 24, 10. 29, 30.—Sometimes the idea of the infin. lurks in a participle (originally a noun), e. g. **עַד אֵין** *pr. until none*, i. e. until there be none, as **עַד־אֵין**

עַד־אֵין *until there be no number*, i. e. innumerable, Ps. 40, 13; **עַד־אֵין חֶסֶד** Job 9, 10; **עַד־לְאֵין מִרְפָּא** 2 Chr. 36, 16; **עַד בְּלֹחִי**, *until failure*, i. e. so long as, see in **בְּלִי** no. 4. d, **בְּלֹחִי** no. 4. c.

c) As marking the *degree* of excellence or pre-eminence *to or unto* which a person or thing has arrived; 2 Sam. 23, 19 **עַד וְיִעַד הַשְּׁלֵשָׁה לֹא בָּא** *but unto the three he did not attain*. Job 11, 7 **עַד אֵם שָׁמַרְתָּ הַכְּבֹלִית** *canst thou attain unto the perfection of the Almighty?* Hence in comparisons: 1 Chr. 4, 27 *nor did all their family multiply* **עַד בְּנֵי יְהוּדָה** *even unto the children of Judah*, i. e. to equal the children of Judah, *like to them*. Nah. 1, 10 **עַד סִירִּים וְכִבְּרִים** *interwoven like to thorns*, i. e. so as to be like thorns entangled together, see in **רִבְּבָא**. So **עַד מְאֹד** *even unto vehemence*, i. e. *vehemently, exceedingly*, very swiftly; **עַד מְהֵרָה** *even to (great) speed*, *speedily*. very swiftly; **עַד לְמַעְלָה** *even to the highest point*, *exceedingly*, see in **מַעַל** II. 3. b. Here too might be referred several examples quoted above in lett. b, as **עַד־אֵין מִסְפָּר**. —Also, *even to some extreme limit*, e. g. **עַד אֶבֶר** *even to destruction* Num. 24, 20; of some extreme thing, the last *even to* which an action or quality might be expected to extend; 1 Sam. 2, 5 **עַד יִלְדָּה יְלָדָה עֲקָרָה** *she, even the barren, hath borne seven*, i. e. even she, the barren. Num. 8, 4 *even unto the shaft and unto the flowers thereof, it (the candelabra) was turned work*. With a negat. Hag. 2, 19. Job 25, 5. So **עַד־אֶחָד לֹא** *not even one* Ex. 14, 28. Judg. 4, 16. 2 Sam. 17, 22.

3. After verbs of motion, *to, unto*, i. q. **אֶל**, but marking the *passing over*, transit, through the intervening space, rather than the arrival at the point or limit; comp. the root. Gen. 38, 1 **וַיָּשָׁב עַד אֶדְלָמִי** *and he turned in unto an Adul-lamite*; so **עַד הַלֵּךְ** 1 Sam. 9, 9; **עַד**, **בָּוֹא עַד**, *שוב*. see **בָּוֹא**. Also of a direction of the mind *to any one*, **עַד**, **חֲתוּבֹן עַד** Job 32, 12. 38, 18; **עַד**, **חֲתוּבֹן עַד** Num. 23, 18. Once **עַד לְדָבָר** *towards* i. e. *as to this matter* Ezra 10, 14.

C) Conjunct. 1. *while*, comp. in B. 1. With *præt.* 1 Sam. 14, 19; *fut.* Job 8, 21; *particip.* Job 1, 18 comp. *vv.* 16, 17.

More fully ער-לא id. Cant. 1, 12.—ער אַזר לא Ecc. 12, 1. 2. 6, *while not, while as yet not*, i. q. בְּטָרָם before, Syr. ܥܙܪ Matt. 1, 18 for Gr. *ποιῶν*.

2. *until, so long as until*, spoken of a term or limit of time, comp. in B. 2. b. With præter. Josh. 2, 22 שָׁבוּ הַרְדֵּפִים עַד אֲשֶׁר אָשֹׁר *until the pursuers have returned*. Ez. 39, 15. 2 K. 24, 20; fut. Gen. 38, 11. Hos. 10, 12. Prov. 7, 23. Job 27, 5. Is. 22, 14. More fully עַד אֲשֶׁר *until that*, with præter. Deut. 2, 14. Judg. 4, 24; fut. Num. 11, 20. Hos. 5, 15. עַד אֲשֶׁר Cant. 3, 4. Judg. 5, 7. עַד כִּי id. with præter. Gen. 26, 13. 2 Sam. 23, 10; fut. Gen. 49, 10. עַד אֲזַכֵּר Gen. 24, 19. Is. 30, 17, and עַד אֲשֶׁר אֲזַכֵּר Gen. 28, 15. Num. 32, 17. Is. 6, 1. In 1 Sam. 1, 22 the term or limit of time itself is signified, not the space or interval up to that limit, e. g. 1 Sam. 1, 22 יְהִי עַד הַנֶּמֶל הַזֶּה עַד יִנְחַרְחַר וְיָבִיא אֹתוֹ *until the child be weaned, then will I bring him, for when he shall be weaned*; comp. Chald. עַד אֲחֶרֶיךָ, and the idiom of southern and western Germany: 'bis Montag reise ich,' i. e. I set off on Monday next. There is here strictly an ellipsis, which we may thus fill out: *until the child be weaned* (let him remain with me), *then will I bring him*.—It has moreover been often observed, (comp. Noldii Concord. Part. p. 534. Intpp. ad Ps. 110, 1; et contra Fritzsche ad Matt. p. 853 sq. Winer Lex. p. 695.) that the particle עַד sometimes includes also the time beyond its term or limit: but this is manifestly without foundation, so far as it is ascribed to this particle as arising from any special *usus loquendi* of the Hebrew language. Still it is not the less certain, that the sacred writers have not in all places assigned the extreme limit, but a nearer one, without intending however to exclude at all the time beyond. When a person setting off on a journey says to a friend: *farewell till we meet again!* he now thinks indeed chiefly on this nearer term, although he also wishes his friend to *fare well* in like manner *after* his return. These remarks apply to passages like Ps. 110, 1. 112, 8. Dan. 1, 21. Gen. 28, 15. 1 Tim. 4, 13. Comp. Hengstenberg *Authentie des Daniel* p. 66, 67.

3. *even to such a degree*, i. e. *so that, even so that*, comp. in B. 2. c. Comp. Arab. *حتى* donec, also *ut* c. fut. Eth. *حتى* donec, *ut*.—Is. 47, 7 *thou saidst, I shall rule forever*, עַל שְׁמִי אֶלֶף עַל לִבִּי *so that* (even to such a degree of insolence, that) *thou didst not lay these things to heart*. Job 14, 6. More fully עַד אֲשֶׁר Josh. 17, 14, comp. Chald. A. 3.

Chald. i. q. Heb. where see.

A) Prep. 1. *during, within*; עַד יוֹמִין הַלְהִיךְ *within thirty days*, Dan. 6, 8. 13.

2. *until, even until*, of time, e. g. עַד כִּינָה *even until now* Ezra 5, 16. But עַד אֲחֶרֶךְ *until the last*, i. q. till at the last, at last, Dan. 4, 5.

3. *to, for, of purpose, end*; עַד-דְּבַרְתָּ *to the intent that, to the end that*, Dan. 4, 14, i. q. עַל הַדְּבַר הַזֶּה 2, 30.

B) עַד הִי Conjunct. 1. *until that, ere*. Dan. 6, 25 *they had not yet reached the bottom of the pit*, i. e. the persons thrown in. *ere* (עַד הִי) *the lions seized them*.

2. *until, till that*, with præter. Dan. 2, 34. 5, 21. 7, 4. 9. 11. 22; fut. Dan. 2, 9. 4, 20. 22. 29.

עַר m. (ר. עיר) Tsere impure, plur. עֲרִים, constr. עֲרֵי, once עֲרֵי Ps. 27, 12 in some copies.

1. *a witness*, Deut. 17, 6. 19, 15. Ruth 4, 9. 11. Is. 8, 2. Prov. 19, 5. 9. al. Also of things, Gen. 31, 44. 48. Is. 19, 20. Job 16, 8.

2. *witness borne, testimony*; עֲנָה עַד בְּ *to bear witness against any one*, Ex. 20, 16. Deut. 5, 17.

3. *a prince, chief*, pr. a preceptor, law-giver, Is. 55, 4. See the root in Hiph. 2. c.

עַר, see עיר *yet*.

עָרָא Chald. see after r. עָרָא.

* עָרָר obsol. root, Arab. عَدَّ *to number, to reckon*, espec. days, time; Conj. IV to determine, to fix, sc. a time. This would seem to be a secondary verb, derived from the noun עַר *time*, like the verb יָעַר, with which it is kindred. Hence Syr. ܥܪܪ to keep a festival. ܥܪܪܐ festi-
vity day i. q. מוֹעֵד.—The form עוֹרֵר see under r. עור.

Deriv. עָרָה, עָרָן, pr. n. עור, עֲרֵרָה.

* עָדָה fut. יִעָדֶה, conv. יִעָדֶר; i. q. עָדָה, Chald. Syr. id. Arab. عَدَا for عَدَا, Eth. ሆዋ, id.

1. *to pass, to pass over or by*, Job 28,
8. Hence עָרַךְ A. 1, B. C.

2. *to rush upon, to attack* in a hostile

manner, whence Arab. عَدُوّ an enemy;
comp. the synon. עֶבֶר no. 5. b. Hence
עַר A. 2, prey.

3. Causat. 'to cause to pass over upon,' i. e. *to put on ornaments, to adorn or to deck oneself* with any thing, c. acc. like לָבַשׁ. (Chald. id.) Job 40, 10 צִדְדֵּהּ נָא *deck now thyself with splendour.* עֲדֵה עֲדֵה *to deck with ornaments,* to put on, Ez. 23, 40. Jer. 4, 30. Hos. 2, 15. Jer. 31, 4 תַּעֲדֵה תַּעֲדֵה *thou shalt deck thyself with thy tabrets,* which as being drawn over the hands were an ornament of dancing females. Is. 61, 10. Ez. 16, 13; with two acc. *to adorn, to deck a person with* any thing, Ez. 16, 11.

HIPH. Causat. of Kal no. 1. *to remove, to put off or away* a garment Prov. 25, 20, i. q. העביר Jon. 3, 6.

Deriv. עָרַי, עָרִי, עָרָה for עָרָה (עָרַי, עָרָה),
also the pr. names עָרָה, עָרִיאַל, עָרְדָּה,
מַעְרָה, מַעְרֵי, מַעְרֹה, עֲרֻתִים.

עָדָה or עָדָא Chald. fut. יַעֲדָה, יַעֲדָא,
i. q. Heb. Syr. ^oعَد id.

1. *to pass over* i. e. *away*, and hence, of a kingdom, *to perish* Dan. 7, 14; of a law, *to be abrogated* Dan. 6, 9. 13.

2. to go or come, c. $\text{גָּ$ to or upon any thing Dan. 3, 27; c. מִן to go from, to depart, Dan. 4, 28.

APH. Causat. of Pe. no. 2, *to take away* Dan. 5, 20. 7, 26; of kings, *to remove, to depose*, Dan. 2, 21.

עֲדָה (ornament, beauty, r. עָדָה no. 3)
Adah, pr. n. f. a) The wife of Lamech,
 Gen. 4. 19. b) The wife of Esau, Gen.
 36, 2. 4; comp. 26, 34.

I. עֲרָה f. (for יַעֲרָה, r. יָעַר) constr. עָרָה plur. יַעֲרוֹת, *an appointed meeting, assembly*. Spec.

1. *an assembly, congregation*, of the Israelites; fully **עֵדוּת יִשְׂרָאֵל** Ex. 12, 3. 6. 47. Lev. 4. 13; **עֵדוּת בְּנֵי יִשְׂרָאֵל** Ex. 16, 1. 2. 9. 17, 1. 35, 4; **עֵדוּת יְהוָה** the *congregation of Jehovah* Num. 27, 17. 31, 16; also **κατ' ἐξοχήν** the *congregation* Lev. 4. 15. 8.

3. 4. 5. Num. 13. 26. 14. 1. al. Sept *συναγωγῇ*.—But אֵל רַבָּד Ps. 82, 1 is *the assembly* (council) of the angels convoked of God.

2. A domestic or private *company*
family, household, Job 16, 7. 15, 34
צֶדֶת חֲנָה, parall. אֶהְיֶה-שֹׁחֵד.

3. Any assembly, multitude; Ps. 1, 1. צִדִּיקִים *the congregation of the righteous*. 7, 8. Often in a bad sense *troop, band, gang*, of wicked men, Ps 86, 14. 22, 17. 16, 5. 11. 26, 9. 27, 3.

4. Of beasts, as צֶרֶת אֶפִירִים *the multitude* (herd) *of the bulls* Ps. 68, 31. Of bees, *a swarm*, Judg. 14, 8.

II. **עֲרֵה** f. (r. **עִיר**) Tere impure, plur.
עֲרוֹת

1. *a witness*, any thing which testifies.
Gen. 31. 52.

2. *testimony*, Gen. 21, 30.

3. *a precept* of God, ordinance, only
 plur. Deut. 6, 20 ; c. suff. Ps. 119, 22. 24
 59. 79. 138. 146. 168.

עֲדָה f. (ר. עָדָה) only in plur. עֲדָיִם, pr. ⁹ *reckoning*, stated time, i. q. Arab. عِدَّة

spec. the monthly courses of women, Is.
64, 5 בגד עהרים *vestis menstruis polluta.*

So Arab. عَد conj. VIII menstruata est
mulier.

a) A prophet and writer 2 Chr. 12. 15. 13. 22. b) The grandfather of Zechariah the prophet, Zech. 1, 1. 7. Ezra 5, 1. 6. 14. Neh. 12. 4. 16.

עֲדָת and עֲדוֹת f. (r. עִיד) plur. c. suff.
עֲדוֹתָיו; i. q. עֲדָה II. 3.

1. *a precept* of God; Ps. 19, 8 עֲדוֹתֶיךָ ה' הוֹרָה לִי וְלִמְנוּחַתִּי, parall. הוֹרָה לִי וְלִמְנוּחַתִּי. 78, 5. 81, 6 (parall. מִשְׁפָּט, חֹק). 122.4 *whither the tribes go up . . .* by the precept to Israel. Plur. c. suff. עֲדוֹתֶיךָ Neh. 9, 34; עֲדוֹתֶיךָ 1 K. 2, 3. 2 K. 17, 15. al. In all these passages the LXX. have μαρτύριον, μαρτύρια, according to the common etymology, but against the context; comp. r. עֵד Hiph. no. 2. c.

2. Collect. *precepts. law, spec. the decalogue.* Ex. 25, 21 *in the ark thou shalt put the law, the decalogue.* v. 26. אֶרֶן הַבְּרִית; *the ark of the law* Ex. 25, 22. 26, 33, 34; אֹהֶל הַבְּרִית; *the tabernacle of the law* Num. 9. 15. 17. 23. 18. 2;

לְהוֹרֹת הַחֹרֶף *the tables of the law* Ex. 31, 18. 34, 29.—2 K. 11, 12. 2 Chr. 23, 11.

3. *a revelation*, and hence *a song* or *psalm revealed*, in the inscriptions Ps. 60, 1. 80, 1; comp. Ps. 60, 8–10. Others *a lyric song*, to be sung to the lyre, as if derived from עֵד i. q. Arab. عود^s lute, lyre.

עָדִי m. (r. עָדָה) in pause עָדִי, c. suff. עָדִי, plur. עָדִיִּים.

1. *ornament*, and collect. *ornaments*, see the root no. 3. Ex. 33, 4. 6. Jer. 4, 30. עָדִי עָדִי *splendid ornaments* Ez. 16, 7.

2. Perh. *time of life, age*, comp. עַד A. 1, and עַתָּה no. 3. Spec. *youth*, as Ps. 32, 9 *be not as the horse and as the mule with bit and bridle must their youth* (vigour, fierceness) *be muzzled*. Others: *with bit and bridle*, even *their trappings, must they be muzzled*. Ps. 103, 5 הַמְּטַפֵּר בְּטוֹב עֲדָהּ *who satisfieth thy years with good*, parall. נַעֲדָהּ. See Thesaur. p. 993.

עָדִיאל (ornament of God) *Adiel*, pr. n. m. a) 1 Chr. 4, 36. b) 9 12. c) 27, 25.

עָדִיָּה (whom Jehovah adorns, r. עָדָה) *Adaiah*, pr. n. m. a) The grandfather of king Josiah, 2 K. 22, 1. b) 1 Chr. 9, 12. Neh. 11, 12. c) 1 Chr. 8, 21. d) Ezra 10, 29. e) 10, 39. Neh. 11, 5; for which עָדִיָּה id. 2 Chr. 23, 1.

עָדָן adj. (r. עָדָן) *delicate, effeminate, voluptuous*, Is. 47, 8.—Very difficult and perhaps corrupted is the passage in 2 Sam. 23, 8 Cheth. הוּא עָדָנִי הֶעֱצָנִי (Keri הֶעֱצָנִי) for which the author of Chronicles gives in 1 Chr. 11, 11 הוּא עָדָן *he lifted up his spear*. Simonis renders in 2 Sam. l. c. *percussio ejus hasta sua* (fuit) *in octingentos*, etc. comp. عَدَن Conj. II, to smite with a pointed weapon; see below in עָצָן. Better to render עָדָן *vibration* i. e. *the brandishing* of a spear, r. עָדָן to be soft, pliant, flexible. Perh. however the reading is here corrupted for הוּא עָדָנִי הֶעֱצָנִי *he brandished it, his spear*, with suff. pleonast. עָדָנִי for the sake of paronomasia with הֶעֱצָנִי; comp. Ez. 10, 3. 1 Sam. 21, 14.

2. *Adin*, pr. n. m. Ezra 2, 15. Neh. 7, 20.

עָדִינָא (slender, pliant,) *Adina*, pr. n. of a military commander under David 1 Chr. 11, 42. R. עֲדִין.

עָדִיתַיִם (double prey, see עַד A. 2) *Adithaim*, pr. n. of a town in the tribe of Judah, Josh. 15, 36.

* עָדָל^s obsol. root, Arab. عدل *to be just, equitable, generous*.—Hence the two following.

עָדָלִי (for עָדָלָה justice of God) *Adlai*, pr. n. m. 1 Chr. 27, 29.

עָדָלָם (justice of the people, for עָדָלָם; according to Simonis for עָדָלָם, comp. عَدُو^s latibulum, and עָלָם to hide,) *Adullam*, pr. n. of a city in the plains of Judah, anciently a royal city of the Canaanites, and fortified by Rehoboam, Josh. 12, 15. 15, 35. 2 Chr. 11, 7. Mic. 1, 15. Neh. 11, 30. Sept. Ὀδούλλυμ. In its vicinity was *the cave of Adullam*, מְעָרָה עָדָלָם, 1 Sam. 22, 1. 2 Sam. 23, 13.—Gentile n. עָדָלָמִי *Adullamite* Gen. 38, 1. 12. 20.

* עָדָן in Kal not used, prob. *to be soft, lax, pliant*; Arab. غدن V *to be flexible, to waver, to vibrate*; غَدَن^s softness, laxness, languor, غَدَان^s a cane or reed, a long pole (pr. vibrating in the air); comp. above in עָדִין no. 1. The Gr. ἀδινός, which Simonis here compares, is obviously not connected with this root.

HITHP. pr. *to give oneself up to softness*, i. e. *to live delicately, sumptuously, voluptuously*, Neh. 9, 25.

Deriv. עָדָן, עָדָנָה, עָדָנִי, מְעָדָנִים, and the pr. names עָדָנָא, עָדָנָה, עָדָנִי.

עָדָן m. (r. עָדָן), plur. עָדָנִים, c. suff. עָדָנִיךָ.

1. *delight, pleasure*, Gr. ἡδονή, only in plur. Ps. 36, 9. 2 Sam. 1, 24. Jer. 51, 34. See the root in Hithp.

2. *Eden*, pr. n. of a pleasant region in Asia, the situation of which is described Gen. 2, 10–14; in which was placed the garden of our first parents. Gen. 2, 8. 10. 4. 16. Is. 51, 3; hence עֵדֶן-הָעֵדֶן *the garden of Eden* Gen. 2, 15. 3. 23. 24. Joel 2, 3. Ez. 36, 35; עֵצֵי עֵדֶן *the trees of Eden*, Ez. 31, 9. 16. 18. The place in

the mind of the sacred writer would seem to have been in the elevated regions of Armenia, near the sources of the Euphrates and Tigris; in which vicinity also we find the earliest traces of mankind after the deluge, Gen. 8, 4.—The various opinions respecting the site of the terrestrial paradise are reviewed by Rosenmüller, Bibl. Geogr. I. p. 172 sq. Tuch Comm. üb. d. Genesis p. 71 sq. See Thesaur. p. 995.

עֵדֶן (pleasantness) *Eden*, pr. n. of a region in Mesopotamia or Assyria, 2 K. 19, 12. Is. 37, 12. Ez. 27, 23. The site is uncertain.—Different is בְּרֵית עֵדֶן, see in בְּרֵית no. 12. dd.

עֵדֶן, עֵדֶנָּה, contr. for עֵדֶן-יְהוֹנָתָן *till now*, yet, Ecc. 4, 2. 3.

עֵדֶן Chald. m. (ר. עֵדֶן) plur. עֵדֶנִּין, *time*, Dan. 2, 8 sq. 3, 5. 15. 7, 12. Syr. عِدَان, Arab. عِدَان id.—Spec. in prophetic language for a year, Dan. 4, 13. 20. 22. 29. 7, 25 עֵדֶן וְעֵדֶנִּין וְחֵמֶשׁ עֵדֶן *for a year, also two years, and half a year*, i. e. for three years and a half; comp. Jos. B. J. 1. 1. 1. See מוֹעֵד no. 1. c, and יָמִים no. 3.

עֵדֶנָּה (pleasure) *Adna*, pr. n. m. Ezra 10, 30. R. עֵדֶן.

עֵדֶנָּה (id.) *Adnah*, pr. n. m. a) 1 Chr. 12, 20. b) 2 Chr. 17, 14.

עֵדֶנָּה f. (ר. עֵדֶן Hithp.) *pleasure*, Gen. 18, 12.

עֵדֶנָּה. see עֵדֶן.

עֵדֶדֶה (Syr. festival) *Adadah*, pr. n. of a town in the southern part of the tribe of Judah, Josh. 15, 22. See in r. עֵדֶד.

* עֵדֶה *to be abundant, redundant*, pr. of garments or curtains hanging in full folds, Ex. 26. 12. 13. Then *to be more than enough, to remain over as surplus*, of food Ex. 16. 23; of money Lev. 25, 27; of men, c. עַל Num. 3, 46, c. בָּ 48. 49.

Hiph. *to gather more than enough, to have an overplus*, Ex. 16, 18.—Arab. غَدَف superfluum, nimium dedit; Conj. IV laxavit velum.

* עֵדֶר 1. *to set in order, to arrange, to array*, e. g. an army for march or bat-

tle, c. acc. 1 Chr. 12, 38; acc. impl. v. 33. Perh. kindr. with סָדַר.

2. *to put in order* a vineyard, i. e. *to dress, to dig, to hoe*, so that by heaping up earth around the vines, the hills and furrows form rows; so in Talmud. See Niph. no. 1, and מַעְדָּר.

3. *to muster*, and so *to miss, to find lacking*, as in פָּקַד; see Niph. no. 2.

NIPH. 1. Pass. of Kal no. 2, *to be dressed, digged*, as a vineyard, Is. 5, 6. 7, 25.

2. Pass. of Kal no. 3, *to be missed, to be wanting, lacking*, of pers. 1 Sam. 30, 19. 2 Sam. 17, 22; of things Is. 34, 16. 40, 26. 59, 15. Zeph. 3, 5. Arab.

عَدِر to remain behind, as a sheep from the flock, pr. to be lacking.

PIEL *to let lack, to let be wanting*, 1 K. 4, 27 [5, 4].

Deriv. עֵדֶר, מַעְדָּר, pr. n. עֵדֶר, עֵדֶרִיאֵל.

עֵדֶר m. (ר. עֵדֶר) c. suff. עֵדֶרוֹ, plur. עֵדֶרִים, constr. עֵדֶרִי.

1. *a flock, herd, drove*, Sept. ποιμνιον, ὑγῆλη, pr. host, from the idea of arraying and mustering, which was also done by the shepherd; comp. Lev. 27, 32. Job 5, 24. So Gen. 29. 2. 3. 8. 32, 20. Judg. 5, 16. 1 Sam. 17, 34. Ps. 78, 52. עֵדֶר *drove and drove*, i. e. each drove Gen. 32, 17. With genit. of the kind of cattle, עֵדֶר צֶאֱנָן Joel 1, 18. Mic. 5, 7. עֵדֶר Joel l. c. עֵדֶר Cant. 4, 1. 6, 5. With genit. of the owner or keeper Cant. 1, 7. Is. 40, 11. Jer. 51, 23; hence עֵדֶר יִשְׂרָאֵל i. e. the people of Israel Jer. 13, 17. Zech. 10, 3. Chald. עֵדֶרָא id.

2. *Eder*, pr. n. a) A city in the south of Judah. Josh. 15, 21. b) A man 1 Chr. 23, 23. 24, 30. Comp. מִנְהַל עֵדֶר no. 4. a.

עֵדֶר (flock) *Eder*, pr. n. m. in pause עֵדֶר 1 Chr. 8, 15.

עֵדֶרִיאֵל (flock of God) *Adriel*, pr. n. of a son-in-law of king Saul, 1 Sam. 18, 19. 2 Sam. 21, 8.

* עֵדֶשׁ obsol. root, Arab. عَدَس *to fodder* a flock or cattle. Hence perhaps

עֵדֶשׁ, only plur. עֵדֶשִׁים, *lentiles*, a kind of pulse resembling small beans, used chiefly by the poor, Gen. 25, 24. 2 Sam. 17, 28. 23, 11. Ez. 4, 9. See Celsii Hie-

rob. II. p. 104 sq. Still called in Arabic **عَدَس** 'Adas, and much used by the common people; see Bibl. Res. in Palest. I. p. 246.

ערה see in **ערוה**.

ערה 2 K. 17, 24, see in **ערה**.

* **עורב** in Kal not used, i. q. **עורב** no. 3, to wrap around, to cover with darkness.

Hiph. to cover with darkness, metaph. to degrade, to treat with contumely. Lam. 2, 1 *how hath Jehovah in his wrath covered with darkness the daughter of Zion!* Sept. *ἐννόφωσεν*, Vulg. *caligine texit*.—Syr. Aph. to obscure; but Pa. **כַּטַּב** metaph. to contemn, to treat with contumely, Arab. **عاب** mid. Ye, to dishonour, to disgrace.

Deriv. **עב** II.

עובר (serving sc. God, r. **עבר** no. 3) Obed, pr. n. m. a) The son of Boaz and Ruth, Ruth 4, 17. 21. b) 1 Chr. 11, 47. c) ib. 2, 37. d) ib. 26, 7. e) 2 Chr. 23, 1.

עובל Obal, pr. n. of a tribe and region in that part of Arabia peopled by the descendants of Joktan, Gen. 10, 28; for which in the Sam. Cod. and 1 Chr. 1, 22, is read **עִיבֵל** Ebal. Its position is very uncertain. Bochart, Phaleg. 2, 23, understands the *Avalita* or *Abalita* on the Ethiopian coast, outside of the straits of Bab-el-mandeb; but the descendants of Joktan must be sought, it would seem, in Arabia itself. Still less can it be referred to the *Ἰσθμὸς* of Josephus in Idumea, which is **גִּבְל**.

* **עוג** 1. pr. to move in a circle, like the kindr. roots **חוג**, **חוגג**. Arab. **عاج** mid. Kesr. to be curved, II to curve, to bend.—Hence **עוגה** (עֻגָה), a round cake, bread-cake, like **בֶּקֶר** from **בָּרַר**.

2. Denom. from **עוגה**, to bake cakes, i. e. bread-cakes, fut. c. suff. **הָעֻגָה** Ez. 4, 12.

עוג (perh. contr. for **עֻגָה**, **עֻגָה**, i. e. long-necked?) Og, pr. n. of a king of Bashan famous for his gigantic stature, Num. 21, 33. 32, 33. Deut. 3, 1. al.

עוגב m. (r. **עָבַב**) Gen. 4, 21. Job 21, 12, 30, 31, also **עָבַב** Ps. 150, 4 (where

several Mss. and editions have **עָבַב**) a pipe, reed, *syrix*, as the Hebrew intpp. correctly give it. Targ. **אָבוּבָא** pipe, tibia, Jerome *organon*, i. e. double or compound pipe, an instrument consisting of several pipes. In Dan. 3, 5. 10. 15, the Hebrew translator uses it for **סוּמְפָנָה** q. v.

* **עורר** 1. pr. to turn back, to return; hence to go over again, to repeat, comp.

עורר. Arab. **عَارَ** to return, to repeat, to get accustomed; IV to repeat, to restore. Comp. also r. **עורר** no. 1.

2. to continue, to endure, from the idea of constant repetition; comp. **עָרַר** no. 3. a, b. Hence **עורר** again, continually.

3. Spec. to say again and again; hence to affirm and spec. to testify, to exhort; in Kal once Lam. 2, 13 Cheth. See Hiph. Comp. Arab. IV. in no. 1.

PIEL **עָרַר** to surround, Ps. 119, 61; comp. Ps. 18, 5. 6. Eth. **ሀዋዮ** to go around, IV **አሀዋ** to cause to go around, i. e. to surround.

HIPH. **הָעִירָה**, fut. 1 pers. **אֶעֱרֶה**.

1. Spoken of a witness: a) i. q. Kal no. 3. to testify, to bear witness, absol. Am. 3, 13. Mal. 2, 14. With acc. against any one 1 K. 21, 10. 13; but also in favour of or for any one, i. e. to laud him, Job 29, 11; comp. *μαρτυρέω* Luke 4, 22. b) Causat, to cause to testify, i. e. to take witnesses, to take any one as witness, Is. 8, 2. Jer. 32, 10. 25. 44. Hence to call as witness, to invoke, c. **בָּ** against any one Deut. 4, 26. 30, 19. 31, 28.

2. to obtest, i. e. a) to protest, to affirm solemnly, calling God to witness, with **בָּ** of pers. Gen. 43, 3 **הָעִירָה בְּנִי הָאֵשׁ** of pers. Gen. 43, 3 **הָעִירָה בְּנִי הָאֵשׁ** the man solemnly protested unto us. Deut. 8, 19. 32, 46. 1 K. 2, 42. Zech. 3, 6. b) to exhort solemnly, to admonish, espec. Jehovah a people, c. acc. pers. Lam. 2, 13; **בָּ** Ps. 50, 7. 81, 9. 2 K. 17, 13; Jer. 6, 10. Also to chide, to upbraid, comp. **רָסָה**, Neh. 13, 15. 21. c) to enjoin solemnly upon any one, e. g. a precept, law, and hence of the divine legislation, comp. **עָרַר** no. 3, and **עָרַר**. With acc. of thing and **בָּ** of pers. 2 K. 17, 15 **אֶת עֲוֹתָיו אֲשֶׁר הָעִירָה בָּם** his precepts which he had enjoined upon them, given them. Neh. 9, 34. 1 Sam. 8, 9.

HOPH. *הוּעַר* to be testified, declared, made known. c. בָּ Ex. 21, 29.

PILEL *עִיר* (improperly referred by some to the root *עָרַר*) to set up again, to restore, to relieve, Ps. 146, 9. 147, 6.

HITHPOL. to right oneself again, to restore oneself, plur. 1 pers. *וְהִעֲרַרְתִּי* Ps. 20, 9. Sept. *ἀποκαθάρτηται*.

Deriv. *עֵרָה*, *עָרִית*, *עֲרִיבָה*, *חֲעִרָה*, pr. n. *עֲרִיר*, also

עִיר, rarely *עָר* (according to the Masora twelve times, e. g. Gen. 8, 22. Jer. 13, 27. etc.) c. suff. *עֲרִיר* and *עֲרִירִי* (see in no. 4). pr. *repetition, continuance, duration*, from r. *עִיר* no. 2; but always as Adv. Not found in the kindred languages, except the Chald. See below.

1. *again, yet again*; comp. Aram. *ܐܝܬܐ*, *ܐܝܬܐ*, again, also from the idea of returning, repeating, Gen. 4, 25. 24. 20. 37, 9. Hos. 1, 6. al. *sæpiss*. Often after a verb denoting repetition, as *עִיר* *שִׁבַּע* Jer. 3, 1; *רָסָה* *עִיר* Gen. 18, 29. With a negat. *עִיר* *לֹא* not again Gen. 9, 11. 15. Is. 54, 9; and so *עִיר* *לֹא* *שָׁב* Job 7, 10. *רָסָה* *עִיר* Gen. 8, 21.

2. *repeatedly*, i. e. *continually, continually*, without interruption; Gen. 46, 29 *עִיר* *עַל צְוֹאֲרָיו* and *wept upon his neck continually*, uninterruptedly. Ruth 1, 14. Ps. 84, 5 *happy they who dwell in thy house, עִיר* *יְהַלְלֶנָּה* continually do they praise thee.—Hence

3. *yet, yet more, further, longer*, pr. of continued time and action. Gen. 8, 10 *and he waited עִיר* *שִׁבְעַת יָמִים* yet seven days longer. 29, 27. 30, 7, 4 *לְיָמִים* *עִיר* 7, 4 *עִיר* *לְיָמִים* for in yet seven days. Is. 5, 4. Ecc. 3, 16. With a negat. *no more, no longer*, Gen. 17, 5. 32, 29. Is. 2, 4. 30, 20. Job 24, 20. al. Also *yet the more*, of an action continued and increasing; Gen. 37, 5 *וַיִּסְפוּ* *עִיר* *שֹׂנְאָה אֹהֶוּ* and they hated him yet the more. Prov. 9, 9.—So too i. q. *more than this, besides*, where to persons or things already mentioned something further is added; Gen. 43, 6 *הֲעִיר* *לָבֶם אָח* whether ye had yet a brother, i. e. besides. Gen. 19, 12. Is. 1, 5.

4. Most freq. of a time or action continued either up to the present moment, or to the occurrence of another act, *yet, as yet, still*. Gen. 45, 3 *הֲעִיר* *אָבִי חַי* doth my father yet live? 31, 14. Is. 5, 25 *his*

hand is stretched out still. Ps. 78, 30 *while their meat was yet in their mouths*. Is. 65, 24. Dan. 9, 20. 21 *lo, it is yet high day*. So *עִיר* *מִצֵּט* yet a little while and this or that will be done. Is. 10, 25. 29, 17. Ex. 17, 4. Ps. 37, 10.—Where the subject is a personal pronoun, this is appended to *עִיר* as a suffix (comp. also *יָשׁ*, *אֵין*), thus: *עִירִי* as yet I, Josh. 14, 11. 1 Sam. 20, 14; *עִירִי* see in no. 5. a; *עִירָךְ* yet thou Gen. 46, 30, f. *עִירָךְ* 1 K. 1, 14; *עִירָנוּ* Gen. 18, 22; *עִירְנָה* 1 K. 1, 22; *עִירְכֶם* Ex. 4, 18, once *עִיר הֵם* Is. 65, 24. etc. Like *יָשׁ* and *אֵין*, so *עִיר* also includes the idea of the substantive verb, and is then construed with a participle; e. g. Gen. 18, 22 *עִירָנוּ* *עֹמֵד לְפָנֵי יְיָ* he stood yet before Jehovah; or with a verbal adj. as *עִירְנִי חַי* he is yet alive Gen. 43, 28. Sometimes *עִיר* c. suff. is subjoined to a substantive, as Num. 11, 33 *הַבָּשָׂר עִירְנֵנוּ בֵּין שִׁנֵּיהֶם* while the flesh was yet between their teeth. 1 Sam. 13, 7. 2 Chr. 34, 3; here the suffix (as elsewhere *הוּא*, *הִיא*) has the force of the subst. verb.—Once c. suff. plur. Lam. 4, 17 *עִירְנֵנוּ תְּהִלָּתָהּ עִירְנֵנוּ* as yet our eyes languish, pr. by anacoluthon as yet we languish, our eyes languish. But the true reading is preserved in Chethibh *עִירְנֵנָה*, apparently a poetic form for *עִירְנֵנוּ* (as *יָמֵינוּ* poet. for *יָמֵהֶם*), i. e. as yet they languish, even our eyes, the suffix being redundant, as above, but with a finite verb instead of a participle.

5. With Prefixes: a) *בְּעִיר* pr. 'in the being yet,' i. e. α) *while, while yet*, opp. *בְּעִיר* *הַיֶּלֶד* *חַי* 2 Sam. 12, 22 *while the child was yet alive*. Job 29, 5. Prov. 31, 15. Jer. 15, 9 *בְּעִיר* *יוֹמָם* while yet day. With noun suff. Ps. 146, 2 *בְּעִירִי* while I yet exist; but with verbal suff. Gen. 25, 6 *בְּעִירְנִי* *חַי* while he yet lived. Deut. 31, 27. Here in *בְּעִירִי* the *עִיר* is construed as a noun, pr. in my continuance, existence, being; but in *בְּעִירְנִי* the *עִיר* is an adverb, and there is an ellipsis. pr. in the time while he yet lived, being the nominative. β) *in yet, within yet* this or that space of time, Gen. 40, 13 *בְּעִיר* *שְׁלֹשַׁת יָמִים* within yet three days. Is. 7, 8. 21, 16. Jer. 28, 3. 11 Comp. בָּ A. 5.

b) *מֵעִיר* from as yet, ex quo, i. e. ever since. Gen. 48, 15 *מֵעִירִי* ever since I

am, ever since I exist. Num. 22, 30
הָיָה מֵעַד הַיּוֹם עַד הַיּוֹם *ever since thou wast, even unto this day.*

עור Chald. *yet*, i. q. Heb. no. 4, Dan. 4, 28.

עורר (for מעורר setting up again, erecting, r. עור) Oded, pr. n. a) The father of the prophet Azariah, 2 Chr. 15, 1. 8. b) Another prophet, 2 Chr. 28, 9.

* עִיָּה 1. i. q. Arab. عوى, to bend, to curve; also to make crooked, to distort, kindr. with אָדָה. See Niph. Pi. Hiph.

2. to act perversely, to sin, (comp. חָבַל II. 3.) Dan. 9, 5; with עַל of pers. Esth. 1, 16.—Arab. غوى erravit, seductus est.

NIPH. 1. to be distorted, to writhe, with pains and spasms, like a woman in travail. Is. 21, 3 מְשַׁמֵּעַ נִצְוִיחִי I writhe so that I cannot hear. Also to be bent, bowed down, depressed, with calamities, Ps. 38, 7.

2. to be perverse; part. נִצְוִיחַ perverse. Prov. 12, 8 לֵב נִצְוִיחַ perverse of heart. 1 Sam. 20, 30 בֶּן־נִצְוִיחַ הַמֶּרְדִּית the son of perverse rebelliousness, i. e. of a perverse and obstinate mother; comp. Job 30, 8.

PIEL עָדָה to subvert, to overturn, to turn upside down, i. e. to destroy; Is. 24, 1 עָדָה פָּנֶיהָ and turneth the face of it (the earth) upside down. Lam. 3, 9 נִחְיְבוּהִי עָדָה he turneth up (breaks up) my ways. Comp. הִפָּךְ.

HIPH. הִעָדָה to make crooked, to pervert, e. g. to pervert or wrest right, Job 33, 27; to pervert one's way or conduct, i. e. to act perversely, Jer. 3, 21. Also with הִרָךְ impl. to act perversely 2 Sam. 7, 14. 24, 17. 1 K. 8, 47. Ps. 106, 6. Jer. 9, 4; c. acc. 2 Sam. 19, 20.

Deriv. עָדָה, עָוֹן, עֲוֹנוֹת, עִי, מְעִי, עָוִי, עֲוִיָּה, also the pr. names עָוִי, עִוִּי, עִוִּיָּה, עִי, עִוִּיָּה, עִיָּה

עָוִיָּה f. an overturning, overthrow, Ez. 21, 32. R. עָוִיָּה Pi.

עָוִיָּה 2 K. 18, 34. 19, 13. Is. 37, 13, also עָוִיָּה 2 K. 17, 24, (i. q. עָוִיָּה overturning, ruin, unless perhaps it is to be so read,) Ivaah or Avah, pr. n. of a city under the Assyrian dominion, whence colonists were brought to Samaria. Some compare here a Phœnician city Avatha,

see Relandi Palæstina p. 232, 233; but it must rather be sought in Mesopotamia.—Gentile n. plur. עָוִיָּים Avites 2 K. 17, 31, see below under עָוִיָּה.

עָוִיָּה iniquity, see עָוִיָּה.

עָוִיָּה strength, see עָוִיָּה.

* עָוִיָּה or עָוִיָּה to flee for refuge to any pers. or place; Arab. عاذ mid. Waw id. c. ب II, to cause to flee for refuge, عَوَدَ, مَعَادَ, refuge. Either kindr. with verbs of hastening, עָוִיָּה; or perh. denom. from subst. מָעוֹ refuge, asylum, comp. Is. 30, 2.

HIPH. causat. pr. 'to cause to flee for refuge,' hence to save by flight, to place in safety, spoken of one fleeing with his effects, property, etc. Ex. 9, 19 הָיָה אֶחָד מֵעָוִיָּה. Acc. impl. id. Is. 10, 31. Jer. 4, 6, 6, 1.

* עָוִיָּה perh. i. q. Arab. غاط mid. Waw to sink in any thing, as the foot in the sand; II, to sink, to dig a well; IV, to plunge, to immerse; hence usually עָוִיָּה stylus. But the notion of digging, gravating, is not certain in this root; and it is better to refer עָוִיָּה to the idea of hardness, stiffness, (as Germ. Stift from steif,) which belongs to the kindred syllable עָוִיָּה, see in עָוִיָּה, עָוִיָּה, עָוִיָּה; so that it would then be related to עָוִיָּה wood, whether the root be עָוִיָּה i. q. עָוִיָּה, or עָוִיָּה i. q. עָוִיָּה as is more probable.

עָוִיָּה, plur. עָוִיָּים, Avite, Avim, i. e.

1. Gentile n. from the name עָוִיָּה, 2 K. 17, 31; see in עָוִיָּה.

2. Names of the aborigines of the country of the Philistines, Deut. 2, 23. Josh. 13, 3.

3. הָעָוִיָּים (the ruins, or Avites'-town) a town of Benjamin, Josh. 18, 23.

עָוִיָּה or עָוִיָּה Chald. f. perverseness, sin, often in the Targums; but in O. T. only plur. עָוִיָּים, or in some copies (always in the Targums) עָוִיָּים, Dan. 4, 24. R. עָוִיָּה.

I. עָוִיָּה m. adj. (עָוִיָּה) wicked, ungodly, Job 16, 11.

II. עָוִיָּה m. (r. עָוִיָּה) a child, pr. a suckling, i. q. עָוִיָּה, Job 21, 11, parall. רָקִיָּים; perh. 19, 18.

עִירָה (ruins, r. עִירָה) *Arith*, pr. n. of a town in the territory of the Edomites, Gen. 36, 35; also 1 Chr. 1, 46 where Cheth. עִירָה.

* עָנַל in Kal not used, *to turn away, to distort*, comp. אָנַל, הָבַל; hence *to be wrong, perverse, wicked*. Arab. *عال* mid. Waw quiesc. *to turn aside* sc. from right, *to be unjust*.

PIEL fut. יַעֲנִיל *to do wrong, to act wickedly*, Ps. 71, 4. Is. 26, 10.—Syr. Aph. ܥܢܠ id.

Deriv. עָנַל, עָנַל, עָנַל (עָנַל, עָנַל), and עָנַל I.

עָנַל m. (r. עָנַל) *a wrong-doer, one wicked*. Job 18, 21. 27, 7. 29, 17. al. Syr. ܥܢܠ.

עָנַל m. (r. עָנַל) once in constr. עָנַל Ez. 28, 18, c. suff. עָנַל, *wrong, wickedness, iniquity*, Job 34, 10. Ps. 53, 2. Jer. 2, 5; so in a judge Lev. 19, 15. Ps. 82, 2; in a merchant Ez. 28, 18. עָנַל עָנַל *to do evil* Ez. 3, 20. 18, 24. 26, 33, 13; עָנַל id. Job 34, 32. עָנַל אִישׁ עָנַל *a wicked man*, unjust, Prov. 29, 27. Concr. for unjust gain Ps. 7, 4. Syr. ܥܢܠ, Chald. עָנַל, id.

* עָנַל *to give milk, to suckle*, of animals, only part. fem. עָנַל *milch-kine* 1 Sam. 6, 7. 10. Gen. 33, 13. Also without subst. part. עָנַל *the milk-giving, milch*, poet. for the ewes, Ps. 78, 71. Is. 40, 11.—Kindr. by transp. is לָדַע, where see note. Arab. *غال* mid. Ye, *gravida fuit et lactavit*.

Deriv. עָנַל II, and

עָנַל m. *a child*, pr. *a sucking-child, suckling*, Is. 49, 15. 65, 20.—Arab. *عایل* boy, Syr. ܥܢܠ, Chald. עָנַל, id.

עָנַל f. (r. עָנַל) once contr. עָנַל Is. 61, 8; with He poet. demonstr. עָנַל Ps. 125, 3. Hos. 10, 3, contr. עָנַל Job 5, 16; once transp. עָנַל Hos. 19, 9; plur. עָנַל Ps. 58, 3. 64, 7; i. q. עָנַל, *wrong, wickedness, iniquity*, Job 6, 29. 30, 11, 14. Prov. 22, 8. Is. 59, 3. al. עָנַל *to do wrong, to act wickedly*, Zeph. 3, 5. 13; עָנַל Job 13, 7. 24, 7. עָנַל *the son of wickedness, a wicked man*, Ps. 89, 23; עָנַל *the wicked* 2 Sam. 3, 34, 7, 10. Abstr. for concr. *wickedness* for

the wicked Job 5, 16. 24, 20. Ps. 107, 42. Sept. *ἀνομία, ἀνομία*.

עָנַל *evil*, see in עָנַל; also *a burnt-offering*, see עָנַל

עָנַל m. (see note) plur. עָנַל and עָנַל as from a form עָנַל; constr. עָנַל Lam. 2, 20; with light suff. עָנַל Ps. 137, 9. עָנַל Lam. 1, 5; with grave suff. עָנַל; *a boy, child, infant*, e. g. of tender age Is. 13, 16. Hos. 14, 1. 2 K. 8, 12. Nah. 3, 10. Ps. 137, 9; carried in the arms, Lam. 2, 20; playing in the streets Jer. 6, 11. 9, 20; asking for bread Lam. 4, 4; carried away captive Lam. 1, 5; once of the unborn foetus Job 3, 16. Sometimes coupled with יוֹנֵק suckling Ps. 8, 3. Joel 2, 16. Jer. 47, 7. Lam. 2, 11; from which however it is expressly distinguished 1 Sam. 22, 19. 15, 3. עָנַל Is. 3, 12. The same is עָנַל Is. 3, 12. Plur. c. suff. *their children* Ps. 17, 14.

NOTE. The form comes from Poel or Polel עָנַל; prob. from r. עָנַל to vex, and so referring to the *petulance* of children; or it may come from r. עָנַל to suckle, though the sense would here be passive, while the form is active. See in עָנַל I. 2, and P. no. 3. Thesaur. p. 1033, 1034.

עָנַל and עָנַל f. plur. (r. עָנַל I) constr. עָנַל, *gleanings*, Mic. 7, 1. Is. 24, 13. Jer. 49, 9. Obad. 5. Twice coupled with a preceding masc. sing. Judg. 8, 2. Is. 17, 6; see Heb. Gram. § 144.

עָנַל m. rarely עָנַל Gen. 3, 22. 6, 3. al. plur. עָנַל R. עָנַל I.

A) Pr. 'hidden,' spec. *hidden time*, i. e. obscure and long. of which the beginning or end is uncertain or indefinite, *duration, everlasting, eternity*, spoken:

1. Of time *long past*, gray antiquity, of *old, everlasting*, as in the following phrases and examples: עָנַל Am. 9, 11. Mic. 7, 14. Is. 63, 9, and עָנַל Deut. 32, 7, *the days of old*, ancient times. עָנַל of *old, from ancient times*, Gen. 6, 4. 1 Sam. 27, 8. Is. 63, 16. Jer. 2, 20. 5, 15. Ps. 25, 6; and so of time before the world, *from everlasting*, Prov. 8, 23; with a negative, *not from any time, never*, Is. 63, 19. 64, 3; elsewhere of *a long time, long*, Is. 43, 14 referring to the time of the exile. 46; 9. 57, 11;

עולם *an ancient landmark*, set up by the forefathers, Prov. 22, 28. 23, 10; עולם *ancient gates*, Ps. 24, 7. עולם *the dead of old*, those long dead, Ps. 143, 3. Lam. 3, 6; עולם *the people of old time*, long dead, Ez. 26, 20.—Since to men of ancient times were attributed sincere piety and uncorrupted morals, hence עולם *הִרְרָה* Ps. 139, 24, אֶרֶץ עולם Job 22, 15, נְחִיבוֹת עולם Jer. 6, 16, שְׁבִילֵי עולם Jer. 18, 15, are all put for *the true piety of the fathers of old*; comp. צֶדֶק עולמים *the righteousness of old*, former righteousness, Dan. 9, 24.—That not always the remotest antiquity is implied, is manifest from the phrase חֲרֻבוֹת עולם Is. 58, 12. 61, 4, spoken in [prophetic] allusion to the ruins of Jerusalem at the close of the Babylonian exile. Jer. 25, 9 and 49, 13 do not belong here, ע' there referring to time future.

2. Often also of *future time, ever, for ever, evermore*, in such a way that the *terminus ad quem* is to be determined from the nature of the subject. Thus where human things are spoken of:

a) Spec. in the affairs of single persons, עולם is sometimes put for the whole period of life, *all the days of one's life*, as עֶבֶד עולם *a servant for ever*. i. e. not to be set free in all his life, Deut. 15, 17. Ex. 21, 6. 1 Sam. 27, 12; poet. of an animal Job 40, 28 [41, 4]. עַד-עולם *for ever* i. e. so long as he lives, 1 Sam. 1, 22. 20, 15. 2 Sam. 3, 28. עֲלֵמִי עולם *ever secure, ever prosperous*, so long as they live, Ps. 73, 12. 30, 13 *Jehovah, my God, לְעוֹלָם אוֹדֶךָ for ever will I praise thee*, i. e. while I live. 5, 12. 31, 2. 37, 27. 28. 49, 9. 52, 11. 71, 1. 86, 12. Sometimes put for *very long life*; Ps. 21, 5 *he (the king) asked life of thee, thou gavest him length of days for ever and ever*, i. e. a long, long life.—A still narrower application of עולם is implied in Is. 35, 10 *עֲלֵיהֶם שְׂמֵחָה עולם עֲלֵיהֶם שְׂמֵחָה shall be upon their heads*, i. e. a joy *ever* conspicuous in their countenances, they shall be *ever* cheerful and rejoicing (comp. Ps. 126, 2). Is. 51, 11. 61, 7. In Is. 32, 14 the limit of this long time is specified: *hill and watch-tower shall become caverns* עַד-עולם *evermore* 15 *עַד-יִצְּרָה until the Spirit shall be poured out*, etc.

b) As pertaining to a whole race, dynasty, or people, and including *the whole time* of their existence until their destruction. 1 Sam. 2, 30 *thy family shall serve me עַד-עולם for ever*, i. e. so long as it endures. 13, 13. 2 Sam. 7, 16. 1 Chr. 17, 12. 22, 10. Ps. 18, 51 *he will show mercy to David and to his seed עַד-עולם*. So the covenant of God with the Israelites is called עוֹלָם בְּרִית Gen. 17, 7. Lev. 24, 8; the laws given to them are עוֹלָם חֻקֵּי, חֻק עולם, Ex. 12, 14. 17, 27. 21, 28. 43, 30. 21. Lev. 3, 17. 6, 11; the possession of the Holy Land is עוֹלָם אֶחָזָה Gen. 17, 8. 48, 4.

c) Nearer to the *metaphysical* notion of *eternity*, or at least to an eternity without end, approach those examples in which עולם is attributed to the earth and to the universe. Ecc. 1, 4 *but the earth standeth or abideth לְעוֹלָם for ever*. Ps. 104, 5 *it (the earth) shall not be moved for ever*. 78, 69. עֲבָדוֹת ע' *everlasting hills*, created of old, and to endure for ever, Gen. 49, 26. Deut. 33, 15; עֲבָדוֹת ע' *everlasting heights* Ez. 36, 2. So too of human things which refer to a period after death, e. g. שְׁנַיָּה עולם *everlasting sleep*, for death Jer. 51, 39. 57; בֵּית עולם *his everlasting house*, long home, i. e. the grave Ecc. 12, 5; חַיֵּי עולם *everlasting life* after the resurrection Dan. 12, 2.

d) The true and full idea of *eternity* is expressed by עולם in those passages where it is spoken of the nature and existence of God, who is called אֵל עולם *the eternal God, everlasting God*, Gen. 21, 33. Is. 40, 28; חַי הָעוֹלָם *the ever living* Dan. 12, 7. (Comp. לְעוֹלָם חַיָּה *for ever*, to be immortal like God, Gen. 3, 22. Job 7, 16.) To him are attributed עֲלֵיהֶם עולם *everlasting arms* Deut. 33, 27; and of him it is said Ps. 90, 2 *מֵעוֹלָם אַתָּה אֵל from everlasting thou art God*. 103, 17; comp. Ps. 9, 8. 10, 16. 29, 10. 93, 2.

e) Of a peculiar kind are those passages, where the Hebrews by hyperbole ascribe *eternity* in the metaphysical sense to human things, chiefly in the expression of good wishes. Here belongs the customary form of salutation towards kings: יְיָ אֱדֹנֵי הַמֶּלֶךְ לְעוֹלָם *let my lord the king live for ever*, 1 K. 1, 31. Neh. 2, 3. Comp. Dan. 2, 4. 3, 9. Judith 12.

4. *Ælian*. V. H. 1. 32. So in poetical invocations of good upon kings and royal lines, e. g. Ps. 61, 8 *for ever may he sit upon his throne before God*; comp. v. 7 *let his years be כמו דר נדר as many generations*. 45, 7 *thy throne of God* [pr. O God] וְעַד לְעוֹלָם is *for ever and ever*; see in אֱלֹהִים note, p. 55. Ps. 89, 37 *his (David's) seed shall endure for ever*. How much this last expression implies is apparent from the words which immediately follow it: *his throne* (shall stand) *as the sun before me*, 38 *like the moon shall it be established for ever*; and from Ps. 72, 5 *they shall fear thee, (O king,) so long as the sun and moon endure, throughout all generations*; ib. v. 17 *his name shall endure לְעוֹלָם for ever, so long as the sun shall his name flourish*. That is, by this figure of hyperbole there is invoked for the king and his royal posterity, a dominion not less enduring than the universe itself.—Also Ps. 48, 9 *God will establish it (Jerusalem) for ever*. Jer. 7, 7 *the land which I gave to your fathers וְעַד עוֹלָם* 25, 5.

PLUR. עוֹלָמִים, q. d. *ages, everlasting ages*, like Gr. αἰῶνες, i. e. a) *ages of antiquity, ancient ages*, Is. 51, 9. Dan. 9, 24. Ecc. 1, 10. b) *future ages*, the remotest future, Ps. 61, 5. 77, 6. 145, 13. Is. 26, 4. 45, 17.

B) *the world, mundus*, from the Chald. and Rabb. usage (Buxtorf col. 1620), like Gr. αἰών; hence *love of worldly things, worldly-mindedness*, i. q. more fully ἀγάπη τοῦ κόσμου 1 John 2, 15, αἰὼν τοῦ κόσμου τούτου Eph. 2, 2, and Arab.

دُنْيَا the world, worldly things and the love of them, as destructive to the knowledge of divine things. So Ecc. 3, 11 *God hath made every thing beautiful in its time, גַּם אֲחִיר־הַעֲלָם נָתַן בְּלִבָּם מִבְּלִי* although he (God) hath set the love of worldly things in their heart, so that man understandeth not the works of God; i. e. גַּם בִּי for גַּם, see גַּם no. 4. For the sense comp. Ecc. 8, 17.—Another form is עִירָלוֹם.

* עָנָן obsol. root, *to rest, to dwell*; kindr. אָנָן. Arab. أَمَّن to live quietly, comfortably; أَمَّن quiet, comfort.—

Hence עוֹנָה, מְעוֹנָה, מְעוֹנָה, pr. n. מְעוֹנָה, מְעוֹנָה.

עָנָן for עָנָן, see the root עָנָן.

עוֹן m. (r. עוֹן) twice עוֹן 2 K. 7, 9. Ps. 51, 7; constr. עוֹן, עוֹן 1 Chr. 21, 8; plur. absol. and constr. עוֹנוֹת, c. suff. עוֹנוֹת, עוֹנוֹת, oftener עוֹנוֹת, etc. pr. *wrong, perverseness*; hence concr. *wrong action, iniquity, sin, crime*, Gen. 4, 13. 44, 16. Ex. 20, 5. 28, 38. al. sēp. Hos. 10, 10 see in עָנָן no. 1, note. Sept. ἀμαρτία, ἀμαρτημα, ἀδμία. Often coupled with synonym. חַטָּאת Ex. 34, 9. Deut. 19, 15. Jer. 16, 10. al. With genit. of him who commits the sin, as עוֹן אָבוֹת Ex. 20, 5. 34, 7; or of the place where one sins, as עוֹן מִקְדָּשׁ Josh. 22, 17, מִקְדָּשׁ Num. 18, 1; or also of the punishment to be inflicted for the sin, as עוֹנוֹת הַחֶרֶב *iniquities for the sword*, to be punished by it Job 19, 29, and עוֹן קֶץ *iniquity of the end*, which brings destruction, Ez. 21, 30; comp. עוֹן פְּלִילִים *a crime for the judges*, to be punished by them, Job 31, 11. To express the pardon or expiation of sins the verbs used are הִטָּה, הִטָּה, כָּפַר, נָשָׂא no. 2. b; for its punishment, פָּקַד; for the suffering of its punishment, נָשָׂא no. 4. d.—By synecd. a) *wrong, iniquity, guilt*, contracted by sinning, as עוֹן הָאֱמֹרִית *the iniquity of the Amorites* Gen. 15, 16; עוֹן חַטָּאתִי *the iniquity of my sin* Ps. 32, 5. So יֵשׁ עוֹן בָּּהּ *there is iniquity in any one*, he is guilty, 1 Sam. 20, 8. 25, 24. 2 Sam. 14, 32; with עַל 2 Sam. 14, 9; לְ Job 33, 9; also 1 Sam. 28, 10. 2 K. 7, 9. b) *unrighteous gain*; Hos. 12, 9 [8] *in all my gains they shall find no חֶסֶד עוֹן אֲשֶׁר חָסַד* *wrong that is sin*. c) *the punishment of sin* Is. 5, 18; hence *calamity, misery*, Ps. 31, 11.

עוֹנָה f. (r. עוֹן) *a living together, cohabitation in the conjugal sense*, Ex. 21, 10. Talmud. id.—For עוֹנוֹת Hos. 10, 10 Keri, see in עָנָן no. 1, note.

עוֹנִים m. plur. *perversities*, i. e. *perverseness*, Is. 19, 14; for עוֹנִים, from the root עָנָן. Vulg. *vertigo*, not unaptly.

* עוֹנָה fut. רָעָה, with Vav conv. רָעָה.

1. *to cover*, spec. with the wings, feathers, i. q. כָּנָה; from which perhaps this root has been formed by softening the letters, comp. עָנָן, עָנָן, אָנָן.

אֵוֶן, and many others; see the roots *דגש*, *הוּך*, etc.—Is. 31, 5 *כַּצְפִּירִים עֹפֹת* as *birds cover* (their young with their wings) *עַל יְרוּשָׁלַם* so *will Jehovah of hosts protect Jerusalem*.—Hence *עוף*, pr. i. q. *פָּנָה* wing, then collect. birds, fowl; and hence again the verb as denominative:

2. *to fly*, pr. of birds Job 5, 7. Prov. 23, 5, 26, 9. Deut. 4, 17; also of locusts Nah. 3, 16. So of the Seraphim Is. 6, 6; of God as sitting upon his throne and borne by Cherubim Ps. 18, 11; of a flying roll Zech. 5, 1, 2. Trop. of an army flying (rushing) to battle Hab. 1, 8. Is. 11, 14 (c. *ב*); of a fleet Is. 60, 8; an arrow Ps. 91, 5. So *to fly away*, to vanish, as sleep Job 20, 8; human life Ps. 90, 10. Once transit. like Hiph. Prov. 23, 5 Cheth. —Arab. *عاف* mid. Waw and Ye, to hover in the air as a bird, c. *على*; *عَيْفَة* flight.

3. *to cover over, to wrap*, Syr. *كف* involvit, for *ἐκσσω* Heb. 1, 12. Hence intrans. *to be covered (wrapped) in darkness*; Job 11, 17 *תִּצְפֶּה בְּבֹקֶר הַחֹהֶלֶת* now *covered with darkness* (calamity), soon *thou shalt be as the morning*. Better perhaps with 3 Mss. to read *תִּצְפֶּה בַחֲדָרָה*, *darkness shall become as the morning*. —Also

4. *to be overcome with darkness, to faint, to faint away*; so fut. *יִצְפֶּה* 1 Sam. 14, 28. Judg. 4, 21; this form being chosen to distinguish it from *יִצְפֶּה* to fly. —See *עָנָה*, *עָלָה*, and Arab. *غشى*. Syr. *كف* to become weak, Ethp. to faint away. Kindred are *עָנָה* and *עָנָה* to become weak, weary.

PIL. *עוֹפֶה* 1. i. q. Kal no 2, *to fly, to fly about*, Gen. 1, 20. Is. 6, 2. Part. *עוֹפֶה* flying, Is. 14, 29, 30, 6.

2. *to brandish*, q. d. to make fly about, e. g. a sword Ez. 32, 10.

HIPH. *to make fly away* Prov. 23, 5 Keri.

HITHPAL. *to fly away, to vanish*, Hos. 9, 11.

Deriv. from no. 1, 2, *עוֹפֶה*, *עוֹפֶה*; from no. 3, *עוֹפֶה*, *עוֹפֶה*, *עוֹפֶה*, *עוֹפֶה*.

עוף m. (r. *עוף*) pr. wing; collect. *birds, fowl*, i. e. the winged tribes;

sometimes with plur. Jer. 4, 25. Ez. 31, 6, 13; oftener with sing. verb Gen. 1, 21, 30. Lev. 17, 13. Ps. 50, 11. al. sæp. Of birds of prey, 2 Sam. 21, 10.—Syr. *ܥܘܦܐ* bird, but not frequent. Eth. *ḥḥ* id.

עוף Chald. *birds, fowl*, i. q. Heb. Dan. 2, 38, 7, 6.

עוֹפֶה Jer. 40, 8 Cheth. see in *עוֹפֶה*

* I. *עוֹץ* *to consult, to take counsel*, i. q. *עוֹץ* where see; only in imp. *עוֹץ* Judg. 19, 30. Is. 8, 10.—Hence *עוֹץ* pr. n.

* II. *עוֹץ* perh. i. q. *غاص*, *غاط*, *to impress itself, to sink*, e. g. the foot in the sand, comp. r. *עוֹץ*; whence *عُوطَة* light sandy soil and fertile. Hence

עוֹץ *Uz, Ausitis*, fully *עוֹץ עוֹץ* the land of Uz Job 1, 1. Lam. 4, 21; *עוֹץ* Jer. 25, 20; Sept. *Αὐσίτις, Αὐσίται*, pr. n. of a region and tribe in the north-eastern part of Arabia Deserta, between Idumea, Palestine, and the Euphrates, adjacent to Babylon and the Euphrates; called by Ptolemy (V. 19) *Αἰσίται*, unless the reading *Αὐσίται* is to be restored. For the origin of this tribe, see Gen. 10, 23, 36, 28; comp. 22, 21. See the discussions respecting the situation of the land of Uz in Bochart Phaleg II. 8. J. D. Michaelis Spicileg. II. 26. Rosenm. Schol. in Job. Prolegom. § 5. See also Thesaur. p. 1003.

* *עוֹץ* in Kal not used, Syr. and Chald. *to be pressed, to be straitened*, i. q. Heb. *עוֹץ*.

HIPH. *to press*, c. *תָּחַס* pr. *to press down*, *καταθλιβω*. Am. 2, 13 lo, *I will press you down* (*מִעֵיק תִּתְחַסְּבֶם*), as a cart full of sheaves presseth down sc. what is under it, i. e. I will press you down and crush you as a wain loaded with sheaves.

Deriv. *עוֹץ*, *עוֹץ*.

* *עוֹר* whence Piel *עוֹר* to blind, see in *עור* III.

עוֹר adj. (r. *עור* III) plur. *עוֹרִים* and *עוֹרוֹת* Is. 42, 7; *blind*, Ex. 4, 11. Lev. 19, 14. al. Metaph. of blindness of mind, the darkness of ignorance, Is. 29, 18, 42, 18, 19, 43, 8.

* I. עור fut. יעור, imper. parag. עורה.

1. *to wake, to be awake*; Chald. Pal. and Aph. עורר, עורר, to awake, to arouse, עורר to be aroused, awake; Syr. ^{ܥܘܪܐ} to awake, to arouse; Aph. to excite. Comp. *ἐγείρω*, Sanscr. *gri*. Perh. kindr. with r. עיר.—Cant. 5, 2. Mal. 2, 12 עיר וענה *the waking and the answering*, i. e. every one living, a proverbial expression (like עוצר וצוה) drawn perhaps from the Levites keeping watch in the temple Ps. 134, of whom one remains awake and calls, and the other answers. In the same sense the Arabs say: *no caller and no answerer*, i. e. none alive, Vit. Tim. I. p. 108. ed. Mang. Jerome: *magister et discipulus*, and so the Engl. Vers. 'the master and the scholar.'

2. *to awake from sleep, intrans. only* in imper. עורה Ps. 44, 24 עורה למה *awake! why sleepest thou, O Lord?* Ps. 57, 9. 59, 5. 108, 3; c. אל Ps. 7, 7. Fem. עורר Judg. 5, 12. Cant. 4, 16. Is. 51, 9. 52, 1. Hab. 2, 19.

3. Causat. *to awaken one out of sleep*, i. q. Hiph. So fut. יעור Job 41, 2 Keri. NIPH. יעור, fut. יעור, pass of Piel and Hiph.

1. *to be awaked, to be roused from sleep*, Job 14, 12. Zech. 4, 1.

2. Trop. *to be raised up, to arise*, e. g. a wind Jer. 25, 32; a people Jer. 6, 22. Joel 4, 12 [3, 17]; Jehovah Zech. 2, 17 [13].—For Hab. 3, 9, see in r. עיר II.

PI. עורר, comp. Gr. *εγείρω*, *εγείρω*, præter. *εγείρω*.

1. *to awaken, to rouse out of sleep, trans.* Cant. 2, 7. 3, 5. 8, 4; *to excite or call forth serpents from their lurking-places* Job 3, 8. Trop. *to excite, to stir up quarrels, strife*, Prov. 10, 12; love Cant. 8, 5; commotion Is. 14, 9; c. אל *against any one* Zech. 9, 13; *to rouse up one's strength*, Ps. 80, 3.

2. *to raise up, to lift up* and brandish a spear 2 Sam. 23, 18. 1 Chr. 11, 11. 20; a scourge Is. 10, 26.—But Is. 23, 13 see under r. עיר Piel.

PI. עורר, *to raise up, to lift up a cry*; hence Is. 15, 5 יעורו שבר יעורו *they shall lift up a cry of destruction*; here יעורו (in many Mss. יעורו) is for יעורו, the syll. עיר being softened into י; comp. Ewald Krit. Gr. p. 479. Mo-

numm. Phœn. p. 431, 432. Or perh. it should read יעורו, whence יעורו might easily arise, and then defect. יעורו.—See also in עיר

HIPH. יעור, fut. יעור, inf. יעור, with pref. בעיר Ps. 73, 20, i. q. Piel.

1. Causat. *to awaken, to arouse any one from sleep* Zech. 4, 1. Cant. 2, 7. 3, 5. 8, 4. Ps. 57, 9 יעור אעירה *I will awake the dawn*. 108, 3. 73, 20 בעיר

2. *to rouse up, to excite, to stir up*, Job 41, 1 [10] none so bold יעורו כי *that he will stir him up* sc. leviathan. i. e. provoke him. Deut. 32, 11 קנז עור קנז *as the eagle stirreth up her nest*, provokes her young to fly, Vulg. *ad volandum*. So *to rouse up, to excite* to any thing, e. g. warriors to battle Joel 4, 9; a victorious king (Cyrus) Is. 41, 2. 25. 45, 13; c. אל *against any one* Is. 13, 17. 51, 1. Ez. 23, 22. So *to rouse up, to excite the ear* Is. 50, 4; the mind, spirit, Jer. 51, 11. Hag. 1, 14. 1 Chr. 5, 26. Ezra 1, 1. 5; wrath Ps. 78, 38; ardour Is. 42, 13; valour Dan. 11, 25.

3. Intrans. *to rouse oneself, to wake*, i. q. יעור, with which it is coupled Ps. 35, 3. (73 20); c. אל *for any one* Job 8, 6.

HITHPAL. 1. *to rouse oneself, to arise*, Is. 51, 17. 64, 6; c. אל *against any one* Job 17, 8.

2. *to rejoice, to exult*, vulg. Engl. *to be wide awake*, Job 31, 29.

Deriv. עיר, עיר city, Chald. עיר watcher, pr. n. עיר, עיר, עיר, עיר, עיר, עיר, עיר.

* II. עור i. q. ערה and עיר *to be naked, to be made naked*. Arab. عَار, nakedness, verenda. Hence מעור q. v.

NIPH. Hab. 3, 9 יעור תעור קשתך *with nakedness was thy bow made naked*, i. e. wholly drawn forth from its sheath; comp. Is. 22, 6.

PI. עורר. see r. עיר

Deriv. מעור, עור.

* III. עור i. q. חור, *to dig, to excavate*. Hence מקרה cavern; Arab. مَعَارَة, id. *

PIEL עור (as עוד Pi. עיר) *to blind, to make blind*, pr. 'to dig out' the eye,

comp. נָקַר . 2 K. 25, 7. Jer. 39, 7. 52, 11. Metaph. to blind a judge with presents, Ex. 23, 8. Deut. 16, 19.—Aram. עִיר, חָמֵ, id. Eth. ሆር to be blind; Arab.

عَوَّرَ and عَوَّرَ to be blind of one eye.

Deriv. עִיר, עִירֹן, עִירָה; Chald. עור chaff.

עור Chald. chaff, Dan. 2, 35. Syr.

عَايِرٌ, عَوَّارٌ id. Arab. عَوَّارٌ, a bit of chaff or the like which flies into the eye and hurts or blinds it. R. עיר no III.

עיר m. (r. עיר II) c. suff. עִירִי, plur. עִירוֹה.

1. the skin of a man, so called perhaps from nudity; Ex. 34, 29. Lev. 13, 2. Job 7, 5. al. sēp. עִיר בְּעִיר שְׁנִי with the skin of my teeth Job 19, 20, i. e. with nothing left, with the loss of all; others understand the skin of the gums; see in r. מִלֵּט Hithp. where another view is given. Poet. for the body, Job 19, 26 see under נָקַר Pi. no. 2. Job 18, 13 the parts of his skin, i. e. the members of his body. 2, 4 עִיר בְּעִיר עִיר skin for skin, i. e. like for like; [what he holds dear as life (his wealth) will he give for his life.—R.

2. skin, hide, of animals Job 40, 31 [41, 7]; chiefly as taken off Lev. 4, 11. 7, 8. Gen. 3, 21. 27, 6; also as prepared and wrought, leather, Lev. 11, 32. 13, 48 sq. Num. 31, 20. עִיר פֶּהש seal-skin Num. 4, 8. 11, 12. Plur. עִירוֹה Ex. 26, 14. 39, 34.

עִיר see on p. 761.

עִירֵב see עִירֵב.

עִירוֹן m. blindness Deut. 28, 28. Zech. 12, 4. R. עיר III.

עִירוֹם (read עִירוֹם) Is. 30, 6 Cheth. for עִירוֹם asses; see in עִיר.

עִירוֹת f. blindness, Lev. 22, 22. Syr. حَمَمٌ. R. עיר III.

* עִירֵשׁ ἄν. λεγόμεν. Joel 4, 11, where Sept. Targ. Syr. render 'to assemble, to come together.' Better, to hasten, to make haste, like the kindred roots עִיר, חָרַשׁ, perh. عَش III to hasten; IV, to urge on in haste.

Deriv. עִירֵשׁ, עִירֵשׁ, pr. n. רָעִישׁ, רָעִישׁ.

* עִירָה in Kal not used, to be curved, crooked, bent, kindr. with עִירָה, עִירָה.

PIEL עִירָה, fut. יִעֲרֶה, to bend, to make crooked, Ecc. 7, 13. Metaph. to pervert, to wrest, e. g. justice Job 8, 3. 34, 12; comp. Am. 8, 5. Also with acc. of pers. to subvert, i. e. to wrest or pervert the cause of any one, Lam. 3, 36. Job 19, 6. Ps. 119, 78. עִירָה דָּרָה פ' to subvert the way of any one, i. e. to thrust him down to destruction, Ps. 146, 9.—Chald. id. Syr. حَذْمٌ deceit, fraud.

PUAL part. מְעִירָה crooked Ecc. 1, 15.

HITHP. to bend oneself, to bow down, Ecc. 12, 3.

Deriv. עִירָה.

* עִירָה ἄν. λεγόμεν. a root of the same origin and signification with עִירָה, pr. to hasten, to hasten up sc. for help, Engl. 'to run up;' hence to succour, to help. Arab. غاث pr. to run; IV, to succour, to help.—Construed with two acc. (like מְלִכָּה Gen. 47, 12. 1 K. 18, 4. 13;) Is. 50, 4 לְעִירָה אֶת־יְהוָה דָּבַר to help the weary with a word, i. e. to speak comfort to him, raise him up. Aqu. ὑποστησάτω, Vulg. sustentare.—Hence

עִירָה (for עִירָה, עִירָה, whom Jehovah succours) Ὑλαί, pr. n. a) 1 Chr. 9, 4. b) Ezra 8, 14.

עִירָה f. (verbal Pi. r. עִירָה) a bending or bowing down of any one, i. e. oppression, Lam. 3, 59; comp. the verb v. 36.

עִירָה adj. (r. עִירָה) f. עִירָה, plur. m. עִירָה, constr. עִירָה.

1. strong, vehement, fierce, e. g. a lion Judg. 14, 18 comp. 14; an enemy Ps. 18, 18; a wind Ex. 14, 21; waves Is. 43, 16. Neh. 9, 11; anger Gen. 49, 7. Prov. 21, 14; hunger Is. 56, 11 עִירָה נָפֶשׁ strong of appetite, greedy. Metaph. of love Cant. 8, 6. Also mighty, powerful, Ps. 59, 4. Am. 5, 9; so a people Num. 13, 28. Is. 25, 3; a king Is. 19, 4.—Neut. strength Gen. 49, 3.

2. strong, i. e. fortified, guarded, Num. 21, 24.

3. harsh, hard, stern; plur. f. עִירָה harsh words Prov. 18, 23. עִירָה פְּנִים hard of face, i. e. impudent, shameless, Deut. 28, 50. Dan. 8, 23.

עז f. (ר. עֲזוּ) plur. עֲזִים 1. *a she-goat*, Syr. حَاة, Arab. عَزْ, Phenic. ḏḏa Steph. Byzant. The Indo-European tongues have the same word, as Sanscr. *agā* he-goat, *agā* she-goat, Goth. *gāitsa*, Anglo-Sax. *gāt*, Engl. *goat*, Germ. *Geis* and with a harder form *Gems* the chamois, Gr. αἰς, αἰγός, comp. Grimm. Deutsche Gr. III. 328. The Hebrew furnishes a good etymology in r. עֲזוּ; comp. אֵיז, אֵיזִל.—Gen. 15, 9. 30, 35. 31, 38. 32, 15. Num. 15, 27. etc. [But in the great majority of instances the word is general, *a goat, goats*, as Lev. 1, 10. 17, 3. Num. 18, 17. Ex. 12, 5. etc. So שְׂעִירֵי עֲזִים *a buck of the goats* Lev. 4, 23. 28. Num. 28, 15. 30; עֲזִירֵי עֲזִים id. 2 Chr. 29, 21; נִדְרֵי עֲזִים *a kid of the goats* Gen. 27, 9; שֵׂה עֲזִים *a goat* i. e. *the goat*, an individual for the species, Deut. 14, 4.—T.

2. Plur. ellipt. עֲזִים *goats' hair* Ex. 26, 7. 36, 14. 1 Sam. 19, 13.

עז Chald. f. i. q. Heb. no. 1, *a she-goat*, Ezra 6, 17.

עז m. (ר. עֲזוּ) rarely עֲזוּ Prov. 24, 5. 31, 17. 25; c. Makk. עֲזֹר, c. suff. עֲזִיר, עֲזָה, עֲזָה, rarely עֲזִיר Ex. 15, 2, עֲזָה Ex. 15, 13, once עֲזִיגִי Ps. 81, 2.

1. *strength, might, power*, of God Job 12, 16. 26. 2. al. of men Ps. 29, 11. Prov. 24, 5. 31, 17; of animals Job 41, 14. Also *vehemence, violence*, as of rain Job 37, 6; thunder Ps. 68, 34; anger Ps. 90, 11. עֲזִי בְּכָל-עֲזוֹ *with all one's might* 2 Sam. 6, 14. Concr. *the strong ones, heroes*, Judg. 5, 21; comp. Is. 43, 17.

2. *strength, firmness*, sc. by fortification. עֲזִיבֵּיז *a strong tower*, fortified, Judg. 9, 51. Ps. 61, 4; עֲזִיר *Is. 26, 1*; עֲזִירָה Prov. 18, 19. Ps. 30, 8 *thou hast confirmed strength unto my mountain*, hast made me secure.—Hence trop. *defence, refuge, protection*, Ps. 28, 8 יְהוָה לְמוֹנֵי *Jehovah is their defence*. 46, 2. 62, 8. 84, 6. 140, 8. Is. 49, 5. Jer. 16, 19. Ez. 26, 11.—In a bad sense, עֲזִים פָּנִים *strength (hardness) of countenance*, i. e. boldness, impudence, Ecc. 8, 1. גִּאוֹן עֲזָה *her pride of strength*, her shameless pride, Ez. 30, 6. 18. 33, 28. Concr. Ez. 24, 21 גִּאוֹן יְהוָה *your strong pride*, that in which you proudly trust.

3. *splendour, majesty, glory*, as the usual concomitants of might and power, i. q. כְּבוֹד with which it is often coupled, Hab. 3, 4. Ps. 96, 6 וְהִפְאֲרָה *splendour and majesty*. Is. 51, 9. 52, 1. Prov. 31, 25. Ps. 132, 8 אֶרֶן עֲזָה *the ark (seat) of thy majesty*, i. e. *the ark of the covenant* (i. q. אֶרֶן כְּבוֹד יְהוָה) 2 Chr. 6, 41; for which poet. עֲזוֹ alone Ps. 78, 61; comp. 1 Sam.

4, 21. 22.—Arab. عِزْ *glory*.

4. *glory, praise, laud*, Ps. 8, 3. 29, 1. 68, 35. 99, 4. Ex. 15, 2. 2 Chr. 30, 21 עֲזֵי-יְהוָה *instruments of praise* i. e. used in praising God.

עֲזָה (strength) *Uzza*, pr. n. m. a) 2 Sam. 6, 3, for which v. 6. 7 עֲזָה *Uzzah*. b) 1 Chr. 8, 7. c) Ezra 2, 49. Neh. 7, 51.

עֲזָזֵל *Azazel*, a word found only in the law respecting the day of atonement Lev. 16, 8. 10. 26, and vexed with the numerous conjectures of interpreters. Most prob. *the averter, expiator, Averruncus*, Ἀλεξιακός, Sept. Ἀποπομπαῖος, i. e. עֲזָזֵל for עֲזָזֵל, from the root עֲזָל, **עָזַל**, to remove, to separate; comp. Lehrs. p. 869. By this name is prob. to be understood originally some idol that was appeased with sacrifices, as Saturn and Mars, see מַלְאָךְ; but afterwards, as the names of idols were often transferred to demons (Spencer de Legg. Hebræorum ritualibus III. Diss. VIII. p. 1039–1085), it seems to denote an evil demon dwelling in the desert and to be placated with victims, in accordance with this very ancient and also gentile rite. The name *Azazel* عَزَازِيل is also used by the Arabs for an evil demon, see Reland. de Rel. Muhammed. p. 189. Meninski h. v. The etymology above proposed was expressed of old by the LXX, although neglected or misunderstood by most interpreters. Thus they render לְעֲזָזֵל in v. 8 τῷ Ἀποπομπαίῳ i. e. Ἀποτροπαίῳ, Ἀλεξιακῷ, *Averruncus*; v. 10 εἰς τὴν ἀποπομπήν, *ad averruncandum*; v. 26 εἰς ἄφeson. Comp. for the use of the Greek word Ἀποπομπαῖος, what is said by Bochart in Hieroz. P. I. p. 651. Suicer Thes. Eccl. I. p. 468.—The ecclesiastical fathers have referred this Ἀποπομπαῖος to the *goat* itself, q. d.

scape-goat, although obviously in v. 8 the antithesis lies between לְעִזָּאֵל and לְיִהוָה. So too the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, Aquil. ἀπολελυμένος, as if the name were compounded of עִז goat and אֵל to depart. Bochart himself (l. c.) understands the *place* whither the goat was to be sent away, and supposes עִזָּאֵל to be a *pluralis fractus* from r. עָל pr. separations, and then *desert places*. But there is no trace of the *pluralis fractus* in the Hebrew language, and the place whither the goat was to be sent away is specified by the words הַמִּצְרֵפָה v. 10. 21. and אֶל-אֶרֶץ זִזְרָה v. 22. See more in Thesaur. p. 1012.

* עִזָּב fut. יִעֲזֹב 1. Pr. to cut loose, to loosen the bands or cords by which any thing is bound or fastened; and thus to let loose, to release, to let go free, e. g. a beast of burden, i. q. פָּתַח. Arab. عَزَب to let loose camels that they may wander about, see Sypkens in Diss. Lugdd. p. 930, 931. The primary idea seems to be that of cutting loose; so that עִזָּב is kindr. with עָצַב, הָעֵצַב, to cut.—So in the difficult passage, Ex. 23, 5 *when thou seest the ass of thine enemy lying down under his burden, וְחִדַּלְתָּ מֵעֲזֹב לוֹ עֹזֵב, וְחִדַּלְתָּ מֵעֲזֹב עִמּוֹ, but thou shalt surely loosen (the bands of the ass) with him, i. e. thou shalt help the owner to loosen the fastenings of the load; comp. Deut. 22, 4. There is here a paronomasia in the double use of the verb עִזָּב, first in its more usual sense to leave, to desert, and then in the sense of loosening. See more in Thesaur. p. 1007.—Spec.*

a) Of a slave set free, whence the proverbial expression וְעִזָּבִי וְעִזָּבִי the shut up and the let go free, i. e. the bond and the free, i. q. all, every one, Deut. 32, 36. 1 K. 14, 10. 21, 21. 2 K. 9, 8. 14, 26. Comp. עִזָּבִי Mal. 2, 12, see in r. עִזָּב I. 1; also the similar Arabic phrases, Thesaur. p. 1008.

b) to let go a thing. i. q. שָׁלַח; opp. to keep, to hold fast. Job 20, 13 *he spares it (the morsel in his mouth) and lets it not go. Metaph. Job 10, 1 I will let go my complaint*, no longer restrain it. 9, 27.

Ez. 20, 8. Ps. 37, 8 *let go wrath, keep it not, cease from it.*

c) to let go a debt, to remit, Neh. 5, 10.

d) to let go, i. e. to leave off, e. g. whoredoms Ez. 23, 8; inf. c. לָּ Hos. 4, 10.—But עִזָּב חֶסֶדוֹ מֵאִישׁ פ' to leave off one's kindness, to withdraw one's favour from any one, Gen. 24, 27; עִזָּב חֶסֶדוֹ אֵת id. Ruth 2, 20.

e) to let go, to let be, i. e. to permit, i. q. הִרְפָּה; opp. to keep back, to hinder; Ruth 2, 16 וְלִקְטָהּ וְלִצְבֹּתָהּ and suffer that she glean, let her glean. With dat. Neh. 3, 34 [4, 2] הֲיִצְבּוּ לָהֶם will they (one) suffer them sc. to build the walls? i. e. shall we permit them? Clericus: will the governors permit them?

2. to let go a person or thing, i. e. to leave, to quit, e. g.

a) With acc. of pers. Gen. 2, 24. 44, 22. 1 Sam. 31, 7. Ruth 2, 11; with an adjunct of place where, 2 Sam. 5, 21. 15, 16. 2 Chr. 28, 14. Also to leave, to let remain, Judg. 2, 21. Often i. q. to forsake, to desert, e. g. those who need help Deut. 12, 19. 14, 27. Num. 10, 31. Job 20, 19. al. Part pass. fem. עִזְבָּה one forsaken Is. 62, 4.—So God is said to forsake any one, i. e. to withdraw his help from him, Gen. 28, 15. Josh. 1, 5. Ps. 27, 9. 71, 9. 11; a people Ps. 9, 11. 22, 2. Is. 42, 16. 54, 7; a land Ez. 8, 12. 9, 9. Contra, men are said to forsake God, to fall away from him, Deut. 31, 16. Judg. 2, 12. 2 Chr. 12, 1. 10. Jer. 5, 19. al. sæp.

b) Of place, to leave, to forsake, Jer. 25, 38. Ez. 8, 12; a way, metaph. the way of the wicked Is. 55, 7; the right way Prov. 2, 13. 15, 10.—Also to forsake, to abandon, to desert. houses or cities, so that they lie deserted and fall into ruins; comp. Arab. عَزَب to be deserted, desolate. as a land. Is. 17, 2 עִזְבוּ עָרֵי צִרְיָר the cities of ruins are deserted. Jer. 4, 29. Zeph. 2, 4. Hence PART. pass. fem. עִזְבוּהָ deserted, a desolation, i. e. houses deserted of the inhabitants, ruins, rubbish; Is. 6, 12 הָרְבָה הַמְעִיזָה בְּקֶרֶב הָאֲרָץ and great be the desolation (ruins) in the land. 17, 9 his strong cities shall be עִזְבוֹת הַחֵיטָשׁ as ruins in the forests and in the summits of Palestine. which the Canaanites have left deserted before

Israel, i. e. as they fled before Israel in the time of Joshua.

c) With acc. of thing, *to leave, to forsake*, as a bird her eggs Is. 10, 14. Josh. 8, 17 *they left the city open*. With an adjunct of place *where* Gen. 50, 8, 39, 15, 18; פ' בְּיָדָהּ Gen. 39, 12, 13. Prægn. Is. 10, 3 *whither will you (carry away and) leave your wealth?* Metaph. *to forsake* a law Is. 58, 2; a covenant Dan. 11, 30; counsel 1 K. 12, 8; the precepts of God Ps. 119, 87; wisdom Prov. 4, 6; piety Job 6, 14; also sin Prov. 28, 13.

d) עֲזַב בְּיָדָהּ פ' *to leave in the hand of* any one, *to commit or entrust to* any one Gen. 39, 6; comp. in lett. c. Also *to leave at one's disposal*, to give up to his pleasure, 2 Chr. 12, 5. Ps. 37, 33. Neh. 10, 28; c. ה' id. Ps. 16, 10. Job 39, 14; אֵל v. 11; עַל Ps. 10, 14.

e) *to leave to or for* any one, with acc. of thing and dat. of pers. Lev. 19, 10, 23, 22. So of one dying Ps. 49, 11; of a destroyer leaving nothing behind him Mal. 3, 19 [4, 1].

NIPH. *to be left, to be forsaken, deserted*. Neh. 13, 11; often of a land left deserted of its inhabitants Lev. 26, 43 (c. בָּנָה). Is. 7, 16. Job 18, 4; of cities Is. 27, 10, 62, 12. Ez. 36, 4. With ה' *to be left, given over, to* any one Is. 18, 6.

PUAL עֲזַב i. q. Niph. *to be left, forsaken*, a city Jer. 49, 25; poet. of the tumult of a city Is. 32, 14.

Deriv. עֲזַבָּה, and

עֲזַבָּוֹן m. only in plur. עֲזַבָּוִיִּים, prob. a technical word signifying *traffic, commerce*; from the root עֲזַב *to leave or let go for a price*, i. e. to sell. Hence

1. *a fair, market, market-place*. Ez. 27, 19 *Dan and Javan מֵאֵיזֶל בְּעֲזַבָּנֶיהָ מֵהַנִּיב set out spun-work in thy fairs*, i. e. brought it to thy fairs. In the similar passages v. 12, 22, with the same general sense we find בָּ prefixed to the wares, *with silver, iron, etc. do they set out thy fairs*; in v. 16 בָּ is put twice, i. e. before both the wares and the place; and in v. 14 בָּ is omitted before both. Perhaps all these constructions were common among merchants, and therefore adopted by the prophet.

2. *gains, earnings, profits* accruing from traffic, Ez. 27, 27, 33. Comp. סָחַר.

עֲזַבִּיק (from עֲזַב and בִּיק, strong devastation) *Azbuk*, pr. n. m. Neh. 3, 16.

עֲזַגָּד (from עֲזַב and גָּד, strong in fortune) *Azgd*, pr. n. m. Ezra 2, 12, 8, 12. Neh. 7, 17, 10, 16.

* עֲזָה obsol. root, Arab. عَزَى *to console*; whence pr. n. רַעְיוֹהַ, רַעְיוֹהָ, רַעְיוֹהָ.

עֲזָה (the strong, comp. Valentia) pr. n. *Azzah* Deut. 2, 23, i. e. *Gaza*, Sept. Γάζα, one of the five cities of the Philistines. Josh. 11, 22. Judg. 16, 1. 21. 1 Sam. 6, 17. Jer. 25, 20. Am. 1, 6, 7. Zeph. 2, 4. al. It was a royal city Zech. 9, 5, situated near the southern border of Palestine Gen. 10, 19. 1 K. 4, 24; was subdued by the Hebrews in the time of the Judges Judg. 1, 18, but soon afterwards recovered by the Philistines. It is often mentioned in Greek writers; Plutarch calls it the largest city of Syria; and Arrian says it is a great city situated in a high and strong position. The ancient name is still retained, غَزَّة *Ghūzzeh*. Its history is copiously narrated by Reland, *Palæstina* p. 788–800. See *Bibl. Res. in Palæst.* II. p. 372–383.—Gentile n. עֲזָהִי *Gazite* Judg. 16, 2.

עֲזָה *Uzzah*, see עֲזָה lett. a.

עֲזַבָּה f. (r. עֲזַב) 1. *ruins, rubbish*, see the root no. 2. b.

2. *Azubah*, pr. n. f. a) The mother of Jehoshaphat 1 K. 22, 42. b) The wife of Caleb 1 Chr. 2, 18, 19.

עֲזִיז m. (r. עֲזַב) adj. *strong, mighty*, of God Ps. 24, 8. Collect. *the strong ones, warriors*, Is. 43, 17.

עֲזִיז m. (r. עֲזַב) *strength, might*, as of war Is. 42, 25; of God Ps. 78, 4. 145, 6.

עֲזִיר, see עֲזַר

* עֲזִיז fut. יַעֲזִיז, conv. יַעֲזִיז, inf. constr. יַעֲזִיז and עֲזִיז.

1. *To strengthen, to make strong and firm*. Arab. عَزَّ fut. O id. fut. I and A, to be potent, also to be vehement, violent; Eth. UHH to strengthen, also to be strong. Syr. عَزَّ i. q. Heb.—Constr. c. ה' *to give strength to* any one, *to make secure, to protect*; Ecc. 7, 19

wisdom strengtheneth the wise more than ten chiefs, i. e. protects him more and better than ten leaders; comp. **עז** no. 2, and **מַעֲזֵה**. This active signification appears also in the name **עֲזִיָּהוּ**.

2. Intrans. *to become strong, to be made strong*. Dan. 11, 12 **וְלֹא יִעֲזֶה** but *he shall not be made strong*. Ps. 9, 20. Of waters, Prov. 8, 28 **בְּעֲזֻז יְעִנּוּה הַחַיִּים** when the fountains of the deep waxed strong, i. e. flowed with violence; comp. **מִיָּם עֲזִים** Neh. 9, 11. Is. 43, 16. With **עַל** against or over any one, to prevail over, Judg. 3, 10. 6, 2.—Syr. **ܥܝܬܦܐ** Ethpa. infremuit, efferbuit, put for Gr. **ἐμψυμύουμαι** John 11, 33. 38.—Also i. q. to have protection, to be protected, safe, secure; Is. 30, 2 **לְעֲזֹר בְּמַעֲזוֹ פָּרְטָה**.

3. *to be strong, mighty, powerful*, Ps. 89, 14. 52, 9; *to show oneself strong* Ps. 89, 29.

HiPh. **הָעִזִּי פָּנִין**, *to strengthen one's countenance*, i. e. to put on an impudent, shameless face, Prov. 7, 13; c. **ב** 21, 29. Comp. **עז** no. 3, **עז** no. 2.

Deriv. **עֲזֹר**, **עֲזָר**, **עֲזָרָה**, **עֲזָרָה**, **עֲזָרָה**, perh. **עֲזָרָה**, and the nine here following.

עֲזֹר (strong) Azaz, pr. n. m. 1 Chr. 5, 8.

עֲזִיָּהוּ (whom Jehovah strengthens, r. **עֲזֹר**) Azaziah, pr. n. m. a) 1 Chr. 27, 20. b) 15, 21. c) 2 Chr. 31, 13.

עֲזִי (apoc. for **עֲזָרָה**) Uzzi, pr. n. m. a) 1 Chr. 5, 31. 6, 36. Ezra 7, 4. b) 1 Chr. 7, 2. c) 9, 8. d) 7, 7. e) Neh. 11, 22. f) 12, 19. 42.

עֲזִיָּאֵל, see **רַעְזִיָּאֵל**.

עֲזִיָּאֵל (might of God, from **עֲזֹר**) Uzziel, pr. n. m. a) Ex. 6, 18. Num. 3, 19. b) 1 Chr. 4, 42. c) 7, 7. d) 25, 4. e) 2 Chr. 29, 14. f) Neh. 3, 8.

עֲזִיָּאֵל Num. 3, 27, Uzzielite, patronym. from **עֲזִיָּאֵל** lett. a.

עֲזִיָּהוּ and **עֲזִיָּהוּ** (might of Jehovah, fr. **עֲזֹר**) Uziah, pr. n. m. Sept. **Ὀζίας**. a) A king of Judah from 811 to 759 B. C. 2 K. 15, 13. 20. 32. 34. Is. 1, 1. 6, 1. 7, 1. Hos. 1, 1. Am. 1, 1. In 2 K. 14, 21. 15, 1. 6. 7. 8. 23. 27, he is also called **עֲזִיָּהוּ** and **עֲזִיָּהוּ**, which however is prob. not another name of the same

king, but would seem to have arisen from an error of the copyists, **עֲזִיָּה** and **עֲזִיָּהוּ** being similar; see Thesaur. p. 1011. Comp. in c. b) 1 Chr. 27, 25. c) 1 Chr. 6, 9, for which v. 21 **עֲזִיָּהוּ**. d) Ezra 10, 21. e) Neh. 11, 4.

עֲזִיָּה (strong; r. **עֲזֹר**) Aziza, pr. n. m. Ezra 10, 27.

עֲזְמָוֶת (strong as death? from **עֲזֹר** and **מָוֶת**) Azmaveth, pr. n. m. a) One of David's warriors 2 Sam. 23, 21. b) 1 Chr. 27, 25. c) **בֵּית עֲזְמָוֶת** see in **בֵּית** no. 12. ee.

* **עֲזַל** obsol. root, Arab. **عزل** to remove, to separate, to set apart; see the kindr. **עָזַל** no. 2. Hence **עֲזָזַל**.

עֲזִיָּה f. Lev. 11, 13. Deut. 14, 12, a species of eagle, Sept. **ἀλιαιετός**, Vulg. *aquila marina*; but Gr. Venet. **γῆψ** by conjecture. The Heb. intpp. and also Bochart (Hieroz. II. 774 Lips.) hold the Nun not to be radical, and refer the form to r. **עֲזֹר**, for **עֲזָרָה** i. e. *the strong*, Onk. **עֲזָרָה**, Samar. Vers. **עֲזָרָה**. This is well; comp. from the same root **מַעֲזֵה** for **מַעֲזָרָה** Is. 23, 11.

* **עֲזַק** only in PIEL **עֲזַק**, to loosen with a mattock or hoe, to dig up or over, sc. the ground, Is. 5, 2.—Arab. **عزق** id.

whence **مِعْرَق** a spade, mattock.—From the kindred signif. to dig in, to engrave, comes

עֲזָקָה Chald. f. *a signet-ring*, Dan. 6, 18.—Syr. **ܥܙܩܐ** id.

עֲזֻקָּה (dug over, broken up. r. **עֲזַק**) Azekah, pr. n. of a city in the plain of Judah, Josh. 10, 10. 15, 35. 1 Sam. 17, 1. Neh. 11, 30. Jer. 34, 7. See Relandi Palæstina p. 603.

* **עֲזָר** fut. **יַעֲזֵר** plur. **יַעֲזְרוּ** 1. to surround, to enclose with a wall or fence; to protect. Kindr. are **עָזַר** no. 1, **עֲזָר**, also **עָזַר**.—Hence **עֲזָרָה** court.

2. to help, to succour, to aid. Arab. **عزر**, Syr. **ܥܙܪ** id. not **ܥܙܐ** as Simonis and Winer have it.—Absol. Is. 30, 7; acc. of pers. Ps. 37, 40. 79, 9. 109, 26. 118, 13. al. **ל** 2 Sam. 8, 5. 21, 17; espec. in the later books, 1 Chr. 18, 5. 21, 17.

2 Chr. 19, 2. 26, 13. 28, 16. Job 26, 2; עֵם (comp. Engl. 'to stand by') 1 Chr. 12, 21; אֶחָדִי, 1 K. 1, 7 וַיֵּעֲזְרוּ אַחֲרַי אֶלְנִיָּהּ *they aided following* the party of Adonijah. Also with ל of thing, *to help to or for* a thing; Zech. 1. 15 לְהֵעֲזֹרָה. 2 Chr. 20, 23.—PART. עֹזֵר *a helper*, often in the phrases: לְ הָיָה עֹזֵר Ps. 30, 11. אֵין עֹזֵר 2 K. 14, 26. Ps. 72, 12; אֵין עֹזֵר לוֹ Ps. 22, 12. Is. 63, 5; so *an associate, ally*, in war 1 Chr. 12, 1, comp. 1 K. 20, 16. Part. pass. עֹזֵר Is. 31, 3.

NIPI. *to be helped, aided*, Ps. 28, 7; espec. from God 2 Chr. 26, 15. 1 Chr. 5, 20 וַיֵּעֲזְרוּ עֲלֵיהֶם *and they were helped against them*, i. e. God gave them the victory. Dan. 11, 34. The Arabs say in like manner, انتصر *to be helped sc. from God*, i. e. to conquer.

HIPI. i. q. Kal. Part. after the Aramaean form, plur. מְעֹזְרִים 2 Chr. 28, 23; inf. c. pref. לְעֹזֵר 2 Sam. 18, 3 Cheth.

Deriv. pr. n. יֵעֲזֵר, and the twelve here following.

עֹזֵר m. c. suff. עֹזְרִי 1. *help*, Is. 30, 5. With genit. *the help of* any one is the help afforded *to* him; as עֹזְרִי Ps. 121, 1. 2; עֹזְרִי 124, 8; עֹזְרִי Deut. 33, 26. Ps. 20, 3; מִן עֹזְרִי *the shield of thy help* (O Israel), i. e. God, Deut. 33, 29. Often concr. *for a helper*, Ps. 33, 20. 70, 6. 115, 9; so of *a female helper* Gen. 2, 18. 20.

2. *Ezer*, pr. n. m. a) 1 Chr. 4, 4, for which עֹזְרָה v. 17. b) 12, 9. c) Neh. 3, 19.

עֹזֵר (help) *Ezer*, pr. n. m. a) Neh. 12, 42. b) 1 Chr. 7, 21.

עֹזֵר and עֹזֵר (helper) *Azzur*, pr. n. m. a) Jer. 28, 1. b) Ez. 11, 1. c) Neh. 10, 18.

עֹזְרָא (help, r. עֹזֵר) *Ezra*, pr. n. m. a) A priest and scribe, ἑραμμεύς, who in the seventh year of Artaxerxes Longimanus, 458 B. C. led up a colony of Jews from Babylon to Jerusalem, Ezra c. 7–10. Neh. c. 8. 12, 26. 36. For his lineage see Ezra 7, 1–5. b) One of the first colonists, under Zerubbabel, Neh. 12, 1. 13; some suppose him to be the same as the preceding. c) Neh. 12, 33 comp. 36.

עֹזְרָאֵל (whom God helps, Germ. Gott-

helf) *Azareel*, pr. n. a) 1 Chr. 12, 6. b) 25, 18. c) 27, 22. d) Neh. 11, 13. 12, 36. e) Ezra 10, 41.

עֹזְרָה f. (r. עֹזֵר) 1. *help*, לְעֹזְרָה *for help* Jer. 37, 7. Is. 10, 3. 31, 1. With genit. of him who receives help, Judg. 5, 23. Job 6, 13. Ps. 22, 20. 40, 14. al. also of him who gives it Is. 31, 2. Concr. *a helper* Ps. 27, 9. 40, 18; *helpers* Nah. 3, 9. With He parag. עֹזְרָהּ Ps. 44, 27.

2. *Ezrah*, pr. n. see עֹזֵר no. 2. a.

עֹזְרָה f. (r. עֹזֵר no. 1) 1. A word of the later Hebrew for the more ancient חֲצֵר *atrium, court*, sc. of the temple, 2 Chr. 4, 9. 6, 13; from r. עֹזֵר in the sense of *enclosing* i. q. נָצַר, חָצַר.—Often in the Targums, Arab. transp. عَزَمَة id.

2. *a ledge* around the altar, formed by drawing in or diminishing the part above, *an offset, terrace*, Ez. 43, 14. 17. 20. 45, 19.

עֹזְרִי (for עֹזְרִיָּה, help of Jehovah) *Ezri*, pr. n. m. 1 Chr. 27, 26.

עֹזְרִיאֵל (help of God, comp. the Punic pr. n. *Hasdrubal*, i. e. עֹזֵר בְּעַל help of Baal) *Azriel*, pr. n. m. a) 1 Chr. 5, 24. b) 27, 19. c) Jer. 36, 26.

עֹזְרִיָּה and עֹזְרִיָּהּ (whom Jehovah helps) pr. n. m. *Azariah*: a) A king of Judah called also עֹזְרָה q. v. b) See עֹזְרָה lett. c. c) One of the companions of Daniel, Dan. 1, 6. 7. 11. d) Of many others: 1 K. 4, 2. 5. 1 Chr. 2, 8. 38. 39. 3, 12. 2 Chr. 15, 1. 21, 2. Jer. 43, 2. Ezra 7, 1. 3. Neh. 3, 23. 24. etc. etc. See Thesaur. 1014.

עֹזְרִיקָם (help against the enemy) *Azrikam*, pr. n. m. a) 1 Chr. 3, 23. b) 8, 38. 9, 44. c) 9, 14. d) 2 Chr. 28, 7.

עֹזְרֵת f. (r. עֹזֵר) *help*, i. q. עֹזְרָה, Ps. 60, 13. 108, 13.

עֹזְרִי, see in עֹזָה fin.

עֵט m. (see in r. עֵט) constr. עֵט, *stylus, a style*, i. e. a writer's *style, reed, calamus*, Jer. 8, 8. Ps. 45, 2; also of iron for inscribing letters upon stone or metal, Job 19, 24. Jer. 17, 1.

עֵצָה Chald. (r. עֵצָה) i. q. Heb. עֵצָה *counsel*, i. e. *prudence, discretion*, Dan. 2, 14.

* עָטָה fut. יַעֲטֶה, יַעֲטֶה, conv. וַיַּעֲטֶה.

1. to cover; Arab. غطأ, Syr. حطأ, id. Kindred is עָטָה, and perh. כָּסָה.—Constr. with עַל, like כָּסָה and other verbs of covering, to cover over, Lev. 13, 45. Ez. 24, 17. 22. Mic. 3, 7.

2. to cover oneself with any thing: to put on a garment, to clothe oneself or be clothed with, c. acc. מָעִיל עָטָה מְעִיל clothed in a robe 1 Sam. 28, 14. Metaph. Ps. 104, 2 בְּשִׁלְמָה עָטָה אֹרֶז בְּשִׁלְמָה clothing thyself with light as with a garment; so with zeal Is. 59, 17; disgrace Ps. 71, 13. 109, 29; cursing Ps. 109, 19. Comp. לָבַשׁ.—Jer. 43, 12 of Nebuchadnezzar: and he shall put on (עָטָה) the land of Egypt, as a shepherd putteth on (יַעֲטֶה) his garment, i. e. he shall get possession of it speedily and easily.—Part. fem. עֲטָרָה covered, i. e. veiled; Cant. 1, 7 why should I be כְּעֲטָרָה as one veiled by the flocks of thy companions? i. e. let me not wander in search of thee among the shepherds like a harlot; comp. Gen. 38, 15. Sept. περιβαλλομένη.

3. to wrap up, to fold up. Is. 22, 17 עָטָה כָּכָה he will wholly wrap thee up, sc. as a ball; comp. v. 18.

HIPH. הִעֲטָה, fut. יַעֲטֶה, to cover, with two acc. Ps. 84, 7 יַעֲטֶה מִזְרָה גֶשֶׁם-יְבִרְכָּהּ with blessings the autumnal rain doth cover it. With עַל of the thing covered Ps. 89, 46.—For the forms וַיַּעֲטֶה, וַיַּעֲטֶה, 1 Sam. 14, 32. 15, 19, see the root עִיט.

Deriv. מַעֲטָה.

עֲטִין m. (ר. עֲטִין) a place where cattle and flocks lie down, e. g. around water, etc. Job 21, 24 מְלֵא מְלֵא הָלֵב הָעֲטִין the resting-places of his herds are full of milk, abound with it; so at least Abulwalid, Aben Ezra, and many later interpreters. —Better, perhaps, if we take עֲטִין as i. q. Chald. עֲטָמָא, Syr. كَعْمَا, the thigh, side, (m and n being interchanged, see p. 529,) Chald. and Zab. אֲטָמָא; and then the sense will be: his sides (loins) are full of fat, הָלֵב for הָלֵב; so Sept. ὕλατα, Vulg. viscera, Syr. sides. But this interpretation also is by no means certain.

עֲטִישָׁה m. a sneezing Job 41, 10. R. עֲטִישָׁה.

עֲטִילָה m. a bat, Lev. 11, 19. Is. 2, 20. Compounded from עָטָה comp. Arab. عطل to be dark, and עָף flying.—Chald. id. Phenice. in fem. ὀθολαβῦδ, see Monum. Phæn. p. 391.

* עָטַן obsol. root, Arab. عطن to lie down around water, as camels; whence عَطْن and مِعْطَن place near water where cattle and flocks lie down. Hence עֲטִין.

* עָטַה fut. יַעֲטֶה and יַעֲטֶה 1. to cover as with a garment, to clothe, i. q. עָטָה, for which it is often put in the Targums. Arab. عطف II, V, to put on a garment, Syr. حلف to be clothed. Kindr. and synon. is עָטָה.—Constr. with לְ, Ps. 73, 6 יַעֲטֶה-שִׁירֵי הָמָס לָמוּ the garment of violence doth cover them, i. e. they are wholly wrapped up in iniquity, as in a garment. Comp. לָבַשׁ.

2. Intrans. to put on, to be covered, clothed with; c. acc. Ps. 65, 14 יַעֲטֶה-בָּרֶבֶת הַבָּרִים the valleys are covered over (clothed) with corn. Job 23, 9 יַעֲטֶה רַמִּין (if) he put on the south, i. e. if he hide himself in the south, as in a garment.

3. to be overcome, overwhelmed, i. e. to languish, to faint, comp. the synon. יָדָה no. 4, עָלָה. So of the mind or soul Ps. 61, 3. 102, 1. Is. 57, 16. Part. pass. עֲטָה languid, faint, Lam. 2, 19; weak, feeble, of lambs, kids, plur. Gen. 30, 42.

NIPH. i. q. Kal no. 3, Lam. 2, 11.

HIPH. to act feebly, to show languor; Gen. 30, 42; comp. Kal no. 3.

HITHP. to be overcome, to languish, to faint, i. q. Kal no. 3, Lam. 2, 12; of the mind Ps. 77, 4. 107, 5. 142, 4. 143, 4. Jon. 2, 8.

Deriv. מַעֲטָה.

* עָטַר fut. c. suff. יַעֲטֶר; to surround, to encompass, either for a hostile purpose, c. אֶל 1 Sam. 23, 26; or for protection, c. dupl. acc. Ps. 5, 13.—Kindr. is כָּהַר q. v.

PIEL עָטַר to encircle with a crown, to crown, with לְ of pers. Cant. 3, 11. Metaph. Ps. 65, 12; c. dupl. acc. Ps. 8, 6. 103, 4.

HIPH. i. q. Piel, only part. fem. Is. 23, 8 צֶרֶף הַמִּצְרִיָּה Tyre the crowning; i. e.

bestowing crowns or diadems; since the power and title of king in the Phœnician colonies were dependent on the senate of Tyre.—Hence the two following.

עֲטָרָה f. (r. עָטַר) constr. עֲטָרָה plur. עֲטָרוֹת.

1. *a crown*, e. g. convivial, with which guests were crowned, Is. 28, 1; also royal, *a diadem*, 2 Sam. 12, 30. Ps. 21, 4. Cant. 3, 11. Ez. 23, 42. al. Figuratively *crown* is used for every thing which serves for ornament and dignity; Job 19, 9 *he hath torn the crown from my head*. Prov. 12, 4 *a virtuous woman is a crown to her husband*. 14, 24. 16, 31. 17, 6.

2. *Atarah*, pr. n. f. 1 Chr. 2, 26.

עֲטָרוֹת (crowns, r. עָטַר) *Ataroth*, pr. n. a) A city in the tribe of Gad Num. 32, 3. 34. b) Another in Ephraim Josh. 16, 7; which is also called עֲטָרוֹת-אֶדָר (crowns of Addar) 16, 5. 18, 13. c) עֲטָרוֹת בֵּית יוֹאָב (crowns of the house of Joab) a city in the tribe of Judah, 1 Chr. 2, 54. d) עֲטָרוֹת שׁוֹפָן a city of Gad, Num. 32, 35.

* **עֲטָשׁ** obsol. root, Arab. عَطَس. *to sneeze*. Chald. עָטַשׁ id. Hence עֲטִישָׁה.

עֵי (for עֵי i. q. עֵי heap of ruins) *Ai*, with art. הָעֵי Engl. *Hai*, pr. n. of a royal city of the Canaanites, eastward from Bethel in the northern part of the territory of the tribe of Benjamin, Gen. 12, 8. 13. 3. Josh. 7, 2 sq. 8, 1 sq. Ezra 2, 28. Sept. *Aggal*, Vulg. *Hai*. See Bibl. Res. in Palest. II. p. 119, 312 sq.—Other forms of the same name in the fem. gender are: **עֵיָה** *Aija* Neh. 11, 31; **עֵיָה** *Aiah* 1 Chr. 7, 28 in some editions; and **עֵיָה** *Aiath* Is. 10, 28.

עֵר m. (for עֵר i. r. עֵרָה) pr. 'subversion, overthrow'; hence

1. *ruins, rubbish*, Mic. 1, 6; for Job 30, 24 see art. עֵרָה. Plur. עֵרִים *ruins, rudera*, heaps of ruins, Jer. 26, 18. Ps. 79, 1; also עֵרִין Mic. 3, 12.

2. Plur. עֵרִים *Iim* or *Ijim*, pr. n. a) A town of Judah Josh. 15, 29. b) עֵרִי *Ije-Abarim* (ruins at or on Abarim) Num. 21, 11. 33, 44, also simply עֵרִים *Iim* 33, 45, a town near the desert on the southern quarter of Moab, so

called prob. to distinguish it from the *Iim* of Judah; see in עֵרִים.

עֵיָה, see in עֵי.

עֵיב, see r. עֵיב.

עֵיבָל (stone, see r. עָבַל) *Ebal*, pr. n. a) A mountain in the northern part of Ephraim, opposite to mount Gerizim (גֵּרִיזִים) on the northern side of the valley of Shechem, Deut. 11, 29. 27, 4. 13. Josh. 8, 30. 33. Sept. *Iuβάλ*, Vulg. *Hebal*. See Bibl. Res. in Palest. III. p. 96. 101. b) A various reading for עֵיבָל *Obal*, where see. c) An Edomite Gen. 26, 33.

עֵיָה, see in עֵי.

עֵיוֹן (a ruin, r. עָוָה) *Ijon*, pr. n. of a fortified city in the tribe of Naphtali 1 K. 15, 20. 2 Chr. 16, 4.

עֵיֻת f. *Aijuth*, 1 Chr. 1, 46 Cheth. for עֵיֻת q. v.

* **עֵיֻט** fut. apoc. וְעֵיֻט and וְעֵיֻט, *to rush upon, to fly upon* any person or thing; Syr. **عَلَّحَمَب** to be indignant, to storm or rush upon any one, **عَلَّحَمَب** indignation, anger. Arab. **غَاظ** to be indignant, **غَيْظ** heat, anger.—Constr. c. 3, 1 Sam. 25, 14 וְעֵיֻט בָּהֶם *he flew upon them*, i. e. stormed, railed at them. With אֶל 1 Sam. 15, 19 וְעֵיֻט אֶל-הַשָּׁלָל *wherefore....didst thou fly upon the spoil?* 14, 32 Keri, which is the true reading, וְעֵיֻט הָעָם אֶל-הַשָּׁלָל *the people rushed upon the spoil*. As to the form in both these passages, there is little doubt but that וְעֵיֻט is the same with וְעֵיֻט 25, 14; just like וְעֵיֻט Job 31, 5 for וְעֵיֻט to hasten, and וְעֵיֻט Prov. 27, 17 for וְעֵיֻט, in which forms perhaps there is a Daghesh forte implied after the Chaldaic manner.

Deriv. the two following.

עֵיֻט m. 1. *a ravenous beast*, i. e. rushing on his prey, Jer. 12, 9.—Spec.

2. *a ravenous bird*, **αἰτός**, Job 28, 7; as emblem of a warlike king Is. 46, 11. Collect. for *birds of prey* Gen. 15, 11. Is. 18, 6. Ez. 39, 4.

עֵיֻטָם (place of ravenous beasts, see **עֵיֻט**) *Etam*, pr. n. a) A city in Judah 1 Chr. 4, 3. 32. 2 Chr. 11, 6. [Situated perhaps not far south of Bethlehem; see

Bibl. Res. in Palest. I. p. 515. II. p. 168. —R. b) A rock, apparently in or near the plain of Judah, not far from Samson's residence, Judg. 15, 8. 11.

עֵינִי הָעֵבְרִים, see in עי no. 2.

עֵלֶם m. (r. עֵלֶם I) *eternity, ever*; 2 Chr. 33, 7 לְעֵלֶם *for ever*, i. q. עֵלֶם A. 2. e.

עֵלִי (i. q. Chald. עֲלִי supreme, r. עֲלֵה) *Ilai*, pr. n. of one of David's warriors 1 Chr. 11, 29; called in 2 Sam. 23, 28 צֶלְמֹן.

עֵלָם f. Is. 21, 2, m. Is. 22, 6, *Elam, Elymais*, pr. n. of a province of Persia in which was the capital Susa, Ezra 4, 9. Dan. 8, 2. In Greek writers Elymais is the province adjacent to Susiana and Media, on the east of Babylonia (Strabo XVI. p. 744); in Daniel l. c. Elam seems to include Susiana. Saadias renders it by *Khûzistân*, with which it appears to have accorded; the name עֵלָם corresponding to the Pehlv. *Airjama* i. e. *خوارستان*. See Thesaur. p. 1016, 1017. Cellarii Not. Orb. ant. II. p. 686. Rosenm. Bibl. Geogr. I. i. p. 300 sq.—In Gen. 10, 22, the origin of the Elamites is deduced from Shem. 14, 1. Is. 11, 11. 21, 2. 22, 6. Jer. 25, 25. 49, 34 sq. Ez. 32, 24.

עֵינִים once Is. 11, 15 בְּעֵינֵי רִיחוֹ, Sept. ἐν πνεύματι βιάτω, Vulg. in fortitudine spiritus sui, Syr. ܥܝܢܝܢ ܕܝܫܘܥܐ, Engl. *with his mighty wind*, and so the Heb. intpp. by conjecture from the context, without philological grounds. Perhaps it should read עֲצָם (עֲצָם) *strength, force*, which gives the sense expressed by Sept. Vulg. Syr. The exchange of *Tsade* for *Yod* would be easy in the ancient alphabets.

* עֵינִי 1. i. q. Arab. عَيْن mid. Ye, *to flow, to flow out*, as water, tears; whence עֵינִי eye, fountain, unless this be regarded as the radical word and the verb as secondary.

2. Denom. from עֵינִי. Part. עֵינִי *eyeing askance, envious*, 1 Sam. 18, 9 Keri; in Cheth. is עֵינִי. Arab. عَيْنٌ, عَيْنٌ, Cheth. is עֵינִי. Arab. عَيْنٌ, Cheth. is עֵינִי. Comp. Heb. עֵינִי, in עֵינִי no. 1.

עֵינִי f. (very rarely masc. Cant. 4, 9 Cheth. perh. Ps. 73, 7, dual Zech. 3, 9,) constr. עֵינִי, c. suff. עֵינִי, c. He loc. עֵינִי Gen. 24, 16. 45; Dual עֵינִים, put also for plur. Zech. 3, 9. Ez. 1, 18. 10, 12; constr. עֵינִי, once עֵינִי in some copies Is. 3, 8; Plur. in signif. no. 2, עֵינִים 2 Chr. 32, 3, constr. עֵינִים Ex. 15, 27. Num. 33, 9.

1. *the eye*; and so in all the Semitic dialects. Ex. 21, 24. Lev. 24, 20. al. sēp. עֵינִי עֵינִי *eye to eye* Num. 14, 14. Is. 52, 18. עֵינֵי רִפָּה *fair of eyes*, having fine eyes, 1 Sam. 16, 12; opp. עֵינֵי רַפּוֹת *weak eyes*, blear, Gen. 29, 17.—To the eye is ascribed weeping Job 16, 20. Lam. 1, 16. 3, 48. 49, 51; also various affections and emotions, which are manifested through the eyes, as pride, humility, anger, pity, joy, envy, contempt, etc. as עֵינֵי רָמוֹת *lofty eyes*, pride, Ps. 18, 28; עֵינֵי שָׁח *low of eyes*, humble, Job 22, 29; עֵינֵי חֶרֶב *anger is kindled in the eyes* Gen. 45, 5, see in חֶרֶב no 1. c; חֶסֶד עֵינֵי *my eye hath pity upon*, see in חֶסֶד; Ps. 6, 8 *mine eye pineth away for grief*, i. e. I pine. am wasted by disappointed hope. 31, 10, comp. Job 17, 7 and in עֵינֵי, נָאָם, בָּלָה. Also עֵינֵי הָאֵרִי *to enlighten the eyes*, i. e. to gladden, see in אֵרִי Hiph. טָהַר עֵינֵי *pure of eyes*, i. e. abhorring to look upon evil, Hab. 1, 13; מִנֵּי עֵינֵי *mine eye is evil towards any one*, i. e. envious, I envy him, Deut. 15, 9; comp. רָעַע no. 2. f. Tob. 4, 7 ὁ ὀφθαλμός σου ὁ ὑπερφύλαξός. So of scorn and contempt, as Prov. 30, 17 *the eye that mocketh at his father, and scorneth to obey his mother, the ravens shall pick it out*, etc. Trop. of the eyes of the mind, עֵינֵי פָתוּחַ *having the eyes open*, spoken of a prophet in vision, Num. 24, 4. 16.—Spec. to be noted are the following phrases:

a) עֵינֵי פֶ' *before the eyes of any one*, i. e. before him. in his presence, Gen. 23, 11. 18. Ex. 4, 30. 7, 20. 9. 8. 19, 11. al. sēpiss.

b) עֵינֵי פֶ' *in the eyes of any one*, i. e. in his sight. he being judge, a phrase by which the Heb. expresses the sense of the verb *to seem, videri*. Gen. 19, 14 וַיְהִי כַּצְחָק בְּעֵינֵי הָהָנִי *and he was as one that mocked in the eyes of his sons-in-law*, i. e. he seemed to them as a mocker. 29, 20. 2 Sam. 10, 3 הָצַבֵּר הָיָה לְהַצְחִיק בְּעֵינֵי הָעָם

thinkest thou that David doth honour thy father? Hence טוב *it is good in my sight*, i. e. it seems good to me, pleases me, see ר. טוב, רָטַב; also בעיני (רע), הרע, it displeases me, see רע, הרע, comp. under the root יָשַׁר. So חכם בעיניו *wise in his own eyes*, self-conceited, Prov. 3, 7. 26, 12. Job 32, 1. Also מִצָּא הֵן בְּעֵינַי פ', see in הֵן no 1. etc.

c) מִצָּא מֵעֵינַי פ' away from the eyes of any one, i. e. without his knowledge, Num. 15, 24; also after verbs of hiding Job 3, 10. Is. 65, 16.

d) בֵּין עֵינַיִם between the eyes, i. e. upon the forehead, Ex. 13, 9. 16. Deut. 6, 8. 11, 18; upon the front part of the head Deut. 14, 1.

e) שֵׁם עֵין עַל to set an eye upon any one, mostly in a sense of kindness, to look with favour upon any one, prospicere alicui, like Arab. وُضِعَ عَيْنَا عَلَى

Opp. is שֵׁם פְּנִים עַל, which every where implies disfavour.—E. g. Gen. 44, 21 וְאֶשְׁרִימָה עֵינִי עָלָיו that I may set my eye upon him, i. e. be kind to him, Sept. ἐπιμελεῖμαι αὐτοῦ. Jer. 39, 12. 40, 4. Job 24, 23. Ezra 5, 5; c. אֵל Ps. 33, 18. 34, 16; בְּ Deut. 11, 12; comp. also Zech. 12, 4. 1 K. 8, 29. 52. More rarely in a sense of disfavour, of the angry countenance of Jehovah (elsewhere פְּנִים), Am. 9, 4 where to avoid ambiguity is added לְרָעָה וְלֹא לְטוֹבָה v. 8 c. בְּ. Once with לְטוֹבָה Jer. 24, 6; comp. 1 Pet. 3, 12.—Simply, בֵּי עֵינֶיהָ thine eyes are upon me, i. e. thou lookest upon me, Job 7, 8. So with the idea of favour and disfavour, Zech. 9, 1 בֵּי לַיהוָה עֵין אָדָם וְכָל טִבְבֵּי יִשְׂרָאֵל for Jehovah's eye is upon men and upon all the tribes of Israel, i. e. upon Israel with favour, and upon all other nations with disfavour. [More in accordance with the grammatical construction, is the rendering: for towards Jehovah shall be the eye of man and of all the tribes of Israel; so Engl. Vers. nearly.—R.

f) נָשָׂא עֵינָיו, see in נָשָׂא no 1. d.

Trop. also in various senses:

aa) Of one who is eye for another, i. e. in the place of eyes, who sees for him, shows him the way; whether to one blind Job 39, 15, or to one ignorant

of the way Num. 10, 31.—So among the Persians, the Satraps or royal governors of the provinces were called the king's eyes and ears, Hdot. 1. 114. Xen. Cyr.

8. 2. 7. Comp. Arab. عَيْنٌ a scout.

bb) Of any thing resembling the eye, e. g. the eye of wine, its bead, Prov. 23, 31.

cc) Meton. a look, glance of the eyes; Cant. 4, 9 Cheth. בָּאֲחֶרֶץ מֵעֵינֶיךָ thou hast ravished my heart with one of thy glances; Keri בָּאֲחֶרֶץ, see above init. Comp. Job 16, 9.—Hence

dd) look, aspect, appearance of a thing; Num. 11, 7 its appearance was as the appearance of bdellium. Lev. 13, 5. 55. Ex. 1, 4 sq. 10, 9. Dan. 10, 6. Spec. the face, surface, as עֵין הָאָרֶץ the surface of the ground, i. q. פְּנֵי הָ, Ex. 10, 5. 15. Num. 22, 5. 11.

ee) Sometimes referred to the human face; but incorrectly, since in all the passages cited for this signif. the eye itself is to be understood, as Gen. 29, 17. 1 Sam. 16, 12; also עֵין בְּעֵין Num. 14, 14. Is. 52, 8; and Ps. 6, 8. 31, 10; see above under no. 1.

NOTE. In Manuscripts עֵין (עֵינִי) eye is sometimes confounded with עֵין (עֵינִי) sin, so that it is difficult to arrive at a satisfactory decision; thus Hos. 10, 10 Cheth. בְּאֶסְרָם לְשֵׁנֵיהֶם, Keri בְּעֵינֵיהֶם; here many prefer the latter, and render: because of their two sins, i. e. the two golden calves; but perh. we may better rest in Cheth. in binding them (making them captives) before their two eyes, emphat. for לְעֵינֵיהֶם Judg. 16, 28; comp. Gen. 42, 24 לְעֵינֵיהֶם. So Zech. 5, 6 עֵינָם בְּכָל־הָאָרֶץ is rendered by some: this ephah is their image in all the earth; but incorrectly, since עֵין may indeed signify the external appearance, but never the image of a thing. Hence it is better, with Sept. and Syr. to read זֹאת עֵינָם this is their sin, i. e. that in which they sin, false measure. See also Ps. 73, 7.

2. a fountain; whether so called from its resemblance to the eye, or, vice versa, the eye from its resemblance to a fountain, may be doubtful. Comp. Pers. چشم eye, چشم fountain, Chinese iàn eye and fountain. Contra, Gr. πηγή

fountain, corner of the eye.—Gen. 16, 7. 24, 29. 30. 42; עֵינָה v. 13. 43; עֵינָה v. 16. 45. Plur. f. עֵינֹת, constr. עֵינֹת, Deut. 8, 7. Ex. 15, 27. Prov. 8, 28. On this use of the plur. fem. for inanimate objects, see Lehrs. p. 539, 540.—Arab. عَيْن id.

Many cities and places in Palestine were named from fountains in their vicinity, thus:

a) עֵינֵי הַיָּד (fountain of the kid) *En-gedi*, a city in the desert of Judah on the Dead Sea, fertile in palm-trees, the Engadda of Pliny (H. N. 5. 17). Josh. 15, 62. 1 Sam. 24, 1. Ez. 47, 10. Cant. 1, 14. Anciently חֲצֹצוֹר-הַמֶּיִם q. v. [Still called عَيْن جدي *Ain Jidy*, with a beautiful fountain and ruins; see Bibl. Res. in Palest. II. p. 209, 214.—R.

b) עֵינֵי-גַנִּים (fountain of gardens) *En-gannim*, a city: α) In the plains of Judah, Josh. 15, 34. β) Of the Levites in the territory of Issachar Josh. 19, 21. 21, 29; [perh. the *Ivraia* of Josephus, now *Jenin* جنين; see Bibl. Res. in Palest. III. p. 155, 156.—R.

c) עֵינֵי דוֹר Ps. 83, 11 and עֵינֵי דוֹר (fount of the dwelling) *En-dor* Josh. 17, 11. 1 Sam. 28, 7, in the tribe of Manasseh, four Rom. miles south of Mount Tabor; now اندور *Endôr*. See Bibl. Res. in Palest. III. p. 218, 225.

d) עֵינֵי חֲדָה (swift fountain) *En-had-dah*, a city of Issachar Josh. 19, 21.

e) עֵינֵי חֲצוֹר, *En-hazor*, a city of Naphtali, Josh. 19, 37.

f) עֵינֵי חֲרוֹד, see חֲרוֹד.

g) עֵינֵי מִשְׁפָּט (fountain of judgment) *En-mishpat*, i. q. מִשְׁפָּט q. v. Gen. 14, 7; comp. Num. 20, 13.

h) עֵינֵי עֲגֻלִּים (fountain of two calves, unless perh. עֵינֵי is for עֲגֻלִּים two pools) *En-eglaim*, a city on the northern part of the Dead Sea, Ez. 47, 10.

i) עֵינֵי simply: α) A city of the Levites in the territory of Simeon Josh. 15, 32. 19, 7. 21, 16. 1 Chr. 4, 32. β) A place in the north-eastern part of Palestine, Num. 34, 11.

Sometimes *fountains* themselves are designated by proper names:

aa) עֵינֵי שֶׁמֶשׁ (fountain of the sun) *En-shemesh*, on the border of Judah and Benjamin, east of Jerusalem, Josh.

15, 7. 18, 17. See Bibl. Res. in Palest. I. p. 493.

bb) עֵינֵי רֹגֵל (fountain of the scout; Targ. fuller's fountain) *En-rogel*, in the valley of the Kidron just south of Jerusalem, on the border between Judah and Benjamin, Josh. 15, 7. 18, 16. 2 Sam. 17, 17. 1 K. 1, 9. Josephus says it was in the king's gardens, Ant. 7. 14. 4. Now a deep well, called *Bir Eyûb*, the well of Job; see Bibl. Res. in Palest. I. p. 490 sq.

cc) עֵינֵי הַנְּחָשׁ (fountain of jackals, comm. dragon-fountain) near Jerusalem Neh. 2, 13.

dd) עֵינֵי-תַפְּוּחַ *En-Tappuah*, a fountain of the city תַּפְּוּחַ Josh. 17, 7, comp. v. 8.

Denom. are עֵינֵי, עֵינֵי, and the two following.

עֵינִים (two fountains) *Enajim*, Gen. 38, 21, and עֵינִים (on which form of the dual see Lehrs. p. 536) *Enam*, pr. n. of a place in the tribe of Judah, Josh. 15, 34.

עֵינָן (having eyes) *Enan*, pr. n. m. Num. 1, 15. 2, 29. Comp. חֲצֹר עֵינָן under חֲצֹר.

* עָיַה *to languish, to faint, to fail*, comp. the kindr. roots עָיַה, עָיַה; once Jer. 4, 31.—Hence עָיַה, pr. n. עֵיפִי.

עָיַה adj. (r. עָיַה) f. עָיַה, *languid, faint, weary*, of one fatigued with travel or labour and oppressed also with thirst, e. g. espec. Gen. 25, 29. 30. Job 22, 7 where עָיַה stands in the other hemistich. Ps. 63, 2. Prov. 25, 25 *cold waters for the fainting* i. e. *thirsty soul*. Jer. 31, 25 *I will give drink to the thirsty*. Spoken also of wearied beasts of burden Is. 46, 1, where עָיַה is neut. *fessum*, i. e. wearied beasts, i. q. עָיַה; of the thirsty earth Ps. 143, 6. Is. 32, 2.

עֵיפָה f. (r. עֵיפָה) 1. *darkness*. Am. 4, 13 עֵשָׂה שָׁחַר עֵיפָה *he maketh the morning darkness*. With He parag. עֵיפָה Job 10, 22.

2. *Ephah*, pr. n. a) A tribe and region of the Midianites, Gen. 25, 4. Is. 60, 6. 1 Chr. 1, 33. Sept. *Iaupá* Is. 1. c.

perh. i. q. Arab. عَيْفَة, which the Camoos explains to be 'a place near Pelusium.' b) A man 1 Chr. 2, 47. c) A woman 1 Chr. 2, 46.

עִיפִי (weary, languid, r. עָיַף) Ephai, pr. n. m. Jer. 40, 8 Keri, where Cheth. עוֹפִי.

עִיר m. (r. עִיר) c. suff. עִירָה Gen. 49, 11, plur. עִירִים, a young ass, ass's colt, foal; Job 11, 12 עִיר פָּרָא wild ass's colt. Sometimes also of a young ass, full grown, Gen. 32, 16; as used for riding Judg. 10, 4. 12, 14. Zech. 9, 9; for bearing burdens Is. 30, 6; for ploughing Is. 30, 24. Comp. Gen. 32, 16. Arab. عَيْر an ass, either wild or domestic.—Strictly it would seem to signify a wild ass or colt, so called from its swift running, see the root עִיר lett. a; just as פָּרָא wild ass, from פָּרָא to run.

* עִיר to be hot, heated, ardent, Arab.

غار mid. Waw, to be hot, e. g. the day at noon. Also causat. for הָעִיר, to make hot, to heat, as a baker his oven; Hos. 7, 4 יִשְׁבֹּחַ מֵעִיר וגו' he ceaseth from heating after the kneading until it be leavened.—This idea of heat, being hot, is then often metaphorically applied:

a) To the heat of running, to run holily i. e. swiftly; whence עִיר an ass. Arab. غار IV to run swiftly, of a horse;

عار mid. Ye, to run away, as a horse when the reins break, comp. דָּלַק no. 2.

b) To the heat of anger, an ardent i. e. impetuous hostile attack; comp. Arab. غار Conj. I, III, IV, to rush upon the enemy, and غار mid. Ye, to be hot with jealousy. Hence עִיר II, and עֵר an enemy.

c) To heat of mind, i. e. anxiety, terror; see עִיר II. b.

I. עִיר f. (r. עִיר f) masc. perh. in the phrase עִיר נָכָרִי also Num. 35, 2. 3. Deut. 3, 6; plur. once עִירִים for the sake of paronomasia Judg. 10, 4, elsewhere עִירִים, constr. עִירֵי, as if from a sing. עִיר.

1. a city, town. Sept. πόλις; not found in the kindred dialects. The signif. is of wide extent, embracing not only the idea of an encampment, but also that of small fortifications, as watch-posts, watch-towers; thus Num. 13, 19 and what the cities (הָעִירִים) they dwell in. הַבְּמַחֲצִיטִים whether in camps or in strong-holds. 2 K. 17, 9 they built them high-places בְּכָל-עָרֵיהֶם in all their cities,

from the tower of the watchmen to the fenced city. Is. 1, 8 עִיר נְצִירָה a tower of watch, i. q. נְצִירָה. 2 K. 1. c. see in נְצִירָה. Gen. 4. 17 prob. a nomadic encampment defended by a ditch or wall against wild beasts. This usage leaves no doubt as to the etymology; and עִיר is pr. 'a place of watch or guard,' built with a wall or tower as a refuge for the keepers of the flocks, comp. עִיר מְגִדֵּל Gen. 35, 2, also the מְגִדֵּלִים built by Uzziah in the desert 2 Chr. 26, 10; then, 'a place, enclosure, surrounded by a mound or wall,' to protect the nomades and their flocks from enemies or wild beasts, a nomadic hamlet; and finally a town, city, often not large, as may be gathered from the fact that in the land of Canaan there were 31 royal cities, while in the one tribe of Judah there are enumerated 124 towns, עִירִים, Josh. c. 15.—With the pr. n. of the city in appos. הָעִיר שׁוּשָׁן the city Shushan Esth. 3, 15. 8, 15; ע' שָׁכֶם Gen. 33, 18. Often with the genit. in various senses: ע' הַחֹמָה a walled city Lev. 25, 29; ע' מְצוֹר, ע' מְבָצָר, ע' מְקָלֶט a fenced city, fortified, see מְצוֹר, מְבָצָר, מְקָלֶט; ע' הַכֹּהֲנִים; מְקָלֶט; ע' הַמְּלוּכָה a city of refuge, see מְקָלֶט; ע' הַמְּלוּכָה a city of the priests 1 Sam. 22, 19; עִיר יְהוּדָה a royal city 2 Sam. 12, 26; 1 K. 12, 17; also 2 K. 23, 19. Judg. 12, 7; עִיר דָּמִים city of blood, slaughter, Nah. 3, 1. So עִיר הַקֹּדֶשׁ the holy city, Jerusalem, Neh. 1, 1. Is. 52, 1. Dan. 9, 24, comp. πόλις ἁγία Matt. 27, 53; also ע' יְהוּדָה Is. 60, 14, אֶלְהִים Ps. 66, 3. 87, 3, and עִיר הָעִיר Ez. 7, 23, 33. Is. 60, 6, all for Jerusalem. (But in Is. 32, 19 עִיר הָעִיר stands for Nineveh, the metropolis of the enemy.) With genit. of pers. the city of any one is either the capital of a king, as עִיר סִיחֹן Num. 21, 26, comp. Josh. 8, 1; or oftener one's paternal city, or that in which he dwells, as עִיר נָחוֹר the city of Nahor i. e. Haran, where he dwelt Gen. 24, 10; the city of David i. e. Bethlehem, 1 Sam. 20, 6; and so Deut. 19, 12. 21, 19–21. Josh. 21, 6. 1 Sam. 8, 22. 28, 3. 1 K. 22, 36. Comp. Gr. πόλις Αὐβίδ i. e. Bethlehem, Luke 2, 4; πόλις αὐτῶν i. e. of Jesus' parents, Nazareth, Luke 2, 39, comp. John 11, 1. Judith 8, 3. With genit. of another city עִיר is put for the smaller towns and vil-

lages around that city, elsewhere בנות Josh. 13, 17. Jer. 34, 1. as; as Josh. 13, 17. Jer. 34, 1. But עיר עיר Is. 17, 2, see in עיר no. 1. —Proverbially Ecc. 10, 15 the labour of the foolish wearie him, because he knoweth not אֶל־עִיר to go to the city, i. e. cannot find his way to the city; the figure being taken from an awkward rustic who loses his way on the most beaten road; comp. Germ. 'er weiss sich nicht zu finden.' In Ps. 73, 20 בְּעִיר is for בְּהִעִיר inf. Hiph. of עיר I.—Spec. עיר is also put:

a) For a part of a larger city, espec. as fortified by a separate wall; like Gr. πόλις see Passow, Engl. Old city, New city. So עיר הַדָּוִד the city of David, i. e. the citadel on Zion, a part of Jerusalem, הַשָּׁמַיִם πόλις, 2 Sam. 5, 7. 9. 6, 10. 12. [Later the name city of David seems to have sometimes included the whole of Jerusalem; see Biblioth. Sacr. 1843, p. 97 sq. ib. 1846, p. 633 sq.—R.] הָעִיר הָאֲמִתִּית the middle city, the middle part of Jerusalem, 2 K. 20, 4 Cheth. where Keri has הָעִיר. So הָעִיר הַמַּבְרָכָה the water-city, part of the city Rabbah, 2 Sam. 12, 27; הָעִיר הַבַּיִת the city of the house of Baal, a part of Samaria so called from the temple of Baal, prob. the enclosure of the temple, τέμενος. 2 K. 10, 25.

b) As in Engl. the city for its inhabitants, the people of a city; 1 Sam. 4, 13 עִיר הָעָם all the city cried out. Is. 14, 31. Here too belongs the phrase עִיר הָעָם the city of men, i. e. the multitude, crowd of men, Deut. 2, 34. 3, 6. Job 20, 48. (24, 12); also Judg. 20, 48 where read מִחַם. See Thesaur. p. 830. and עיר II. b.

c) With genit. of a people or country, the chief city, metropolis; as עִיר יְהוּדָה the city of Judah, i. e. Jerusalem, 2 Chr. 25, 28; ע' מִזָּבֶה 1 Sam. 15, 5; ע' מִזָּבֶה Num. 22, 36.

Proper names of cities are: aa) עִיר הַמִּלָּה the City of Sall in the desert of Judah, near the Dead Sea, Josh. 15, 62.

bb) עִיר נָחָשׁ (city of serpents) Ir-nashash, the site of which is unknown, 1 Chr. 4, 12.

cc) עִיר שֶׁמֶשׁ (city of the sun) Ir-she-mesh, in the territory of Dan, Josh. 19, 51. Prob. the same with Beth-shemesh; see Bibl. Res. in Palest. III. p. 19.

dd) עִיר הַתְּמָרִים the City of palm-trees, i. q. יְרִיחוֹ Jericho, so called from the multitude of palm-trees growing there, see Plin. H. N. 5. 14. Tacit. Hist. 5. 6. Deut. 34, 3. Judg. 1, 16. 2 Chr. 28, 15.

ee) For עִיר הַתְּמָרִים see under תְּמָרִים.

2. Ir, pr. n. of a man 1 Chr. 7, 12; for which in v. 7 עִירִי

II. עִיר m. (r. עִיר) heat, i. e. a) anger, wrath; Hos. 11, 9 אָבוֹא בְּעִיר I will not come in wrath. b) Of mind, anxiety, anguish, terror; Jer. 15, 18 הַפִּלְתִּי עָלַי פָּחָאֵם עִיר וּבְהִלּוּחַ Sept. ἐπέστυψά ἐς αὐτὸν ἐξ ἀλγος τοῦ ὁμοῦ καὶ σπουδῆς. Here too we may refer Job 24, 12 מִמֵּי מָוֶה וְנָאֲקוּ, if with Syr. for מָוֶה men we read מִתֵּי the dying, i. e. from anguish do the dying groan.

עִיר Chald. m. (r. עִיר) a watcher, a name for angels in the later Hebrew, as keeping watch over the affairs of men, Dan. 4, 10. 14. 20.—In the Syrian liturgies it is also used for the archangels, as of Gabriel; elsewhere ܥܝܪܐ and Gr. ἐγγύχοι of evil angels. In Lib. Henoch. Eth. ܥܝܪܐ watchers, is spoken of good angels 12, 2. 4. 92, 16; of fallen angels 10, 13. 12. 5. al. Suicer Thes. Eccl. art. ἐγγύχοι. Castelli Lex. Syr. ed. Mich. p. 649.

עִיר see before r. עִיר, p. 774.

עִירָא (wakeful, r. עִיר I) Ira, pr. n. m. a) A priest under David, 2 Sam. 20, 26. b) Two of David's warriors 2 Sam. 23, 26. 28.

עִירָד pr. n. m. Irad, an antediluvian patriarch, son of Enoch and grandson of Cain, Gen. 4, 18.

עִירָא (fr. עִיר) Iru, pr. n. m. 1 Chr. 4, 15.

עִירָא (urbanus) Iri, pr. n. see עִיר I. 2.

עִירָא (urbanus) Iram, pr. n. of a patriarch or head of a tribe among the Edomites, Gen. 36, 43.

עִירָא and עִירָא m. (r. עִיר I) plur. עִירָא, nakedness, Deut. 28, 48. Ez. 16, 7 וְעִירָא וְצָרָא but thou shalt be nakedness and need, i. e. most naked and without help. v. 22. 39. 23, 29. Concr. naked, Gen. 3, 10. 11. Ez. 18, 7. 16; and so plur. עִירָא naked Gen. 3, 7.—The form is

like עֵלֹם i. q. עֹלָם with Dag. in the third radical.

עֵשׂ *Ursa major*, see in עֵשׂ.

עֵרֶת pr. n. see in עֵר.

עֵבֶבֶר (i. q. עֵבֶבֶר mouse) *Achbor*, pr. n. m. a) An Idumean, Gen. 36, 38. b) A courtier of Josiah, 2 K. 22, 12. 14. Jer. 26, 22. 36, 12.

עֵבֶבֶרֶשׁ m. a spider Job 8, 14. Is. 59, 5.

Arab. عَنكَبُوت, Chald. עֵבֶבֶרֶשׁ. It seems to be compounded from עֵבֶב and

עֵבֶב agile, swift, and Arab. عَشَّ to weave (as a spider), q. d. *swift weaver*. So Germ. *Spinne* from spinning; also Gr. ἀράχνη, comp. Semit. אָרַג to weave.

עֵבֶבֶר m. a mouse, espec. field-mouse, 1 Sam. 6, 4. 5. 11. 18; but an esculent species of dormouse seems to be meant Lev. 11, 29. Is. 66, 17. At least the

Arab. عَكْبَر is i. q. يَرْبُوع jerboa, *mus jaculus* Linn. See Bochart in Hieroz. T. I. p. 1017, who holds this word to be compounded of the Chald. עֵבֶל to devour and עֵבֶר field, the *l* being elided;

better from עֵבֶב agile, swift, and עֵבֶר, to dig, pr. swift digger.

עֵבֶה (heated sand. Arab. عَكَّة, r. עֵבֶה) pr. n. *Accho*, a maritime city in the territory of Asher, Judg. 1, 31; perh. Mic. 1, 10, where עֵבֶה seems to be for עֵבֶה. On Phenician-Greek coins עֵב is to be read עֵב, see Monumm. Phæn. p. 269, 270. In Greek Ἐχνη, Strabo 16. 2. 25; more fre-

quently *Ptolemais*; now עֵבֶה 'Akka, also Fr. *St. Jean d'Acre*. See Reland *Palæstina* p. 534-542.

עֵבֶר (troubler, comp. Josh. 7, 26) *Achor*, pr. n. of a valley near Jericho, Josh. 15, 7. Is. 65, 10. Hos. 2, 17. R. עֵבֶר.

* עֵבֶה obsol. root, Arab. عَكَّ pr. to strike, to smite; fut. I, to be hot, spoken of the day, pr. to be struck by the sun; comp. נָבֶה Hiph. no. 1. b. Hence pr. n. עֵבֶה.

* עֵבֶה obsol. root, prob. i. q. עֵבֶר to trouble; comp. Josh. 7, 1 sq.—Hence pr. n. עֵבֶה and

עֵבֶר pr. n. (troubler) *Achan*, an Israelite who by his sacrilege brought defeat upon the people, Josh. 7, 1. 22, 20; in 1 Chr. 2, 7 written עֵבֶר *Achar*, id.

* עֵבֶס in Kal not used, Arab. عَكَس, to bind back; عِكَاس a cord, halter, by which the mouth of the camel is bound to his fore foot. Hence עֵבֶס fetter, anklet; and from this again:

PIEL denom. to put on anklets as an ornament; or rather to make a tinkling with them, like females desirous of attracting notice, Is. 3, 16. See עֵבֶס lett. b.—Hence

עֵבֶס m. a fetter, ankle-band, see the root. a) For criminals, Prov. 7, 22 *he goeth after her suddenly* (the young man after the adulteress) *as the ox goeth to the slaughter-house*, אֶרֶב אֶל-מוֹסֵר אֶרֶב and as fetters for the punishment of the wicked. Or we may here take עֵבֶס for עֵבֶס אֶרֶב as one bound in fetters (goeth) to the punishment of the fool, i. e. of folly or crime, as also in Engl. 'a criminal to the punishment of his folly.' b) As an ornament of showy females, fastened upon the ankles, ankle-band, anklet, *periscelis*, περισκέλιον, plur. עֵבֶסִים Is. 3, 18. Comp. עֵבֶס Pi. This ornament was common among ancient nations, as also now in the east; comp. Schræder de Vestitu p. 1 sq.

עֵבֶה (anklet, from r. עֵבֶס) *Achsa*, pr. n. of the daughter of Caleb, Josh. 15, 16. 17. Judg. 1, 12.

* עֵבֶר 1. pr. i. q. Arab. عَكَّر, to trouble water, to make turbid, to disturb. Hence trop.

2. to trouble, i. e. a) to disturb, to put in confusion; Prov. 11, 29 עֵבֶר בֵּיתוֹ *he that troubleth his house*. i. e. lets his affairs get into confusion. 15, 27; comp. 15. 6. b) to afflict any one, Judg. 11, 35; often more strongly, i. q. to bring evil upon any one. Gen. 34, 30. Josh. 6, 18. 7, 25. 1 Sam. 14, 29 אֲבִי-הָאָרֶץ *my father hath brought evil on the land*. 1 K. 18, 17. 18. Prov. 11, 17 עֵבֶר לֶשׁוֹנוֹ *the cruel man afflicteth his own flesh*.

NIPH. to be troubled, to be moved with

grief Ps. 39, 3. Part. fem. *the being troubled*, i. e. trouble, disturbance, Prov. 15, 6.

Deriv. עָבַר and the two following.

עָבַר (troubler, r. עָבַר) *Achar*, pr. n. m. 1 Chr. 2, 7; see in עָבַר

עָבַר (afflicted, r. עָבַר) *Ochran*, pr. n. m. Num. 1, 13, 2, 27.

עָבַר m. quadril. *an asp, adder*, Ps. 140, 4. Derived perh. from. r. עָבַשׁ to bend back, and עָבַב to lie in wait, i. e. an animal *coiling itself up and lying in wait*.

עַל m. (עָלָה), like עָדָה from עָדָה, בָּרָא from בָּרָא with disjunct. accent עַל.

1. Subst. *height, summit*; then for concr. *high, most high*; so of God Hos. 11, 7 יִקְרָאוּ אֶל-עַל they call them unto the Most High (i. e. the prophets the people), but not one will exalt him. With a negat. partic. לֹא עַל the not-high, non-summus, i. q. לֹא אֱלֹהִים no-god, collect. no-gods, idols, or i. q. בְּלִי-עַל worthlessness; so Hos. 7, 16 עַל הֵמָּה they turn themselves to no-gods, i. e. to idols, or to wickedness.

2. Adv. *on high, highly*; 2 Sam. 23, 1 עַל הַקָּדָשׁ who was highly exalted, elevated. With pref. מֵעַל from on high, from above, Gen. 27, 39, 49, 25; also simply above Ps. 50, 4, see מִן no. 3. h.

עַל pr. constr. of the preced. article; Plur. constr. עָלֶיךָ (a form peculiar to the poets like אֵלֶיךָ, עָלֶיךָ, c. suff. עָלֶיךָ, poet. עָלֶיךָ, Ps. 5, 12. Job 20, 23.

A) Prep. very frequent and of wide extent, corresponding to the Greek ἐπὶ (ἐπὶ) and ὑπέρ. Lat. *super* and *in*, Germ. *auf* and *über*, Engl. *upon*, *over*. Chald. עַל, Syr. ܥܠ, id.—Its various uses and applications may be reduced to four classes.

1. i. q. ἐπὶ, *super. auf. upon*, where one thing is placed upon the upper part of another, so as to stand, rest, incline upon it, have it for a substratum, etc. Thus:

a) Of a state of rest, e. g. יָשָׁב עַל-כִּסֵּא to sit upon a throne; עָמַד עַל-הָהָר to stand upon a mountain; עָמַד עַל-רַגְלָיו to stand upon his feet Zech. 14, 12; to lie עַל-הַמִּטָּה upon his bed 2 Sam. 4, 7; עָלֶיךָ on or in the way Job 18, 10. Ps.

131, 2 כָּנְמַל עָלֶיךָ אִמּוֹ as a weaned child upon his mother, i. e. upon her lap. Correctly therefore Ps. 15, 3 he slandereth not עַל-לִשְׁנִי upon his tongue, where strictly speech arises; and so עַל-פִּיךָ upon thy mouth, where we say 'upon thy lips,' e. g. Ex. 23, 13 לֹא יִשְׁמַע עַל-פִּיךָ nor let the name of their idols be heard upon thy lips. Ecc. 5, 1. Ps. 50, 16. Comp. Gr. ἀνὰ στόμα εἶπεν.—Here belongs too the phrase עַל-בֵּית on or in a house, of which the following examples may be noted: Is. 32, 13 briars and thorns grow עַל-בֵּיתֵיהֶם upon all the houses of joy, i. e. upon their ruins. 38, 20 we will sing with stringed instruments . . . עַל-בֵּיתֵי יְיָ in the temple of Jehovah, or as in Engl. up in the temple, this being on a lofty site; comp. Germ. auf der Stube, auf dem Saale, for up in the room, etc. Polish po izbie, on the parlour, this being higher than the ground floor. Similar is עַל-עָפָר on the dust, not only upon the surface of the ground, but also in the sepulchre, where the dead repose not only on or in the dust, but mingle with it, Job 20, 11, 21, 26. See עָפָר.—We may perhaps refer to lett. b, and to no. 4 below, the following examples in which motion is implied: Hos. 11, 11 I will cause them to dwell עַל-בֵּיתֵיהֶם in their houses; Is. 24, 22 the captives are gathered into the dungeon and are shut up in the prison.—Spec.

a) עַל-אֲדָמָה upon a land, where we say in a land, in a country, Am. 7, 17; so עַל אֲדָמָה נִכְרַת in a foreign land Ps. 137, 4; also 49, 12. 110, 6. Is. 9, 6, 14, 2; עַל-אֶפְרַיִם in Ephraim, in his land, Is. 7, 2. Comp. Lev. 25, 18. Jer. 23, 8. Ez. 28, 25, 37, 25.

β) It designates clothing which one wears, has on him. Gen. 37, 23 the tunic עָלֶיךָ אֲשֶׁר עָלֶיךָ which was on him, which he wore. Deut. 7, 25, 22, 5, 2 Sam. 13, 18. Is. 9, 5. Ruth 3, 3, 15. 1 K. 11, 30. Thus we may explain the passage Job 24, 9: עַל-צִנּוֹתֵי הָרָעָב (אֲשֶׁר) what is upon the poor (i. e. his clothes, rags) they take as a pledge. Comp. גָּלָה אֶת-אֲשֶׁר עָלָהּ for גָּלָה no. 2. In like manner the Arabs thus employ their عَلَى, see Schult. ad Job 24, 21. Hariri Cons. ed. Sch. IV. p. 46. Comp. Gr. χεῖρες ἐπὶ χεῖρας Od. 24, 229.

γ) With words implying to be *heavy upon* any one, i. e. to be a burden, trouble to him; Job 7, 20 *I am a burden upon myself*. Is. 1, 14 *היו עלי לטרה they are a burden upon me*, i. e. a trouble to me. Comp. 2 Sam. 19, 36 where *אל על*. Hence *על*, see r. *על* no. 1. Here too we may refer Gen. 48, 7 *מָתָה עָלַי Rachel died, a loss heavy upon me*. Ecc. 6, 1.

δ) Hence of any *duty* or obligation resting *upon* any one as a burden, comp. Comm. on Is. 9, 5. So 2 Sam. 18, 11 *עָלַי לָחָה* it lay *on me to give*, i. e. was my duty. Prov. 7, 14 *זִבְחֵי שְׁלָמִים עָלַי* thank-offerings were *upon me*, i. e. were due from me. Gen. 34, 12 *הָרַבּוּ עָלַי מֵאֹד מְהֵרָה* *lay upon me never so much of dowry and gifts*, etc. 1 K. 4, 7. Ps. 56, 13.

Ezra 10, 4. Neh. 13, 13. So Arab. *عَلَى ألف دينار* I owe a thousand dinars, and *لي عليك ألف دينار* thou owest me a thousand dinars; see De Sacy Gramm. Arabe I. § 1062. ed. 2.

ε) *הָיָה עָלַי*, Gr. *ζῆν ἐπὶ τῷος*, to live *upon*, e. g. *עַל-הַלֶּחֶם* on bread Deut. 8, 3, *עַל-חֶרְבוֹ* upon or by one's sword Gen. 27, 40. The idea is here that of a foundation, support, by which life is *sustained*. Comp. Is. 38, 16.

ζ) Trop. and rarely of *time when*, as the basis *on* which *τὰ πράγματα* as it were rest, or as a way *on* or *in* which they have their course. Prov. 25, 11 *עַל-אֶפְסָרֵי* on i. e. *at its proper time*,

timely, see *אֶפְסָר*. So Arab. *على عَهْدِهِ* in its time, Gr. *ἐπ' ἡματι* Od. 2. 284. *ἐπὶ νυκτί*, *ἐπὶ πολέμοῦ*, Germ. *auf den Tag*, Engl. *upon the day, upon a time*.

η) Of the *norm*, rule, standard, which is followed or imitated; since things measured or to be conformed to any model are laid *upon* the rule or pattern. Comp. the Greek *ἐπὶ θηρός* 'in the manner of beasts,' Lat. 'hunc in modum,' Germ. 'auf die Art,' 'auf Englisch,' i. e. in the English manner. Ps. 110, 4 *עַל-הַדְּבָרָה* after the manner of Melchizedek; *עַל-כֵּן* in this manner Esth. 9, 26; *עַל* *נִקְרָא*, *καλεῖσθαι ἐπὶ τῷος*, to be called after any one, see *נִקְרָא*. Often of the instrument after whose modulations a song is to be sung, Ps. 8, 1. 45, 1. 53, 1.

60, 1. 69, 1. Also of a song the measure of which is followed in other poems, Ps. 56, 1. Comp. the similar use of the Syr. *ܥܠܐ*, Eichhorn Præf. ad Jones de Poesi Asiat. p. xxxiii; also Russian *po tact*, after the time, measure.

b) Of motion *upon* or *over* the upper part or surface of any thing; either from a higher place downwards, *down upon*, *over*, or from a lower place upwards, *up upon*, *over*.—Hence

α) *upon*, i. e. *down upon*, as *עָלַי* to put *upon* any thing Lev. 1, 7; *הִשְׁלִיךְ עָלַי* to cast *upon* or *over* any thing Ps. 60, 10; to rain *upon* the earth Job 38, 26; *כָּתַב עַל-הַלְחָה* to inscribe *upon* tablets Ex. 34, 1; *נָתַן עַל-יָדֵי*, *נָתַן עָלֶיךָ* to give over *upon* i. e. *into* the hands of any one, see in *יד* no. 1. ee. Trop. of punishment or calamity coming *upon* any one, as *הִמָּסִי עָלֶיךָ* my wrong be *upon thee* Gen. 16, 5; 27, 13; so 38, 29. 42, 36; comp. *הוּי עָלַי* Ez. 13, 3; *בּוֹא עָלַי* to come *upon*, i. e. to happen *to* any one, see in *בּוֹא*. So after verbs of presenting, giving in charge. Engl. to give *over* to any one; as *בָּחַב עָלַי*, *צִנֵּה עָלַי*, *פָּקַד עָלַי*, see these verbs; comp. *σημαίνειν ἐπὶ δμῳσι* Od. 22. 427; and also after verbs of speaking or deciding *upon*, i. e. *against* any one, as *הִדְבֵּר עָלַי*. see in *הִדְבֵּר* lett. g; *אָמַר עָלַי* Ez. 26, 2.—To this general sense we may refer Judg. 15, 8 *נָתַן אֹהֶם שִׁוֹךְ עָלַי* he smote them leg *upon thigh*, Engl. 'hip and thigh;' also Am. 3, 15 and *I will smite the winter-palace upon (עַל) the summer-palace*. Here the idea is to smite them *limb upon limb*, i. e. so that the scattered limbs fall one *upon* another; and in like manner *palace upon palace*, so that the ruins of one overwhelm and destroy another.

β) *upon*, i. e. *up upon*, *up into*; as *עָלָה עַל הָר* to go up *upon* or *into* a mountain Is. 40, 9. 14, 8. 14; *עָלָה עַל-הַמֶּרְקָבָה* to cause to come *up into* a chariot 1 K. 20, 33; *הָלַח עַל-עֵץ* to hang *upon* a tree Gen. 40, 19. 2 Sam. 4, 12; and so *עָלָה עַל-לֵב* to come *up upon* or *into* the heart or mind, see in *עָלָה* no. 1 fin.

γ) Trop. it marks something *super-added*; comp. Gr. *μῆλος ἐπὶ μῆλῳ* Od. 7. 120. *ἐπὶ τοῖσι*, Lat. *vulnus super vulnus*, Engl. wound *upon* wound. So *עַל יִסָּה*

to add *upon* or *to* any thing. see רָסָה; עַל נֶחֱשֶׁב to be reckoned *upon* or *to* any thing 2 Sam. 4. 2; שָׁבַר עַל-שָׁבַר ruin *upon* ruin Jer. 4, 20, comp. Ez. 7. 26. Job 1, 16. Is. 32, 10 רָמִים עַל-שָׁנָה *days upon years*, or as in Engl. *a year and a day*, or an indefinite period of time. Gen. 28, 1) he took Mahalath.... עַל-נָשָׁיו *upon* i. e. in addition to *his other wives*. 31, 50.

δ) Where any thing is *subjoined*, which might be an obstacle or hindrance, עַל is equivalent to *eren upon*, i. e. *notwithstanding*; Job 34, 6 עַל-מִשְׁפָּטִי *notwithstanding my right*. Also c. infin. *although*, Job 10, 7 עַל-דַּעְתָּה *although thou knowest*. See below in B. no. 1.

2. The second class comprises those significations and phrases in which is contained the idea of *impending, suspension, being above or over* any thing, yet so as not to be in contact with it, i. q. Gr. ὑπέρ, Germ. über, Engl. *above, over, upon*. Spoken of rest in a place, e. g. Job 29, 3 *when his candle shined over (around) my head*. Ps. 29, 3 *the voice of the Lord is heard upon (over) the waters*. Also after verbs of motion, Gen. 19, 23 *the sun was risen עַל-הָאָרֶץ upon (over) the earth*. 1, 20. Job 31, 21. Spec.

a) Of power, dominion *over* men, as עַל מַלְכָּה מֶשֶׁל עַל, מֶשֶׁל עַל to set *over*, הַפָּקִיד עַל הַפָּקִיד אֶת-הַחֲבִיתָה *the prefect of the palace, marshal*, see בית no. 3. Comp. Gr. ὁ ἐπὶ τῶν πραγμάτων *one over affairs*, a supervisor, prefect.

b) After verbs signifying *to cover, to protect*, i. e. pr. to cover *over* any one, see the verbs גָּנַן, בָּסָה, בָּסָה, קָסָה, and Lehrs. p. 818; though the cover or veil may not be *over* or *above* the thing covered, but *around or before* it. Ex. 27, 21 *the curtain which is over* i. e. *before* *the law*. 1 Sam. 25, 16 חוֹמָה הָיָה עֲלֵינוּ *they were a wall over us*, i. e. *before us*, they protected us. Ez. 13, 5. Zech. 12, 2. After verbs signifying *to protect*, and also those implying *to defend, to intercede*, it may be rendered *for*, Lat. *pro*, (comp. Gr. ἀμύνειν ὑπέρ, θύειν ὑπέρ,) as עַל נִלְחָם to fight *for* any one Judg. 9, 17; עַל עָמִיד id. Dan. 12, 1; עַל כִּפּוּר to make *expiation for* any one; עַל הַחַפְּצִיל to *intercede for* any one, in order to avert punishment.

c) Often it expresses the idea of *surpassing, going beyond* in any thing, comp. Lat. *super omnes, supra modum*, Engl. *over, above*. Ps. 89, 8 *terrible above all them that are round about him*. Job 23, 2 כָּבֹדָה עַל-אֲנָחְתִּי *my hand* (i. e. the hand of God *upon* me) *is heavier than my groaning*. Ecc. 1, 16. Ps. 137, 6. Gen. 49, 26. Comp. Arab. Kor. 37, 153 'I have preferred the daughters

עַל-הַבָּנִים *above the sons*.' Also Gen. 48, 22 *I give thee a portion of land עַל-אֶחָיָה above thy brethren*, i. e. a portion larger than to thy brethren. Hence i. q. *over and above, besides, beyond*, Ps. 16, 2 נִדְבָרִי עֲלֵיָה *all my good is nothing besides thee*, i. e. I prefer thee to all other good. So of time, *over, beyond*, Lev. 15. 25 *if the menstrual flux continue עַל-נִדְבָהּ beyond the time of her uncleanness*.

d) Trop. of the cause *for, on account of, because of* which any thing is done, Gr. ὑπὲρ οὗ. Ps. 44, 23 *for thee (עֲלֶיךָ), for thy sake, we are slaughtered*. Job 34, 36. Ruth 1, 19. Hence עַל זֶה Lam. 5, 17, עַל זֶה Jer. 4, 28, and עַל כֵּן (see עַל כֵּן), *for this cause, on this account*; עַל דָּבָר (propter rem), עַל אֲדִירוּת (propter causas), *on account of, because of*; עַל מָה *on what account?* i. e. *wherefore?* With inf. עַל אֲמַרְהָ *because of thy saying*, because thou sayest, Jer. 2, 35. Job 32, 2. Often also of the cause (qs. the foundation) both of joy and sorrow, see שִׂמְחָה, הִתְעַנֵּג, סִפּוּר, of laughing and weeping, see שִׂחָק, בָּכָה, of anger Job 19, 11; of compassion Ps. 103, 13, etc. etc.

e) As marking the *object of discourse, upon, concerning, of*; Judg. 9, 3 וַיְדַבֵּר עִמּוֹ אָחִי וְאֶחָיו *and his mother's brethren spake concerning him*. 1 K. 5, 13. Gen. 41, 15 שָׁמַעְתִּי עֲלֶיךָ *I have heard concerning thee*. Also of an oath Lev. 5, 22; of confession Ps. 32, 5; of a prophecy 1 K. 22, 8. Is. 1, 1; of strife Gen. 26, 21; comp. עַל דָּעַי to know *concerning* any thing Job 37, 16.

3. The third class consists of those examples in which עַל after verbs of rest implies *proximity and contiguity*, Lat. *ad, apud*, Germ. *an, bey*, Engl. *at, by, near*; yet so that this notion springs out of the primary idea of being *upon, over* any thing. So espec.

a) Where a thing actually impends *over* another, e. g. when one stands *by* a fountain or well, עַל-עֵינן, *over* which one really impends or inclines, Gen. 16, 7; עַל מַיִם *by* the waters, as being lower than the surface of the ground, Num. 24, 6; עַל הַיָּם *by* the sea Ex. 14, 2, 9; עַל פִּי *at* or *on* the bank of the Nile Is. 19, 7, עַל הַיָּרְדֵּן *at* the river Ex. 2, 5, comp. Gr. ἐν ποταμῷ, Lat. super fluvium Liv. i. e. Engl. *upon* the river, Dutch Keulen op den Rhyn, Russ. pomorski supermarinus, i. e. maritime; עַל הַחֲמֵלִים *by* the camels sc. lying down, so that a man standing was above them, Gen. 24, 30; עַל הַחֲנֹן Prov. 23, 30; עַל אֲבוֹס *at* or *over* the crib Job 39, 9; עַל הַלֶּחֶם *at* meat, at table, 1 Sam. 20, 24; עַל הַמִּשְׁפָּט *at* judgment, pr. at the table of the judges, Is. 28, 6; in all which cases the head is *above* the place named. Comp. ἐπὶ τῷ δέλνῳ Xen. Cyr. 1. 3. 12, super cœnam, ἐπὶ βιβλίῳ, 'to sit *over* one's books.'—Here too belongs עַל עֶמֶד, עַל נֹצֵב, *to stand at* or *by* a person, e. g. lying down 1 Sam. 4, 20. 2 Sam. 1, 9. 10. 20, 11; or sitting on the ground, Gen. 18, 8; or on a seat, as a judge Ex. 18, 13, 14, or a king Judg. 3, 19. 1 Sam. 22, 6. 7. 17. Also *to stand at* or *by* an altar, sacrifice, עַל נֹצֵב Num. 23, 3. 6. 15. 1 K. 13, 1. Here too some refer the phrase עַל עֶמֶד and the like; but these belong rather to lett. b, c, below.—So where one inclines or leans *upon* or *over* a person or thing; Gen. 45, 15 *he kissed all his brethren* וַיִּבָּקְעוּ עָלֵיהֶם *and wept upon them*, bending over them. Judg. 14, 16. Gen. 45, 14. Is. 60, 14.

b) Different is it with phrases like: עַל פָּנָיו *at* the face, in front of a person or thing, i. e. *before* him, see in פָּנָה (פָּנִים); עַל יָדוֹ, *at* or *on* the side, i. e. *by*, *near*, see in יָד no. 5; עַל יְמִין *on* the right, *at* the right of any one, see in יְמִין no. 1; עַל אַחֲרֵיהֶּ *at* the rear of it, behind it, Ez. 41, 15; comp. Gr. ἐπὶ δεξιᾷ, ἐπὶ ἀριστερᾷ, Il. 7, 238. 12, 240; Engl. *on* the side, etc. The *superficies* of a thing is not only its upper surface, but every other external part; and by the same figure we speak of what is *on* the side, for *at* or *by* the side. Hence עַל simply is put for עַל יָד, i. q. *at*, *by*, *near*, e. g. עַל נֹצֵב, עַל עֶמֶד, *to stand by*

or *near*, even where a person so standing is in no way higher than the other, as 1 Sam. 22, 9. Zech. 4, 14. Here belong the phrases: עַל רִי הַתְּנוּצָב Job 1, 6. 2, 1. Zech. 6, 5, עֶמֶד עַל רִי 1 K. 22, 19, spoken of angels and other attendants of Jehovah, who stand *before* him seated upon his lofty throne, comp. Is. 6, 1. Also Job 30, 4 *who pluck up purslain by the bushes*, i. e. around and under them. 31, 9 עַל פֶּתַח *at the door*. Ez. 46, 2 עַל מְזוֹזַת הַשַּׁעַר *by the post of the gate*. Job 29, 7 עִיר-קָרְתָּ *by the city*. Comp. below in מַעַל no. 2.

c) Sometimes the idea *at*, *by*, *near*, *at the side of*, is extended so as to include *several* or *all sides*, and becomes thus i. q. *round about*, *around*, like בָּעֵד. Ex. 14, 3 סָגַר עֲלֵיהֶם הַמִּדְבָּר *the desert hath closed around them*, hath shut them in; comp. סָגַר בָּעֵד 1 Sam. 1, 6. Is. 35, 10 *everlasting joy upon their head*, i. e. circumfused *around* their head. Job 13, 27 see in רָקָה Hitlp. So too Job 26, 9. 36, 30, unless we refer these to the idea of *covering over*; see above in no. 2. b.

d) Kindred is the idea of accompaniment, *with*, *together with*; comp. also the sense of *adding*, no. 1. b. γ. So of men and beasts; Ex. 35, 22 *the men with* (עִל) *the women*. Gen. 32, 12 *אִם עַל בָּנִים* *the mother with the children*. Job 38, 32. Of things, Num. 9, 11 *עַל מִצּוֹת וּגִי' with unleavened bread and bitter herbs shall they eat it*, sc. the paschal lamb. Ex. 12, 8. 9. Deut. 16, 3. So *אָכַל עַל הַדָּם* *to eat flesh with the blood* 1 Sam. 14, 32. Lev. 19, 26; comp. *אָכַל עִם* Deut. 12, 23. Of attendant circumstances, as *עֲלֵי זֶבֶח* *with sacrifice* Ps. 50, 5; *עֲלֵי נֶבֶל* *with the lyre* Ps. 92, 4; *עֲלֵי אֹר* *with sunshine* Is. 18, 4.—For Judg. 15, 8 and Am. 3, 15, see above in no. 1. b. α, fin.

e) Hence arise various phrases, in which עַל *with* refers to that which one has *with* or *within* himself; so that in the same connection it might be אֶבְרָכָה or בְּקָרְבִּי. So espec. in phrases pertaining to the *heart*, *soul*, *spirit*, (לֵב, נַפֶּשׁ, רוּחַ) or their affections or changes, etc. Jer. 8, 18 *לִבִּי עָלַי* *my heart within me is sick*. Hos. 11, 8 *נִחַפָּה עָלַי לִבִּי* *my heart is turned within me* (comp. בְּקָרְבִּי id. Lam. 1, 20). Neh. 5, 7. Ps. 131, 2

כַּמְּלָל עָלַי נִפְשִׁי. Lam. 3, 20. Ps. 42, 6 *why art thou cast down, O my soul, and why disquieted within me?* v. 7, 12, 43, 5. Ps. 142, 4 בָּהֶחְצֵה עָלַי רוּחִי. 143, 4. Jon. 2, 8; comp. Ps. 107, 5.—Here too we may refer Ps. 42, 5 אֲשַׁפֵּךְ עָלַי נִפְשִׁי *I pour out my soul within me* sc. in tears. Job 30, 16. Also 1 Sam. 4, 19 בִּרְיָהּ פָּנָה עָלֶיהָ *for her pains turned themselves within her*, i. e. began to cause writhings within her. Dan. 10, 16.

f) With abstract nouns על forms a periphrase for adverbs, as על טָקָר *with falsehood*, i. e. *falsely*, Lev. 5, 22; על יָחַר *abundantly*, plentifully, Ps. 31, 24; על נִקְלָה *lightly*, slightly, Jer. 6, 14, 8, 11; על רָצוֹן *with acceptance*, acceptably sc. before God Is. 60, 7, i. q. לְרָצוֹן 56, 7. Jer. 6, 20. Comp. *ἐπ' ἰσά* i. q. *ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ*, Arab. على بيان evidently.—But these phrases may also be referred to על no. 1. a. η.

4. Under the fourth class are included those significations and those examples in which על implies *motion* and especially rapid motion *upon* i. e. *towards* any place or object, and thus approaches to the force of the particle אֶל, for which indeed ܐܠ is everywhere put in Syriac and Chaldee, they being without אֶל. This springs out of the signification of *rushing down upon* any thing (see in no. 1. b. α), downward motion being usually more rapid, and is expressed in Greek by ἐπὶ or κατά, *down upon*, especially in compounds as καθίστημι; Lat. *in, ad*; Germ. *auf* *etwas hin, auf etwas los*; Engl. *upon, to, towards*, etc. So Job 27, 22 יִשְׁלֹךְ עָלָיו *to cast upon him* sc. arrows, to shoot at him. Also פָּנָיו *to his face* (elsewhere פָּנָיו אֶל, see פָּנִים) *to his place* Ex. 18, 23; יָמִינוּ *to the right hand* Gen. 24, 49; אֶל קִרְבוֹ *into his inward parts*, i. e. into him, 1 K. 17, 21. Hence שָׁלַח עָלַי and שָׁלַח אֵל in the same verse Is. 36, 12; נָפַל עָלַי (also נָפַל אֵל) *to fall away to any one*; בָּחַב עָלַי (also בָּחַב אֵל) *to write to any one* 2 Chr. 30, 1; נָהַן עָלַי Is. 29, 12 i. q. נָהַן אֵל v. 11. So after verbs of going to 2 Sam. 15, 20; of coming to ib. v. 4; of fleeing to Is. 10, 3; of sending to Neh. 6, 3; of putting forth the hand to Is. 11, 8; of inclining oneself

to or towards, הִשְׁתַּחֲוָה עָלַי Lev. 26, 1; of speaking, as דִּבֶּר עָלַי לֵב פ' *to speak to the heart* i. e. kindly, to comfort, see in דִּבֶּר lett. e; of announcing Is. 53, 1; שִׁים לֵב עָלַי, see in שִׁים no. 4. c; of love (see עָנַב) and desire Cant. 7, 11; and also 2 Sam. 14, 1 יָב הַמֶּלֶךְ עָל אַבְשָׁלוֹם *the king's heart was upon (towards) Absalom*, i. e. he loved him.—Spec.

a) In a hostile sense, *upon, against, contra*; Judg. 16, 12 פָּלְשָׁתִים עָלֶיךָ *the Philistines are upon thee*, i. e. *assail thee*. Ez. 5, 8 הִנְנִי עָלֶיךָ lo, *I am against thee* i. e. *will assail thee* (elsewhere אֶלְיָךְ). Job 16, 4, 9, 10, 19, 12, 21, 27, 30, 12, 33, 10. Is. 9, 20. Also קוּם עָלַי *to rise up against any one*; עִיר עָלַי *to encamp against a city, to besiege it*; סָבַב עָלַי *to surround any one* sc. in a hostile manner; תָּשֵׁב עָלַי *to take counsel against any one*, etc.

b) More rarely in a sense of kindness, *to, towards*. e. g. עָשָׂה חֶסֶד עָלַי 1 Sam. 20, 8.

c) In writers of the silver age of the Hebrew (see על Chald.) it is not unfrequently used for אֶל and ל, as marking the *dative*, e. g. Esth. 3, 9 אִם עָל הַמֶּלֶךְ *if it seem good to the king*, if it please him, comp. Ezra 5, 17. So not rarely in the book of Job, as 33, 23 אִם יֵשׁ עָלַי *if there be to him*, if he have, etc. 22, 2 בֵּר רִסְכוֹן עֲלֵימֹו *even when he is profitable to himself*. 6, 27, 19, 5, 30, 2, 33, 27, 38, 10; comp. Ez. 27, 5. Prov. 29, 5.

d) In a few examples על approaches to the force of עַד, with which it is sometimes interchanged in Mss. as Is. 10, 25 עַד הַבְּלִיָּה *even to their destruction*; here 2 Mss. have עַד. Ps. 19, 7 וְהִיא *and his circuit unto the ends of them*, where 18 Mss. read עַד. Job 37, 3.

NOTE. Less correctly are referred to this class such phrases as עָל הַשָּׁמַיִם *toward heaven* Ex. 9, 22, וְהָיָה עָל יְהוָה Is. 17, 7, (וְהָיָה) עָל נְהָר Mic. 4, 1, and others of the like kind; all of which belong rather to no. 1. b. β.

B) Conjunct. for אֲשֶׁר 1. *although*, comp. A. 1. b. δ. Job 16, 17 לֹא הָיָה בְּיָדַי *although there is not injustice in my hands*. Is. 53, 9.—Arab. على id. see Thesaur. p. 1028;

2. *on account that, because*, see in A. 2. d; c. præter. Gen. 31, 20. Ps. 119, 136.

Ezra 3, 11. More fully **עַל אֲשֶׁר** Deut. 29, 24. 2 Sam. 3, 30; **עַל בִּי** Deut. 31, 17. Ps. 139, 14.

C) With other Prepositions:

I. **עַל** pr. *as according to*, as is fitting, comp. in **עַל** A. 1. a. *η*. As prep. *according to*, Is. 63, 7; repeated, Is. 59, 18 **עַל גְּמֻלוֹת בְּעַל יְשָׁלָם** *according to their deeds, accordingly* (for **בְּפִצְלֵיהֶן**) *will he repay*. Comp. 2 Chr. 30, 18.—Far more frequent is

II. **עָלַי**, Arab. **من علي**, although not frequent in Arabic, e. g. 1 K. 13, 15 Vers. Arab. .

1. Pr. *from upon, from above*, spoken of what is removed *from* the place *upon, above, over* which it was, Germ. *von oben weg*; whether it falls or is borne *downwards*, or is removed in any other manner. Thus Gen. 24, 64 *she alighted from the camel*; so to fall from a seat, **עָלַי הַבֵּסָא** 1 Sam. 4, 18; to shoot from the wall, **עָלַי הַחוֹמָה** 2 Sam. 11, 20; or even to be lifted upwards, **עָלַי הָאֶרֶץ** Ez. 1, 19. Gen. 48, 17 *he removed his hand from his head*, on which he had laid it. **נָטָא רֹאשׁ פִּי מֵעַל** *to take off the head of any one* Gen. 40, 19. Am. 7, 11. Judg. 16, 20 *Jehovah was departed from him*, i. e. the spirit of God which had rested upon him. Spec. a) Of those who *put off* or *lay aside* a garment (comp. **עַל** A. no. 1. a. *β*) Gen. 38, 14, 19. Is. 20, 2; a shoe, sandal, Josh. 5, 15; a ring from the finger Gen. 41, 42, comp. Deut. 8, 4, 29, 4; hence of the skin, Job 30, 30 **עוֹרִי שָׁחַר מֵעָלַי** *my skin turns black and falls off from me*. v. 17. Trop. Judg. 16, 19 *his strength went from him*, i. e. in which he was clothed, see **לְבַשׁ**. b) So of those who are relieved from any cause of disquiet, any burden upon them, comp. **עַל** A. no. 1. *γ*. Ex. 10, 28 **לָךְ מֵעָלַי** *depart from me*, as being a vexation and burden upon me. Gen. 13, 11, 25, 6. 2 Sam. 19, 10 *he (David) is fled out of the land* **מֵעַל מֵאַבְשָׁלוֹם** *from Absalom*, to whom he had become a burden. c) Of those who read *from upon* the page of a book, *out of* a book, Jer. 36, 11. Is. 34, 16.

2. *from at, from by, from near* any person or thing, comp. **עַל** no. 3. Gen. 17, 22 *and Jehovah went up from with Abraham*. 35, 13. Num. 16, 26.

Hence after verbs of passing by or away Gen. 18, 3; of removing Jer. 2, 5. Job 19, 13; of turning oneself away Is. 7, 17. Jer. 32, 40. Hos. 9, 1.

3. **עָלַי** nearly i. q. **עַל** (comp. **לְמַחֲרָה** i. q. **מִחֲרָה**) *abovē* Neh. 12, 37; *above, over*, any thing Gen. 1, 7. Ez. 1, 25. Jon. 4, 6. 2 Chr. 13, 4. Neh. 12, 31. So too *at, by, near, by the side of*, 2 Chr. 26, 19.—Also **לְ** being omitted (as **מִמֶּחֱרָה** for **לְ מִמֶּחֱרָה**) *abovē* Neh. 3, 28. Ecc. 5, 7 **נִבְוִיָּה מֵעַל בִּי** *for one high above the high watcheth*, i. e. above the most powerful there is still a higher power which watches him. Ps. 108, 5. Esth. 3, 1; *at, by, near*, Jer. 36, 21.

עָלַי Chald. c. suff. **עָלַיְהוּ**, **עָלַיְנָא**, i. q. Heb.

1. *upon*, Dan. 2, 10, 29, 46, 48, 49, 3, 12, al.

2. i. q. Heb. no. 2, *ὑπέρ*, *above, over*, Dan. 5, 23, 6, 4; espec. in the sense of surpassing Dan. 3, 19. Trop. *for, on account of, because of*, hence **עַל הֵנָּה** *therefore* Ezra 4, 15; also of the object of discourse, *upon, concerning*, Dan. 6, 13, 7, 16, 19.

3. Often i. q. **אֶל**, *to, unto* any person or thing, e. g. after a verb of approaching Dan. 7, 16; of entering 2, 24; of returning 4, 31; of sending Ezra 4, 11, 17, 18; of writing, 4, 7. Also i. q. **לְ** as mark of the dative, Dan. 6, 19 *sleep fled to him*, i. e. *his sleep fled*; hence also **עַל טֹב** Ezra 5, 17, 7, 18, and **עַל** Dan. 4, 24, *it seems good to any one*, i. e. pleases him. In a hostile sense, *against*, Dan. 3, 29. Ezra 4, 19.

עֹל m. (r. **עָלַל** II) once **עֹל** Jer. 5, 5, c. suff. **עֹל**, *a yoke*, the curved piece of wood upon the neck of draught animals, by which they are fastened to the pole or beam, Num. 19, 2. Deut. 21, 3. 1 Sam. 6, 7. Often trop. as the emblem of servitude 1 K. 12, 4, 9–11. Is. 9, 3, 10, 27, 14, 25, 47, 6. Jer. 5, 5; hence *to break the yoke*, to become free, Gen. 27, 40. Jer. 2, 20, al. An *iron yoke* is the emblem of severe bondage, Deut. 28, 48. Jer. 28, 14. Put also for calamity, suffering, Lam. 1, 14, 3, 27. Arab. **عَل** id.

עָלָא Chald. *above, over, followed by* Dan. 6, 3.

עֲלָא (yoke) *Ulla*, pr. n. m. 1 Chr. 7, 39.

עֲלָא Chald. emphat. see עָלַי

* עָלַב obsol. root, i. q. Arab. غلب, *to be strong, to prevail*. Hence pr. n. אֲבִיר-עֲלָבִין p. 5.

* עָלַג obsol. root, i. q. לָעַג, *to stammer*; hence

עָלַג m. adj. *stammering, stuttering*, Is. 32, 4. Arab. عِلَج barbarian.

* עָלָה fut. יַעֲלֶה, apoc. יַעֲלֵ, inf. constr. יַעֲלֶה

1. *to go or come up, to ascend, to mount*, opp. יָרַד. Sept. ἀναβαίνω. Arab. علا *to ascend, also to be high, علا to grow up high, as a plant, to be high sc. in price*; Syr. Pa. جَلَّ to lift up, Ethpa. *to be lifted up, to go up*; Chald. Pa. *to exalt, to praise, Ithpa. to be exalted*. Comp. Lat. *alo to bring up, whence al-esco, altus*.—Constr. a) Absol. Gen. 44, 17. 46, 29. al. b) With מִן of place *whence* Josh. 4, 17. 10, 9. Cant. 4, 2; מִן עֲלֵי of pers. spoken of God Gen. 35, 13. c) Place *whither* is put with עַל Is. 14, 14. Josh. 2, 8; אֶל Ex. 24, 13. 15. 18. 34, 4. Deut. 17, 8. 1 Sam. 15, 34; לְ Is. 22, 1; בְּ Ps. 24, 3. Deut. 5, 5. Cant. 7, 9; acc. Gen. 49, 4 בְּשֵׁבַד אֲבִירָה *for thou didst ascend the bed of thy father*. Prov. 21, 22. Num. 13, 17. Judg. 9, 48. Prov. 30, 4; c. הָ loc. Josh. 15, 3. d) The pers. *to whom* is put with אֶל Ex. 19, 3; עַל Josh. 2, 8. But עַל oftener marks the pers. *against* whom one goes up, 2 K. 17, 3. 18, 25. Joel 1, 6. e) Inf. c. לְ, *for doing something* Is. 57, 7.

Poetically, like other verbs of going, flowing, (see יָרַד, יָלַף.) it takes an acc. of thing implying abundance, sc. that of which a great quantity springs up e. g. upon a certain spot of ground, so that every thing seems changed into it. So a vineyard, Is. 5, 6 וַעֲלָה תְּמִיר וְשִׁיחַ *and it grew up to thorns and prickles*, i. e. was wholly changed into them, as a burning house goes up in flame and smoke (comp. Judg. 20, 40. Jer. 48, 15). Is. 34, 13. Prov. 24, 31 *and lo, it was all grown up to thorns*. So Am. 8, 8. 9, 5

וַעֲלָה בְּרִאֵר בָּלָה *and it (the land) shall go up wholly like the Nile, sc. in inundation, shall be wholly overwhelmed*.

Persons are said *to go up, to ascend*, not only upon a mountain, wall, roof, bed; but also in other less obvious relations, e. g. α) From a lower region to a higher, comp. in יָרַד no. 1. a-d; so of God ascending into heaven Gen. 35, 13. Job 36, 33 see in r. יָרַד Hiph. no. 2. b. Josh. 4, 17. 19. 10, 7. 9. 33. Judg. 1, 1. 2. 3. 16. 2, 1. Gen. 46, 29 where Joseph goes from the capital near the Nile to the land of Goshen. Spec. of those who *go up to Palestine*, e. g. from Egypt Gen. 13, 1. 44, 24. 50, 5. Ex. 1, 10. 2 K. 23, 29; from Assyria 2 K. 17, 3. Is. 36, 1. 10; from Babylonia 2 K. 24, 1. Ezra 2, 1. 7, 6. Neh. 7, 6. 12, 1; out of all lands Hos. 1, 11. Zech. 14, 16. 17. But as to Assyria the usage is not constant, and in Hos. 8, 9 Israel is said *to go up to Assyria* (comp. יַעֲלֶה 2 K. 17, 4), just as the Greeks used ἀναβαίνειν of a journey to the interior of Asia, whence the Ἀνάβασις or expedition of the younger Cyrus; and this physically speaking is perhaps correct. β) Of those who go into *deserts*, since these are often high regions, Job 6, 18; comp. Josh. 16, 1. Matt. 4, 1. So too those who go up to a *sanctuary*, since these were usually on hills and mountains, see in בָּמָה no. 3, 4; Deut. 17, 8. Judg. 20, 3. 18. 31. 21, 5. 8. 19. 1 Sam. 1, 3. 10, 3. Ps. 122, 4; comp. Ex. 34, 24. Syr. سَحِم to go up to a convent. Also to a place of judgment Deut. 25, 7. Num. 16, 12. 14. Judg. 5, 4. Ruth 4, 1. Yet perh. the sanctuary and place of judgment were regarded as heights also in a sacred and moral sense; which would accord better with some passages, as Num. 1. c. Ruth 1. c. So too where Joseph is said *to go up to the court of Pharaoh* Gen. 46, 31; comp. سَحِم, ἀναβαίνω, of those who go to the metropolis, Mich. Chrest. Syr. p. 68. Raphel. Obs. ad N. T. e Polyb. p. 90. γ) *To go up against* is said also of those who go to attack or besiege a city, person, land; since cities and fortresses were situated on heights, Mic. 2, 13. Nah. 2, 2. Joel 1, 6. 1 K. 15, 17. 20, 22. Is. 7, 1. 6; comp. 1 Sam. 17, 23. 25.

Spoken of beasts, e. g. the males of cattle in gendering Gen. 31, 10-12. Also of things, e. g. a plant, *to shoot up, to grow up*, Gen. 40, 10. 41, 22. Deut. 29, 22. Is. 55, 13; grass Am. 7, 1; so of a horn Dan. 8, 3; and even of a person who *grows up* Gen. 49, 9. Also of a stream *going up*, rising over its banks Is. 8, 7; the wind, *to spring up*, Hos. 13, 15; flame Judg. 13, 20; smoke Gen. 19, 28; vapour Gen. 2, 6; the dawn, *to rise*, Gen. 19, 15. 32, 25. 27; a stench Joel 2, 20. So of a way leading *up* Judg. 20, 31; a border Josh. 15, 15 sq. 18, 12; a rising tract of country Josh. 16, 1; the lot coming up out of the urn Lev. 16, 9. 10. Josh. 18, 11; anger, which is often compared with smoke, Ps. 18, 9. 78, 21. 31. 2 Sam. 11, 20; a battle waxing fiercer 1 K. 22, 35; of tumult; clamour, Ps. 74, 23. Jer. 14, 2. So of clamour going up to the ears of Jehovah 2 K. 19, 28; a rumour id. Jon. 1, 2.—Metaph. *עָלָה עָלַי* *to go up above* any one, i. q. *to surpass, to excel*, Prov. 31, 29; in wealth, prosperity, Deut. 28, 43. Also *עָלָה עָלַי* *to come up to mind*, i. e. *to be remembered, mentioned*, Is. 65, 17. Jer. 3, 16. 7, 31. 19, 5. 32, 35; so *ἀναβαίνειν ἐπὶ τὴν καρδίαν* Acts 7, 23. Hiph. Ez. 14, 3. 4.

2. As intrans. *עָלָה* *to go or come up* is also used for various passive senses: a) i. q. *to be taken up*, e. g. from the ground. Am. 3, 5. Prov. 26, 9 *הוּךָ עָלָה בְּיַד שִׁכְוֹר* *a thorn that is taken up in the hand of a drunkard*. Job 5, 26 *בַּעֲלוֹת בָּרֶשֶׁת* *as a shock of corn is taken up in its season* sc. and carried to the garner. 36, 20 *לַעֲלוֹת עִמָּם לַלַּיְלָה* *whither the nations are taken away*. b) *to be put or laid upon*, e. g. a yoke upon an animal Num. 19, 2. 1 Sam. 6, 7; a sacrifice upon the altar 1 K. 18, 36; so of bandages applied to a wound, see in *אַרְבָּקָה*. c) *to be put on, worn*, as a garment, Lev. 19, 19, comp. in *עָלַי* no. 1 a. β. So of flesh and sinews made to grow and cover the bones Ez. 37, 8; comp. in Hiph. no. 2. e. Of a razor, *to be drawn over* or applied to one's head Judg. 16, 17. d) *to be put upon record*, to be registered, recorded, 1 Chr. 27, 24; comp. *עָלָה*, and see Hiph. no. 2. f.

NIPH. *נִעְלָה*, fut. *יִעְלָה* 1. *to be made*

to go up, i. e. *to be led or brought up* Ezra 1, 11.

2. *to lift up oneself, to rise up, to go up* in departing, etc. So the cloud of the divine presence Num. 9, 17. 21. 22. Ez. 9, 3; an army, i. q. *to break up*, Jer. 37, 5. 11, comp. 2 Sam. 2, 27. With *מִן* *to get oneself up or away from* a place Num. 16, 24, 27.

3. *to be exalted*, of God, Ps. 47, 10; c. *עָלָה* *above* others Ps. 97, 9.

HIPH. *הִעְלָה*, once *הִעְלָה* Hab. 1, 15, with Vav conj. *וְהִעְלִיתִי* Deut. 27, 6; fut. *יִעְלֶה*, conv. *יִעְלֶל*, which can be distinguished from Kal only by the context.

1. As referring to men and beasts, *to make go or come up, to cause to ascend, to lead or bring up*, Sept. *ἀναβιβάζω, ἀνάγω*. E. g. upon a roof Josh. 2, 6; into a chariot 1 K. 20, 33. 2 K. 10, 15; out of a pit Gen. 37, 28. Ps. 40, 3. Jer. 38, 3; from Sheol Ps. 30, 4; also *to evoke from Sheol* 1 Sam. 28, 11. So from a lower to a higher region of country 2 Sam. 2, 3. 2 K. 25, 6; from Egypt into the desert and into Palestine Gen. 50, 24. Judg. 6, 8. 1 Sam. 12, 6. 2 K. 17, 36. al. into Palestine as mountainous from other lands 2 Chr. 36, 17. Jer. 27, 22; comp. 39, 5. So an enemy, comp. in Kal no. 1. γ; Ez. 26, 3 against Tyre; Jer. 50, 9. 51, 27 against Babylon; or a crowd, mob, Ez. 16, 40. 23. 46. Also *to bring up* a young lion Ez. 19, 3; comp. Kal Gen. 49, 9. Further, *to take up and away, to take away* by death, Ps. 102, 25 *אַל תִּהְיֶה בְּהַצִּי רָמִי* *take me not away in the midst of my days*. Ellipt. Nah. 3, 3 *פָּרֵשׁ מִצֵּלָה* *the horseman causing* (his horse) *to rear*, i. e. showing off his horse by causing him to rear and prance.

2. As referring to things, and to whatever may be regarded as things, e. g. sacrifices, even if human, *to make go or come up, to cause to ascend*; and spoken of the sea or waves, *to cause to rise, to raise up*, c. acc. et *לָּ* Ez. 26, 3. Hence

a) *to bring up, to draw up*, as fishes from the water Hab. 1, 15. Ez. 32, 3; the cud as ruminating animals, Lev. 11, 4. 5.

b) *to carry up* to a loft 1 K. 17, 19. Neh. 10, 39; and so of things *carried or brought up* from a lower to a higher tract of country, 2 Sam. 21, 13; c. *לָּ*

of pers. 1 Sam. 2, 19; so the ark 1 Sam. 6, 21. 7, 1. 2 Sam. 6, 12. 15; the tribute carried or sent to Assyria 2 K. 17, 4, see in **Kal** no. 1. α . Hos. 8, 9.

c) to *put* or *lay upon*, e. g. the lights upon the candelabra, Sept. *ἐνυθιθῆται*, Ex. 25, 37. 40, 4. So a sacrifice upon the altar, i. q. to *offer*, to *sacrifice*; Is. 57, 6 *הִעֲלִיה מִנְחָה*. 66, 3. Espec. of burnt-offerings, holocausts, which are hence called *עֹלָה* *impositum*; as *הִעֲלֵה עֹלָה* to *offer a burnt-offering* Lev. 14, 20. Job 1, 5. al. sæp. Sept. *ἀναφέσω, προσ-φέσω*. *הִעֲלֵה עֹלָה בַּמִּזְבֵּחַ* Gen. 8, 20. Num. 23, 2. 14; *עַל הַמִּזְבֵּחַ* Ex. 40, 29. 2 Chr. 1, 6. *ד' לַעֲלֹה* to *offer any thing as a burnt-offering* Gen. 22, 2. 13; *ד' עֹלָה* id. 1 Sam. 7, 9. 2 K. 3, 27. *לַהֲעֹלָה* to *sacrifice to Jehovah* sc. as a burnt-offering Judg. 13, 19; *לִפְנֵי יְיָ* 2 Sam. 6, 17.—Further, *הִעֲלֵה מַס* to *impose a tribute*, q. d. to *raise a levy*, 1 K. 5, 27 [13]. 9, 15; to *lay on* or *apply* bandages to a wound, see in *אַרְיוּכָה*. Ellipt. 2 Chr. 32, 5 *וַיַּעַל עַל הַמִּגְדָּלוֹת* and *raised up upon the towers*, i. e. made them higher, repaired the towers the tops of which were broken down. Comp. the same ellipsis in *עַל יֶסֶם* see *יֶסֶם* no. 2.

d) *to put or cast upon*, e. g. dust upon the head, c. עָלַי Josh. 7, 6. Ez. 27, 30. *Metaph. to send* disease upon any one, Deut. 28, 61.

e) *to bring up*, i. e. *to put or lay on*, e. g. sackcloth upon a person, to cause him to wear it, Am. 8, 10; *to overlay* with gold, as 1 K. 10, 17 *and with three minæ of gold did he overlay each shield*. Also *to bring up* flesh upon the bones, cause it to grow and cover them, Ez. 37, 6; *to put or fasten upon*, as ornaments 2 Sam. 1, 24. 2 Chr. 3, 5. 14.

f) *to put upon record, to register, to enrol*, 1 K. 9, 21. 2 Chr. 8, 8.

g) הָעֵלָה עַל לֵב to bring up to mind, to remember, q. d. to bear in mind, e. g. idols. idol-worship, Ez. 14, 3. 4. Comp. Kal no. 1 fin.

HOPH. הִצֵּל for הִצֵּלָה, *to be made to go up*, i. e. a) *to be led away*, comp. Niph. no. 2. Nah. 2, 8 הִצֵּלְתָּה הִצֵּלָה. b) *to be offered*, as sacrifice, comp. Hiph. no. 2. c. Judg. 6, 28. d) *to be put upon record, to be recorded, registered*, comp. Hiph. no. 2. f. 2 Chr. 20, 34.

HITHP. *to lift up oneself*, to be elated,
Jer. 51, 3.—Chald. Ithp. id.

Deriv. על subst. על prep. עֵלָה, עֶלְהָ, מַעֲלָה. מעל. מעל, עֲלוּן, עֲלִיָּה, עָלִי, עָלִי, עֲלִי; pr. n. אֱלֹעָה. עֲלִי, מַעֲלָה, מַעֲלָה, שָׁלֵן; Chald. עֲלוּן, עֲלִיָּה, עֵלָה.

עֵלָה m. constr. **עֲלֵה**, c. suff. **עֲלֶיהָ** Ps. 1, 3, plur. constr. **עֲלֵי** Neh. 8, 15, *a leaf*, Gen. 8, 11. Lev. 26. 36. Josh. 13, 25. A leaf, green and flourishing, is the emblem of prosperity, Prov. 11, 28. Jer. 17, 8. Collect. *leaves, foliage* Ps. 1, 3. Is. 34, 4. Gen. 3, 7.—R. **עֵלָה** in the sense of springing up, growing up.

עֲלָה Chald. f. (ר. עֲלָה) a cause, occasion, pretext, Dan. 6, 5. 6. Syr. ܥܠܬܐ, Arab. عِلَّة, id. Arab. عَلَّ Conj. II, to be a cause, to effect as a cause; V, to give a cause or pretext; VIII, to seek a cause or pretext. Syr. ܥܠܬܐ i. q. Arab. II; Ethpa. i. q. Arab. V. Bar Heb. p. 416.

עֲלָה and עוֹלָה f. (r. עָלָה) plur. עֲלוֹה, pr. 'what goes up;' hence

1. *an ascent*, i. e. *steps, a stair-way*, 1 K. 10, 5; plur. Ez. 40, 26. Comp. 2 Chr. 9, 4. See Biblioth. Sacr. 1846. p. 612.

2. *a burnt-offering, holocaust*, a sacrifice to be wholly consumed, comp. Ex. 29, 18, and בָּלִיל no. 3; so called as being *carried up and laid upon* the altar; see the root in Kal no. 2. b. Hiph. no. 2. c. Sept. ὁλοκαύτωμα, ὁλοκαύτωσις, Vulg. *holocaustum*. For the Mosaic rite, see Lev. 1. 3–17. 6. 9–13. The usual formula is עֹשֶׂה עֹלָה הָעֹלָה הַזֶּה, Lev. 5, 10. Judg. 13, 16. Ez. 45, 23. The patriarchs seem also to have offered holocausts, Gen. 8, 20. 22, 3. 6; and human victims were likewise so offered. see Gen. l. c. Judg. 11. 31; comp. Monumm. Phœn. p. 446. 453.—Often coupled with other kinds of sacrifices, e. g. with זֶבַח which included other bloody sacrifices, Ex. 18, 12. Num. 15, 3. 8. 2 K. 5. 17. 10, 24. Is. 56, 7. al. הִשָּׁחַט Ps. 40, 7; שָׁח Ez. 46, 12.

NOTE. For עֲלָה, עוֹלָה *evil*, see in עוֹלָה.

עֹלָה Chald. f. emphat. עֹלָה, *holocaust*.
burnt-offering, plur. עֹלֹת Ezra 6, 9.

עֲלֹהָ 1. By transpos. for עֲלֹהָ which is read in many Mss. *evil, wickedness, iniquity*, Hos. 10, 9. Comp. Eth. **ፀለዐ** i. q. **עֲלֹה**

2. *Alvah*, pr. n. of an Edomitic tribe Gen. 36, 40. 1 Chr. 1, 51 Keri, where Cheth. has **עֲלֵהָ**.

עֲלֹמִים m. plur. (denom. fr. **עָלָם**, **עֲלָמָה**, after the form **זָקָנִים**, **בְּיָוֶלֶם**) *youth, youthful age*, Ps. 89, 46. Job 33, 25. Poet. for youthful vigour, Job 20, 11 **עַצְמוֹתַי מְלֵאוּ עֲלֹמִי** although *his bones are full of youth*, i. e. youthful strength, as Sept. Chald. Syr. well. So of the youth of a people Is. 54, 4.—Chald. **עֲלִימֹת**, Arab. **عَلَمَة**, id.

עֲלֹן (i. q. **عليان** tall, thick) *Alvan*, pr. n. of an Edomite Gen. 36, 23; also written **עֲלִין** 1 Chr. 1, 40. R. **עֲלָה**.

עֲלִיקָה f. (r. **עָלָק**) **ἄπ. λεγόμεν.** Prov. 30, 15, pr. *a leech, blood-sucker*, as correctly given by Sept. Vulg. Gr. Venet. Kimchi; and so Arab. **عَلَق**, Syr. **حَلَق**, Chald. **עֲלִיקָה**; but spoken also of an imaginary female spectre which sucks human blood and is insatiable, like **الغول**, **el-Ghûleh** of Arabian superstition in the Thousand and One Nights, and the vampyre of our own fables; thus **العلق** is rendered in the Camoos by this very word **الغول** *el-Ghûl*, which Bochart. Hieroz. II. 801, and A. Schultens ad Prov. l. c. have wrongly interpreted *fate*. Hence in Prov. l. c. *the leech hath two daughters* crying, *Give, give*, i. e. insatiable.—On the superstitions of the Hebrews and other oriental nations concerning spectres, see our remarks in Comment. on Is. 34, 14.

* **עָלָז** i. q. **עָלָס** and **עָלָן**, *to exult, to triumph*, (prob. primarily of a cry or shout of exultation, like **ἀλαλάω**, **רָנָן**; and not of leaping and dancing, like the synon. **גָּיל**.) 2 Sam. 1, 20. Ps. 68, 5; c. **ב** in any thing Ps. 149, 5. Hab. 3, 18. Trop. of the heart Ps. 28, 7; the reins Prov. 23, 16; also inanimate things, Ps. 96, 12. Sometimes in a bad sense, of insolent and wicked men, Ps. 94, 3. Is. 23, 12, comp. 5, 14. Jer. 50, 11.

Deriv. **עָלָז**, also

עָלָז m. one *exulting, rejoicing*, Is. 5, 14.

* **עָלָט** obsol. root, Arab. **غَلَطَ** *to be thick, dense*; and with the letters transposed **عَطَلَ** *to be dark*; whence

עֲלָטָה f. *darkness, evening twilight*, Gen. 15, 17. Ez. 12, 7. 12.

עָלִי m. *a pestle* Prov. 27, 22; from r. **עָלָה** in the sense *to be lifted*, comp. **עָלָה** no. 2. a.

עָלִי (ascent, summit, concr. the highest, r. **עָלָה**) pr. n. *Eli*, a high priest, predecessor of Samuel, 1 Sam. c. 1-4. 14, 3. Sept. **Ἠλὶ**, Vulg. *Heli*.

עָלִי Chald. adj. emph. **עֲלִיָּא**, *supreme, most high*; **אֱלֹהֵא עֲלִיָּא** *God the Most High*, Dan. 3, 26. 32. 5, 18. 21; and simpl. **עֲלִיָּא** *the Most High* 4, 14. 21. 7, 25, of the one only supreme God. In Cheth. everywhere **עֲלִיא**, after the analogy of Syr. **عَلِيَّ**. R. **עָלָה**.

עָלִי adj. only in fem. **עֲלִיָּה**, *higher, upper*, Judg. 1, 15; plur. **עֲלִיּוֹת** Josh. 15, 19. R. **עָלָה**, after the form **קָטַל**.

עֲלִיָּה and **עֲלִיָּן**, see **עֲלִיָּה** and **עֲלִיָּן**.

עֲלִיָּה f. (r. **עָלָה**) 1. *an upper chamber, loft*, **ὑπερῶον**, Arab. **عَلِيَّةٌ**, **عَلِيَّةٌ**,

Chald. **עֲלִיָּה** q. v. So of the upper chambers of an edifice or private house, 1 K. 17, 19. 23. 2 K. 4, 10; or of a palace Judg. 3, 20-25. 2 K. 1, 2. Jer. 22, 13. 14; of the temple 1 Chr. 28, 11. 2 Chr. 3, 9; sometimes over the gate 2 Sam. 19, 1; or built upon the flat roof, 2 K. 23, 12. Poet. for the heavens Ps. 104, 3. 13.

2. *ascent*, i. e. *stairs* or *way up* to the temple, 2 Chr. 9, 4; comp. 1 K. 10, 5. See Biblioth. Sac. 1846. p. 612.

עֲלִיּוֹן m. adj. f. **עֲלִיּוֹנָה**, plur. **עֲלִיּוֹנוֹת**. R. **עָלָה**.

1. *high, higher, upper*, Gen. 40, 17; opp. **תַּחְתּוֹן**. 1 Chr. 7, 24. 2 Chr. 8, 5. **הַתַּחְתּוֹן הָעֲלִיּוֹנָה** *the upper pool*, i. e. situated on higher ground, 2 K. 18, 17; also Ez. 42, 5. Deut. 26, 19. 28, 1.—Once of a thing exposed in an elevated place as an example of punishment, corresponding to the Greek **παρὰμειναι τιμωρίας**,

1 K. 9, 8 **עָלִיוֹן** יְהוָה יְהוָה **עָלִיוֹן**, Vulg. *et domus hæc erit in exemplum*.

2. *most high, supreme*, of God, as **עָלִיוֹן** Gen. 14, 18, **יְהוָה עָלִיוֹן** Ps. 7, 18, **עָלִיוֹן** 57, 3, and simpl. **עָלִיוֹן** 9, 3, 21, 8. al. sep.—The Phenicians and Carthaginians used the same word also for the gods, e. g. *Ἐλιοῦν* i. q. *ὑψιστος*, Philo Bybl. apud Euseb. Præp. Evang. 1. 10; also *Alonim valonuth* [**עֲלִיּוֹנִים וְעֲלִיוֹנוֹת**] gods and goddesses, pr. *superi superæque* Plaut. Pæn. V. 1. 1; comp. also pr. n. *Abdalonimus*, **עַבְדֵי עֲלִיּוֹנִים**, servant i. e. worshipper of the gods.

עָלִיוֹן Chald. id. only in plur. majest. **עֲלִיּוֹנִין** the *Most High God* Dan. 7, 18, 22. 25. 27.

עָלִיז m. (r. **עָלַז**) one *exulting, rejoicing*, mostly in a bad sense, one *proudly exulting, insolently triumphing*, Is. 22, 2. 23, 7. 24, 8. 32, 13. Zeph. 2, 15. Is. 13, 3 **עָלִיזֵי גִּבְעוֹתַי** *my proudly exulting warriors*. Zeph. 3, 11.

עָלִיל m. *ἀπ. λέγόμεν*. Ps. 12, 7 *workshop, officina*. Others, *crucible*; so Chald.—R. **עָלַל** I. 3.

עָלִילָה f. (r. **עָלַל** I. 3) Ps. 14, 1. 66, 5, plur. **עָלִילוֹת**, *work, deed, doing*, e. g. a) Of the glorious deeds of Jehovah Ps. 9, 12. 77, 13. 78, 11. 103, 7. Is. 12, 4. b) Of the actions of men 1 Sam. 2, 3; espec. in a bad sense, of evil deeds, Zeph. 3, 7 **עָלִילוֹתָם כֻּלָּם** *they pervert all their doings*, i. e. act perversely altogether. Ps. 141, 4. Ez. 14, 22. 20, 43. Zeph. 3, 11. Deut. 22, 14. 17.

עָלִילָה f. (r. **עָלַל** I) i. q. **עָלִיָּה** no. 1, *work, deed*, sc. of God, Jer. 32, 19.

עָלִיצוֹת f. (r. **עָלַץ**) *exultation, rejoicing*, Hab. 3, 14.

עָלִיז Chald. f. *an upper chamber, loft*, i. q. Heb. **עֲלִיָּה**, Dan. 6, 11.

* I. **עָלַל** i. q. Arab. **عَلَّ**, pr. *to drink again* after a first draught (for which the Arabs use the verb **نَهَلَ**), in order fully to quench thirst. Conj. II, *to drink again and again*, also to drink deep. This primary signification is carried over into various tropical applications implying *completion*; e. g. to the gleaning of fields or vineyards; to the second blow

by which one already struck is cut down and killed; to a stripping or after-milking; comp. Jauhari and Firzubadi in Alb. Schult. Orig. Hebr. I. c. 6, where this root is copiously treated of. In Hebrew **עָלַל** has the following significations:

1. *to glean*, like **עָלַל** Conj. II; see Poel no. 1, and **עוֹלָלוֹת**.

2. *to quench thirst*, trop. of lust, see Hithpa. Judg. 19, 25. Also *to gratify one's desire, to indulge oneself in vexing*, abusing, deriding any one; and hence *to be petulant, saucy, mischievous*, comp. Po. no. 2, **עוֹלָל**, **מְעוֹלָל**, a petulant boy, abstr. **הַעֲלָלוֹת**.

3. *to perform a work, to accomplish, to execute*; hence *to do a deed*, see Hithpa. no. 2, Hithpo. and the nouns **עָלִיל**, **עָלִילָה**, **מְעָלָל**.

Po. 1. *to glean* a vineyard Lev. 19, 10. Deut. 24, 21. Trop. of a people, to be utterly cut off, Jer. 6, 9.

2. *to vex, to do evil* to any one, with **לִּי** of pers. Lam. 1. 22. 2. 20 **עוֹלָלָתָ כֹּה** *whom thou hast thus vexed*. 3, 51 **עֵינַי לִנְפֹשִׁי עוֹלָלָה** *mine eye vexeth me*, i. e. pains me sc. from weeping. Pass. Lam. 1, 12 *like unto my sorrow*, **אֲשֶׁר עוֹלָל לִי** *which is brought upon me*, with which I am pained, vexed.—For Job 16, 15 see in **עָלַל** II. Po.

3. *to vex, to tease, to be petulant, saucy*; hence Part. **מְעוֹלָל** a boy, child, i. q. **עוֹלָל**, Is. 3, 12.

HITHPA. **הִתְעַלַּל** 1. pr. *to quench thirst*, trop. of lust, c. **אֲ** upon any one, Judg. 19, 25. Also *to gratify or indulge oneself in vexing*, abusing, deriding any one, *to mock*, Sept. well *ἐμπαίζω*, Vulg. *illudo*. 1 Sam. 31, 4. 1 Chr. 10, 4. Num. 22, 29. Jer. 38, 19.

2. *to exert one's might, to do wonders*, c. **אֲ** Ex. 10, 2. 1 Sam. 6, 6.

HITHPO. *to do a deed, to work*, c. acc. Ps. 141, 4.

Deriv. **עוֹלָל**, **עוֹלָה**, **עוֹלָלוֹת**, **עָלִיל**, **עָלִילָה**, **מְעָלָל**, **מְעָלָלָה**.

* II. **עָלַל** i. q. Arab. **عَلَّ** 1. *to put in, to thrust in*, and intrans. *to go in, to enter*, like Chald. **עָלַל** q. v.

2. *to bind on, to bind fast*, whence **עֹלָל** yoke, like Lat. *jugum* a jungendo, Gr. *ζυγόν* from *ζευγνύω*.

Po. *to cause to enter, to thrust in*; Job 16, 15 *עוֹלֵלְתִי בְּעָפָר קִרְנִי I have thrust my horn into the dust*, i. e. my head.

עָלַל Chald. i. q. Heb. עָלַל II.

1. *to go in, to enter*, Syr. id. Spec. of one who is admitted to the private audience of a king, Dan. 2, 16, 24. Præt. עָלַל Dan. l. c. fem. עָלָה, Cheth. עָלָה 5, 10. Part. plur. עָלִין 4, 4. 5, 8, Cheth. עָלִין.

2. Of the sun, *to go down, to set*, Dan. 6, 15. Comp. Heb. בּוֹא.

APH. *to bring in, to introduce* any one, c. acc. pers. Dan. 2, 24, 6, 19; 2, 25, 7. Præt. הִצִּיל (with ה inserted) Dan. 2, 25, 6, 19. Imp. הִצֵּל 2, 24. Inf. הִצֵּלָה 5, 7, and הִצֵּלָה like 3.

HOPH. הִצִּיל like the Heb. *to be introduced*, Dan. 5, 13, 15.

Deriv. עָלָה, מִצֵּל.

עָלָלוֹת see עוֹלָלוֹת.

* I. עָלַם *to hide, to conceal*; in Kal found only in Part. pass. עָלָמִים *hidden, secret*, e. g. sins, Ps. 90, 8.—Kindr. is עָלָה. The primitive idea is perh. that of *wrapping up*, comp. גָּלַם.

NIPH. נִעְלַם (not נִעְלָם) *to be hidden, to lie hid*, with מִן of pers. *from whom*, Lev. 2, 2–4. 1 K. 10, 3. 2 Chr. 9, 2; מִיֵּינִי Lev. 4, 13. Num. 5, 13. Job 28, 21.—Part. נִעְלָם *hidden* Ecc. 12, 14; plur. נִעְלָמִים *hidden men*, i. e. crafty, dissemblers, Ps. 26, 4. Fem. נִעְלָמָה *hidden, covered in darkness, forgotten*, Nah. 3, 11.

HIPH. הִצְלִים rarely with comp. Sheva as הִצְלִימוּ Ez. 22, 26.

1. *to hide, to conceal*, c. מִן *from* any one, 2 K. 4, 27. Spec. a) הִצְלִים עֵינַיִם *to hide the eyes from* any one, i. e. to turn away from him, a gesture implying neglect, Ez. 22, 26; refusal of help Is. 1, 15, comp. Prov. 28, 27; or also connivance Lev. 20, 4. 1 Sam. 12, 3 c. ב. b) הִצְלִים אוֹזְן *to hide the ear*, so as not to hear, Lam. 3, 56. c) Intrans. *to hide (oneself)* Ps. 10, 1; comp. Hiph. of צָפַן.

2. *to hide, to cover over* with words, i. e. *to chide, to rebuke*, (opp. to enlighten i. e. to praise,) Job 42, 3; comp. 38, 2.

HITHP. *to hide oneself*; of a stream, Job 6, 16 *עָלָמוֹ הַחֲלָלִים שָׁלֵג in which the snow hideth itself*, lies hid, i. e. the melting snow in spring, עָלַל here implying ap-

proach, see עָל no. 1. b. γ. With מִן *to hide oneself from* any person or thing, to turn away from, Deut. 22, 1. 3. 4. Ps. 55, 2 *אַל-תְּהַעֲלֵם מִתְּהַדָּחִי hide not thyself from my supplication*, i. e. turn not away. Is. 58, 7.

Deriv. עוֹלָם, עֵוִלֹם, חַעֲלָמָה, Chald. עָלָם, pr. n. עָלָמוֹן, עָלָמָה.

* II. עָלַם or עָלָם obsol. root, i. q.

Arab. غَلِمَ *pubes fuit et coeundi cupidus*, spoken of young persons and of animals, Syr. ܥܠܡܝܕ id. The primitive idea seems to be that of *fatness, fulness*, so that עָלָם is kindr. with חָלָם q. v.—Hence עָלָמִים and עָלָמָה.

עָלָם Chald. m. emph. עָלָמָא; plur. עָלָמִין, emph. עָלָמִיָא; i. q. Heb. עוֹלָם, *remote time, eternity, everlasting, αἰών*, of time past Ezra 4, 15; of time future Dan. 3, 33. 4, 31. 7, 27; whence Dan. 2, 20 *מִן-עוֹלָמָא וְעַד-עוֹלָמָא from everlasting to everlasting*. So עוֹלָמָא הוּא *who liveth for ever* sc. God Dan. 4, 31 [34].—For the Heb. לְעוֹלָם, *for ever*, is put לְעוֹלָמִין Dan. 2, 44. 6, 27; as also in the salutation מְלִכָא לְעוֹלָמִין *O king, live for ever*, Dan. 2, 4. 3, 9. 5, 10. 6, 7. 22. So too עוֹלָמָא 2, 44, once עוֹלָמִיָא 7, 18; comp. in N. T. εἰς τοὺς αἰῶνας τῶν αἰῶνων Rev. 1, 6. 18. Gal. 1, 5.

עָלָם m. (r. עָלָם II) *a youth, young man*, of marriageable age, 1 Sam. 17. 56. 20, 22, for which נַעַר in v. 21. Sept. νεανίσκος. Arab. عَلِيمٌ, غُلَامٌ, id.

עוֹלָם, see in עוֹלָם

עוֹלָמָה fem. of עָלָם, *a girl, maiden, young woman*, sc. of marriageable age, like Arab. عَلِيمٌ, غُلَامَةٌ, Syr. ܥܠܡܝܬܐ, Chald. ܥܠܡܝܬܐ, i. q. נַעֲרָה, and like Gr. νεῦρις by which the Heb. עוֹלָמָה is rendered in Sept. Ps. 68, 26, and Aqu. Symm. Theod. Is. 7, 14.—Gen. 24, 43. Ex. 2, 8. Prov. 30, 19. Plur. עוֹלָמוֹת Ps. 68, 26. Cant. 1, 3. 6, 8. Spoken of *a bride, a youthful spouse*, a wife recently married, Is. 7, 14, comp. בְּרִיחָהּ Joel 1, 8; see in art. הָהָ no. 2. e. p. 239. The primary idea in this word is not that of unspotted virginity, for which the He-

brews have the special word בְּרוּלָה, see Cant. 6. 8 and Prov. 1. c. so that in Sept. Is. 1. c. it is incorrectly rendered παρθένος; nor does it primarily signify the unmarried state, as Hengstenberg contends, Christol. des A. T. II. p. 69; but simply the being of marriageable age, the age of puberty. So too Gr. παρθένος Il. 2, 514; κοράσιον Judith 16, 12; Lat. puella Virg. Geor. 4. 458; and even Heb. בְּרוּלָה Joel 1, 8. See Comment. ad Is. 1. c.—Hence עַל עַלְמוֹת *after the manner of maidens*, see עַל no. 1. a. η; i. e. with the female voice, i. q. our *treble*, *soprano*, opp. to the deeper voice of men, 1. Chr. 15, 20 (for which see under the root נָצַח I. Pi.) Ps. 46, 1. Forkel in his Gesch. der Musik I. p. 142, understands *virgin measures*, like the Germ. *Jungfrauweis* of the Meistersänger; but against the context in 1 Chr. 1. c.

עַלְמוֹן (hidden, r. עָלַם) *Almon*, pr. n. a) A town in Benjamin Josh. 21, 18; called in 1 Chr. 6, 45 [60] עַלְמֶת *Alle-meth*. b) עַלְמוֹן-הַדְּבָלִתָּמָה Num. 33, 46, a station of the Israelites in the desert south-east of the Dead Sea.

עַלְמוֹת a word found twice, but of doubtful authority. a) In Ps. 9, 1 it seems to be the same with עַלְמוֹת Ps. 46, 1, i. e. *with the female voice*, see under עַלְמוֹת. Perhaps it should be so read. b) In Ps. 48, 15 the context requires it to be i. q. עוֹלָם *eternity*, i. q. *for ever and ever*, Sept. εἰς τοὺς αἰῶνας, Vulg. *in secula*, as if they had read it עַלְמוֹת —Many Mss. and editions have it עַל-מוֹת *even unto death*, which in both cases is foreign to the context.

עַלְמִי Chald. gentile n. from עִילָם q. v. *Elamite*, Plur. עַלְמִיָּא *Elamites*, Ezra 4, 9.

עַלְמָת (covering, r. עָלַם) *Alemeth*, pr. n. m. a) 1 Chr. 7, 8. b) 8, 36. 9, 42.

עַלְמָת see עַלְמוֹן lett. a.

* עָלַץ, fut. יָעֲלֹץ, i. q. עָלַץ and עָלַץ, *to exult, to rejoice*, Job 20 18.

נִפְחָה נִפְחָה id. Job 39, 13 פְּנֵה-רִנְיָהּ *the wing of the ostrich exults*, i. e. *moves itself joyfully, swiftly*. Comp. Hom. Il. 2. 462 ὑγαλλόμενοι πτερόγεσσι.

HITHP. *to make oneself joyful, to enjoy oneself*, Prov. 7, 18.

* עָלַץ a very doubtful root, which some suppose to be i. q. לָיַץ *to sip up, to suck up*, and thence derive fut. Pi. יָעֲלֹצוּ *they suck up* Job 39, 30. More prob. it ought to read לָעֲלֹצוּ (changing ר into ל, a letter of the same form but larger) i. e. לָעֲלֹצוּ or לָעֲלֹצוּ *they sip up eagerly*, præt. Pilel from לָיַץ, a form often used of rapid and eager motion. See in לָיַץ.

עָלַץ Chald. f. i. q. Heb. צָלַץ, *a rib*, plur. עָלְצִין Dan. 7, 5.

* עָלַץ in Kal not used, pr. *to cover, to wrap up*; Arab. عَلَفَ to lay up in a chest, casket, etc. Gr. καλύπτω. Comp. עִיף no 1.

Pual עָלְפָה 1. *to be covered over*, Cant. 5, 14.

2. *to be overcome, to be languid, to faint*, see the synon. עָנָה, עָנָה, Is. 51, 20. So of trees Ez. 31, 15, where עָלְפָה is for עָלְפָה and refers to עֲצֵי הַשָּׂדֶה by the rule in Heb. Gr. § 143. 3.

HITHP. 1. *to veil oneself* Gen. 38, 14.

2. i. q. Pu. no. 2, *to be overcome, to become languid, to faint*, e. g. from heat Jon. 4, 8; from thirst Am. 8, 13.

עָלְפָה see in עָלַץ Pu. no. 2.

* עָלַץ fut. יָעֲלֹץ, i. q. עָלַץ and עָלַץ, *to exult, to rejoice, to be joyful*, Prov. 11, 10, 28, 12. So עָלַץ בְּיְהוָה *to rejoice in Jehovah* Ps. 5, 12. 9, 3. 1 Sam. 2, 1; עָלַץ id. Ps. 68, 4. With לָ to *exult over any one, to triumph*, Ps. 25, 2. Trop of things 1 Chr. 16, 32.

Deriv. עָלִיצָה.

* עָלַץ obsol. root, Arab. عَلَقَ, *to adhere, to be affixed*, spec. of leeches; Syr. عَاقِمٌ viscous. Hence עָלִיקָה leech, q. v.

עָלִיקָה see in עָלַץ

עָם in st. absol. with conj. acc. and in constr. but עָם with disj. acc. and with art. הָעָם; c. suff. עָמִי, עָמִי; Plur. עָמִים, constr. עָמִי; rarely עָמִים Neh. 9, 22, constr. עָמִי 9, 24. עָמִיָּה Judg. 5. 14, in the Aramæan manner (see below in

Chald. (עם); masc. rarely fem. (collect.) Ex. 5, 16. Judg. 18, 7. Jer. 8, 5. R. עַמִּים.

1. a *people, nation*, so called as being congregated together, or from their common interests, etc. q. d. *community, commonwealth*. Syr. Chald. Samarit. id.

Arab. عَمَّ to be in common, عَامَّة the common people, plebs; see in r. עַמִּים. — Constr. with sing. and also as collect. with plur. both of verbs and adj. Ex. 5, 5. Judg. 2, 4. 7. 3, 18. 9, 37. 2 K. 14, 21. 21, 24. Is. 9, 1. 8. 65, 3. Often of a *people*, properly so called, "cœtum juris consensu et utilitatis communione sociatum," Cic. ap. Augustin. Civ. Dei 2. 21; e. g. *the people of Israel* עַם יִשְׂרָאֵל 2 Sam. 18, 7; called also יְהוּדָה Ex. 15, 16. Num. 11, 29. Judg. 5, 11. 1 Sam. 2, 24; עַם נִחְלָהָהּ רִי Judg. 20, 2; עַם הַחִלְהִים Deut. 4, 20; עַם הַקָּדֵשׁ Is. 62, 12; also genr. of any other people, as עַם וְעַם, עַם וְעַם, every people Esth. 1, 22. 3, 12. 8, 9. Neh. 13, 24; *to become one people* Gen. 34, 16. 22, comp. 11, 6. Deut. 1, 28 *a people greater and taller than we*. 2, 10. 21. 20, 1. So הָאָרֶץ עַם הָאָרֶץ *the people of the land*, i. e. the Canaanites Gen. 23, 12. 13. Num. 14, 9; the Egyptians Gen. 42, 6; עַם כְּמוֹשׁ *the people of Chemosh*, i. e. Moab, Num. 21, 29. Jer. 48, 46. So too plur. עַמִּים *nations* Gen. 17, 16. Ps. 45, 6. 18. 47, 4. Is. 2, 3. 10, 13. 14, 6. 17, 12. al. עַמִּי הָאָרֶץ Deut. 28, 10; עַמִּי הָאֲרָצִיתָהּ Ezra 3, 3. — Sometimes עַם stands in a narrower sense, for any *number or multitude of persons*, even not associated, like Engl. *people, some people*, comp.

Arab. قَوْم a people, also some people. Num. 21, 6 מִיִּשְׂרָאֵל עַם רַב וַיָּקָם *and there died much people of Israel*. 1 Sam. 9, 24 *I have invited the people*, i. e. the guests, thirty persons. v. 22. Judg. 3, 18. Ps. 18. 28 עַם צָרָה *the afflicted ones*; comp. גִּיר צָרִיק Gen. 20, 4. See below in lett. c.

With a genit. in various ways, e. g. *the people of a king*, who are ruled by him. Ex. 7, 28; *the people of Jehovah, of Chemosh*, who worship them, see above, and comp. Ex. 6, 7. Lev. 26, 12. Deut. 27, 9. al. So of private persons, e. g. *my people*, among whom I belong, am a citizen, Lev. 17, 10. 23, 30. Num. 5, 27. Esth. 2, 10. 20. Ruth 1, 10. al. *the*

people of Mordecai, the Jews, Esth. 3, 6. Hence בְּנֵי עַמִּי *the children of my people*, my countrymen, my fellow-citizens, Gen. 23, 11; poet בְּרַח עַמִּי id. see in בַּר no. 5, Lam. 2, 11. 3, 48. 4, 3. 6; comp. אָרֶץ no. 3. — Also *the people of a city*, its inhabitants, Gen. 19, 4. 47, 21; עַם יְרוּשָׁלַם 2 Chr. 32, 18, comp. Lam. 1, 1 הָעִיר עַם *the city full of people*, thronged with inhabitants. So הָאָרֶץ עַם *the people of a land*, its inhabitants, 2 K. 11, 18–20. 15. 5. 16, 15. 25, 19. al. put sometimes for *the common people* in distinction from the kings and nobles Ez. 7, 27. Hence the Rabbinic עַם אֶרֶץ for a plebeian, boor, opp. to one learned. — Once עַם לֹא-עַם *a non-people*, i. e. not God's people, gentiles, barbarous enemies, Deut. 32, 21; parall. נֶכֶל.

Spec. עַם is used in a narrower and also wider sense:

a) Of a single *tribe, race*, e. g. עַם זְבֻלֹן Judg. 5, 18; though here it may be taken as *men, soldiers*, see in lett. b. Plur. עַמִּים often of *the tribes* of Israel, Gen. 49, 10. Deut. 32, 8. 33, 3. 19. Is. 3, 13. Hos. 10, 14. Ps. 47, 2. 10. Comp. the Athenian οἰμοί. — Also of *one's family, kindred*, as 2 K. 4, 13 בְּיָדָהּ עַמִּי אֲנֹכִי *I dwell among mine own family*; and espec. plur. פ' עַמִּי *one's kindred, friends*, Lev. 19, 16. 21, 1. 4. So in the phrases אָסַף אֶל-עַמִּי *to be gathered to his kindred*, i. q. אָסַף אֶל-אֲבוֹתָיו. see in אָסַף Niph. no. 1; also נִכְרַת מֵעַמִּי *to be cut off from his people, kindred*, Gen. 17, 14. Lev. 7, 20. 21; see in פָּרַח Niph. no. 2.

Comp. Arab. عَمُّ uncle, and the proper names עַמְרִיאֵל, עַמְרִיהוּד, עַמְרִיקָה.

b) Of *common soldiers, men*, Hom. λαός, opp. to the leaders, chiefs; Judg. 8, 5 הָעָם אֲשֶׁר בְּרַגְלִי *the people (soldiers) that follow me*. 5, 2. 9, 36. 37. Fully עַם הַצָּבָא Num. 31, 32; עַם הַמִּלְחָמָה Josh. 8, 13. 10, 7. 11, 7.

c) Of *attendants, servants*, i. q. פ' אֲנָשֵׁי one's men, one's people; Gen. 32, 8 הָעָם אֲשֶׁר אַחֲרָי *his servants*. 33, 15. 1 K. 19, 21. 2 K. 4, 41. Also of the *attendants, followers, train* of a prince, etc. Judg. 3, 18. Ecc. 4, 16. Cant. 6, 12 עַמִּי מִרְדָּבוֹת *the chariots of a princely train*; the יֵ- is here not suffix, but paragogic on the constr. state.

d) In a wider sense for *the human race, all mankind*, q. d. *the people of the earth*. Is. 42, 5 נָחַן נְשָׁמָה לָעַם עַל־יָדָהּ *that giveth breath to the people upon it* sc. the earth. 40, 7. Ps. 45, 13 עֲשִׂירֵי עָם *the richest of people*, i. e. the Tyrians. So in irony, Job 12, 2 אֲמַנָּה בְּרַ אֲמָם עָם *no doubt but ye are all the world, and wisdom will die with you*.

2. Poet. of animals, *a race, troop, flock*, Prov. 30, 25. 26. Ps. 74, 14; comp. גֹּיִם no. 2. So Arab. ^{قَوْمٌ} أُمَّةٌ and Gr. δῆμος.

עַם Chald. m. *a people*, Dan. 2, 44. 3, 29; emphat. עַמָּא Ez. 7. 13. 16. 25; עַמְּהָ 5, 12. Plur. emphat. עַמְּמָא Dan. 3, 4. 7. 31. 5. 19. 6, 26. 7, 14.—Syr. ܥܡܐ, plur. ܥܡܡܐ.

עַם pr. *conjunction, communion*, from the root עָמַם, but used only as a particle, viz.

A) Adv. *therewith, therewithal*, at the same time, Gr. σύν, μετά, Arab. مَعًا. 1 Sam. 17, 42 *for he was red-haired* עַם יָפֶה *and withal comely of aspect*. 16, 12.—Usually

B) Prep. c. suff. עִמִּי (for which also עִמָּדִי is used, see עָמַד), עִמָּה (in pause and fem. עִמָּה), עִמָּו, עִמָּנוּ, עִמָּכֶם, עִמָּם Gen. 18, 16, and עִמָּדָם Num. 22, 12. Syr.

عَمَّ Arab. by transp. مَعَ, مَع.

1. *with*, Lat. cum (which indeed has the same origin, see in עָמַם), pr. of accompaniment, attendance, society; Gen. 13, 1 וְלוֹט עִמּוֹ *and Lot with him*. 18, 16. 1 Sam. 9, 24. 22, 5. Nah. 3, 12. Hence spec.

a) Of help, aid, Gen. 21, 22 אֶלְהִים עִמָּה *God is with thee* i. e. aids thee. 1 Sam. 14, 45; hence after verbs of helping, as עָזַר 1 Chr. 12, 21, הִתְחַזַּק q. v. etc.

b) Of mutual and joint action, as חָלַק עִם *to divide with any one* Prov. 29, 24; *to inherit with any one* Gen. 22, 10; *to make a covenant with any one*, see בָּרַת; also עִם הִבֵּר (see הִבֵּר) *to talk with any one*, and hence עִם הִבֵּר *a word spoken with any one* Job 15, 11. 2 Chr. 1, 9; עִם שָׁכַב *to lie with any one* Gen. 19, 32 sq. 30, 15.

c) In a hostile sense *with, for against*

as נָלַח עִם *to fight or make war with any one*; עָבַד עִם *to wrestle with*; רִיב עִם *to strive with any one*; also Ps. 55, 19 בְּרַבִּים הִיוּ עִמָּדִי *for with many allies are they with me*, i. e. do they come against me. 94, 16 *who will help me* עִם מְרַעִים *contending with the wicked?* Job 9, 14. 10, 17. 16, 21. 17, 3.

d) With verbs of *doing*, i. e. to do *with any one* well or ill, to do him good or evil, to treat him well or ill, as עָשָׂה עִם *Josh. 2, 12. Ps. 119, 65; עָשָׂה חֵסֶד עִם, טִיב עִם* to do good to any one Gen. 32, 10; *עָשָׂה רָצָה עִם* to be on good terms *with any one* Ps. 50, 18; also תָּמַם עִם 18, 24; שָׁלַם עִם, see שָׁלַם; נָכוֹן עִם Ps. 78, 37.

e) From the idea of accompanying, proceeds also that of a common lot, event, etc. Gen. 18, 23 *wilt thou destroy the righteous with the wicked?* i. e. as the wicked. v. 25. Job 3, 14. 15. 21, 8. Ps. 73, 5. Ecc. 2, 16 *the wise dieth with the fool*, as well as the fool, the same lot falls to both.—Hence

f) As referred to any kind of equality, likeness, etc. Job 40, 15 *lo! behemoth (the hippopotamus) whom I have created עִמָּךְ equally with thee*, as well as thee. 9, 26. Ps. 73, 25 הִפְצַחְתִּי בְּאֶרֶץ עִמָּךְ *so as with thee I delight in nothing upon earth*. Coupled with verbs of likeness, עִם נִמְשַׁל *to be compared with*, i. e. to be like to any thing Ps. 143, 7.

g) Of likeness in respect to time; Ps. 72, 5 עִם שֶׁמֶשׁ יִירָאוּךָ *they shall reverence thee with the sun* i. e. so long as the sun endures. Comp. Dan. 3, 33; also Ovid Amor. 1. 15. 16, “cum sole et luna semper Aratus erit.”

2. *with*, i. q. *at, by, near*, spoken of nearness, vicinity, etc. עִם בְּאֵר *at or by the well* Gen. 25, 11; עִם שֶׁכֶם *by or near Shechem (the city)* 35, 4; עִם יְהוָה *by* i. e. before Jehovah, at his sanctuary 1 Sam. 2, 21; עִם פָּנֵי *at* i. e. *before* the face of any one Job 1, 12. Hence, ‘to dwell *with any one*,’ i. e. in his house or family, Gen. 27, 44; *in or among* his people 23, 4; ‘to serve *with any one*,’ i. e. to be his servant. Gen. 29, 25. 30.—Spec. ‘*with or by any one*’ is said:

a) For *in the house of any one*, chez quelqu’un; see the above examples, and also Gen. 24, 25 *straw and provender*

enough is עִמָּנוּ *with us*, in our house. In the later Hebrew fully written עִם בֵּית פ' 1 Chr. 13, 14.

b) For *in one's body*; Job 6. 4 the arrows of the Almighty are עִמָּדִי, Sept. ἐν σωματί μου. Oftener

c) For *in one's mind*; Job 27, 11 אֲשֶׁר עִם שִׁדְרִי לֹא אֶכְחֹד *what is with the Almighty will I not conceal*, i. e. what is in his mind, how he is disposed. 9, 35 לֹא אֶנְחֵר בֶּן אֲנֹכִי עִמָּדִי, i. e. not so disposed in mind sc. that I should fear. Num. 14, 24. Also of purpose, intention; Job 10, 13 יָדַעְתִּי כִּי זֶה עִמָּדִי *I know that this is with thee*, that such is thy purpose. 23, 14. Of that which one knows, is acquainted with; Ps. 50, 11 the beasts of the field are *with me*, in my mind, i. e. I know them all; parall. יָדַעְתִּי. Job 15, 9. Of one's opinion, judgment, e. g. צָדִק עִם אֱלֹהִים to be just *with God*, i. e. in the view of God, Job 9, 2. 25, 4; comp. Lat. "*apud me multum valet hæc opinio*," Arab. عِنْدِي 'with me' i. e. in my opinion.—In the later Hebrew more fully written עִם לִבִּי, like the Gr. μετὰ φρεσίν, Lat. *apud animum statuere, proponere*; Ecc. 1, 16 עִם לִבִּי הִבְרַחְתִּי *I communed with my heart*, thought within myself. Deut. 8. 5. Ps. 77, 7. 2 Chr. 1, 11; so of purpose 1 Chr. 22, 7. 28, 2. 2 Chr. 6, 7. 8. 24, 4. 29, 10; of that which one knows Josh. 14, 7. 1 K. 10, 2. 2 Chr. 9, 1.

d) Also *with men* is often said for *among* them, *in the midst* of them, as Gr. μετ' ἑταίρων, μετ' ἀνθρώπων, Lat. *apud exercitum*, for *in exercitu*; comp. Germ. *mit*, which comes from the same root with *Mitte* and Gr. μετά, also Engl. *mid, amid, amidst*. Is. 38, 11 עִם יֹשְׁבֵי הָאָרֶץ *with (amid) the inhabitants of the world*. 2 Sam. 13, 23 עִם אֶפְרַיִם *in the midst of Ephraim*.

e) Metaph. *notwithstanding*, comp. עִם in B. no. 2. e. Arab. مَعَ De Sacy Gr. Arabe I. § 1094. ed. 2. So עִם זֶה i. q. in Engl. *with this*, for all this, i. e. *notwithstanding*, Neh. 5, 18.

NOTE. In many of its significations עִם accords with אִם II; and hence Ewald proposes to derive the latter from עִם, i. e. עִמָּת, contr. אִם, which is then changed to אִם, Krit. Gramm. p. 608. But

that both their origin and primary force are different, is sufficiently shown above.

3. With מִן prefixed, מִעֵם (Arab. مِنْ عِنْد), spoken of those who go from a person or place *with, at, by* whom or which they previously were, Fr. *d'avec*. Similar is מִצֵּר p. 586.—Spec.

a) *from with*, from one's vicinity, neighbourhood, after verbs of going away, departing. Gen. 13, 14. 26, 16; of dismissing Deut. 15, 12. al. מִעֵם הַמִּזְבֵּחַ *from near the altar* Ex. 21, 14. Deut. 23, 16. Judg. 9, 37. Job 28, 4.

b) *from one's house*, *de chez* quelqu'un, comp. עִם no. 2. a. מִעֵם פַּרְעֹה *from the house of Pharaoh* Ex. 8, 8. 25. 26. 9, 33. 10, 6. 18.

c) *from one's power*, i. e. *from* any one, after verbs of receiving, taking, 2 Sam. 3, 15; of demanding Ex. 22, 13; of buying 2 Sam. 24, 21. Often of God, from whom as the author and cause any thing proceeds; Ps. 121, 2 *my help cometh from Jehovah*. Is. 8, 18 מִעֵם יְהוָה *from Jehovah*, i. e. sent by him for this intent. 7, 11. 29, 6. 1 K. 2, 33. 2 Chr. 10, 15. Arab. مِنْ عِنْد ex jussu, ex voluntate alic.

d) *from one's mind*, heart, etc. 1 Sam. 16, 14 *the spirit of the Lord departed from with Saul*, from his mind and heart. Hence of a judgment or opinion proceeding from any one, Job 34, 33 *doth God retribute according to thy mind?* 2 Sam. 3, 28; of purpose or intent Gen. 41, 32. 1 Sam. 20, 33.

e) *from among*, comp. עִם no. 2. d. מִעֵם אֶחָיו Ruth 4, 10.

עִם Chald. i. q. Heb. *with, cum*, of accompaniment Dan. 2, 18. 43. 6, 22. 7, 13 one like the Son of Man came עִם עֲנָנֵי שָׁמַיָא *with the clouds of heaven*; comp. μετὰ νεφέλης ἀνέμωιο Od. 2, 148. In a hostile sense, *with* i. e. *against* Dan. 7, 21, see Heb. עִם no. 1. c.—Of time during which any thing is done, comp. the Heb. no. 1. g; עִם לַיְלָה Eng. *by night*, Dan. 7, 2; so Arab. عِنْد اللَّيْلِ. Also עִם דֹּר וָדֹר *with all generations*, i. e. so long as the generations of men shall endure, Dan. 3, 33. 4, 31.

* I. עָמַד fut. יַעֲמִיד 1. *to stand*; Chald. and Talm. *to stand up*, see in no. 4. Arab. and Eth. more freq. عَمَدٌ
 עֲמֻדָּה a column; whence in the verb עָמַד Conj. I, II, IV, and עָמַד to make stand, to prop up, sc. by a column, etc. In the Syriac church חַמֵּץ is 'to baptize,' perh. because the person to be baptized stood in the water; but see Castell. Lex. Syr. ed. Michaelis sub v.—Spoken of men Gen. 24, 30, 31, 41, 17. al. ssp. of beasts Gen. 41, 3; of things Deut. 31, 15. Josh. 3, 16, 11, 13. It implies not only that one already stands in a place, but also that he comes to stand there, q. d. *to take a stand*, to place oneself; as 1 K. 20, 38 וַיַּעֲמִיד לְמַלְכָּהּ and he stood to meet the king on the way. 1 Sam. 17, 51 he ran and stood by the Philistine. Hab. 3, 11 the sun and the moon stood in (betook themselves into) their dwelling; so עָמַד בְּפִרְצָה to stand in the breach, see in פָּרַץ. The place in or upon which one stands is put with עַל Ps. 1, 1; oftener with עַל Hab. 2, 1. Jer. 6, 16. Ez. 11, 23. 2 Chr. 30, 16; also עָלַי רַגְלֵי עָמַד to stand upon one's feet Ez. 2, 1. Zech. 12, 12. But עָמַד עַל is further to stand near any one (see עַל A. 3. a), i. e. to come near, 2 Sam. 1, 9, 10; and then trop. α) to stand by or for, i. e. to succour, to defend, comp. עַל A. 2. b. Dan. 12, 1. Esth. 8, 11. 9, 16; comp. לְ קִיּוֹם Ps. 94, 16. β) to stand over, i. e. to be set over, Num. 7, 2. γ) to stand upon, i. e. to confide in, Ez. 33, 26; so Syr. عَمَدَ. Also with לְפָנַי, once אֶחָד־לְפָנַי 1 K. 12, 6 where 2 Chr. 10, 6 לְפָנַי, to stand before any one Gen. 18, 22; usually i. q. to serve, to minister unto him, e. g. to a king or leader Deut. 1, 38. 1 K. 1, 28. 10, 8. Dan. 1, 5. Jer. 52, 12; comp. עָמַד בְּהַיְרֵי בֵּית הַמֶּלֶךְ to stand in the king's palace Dan. 1, 4. So to stand before Jehovah, to act as his servant and minister, e. g. of the priests and Levites Deut. 10, 8. Judg. 20, 28, comp. Ps. 134, 1; the prophets 1 K. 17, 1. 18, 15. 2 K. 5, 16. Jer. 15, 19. Also i. q. to enter upon a service or ministry, Gen. 41, 46.—Once עָמַד לְפָנַי of sexual intercourse Lev. 18, 23.

2. *to stand*, i. e. *to stand firm*, to persist, to endure, opp. to fall, to perish. Ecc. 1, 4 לְעוֹלָם עֲמִידָהּ the earth standeth for ever. Ps. 102, 27 they (the heavens) shall perish, but thou endurest. Ps. 33, 11 the decree of Jehovah standeth for ever. 19, 10, 111, 3. Ex. 18, 23. Am. 2, 15. Hos. 10, 9. Hence, to continue, not to die, Ex. 21, 22; of things, not to perish, Jer. 32, 14. Also עָמַד בְּמִלְחָמָה to stand firm in battle Ez. 13, 5. With לְפָנַי to stand before any one, i. e. to bear up against him, to resist him, Ps. 76, 8. 130, 3. 147, 17. Nah. 1, 6; more rarely c. בְּפָנַי Josh. 21, 44. 23, 9; נָגַד Ecc. 4, 13; מִן Dan. 11, 8; simply Dan. 11, 25, 32. With אֲ to persist, to persevere in any thing, Is. 47, 12. Ecc. 8, 3. 2 K. 23, 3; once c. acc. Ez. 17, 14 to keep the covenant and לְעִמְדָהּ to stand to it; comp. Esth. 3, 4 whether Mordecai's matters would stand, i. e. whether he would persist in that course.

3. *to stand*, i. e. *to stand still*, to stop, opp. to go on, to proceed. 1 Sam. 20, 38 haste, וְאַל תַּעֲמִיד stop not. Gen. 19, 17. 45, 9. Jer. 4, 6. Of things, as the sun standing still in his course Josh. 10, 3; oil no longer flowing 2 K. 4, 6; the sea becoming calm Jon. 1, 15. Hence a) to stay, to remain in a place, c. אֲ 2 K. 15, 20; אֲ, עַל of pers. Gen. 45, 1. 2 Sam. 20, 11; absol. Ez. 9, 28. Of things, Dan. 10, 17. Jer. 48, 11. Ecc. 2, 9. Often to remain in any state, condition, c. אֲ Lev. 13, 5. 37. b) With מִן to stop from doing any thing, to leave off, to desist. Gen. 29, 35 וַתַּעֲמִיד מִלָּדָה and left bearing. 30, 9.

4. *to stand*, i. e. *to stand up*, to rise up, to arise, i. q. קָם; Sept. ἀνίστημι. Lev. 19, 16 לֹא תַעֲמִיד עַל דַּם רֵעֶךָ nor shalt thou rise up against the blood of thy neighbour. Elsewhere only in the later Heb. e. g. of one who rises up to speak 2 Chr. 20, 5. 24, 20; or for help Is. 47, 13. Dan. 12, 1; of a new king or prince Dan. 8, 23. 11, 2. 3. 20. Ecc. 4, 15; of one who rises from the dead Dan. 12, 13. Of things, to arise, e. g. deliverance Esth. 4, 14; war 1 Chr. 20, 4. Dan. 11, 31.—With עַל, to rise up against any one, Dan. 8, 25. 11, 14. 1 Chr. 21, 1. 2 Chr. 20, 23; comp. Ezra 10, 15.—Once, to stand forth, i. e. to exist, to be; Ps. 33, 9 וַיַּעֲמִיד הוּא צִדָּה he (God) commanded, and it stood forth.

5. Pass. of Hiph. no. 1, *to be set, constituted, appointed*; Ezra 10, 14 **יַעֲמִדוּ** **נָא שְׂרִירֵינוּ** *let now our rulers be appointed*.

HIPH. **הַעֲמִיד**, fut. **יַעֲמִיד**. 1. Causat. of Kal no. 1, *to make stand, to set, to place*, e. g. a person (or thing Ex. 24, 11) in any place, with **בְּ**, **עַל**, **לְפָנֵי**, according to the nature of the case; Gen. 47, 7. Lev. 14, 11. 16, 7. 27, 8. 11. Num. 3, 6. 5, 16. 18. 30. Is. 21, 6. Ps. 31, 9. al. Hence *to set up*, e. g. statues, idols, 2 Chr. 33, 19; a house, *to build up*, 2 Chr. 24, 13. Ezra 2, 68. 9, 9; doors Neh. 6, 1. 7, 1.—Trop. *to set up, to constitute, to appoint*, e. g. a) *To any office, to set over any charge*, 1 K. 12, 32. 1 Chr. 15, 16. 2 Chr. 11, 22. 19, 8. 31, 2. Esth. 4, 5. al. b) *to appoint, to establish*, c. acc. 2 Chr. 30, 5; acc. and dat. of pers. 2 Chr. 38, 8 (in 2 K. 21, 8 **יָתֵן**). Ps. 30, 8. 105, 10; **עַל** of pers. Neh. 10, 33.

2. Causat. of Kal no. 2, *to make stand firm, i. e. to establish, to maintain, to preserve*, 1 K. 15, 4. 2 Chr. 9, 8. Prov. 29, 4; *to preserve alive* Ex. 9, 16. Trop. *to confirm*, i. q. **קָיָם**, 2 Chr. 35, 2. Dan. 11, 14 *to confirm the vision* sc. by the event.

3. Causat. of Kal no. 3, *to make stand still, to settle, to compose*, sc. the features, 2 K. 8, 11. Also *to set oneself, to stand, to stand still*, 2 Chr. 18, 34; parall. in 1 K. 22, 35 is Hoph.

4. Causat. of Kal no. 4, *to cause to arise, to raise up*, Job 34, 24; a prophet Neh. 6, 7; an army Dan. 11, 11. 13; a wind Ps. 107, 25.

HOPH. *to be set, placed*, Lev. 16, 10; *to remain* 1 K. 22, 35.

Deriv. **עָמַד**, **עֲמִידָה**, **עָמוּד**, **מַעֲמָד**, **מַעְמָד**.

* II. **עָמַד** **אַπ. λεγόμεν.** in **HIPH.** but of doubtful authority; Ez. 29, 7 **וְהָעֲמִידָה** **לְהָא פְּלִימָחֵינִים**, which is manifestly for **וְהָמַעְדָה וְגו'** and *thou madest all their loins to shake*, tremble, comp. Ps. 69, 24. Syr. id. Sept. **συνέκλινας**. But whether the letters are thus transposed by some special usage of the language, or merely by a corruption in this one passage, is uncertain. In any case this form is probably to be reckoned among the many licences or barbarisms in the language of Ezekiel.

עָמַד prep. i. q. **עִם**, found only with suff. of 1 pers. **עִמָּדִי** i. q. **עִמָּדִי** *with me* Gen. 21, 23. 31, 5; *by or with me*, in my house, etc. Gen. 29, 19. 27. Other examples see under **עִם**.—This form has no connection with the root **עָמַד** to stand, but belongs rather to an obsol. root **עַמַּד** i. q. **עָנַד** to bind, to connect, and corresponds to the Arab. **عَمَدَ**. See in **עָמַד** no. 1.

עָמַד m. (r. **עָמַד**) only c. suff. **עִמָּדִי**, a word of the later Heb. i. q. **מָקוֹם**, a stand, i. e. place where one stands, Dan. 8, 17. 18. 10, 11. Neh. 8, 7. 9, 3. 13, 11. 2 Chr. 30, 16. 34, 31. 35, 10.

עָמַד, see in **עָמוּד**.

עֲמִידָה f. a station, domicil, Mic. 1, 11. **עָמַד**.

* **עָמַדָה** obsol. root, with the idea of society, companionship, communion, like r. **עָמַם**. Deriv. **עָמִירָה**.

עָמָה f. (r. **עָמַם**) 1. Pr. subst. a gathering, conjunction, communion; found only in constr. **עָמָה** Ecc. 5, 15, elsewhere **לְעָמָה**, c. suff. **לְעָמָתִי**; once **לְעָמָה** Ez. 45, 7; always as Prep. i. q. **עִם**, viz.

a) *together with*, i. e. *by, at, near*, Ex. 25, 27. 28, 27. 37, 14. 39, 20. Lev. 3, 9.

b) Spec. of persons or things which move along parall. to and near each other, so as to be over against each other; 2 Sam. 16, 13 and *Shimei went along on the hill's side* **לְעָמָהּ** *over against him* (the king), and threw stones **לְעָמָהּ** *over against him*, i. e. he kept along *by the side* of the king's train, and threw stones and cast dust, not directly at the king, comp. v. 6. Ez. 40, 18. 42, 7. —Also of things which take place at the same time; Ez. 1, 20 and *the wheels were lifted up* **לְעָמָהּ** *together with them*, i. e. at the same time with them. v. 21. 3, 13. 10, 19. 11, 22. Comp. **עִם** no. 1. g. Hence

c) *equally with, like, even as*; 1 Chr. 24, 31 *these cast lots* **לְעָמָהּ** *even as their brethren*. 26, 12. 16. Neh. 12, 24. Ecc. 7, 14. Emphat. Ecc. 5, 15 **כָּל-עָמָה** *altogether as*, in all points like as; comp. **כָּל-עִיד** Job 17, 3.

d) *along with*, i. e. *besides*, Ez. 45, 6 comp. v. 1. 48, 13. 18. 21.

2. *Ummah*, pr. n. of a town in Asher, Josh. 19, 30.

עמוד m. (ר. עמד) plur. עמודים, constr. עמודי.

1. *a column, pillar*, Judg. 16, 25. 26. 1 K. 7, 2 sq. עמוד הענן *the column of cloud* Ex. 33, 9, 10, and עמוד האש *the column of fire* 13, 22. The pillars of heaven, i. e. lofty mountains, Job 26, 11; of the earth Job 9, 6. Ps. 75, 4.

2. *a stand, platform*, elevated place for standing, 2 K. 11, 14. 23, 3.

עמון i. q. בן-עמי (comp. Gen. 19, 38, viz. *son of my kindred*, i. e. born of incest; from עמ no. 1. a, with the syllable ון added, as קרמון from קרם, ראשון from ראש) *Ammon*, pr. n. of the son of Lot by his youngest daughter Gen. 19, 30 sq. Also for the *Ammonites* descended from him, who dwelt beyond the Jordan in the tract of country between the streams Jabbok and Arnon, 1 Sam. 11, 11; oftener עמון בני Num. 21, 24. Deut. 2, 37. 3, 16. al. For their country see Deut. 3, 16. Job 12, 2. Judg. 11, 13. In Ez. 25, 2-5 בנר-עמון is put for בני ארץ עמון, like the Lat. '*in Bruttios, Samnites*, profectus est,' i. e. into their territory. See Reland Palæstina p. 103. Ersch and Gruber's Encycl. art. *Ammon*, Vol. III. p. 371.—The gentile n. is עמוני, f. עמונית, *Ammonite* 23. 4. 1 Sam. 11, 1. 2. 1 K. 14, 21. 2 Chr. 24, 26; plur. f. עמוניות 1 K. 11, 1. Neh. 13, 23, where Keri has עמניות.

עמוס (borne up, sustained, r. עמס) *Amos*, pr. n. of a prophet, Am. 1, 1. 7, 8 sq. 8, 2.

עמוק (deep, r. עמק) *Amok*, pr. n. m. Neh. 12, 7. 20.

עמיאל (servant of God, see in עמ no. 1. c) *Amiel*, pr. n. m. a) Num. 13, 12. b) 2 Sam. 9, 4. 5. 17, 27. c) 1 Chr. 26, 5. d) 1 Chr. 3, 5; for which 2 Sam. 11, 3 אליקים.

עמיהוד (one of the tribe of Judah, for עמי יהוד) *Ammihud*, pr. n. m. a) 2 Sam. 13, 37 Keri. b) Num. 1, 10. 2, 18. 1 Chr. 7, 26. c) Num. 34, 20. d) ib. v. 28. e) 1 Chr. 9, 4.

עמינדב (kindred of the giver, i. e. Jehovah, comp. עמיאל, עמיהוד) *Ammizabad*, pr. n. m. 1 Chr. 27, 6.

עמיהור (kindred of nobles) *Ammihur*, pr. n. m. 2 Sam. 13, 37 Cheth. for עמיהוד lett. a.

עמינדב (kindred of the prince) *Amminadab*, pr. n. m. a) Ex. 6, 23. Num. 1, 7. Ruth 4, 19. 1 Chr. 2, 10. b) 15, 10. 11. c) 1 Chr. 6, 7.

עמיק Chald. adj. (ר. עמק) *deep, profound*; trop. *hidden, unsearchable*, Dan. 2, 22.

עמיר m. (ר. עמר) 1. pr. *a handful* of grain as cut down, before it is gathered into sheaves, Jer. 9, 22.

2. *a sheaf*, i. q. עמר, Am. 2, 13. Mic. 4, 12. Zech. 12, 6.—Chald. עמירא id.

עמישרי (kindred i. e. servant of the Almighty, comp. עמיאל) *Ammishaddai*, pr. n. m. Num. 1, 12. 2, 25.

עמית f. (ר. עמה) 1. *society, companionship*; Zech. 13, 7 עמיתי *the man of my fellowship*, i. e. my companion.

2. Concr. i. q. רֵעַ, ὁ πλησίον, *neighbour, fellow-man*, Lev. 5, 21. 18, 20. 19, 11. 15. 17. 24, 19. 25, 14. 15. 17. In this signif. it is also joined (ad sensum) with a masc. Lev. 19, 17.

* **עמל** fut. יעמל, *to labour*, with the idea of effort and exhaustion, *to toil*, Ecc. 5, 15; c. לָ to labour for any one, Prov. 16, 26; c. בָּ to labour in or upon any thing, Jon. 4, 10. Ecc. 2, 21. Ps. 127, 1.—Ecc. 1, 3 בְּכָל-עֲמָלִי שֶׁיַּעֲמַל *of all the labour wherewith he toileth*. 2, 19. 20.

5, 17. Arab. عَمِلَ to labour, to make.

Syr. عَمَلَ to labour, to be fatigued.

Deriv. the two following.

עמל m. (once f. Ecc. 10, 15.) 1. *labour, toil*, i. e. a) pr. Ecc. 1, 3 2, 11. 3, 13. 4, 8; trop. of the mind Ps. 73, 16. Meton. *fruit of labour*, Ps. 105, 44. Ecc. 2, 19. b) *travail, sorrow, anguish, misery*, including the idea of wearisome and painful effort, Sept. νόνος, μόχθος, κόπος, Gen. 41, 52. Deut. 26, 7. Job 3, 10. 4, 8. 7, 3. Ps. 7, 15. 73, 5. Often coupled with synonymous words. as אָנֹכִי וְעָמָל Ps. 10, 7. 90, 10; אָנֹכִי וְעָמָל Ps. 55, 11; וְעָמָל וְכָבֵד Ps. 10, 14, etc. Job 16, 2 בְּנִחְמֵי קָבָל *miserable comforters*.

Is. 53, 11 מַעֲמֵל נַפְשׁוֹ *from the travail* i. e. *sorrow of his soul*.—In Num. 23, 21. Is. 10, 1, it is sometimes rendered *iniquity, fault*, i. q. אָנָּן; but the signification, *sorrow, misery*, may well be adopted in both.

2. *Amul*, pr. n. m. 1 Chr. 7, 35.

עֲמֵל m. adj. (r. עָמַל) plur. עֲמָלִים.

1. *labouring, toiling*, with severe effort and exhaustion; often put with personal pronouns for a finite verb, Ecc. 2, 22. 4, 8. 9, 9. Hence *a labourer, workman*, Judg. 5, 26. Prov. 16, 26.

2. *sorrowful, wretched*, Job 3, 20. 20, 22.

עַמְלֵק *Amalek*, pr. n. 1. *The Amalekites*, a very ancient people Gen. 14, 7. Num. 24, 20, who inhabited the regions on the south of Palestine between Idumea and Egypt, comp. Ex. 17, 8–16. Num. 13, 30. 1 Sam. 15, 7; also to the eastward of the Dead Sea and Mount Seir, Num. 24, 20. Judg. 3, 13. 6, 3. 33; and who appear likewise to have settled down here and there in Palestine itself, whence *the mount of the Amalekites* in the territory of Ephraim Judg. 12, 15; comp. 5, 14. They often waged war with the Israelites; the latest mention of them is during the reign of Hezekiah 1 Chr. 4, 43.—In the genealogical traditions of

the Arabians, the عَمَالِيقُ, عَمَلِيقُ, are reckoned among the aborigines of that country. See Reland Palästina p. 78–82. D'Herbelot Biblioth. Orient. p. 214. J. D. Michaelis Spicileg. Geogr. Hebr. ext. T. I. p. 170–177. Ejusd. Supplem. p. 1927. Ersch and Gruber's Encycl. art. *Amalek*, Vol. III. p. 301.—The gentile n. is עַמְלֵקִי *Amalekite*, with the art. collect. Gen. 14, 7. Judg. 12, 15.

2. A grandson of Esau, the founder of an Arab tribe, Gen. 36, 16; comp. v. 12.

* עָמַם 1. pr. *to bring together, to congregate, to conjoin*; whence עַם a people, עִם with, by, עִמָּה conjunction.

Arab. عَم to be common, to be in common. This root is very widely spread both in the Semitic and Indo-European languages. In the former comp. עָמַם to collect, whence עָמַם, מְעַמָּה, כָּאֵם to cumulate: and preserving the guttural אָמַם.

עָמָה, קָם kinsman, father-in-law. In the latter comp. Lat. *cum, con, cumulus, cunctus*, (from cungō i. q. jungo,) Gr. κοινός (κυνός), γάμος, and with the palatal letter either softened into an aspirate or changed to a sibilant Sanscr. *sam*, Pers. هم, Gr. ἄμα, ὁμός, ὁμοῦ, (with *d* or *l* subjoined as a third radical ὁμιλος, ὁμαδος, comp. Heb. עָמַד, Lat. *simul*,) σύν, ξυνός, Mæso Goth. *sama, saman*, Fr. ensemble, Dan. *sam*, Anglosax. *samod* with, Germ. *sammt, zusammen, sammeln*. Comp. also, for the Slavic languages, Dorn über die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes p. 183.

2. *to shut up, to close*; hence *to hide, to conceal*; trop. *to overshadow, to surpass*, Ez. 31, 8. Impers. Ez. 28, 3 כִּלְ-סִדְהוּם לֹא עֲמִמְיָה *no secret thing can they hide as to thee*, i. e. nothing can be hid from thee; see Heb. Gr. § 134. 3. b.—Arab.

عَم to cover; to obstruct, to shut up; Pass. to be hidden, veiled with clouds, sc. the heavens. Chald. עֲמַע to obscure; Ithp. אֶחָצַמ to be obscured, to grow dark, as the eyes, etc.

Норн. הוּעַם *to be obscured, to become dim*, e. g. the lustre of gold Lam. 4, 1.

Deriv. עָם, עַם, עָמָה, also pr. n. עֲמִין, עֲמִינָל, etc.

עַמְמִים plur. and Chald. עֲמִמִּין, *nations, tribes*, see in עַם.

עֲמַנּוּאֵל (God with us) *Immanuel*, the symbolical and prophetic name of a child, Is. 7, 14. 8, 8. Sept. Ἐμμανουήλ.

* עָמַם, once עָמַשׁ Neh. 4, 11, fut. יַעֲמֵם, *to take up, to lift up*, e. g. a stone Zech. 12, 3; *to bear, to carry*, Is. 46, 3. Spec. *to take up and place upon* a beast of burden, *to load*, absol. Is. 46, 1. Neh. 4, 11 [17]; with עַל of beast, the acc. of burden being omitted, Gen. 44, 13 יַעֲמֵם לִי עַל-חֲמֹרִי lit. *each one lifted the load upon his ass*, i. e. loaded his ass. Neh. 13, 15. Trop. Ps. 68, 20 יַעֲמֵם-לָנוּ *if one lift (lay) a burden upon us, God is our deliverer*.

Норн. הַעֲמִים *to lift up* a load upon any one, *to load*, c. עַל 1 K. 12, 11. 2 Chr. 10, 11.

Deriv. מַעֲמָסָה, and the pr. n. עָמָס, עֲמָסָה עֲמָסָה עֲמָסָה עֲמָסָה

עַמְסִיָּה (whom Jehovah bears, comp. Is. 46, 3) *Amasiah*, pr. n. m. 2 Chr. 17 16.

עַמְדָּה (people of duration) *Amad*, pr. n. of a town in the tribe of Asher, Josh. 19, 26.

* **עֵמֶק** *to be deep*, metaph. *to be unsearchable*, Ps. 92, 6. Comp. Gr. βαθύ-
φρων, βάθος...σοφίας καὶ γνώσεως Θεοῦ

Rom. 11, 33.—Arab. عَمَق, more rarely by transpos. معق, Aram. حَمَف, Eth. ሀሰፍ, id.

הַעֲמִיק, *to make deep*, often followed by a finite verb. Is. 7, 11 **הַעֲמִיק** **שְׁאַלָה** *make deep, ask*, i. e. demand that a wonder shall come from the deep, from below. Also with inf. c. ל, so as to be taken in an adverbial sense, Jer. 49, 8. 30 **הַעֲמִיקוּ לְשֹׁכֶיהָ** *make deep to dwell, make deep your dwellings, dwell in the depths of the earth*. Hos. 9, 9. Is. 29, 15 **הַמְצַמִּיקִים לְסִתְּהֶם** *who hide deep*. Things are also said to be *deep* which extend to a great length from the eye of the spectator, as Gr. βαθὺς τόπος a deep tract i. e. of great length, βαθύαυλή a deep court Il. 9. 142; as we also speak of the *depth* of a house from front to rear, comp. עֵמֶק. So Is. 30, 33 **הַעֲמִיק מְדֻרְהָהּ** *deep and broad do they make the pile thereof*. Metaph. **הַעֲמִיק** **סִתָּה** *to turn deeply* i. e. far away, to depart widely, Is. 31, 6. Hos. 5, 2.

Deriv. עֵמֶק, עֵמֶק, עֵמֶק, עֵמֶק, עֵמֶק, plur. מַעֲמִיקִים, pr. n. עֵמוֹק.

עֵמֶק adj. *deep, profound*, only in plur. constr. עַמְקֵי שִׁפְהָ a people *deep of lip*, i. e. of obscure speech, using a foreign language which cannot be understood, Is. 33, 19. Ez. 3, 5. 6.

עֵמֶק adj. (r. עֵמֶק) f. עֵמְקָה, plur. עֵמְקִים, עֵמְקִים.

1. *deep*, e. g. waters Prov. 18, 4. 20, 5; a pit 22. 14. 23, 27; the plague of leprosy as deeper than the skin Lev. 13. 3 sq. Plur. f. עֵמְקֹת or עֵמְקִים *deep things* Job 12, 22.

2. Metaph. *unsearchable*, not to be found out, Ps. 64, 7. Ecc. 7, 24. Job 11, 8.

עֵמֶק m. (r. עֵמֶק) c. suff. עֵמְקִי, plur. עֵמְקִים, a valley, pr. a long low plain,

βαθὺς τόπος, (see the root in Hiph.) adapted to the culture of grain Job 39, 10. Ps. 65, 14. Cant. 2, 1; and also convenient for battles Job 39, 21. So Num. 14, 25. Josh. 8, 13. Judg. 7, 1 sq. 1 K. 20, 28. Jer. 48, 8. al. With art. הָעֵמֶק once poet. for Jerusalem Jer. 21, 13; elsewhere of a valley or plain before mentioned. Judg. 1, 19. 34. 5, 15. 7, 1. 8. 12. Plur. עֵמְקִים seems once to be put for the *inhabitants* of valleys, 1 Chr. 12, 15 *they put to flight בְּלִי-הָעֵמְקִים* all (them of) the valleys; unless perhaps we may read בְּלִי-הָעֲנָקִים all the Anakim, just as in Jer. 47, 5 for עֲמָרִים it is better with Sept. to read עֲמָרִים (Askelon) the remnant of the Anakim, comp. v. 4; see also Josh. 11, 21.—It differs in usage from the words of kindred meaning נַחַל, גֵּר, בְּקָעָה, in that each of these words is applied only to certain particular valleys or plains. So too עֵמֶק is used of the following valleys:

a) **עֵמֶק הָאֵלָה** the Valley of Elah, i. e. of Terebinths, south-west of Jerusalem, leading out from among the hills to the great plain, the scene of David's triumph over Goliath, 1 Sam. 17, 2. 19. 21, 10. See Bibl. Res. in Palest. II. p. 349. 350.

b) **עֵמֶק בָּכָה** the Valley of Baca, i. e. of Weeping, see in בָּכָה no. 1.

c) **עֵמֶק בְּרָכָה** the Valley of Berachah, i. e. of Blessing, south of Bethlehem, 2 Chr. 20, 26. Now Wady Bereikût, בְּרִיקוֹת; see Bibl. Res. in Palest. II. p. 189. Biblioth. Sacr. 1843, p. 43.

d) **עֵמֶק הַמֶּלֶךְ** the King's Dale, perh. towards the Dead Sea, Gen. 14, 17. 2 Sam. 18, 18.

e) **עֵמֶק רְפָאִים** the Plain of Rephaim, i. e. of the Giants, beginning near the valley of Hinnom, south-west of Jerusalem, and stretching off as a plain south-west on the right of the road to Bethlehem, Josh. 15, 8. 18, 16. 2 Sam. 5. 18. 22. Josh. 17, 5. See Bibl. Res. in Palest. I. p. 323, 324.

f) **עֵמֶק סִדִּים** the Vale of Siddim, see in סִדִּים.

g) **עֵמֶק קִזְיִן** the Vale of Keziz, pr. n. of a city of Benjamin Josh. 18, 21.

Other valleys take their names from adjacent towns, as **עֵמֶק גִּבְעֹן** near Gibeon Is. 28, 1, comp. Josh. 10, 11; עֵמְקֹת

Ps. 60, 8; ע' יוֹרְעָאֵל, see p. 393; ע' הַבְּרוֹן; Gen. 37, 14; ע' אַיָּלוֹן; the Vale of Ajalon, near that city. Josh. 10, 12; see Bibl. Res. in Palest. III. p. 63. Also from persons, as ע' הַוַּשְׁפָּת; the Valley of Jehoshaphat, Joel 4, 2. 12; see p. 386. Bibl. Res. in Palest. I. p. 396.

עֲמָק m. (r. עֲמָק) *depth*, Prov. 25, 3. Chald. עֻמְקָא, Syr. ܥܡܩܐ, id.

* עֲמִיר in Kal not used. Arab. غمر to overwhelm with water; Conj. II, III, to rush upon, to assault vehemently; Conj. VII, VIII, to be overwhelmed, submerged. Hence to Heb. עֲמִיר, so far as we can judge from the verb and its derivatives, may be ascribed the following significations:

1. to heap together, to accumulate, kindr. with חָמַר no. 3. Hence עֲמִיר, עֲמִיר, Pi. עֲמִיר.

2. to overwhelm any one, to rush upon, as Arab. Conj. II, III. See Hithpa.

3. to overwhelm any thing, to submerge; comp. חָמַר. Hence pr. n. עֲמִירָה.

PIEL denom. from עֲמִיר, to heap together, to gather up grass or grain as cut. Ps. 129, 7 *wherewith the mower filleth not his hand*, וְחִצְנוּ מְעִמֵּר nor the gatherer his arm.

HITHPA. הִתְעַמֵּר, to rush upon any one, to lay hands upon violently. c. ב' ; comp. הִתְנַפֵּל and הִתְנַלֵּל c. על Gen. 43, 18. So of a female slave who has been her master's concubine, Deut. 21, 14 *thou shalt not sell her* וְלֹא תִּהְיֶה עֲמִירָה nor shalt thou lay hands upon her sc. to chastise her. Of a slave stolen, Deut. 24, 7 *if one steal a man of Israel* וְהִתְעַמֵּר בוֹ and lay hands on him and sell him; comp. Gen. 1. c.—Others by conject. to make merchandise of any one.

Deriv. עֲמִיר, עֲמִיר, pr. n. עֲמִירָה.

עֲמִיר Chald. m. wool, i. q. Heb. עֲמִירָה, Dan. 7, 9.

עֲמִיר m. (r. עֲמִיר) 1. a handful of grain, a sheaf, Lev. 23, 10–13. Deut. 24, 19. Job 24, 10. Plur. עֲמִירִים Ruth 2, 7. 15. Sept. δαγῶμα. Targ. עֲמִירָה id.

2. an omer, a measure of things dry, equal to the tenth part of an ephah, or 3½ quarts (see Ex. 16, 36); Ex. 16, 16. 18. 22. 32. 33.—Not to be confounded

with the חָמַר, which contained ten ephahs.

עֲמִירָה (prob. submersion, r. עֲמִיר, comp. conflagration) Gomorrah, Sept. Γομόρρα, pr. n. of one of the four towns in the vale of Siddim, submerged in the Dead Sea. Where all are enumerated, Gomorrah is put second, Gen. 10, 19. 14, 2. 8. Deut. 29, 22; but oftener only two are mentioned, Sodom and Gomorrah, Gen. 13, 10. 14, 10. 11. Is. 1, 9. 10. Jer. 23, 14. 50, 40. Zeph. 2, 9. al.

עֲמִירִי i. q. עֲמִירָה perh. pupil of Jehovah, comp. Arab. غمر untaught, inexperienced) Omri, pr. n. a) A king of Israel, r. 929–918 B. C. the founder of Samaria, 1 K. 16, 16 sq. 2 K. 8, 26. Mic. 6, 16. Sept. Ὀμβρι. b) 1 Chr. 7, 8. c) 9, 4. d) 27, 18.

עֲמִירָם (kindred of the Lofty One i. e. of God) Amram, pr. n. m. a) The father of Moses Ex. 6, 18. 20. Num. 3, 19; whence patronym. עֲמִירָמִי Amramite, Num. 3, 27. 1 Chr. 26, 23. b) Ezra 10, 34.

עֲמִישׁ, see in עָמַשׁ.

עֲמִישָׁא (burden, r. עָמַשׁ) Amasa, pr. n. m. a) 2 Sam. 17, 25. 19, 14. 1 Chr. 2, 17. b) 2 Chr. 28, 12.

עֲמִישִׁי (burdensome, r. עָמַשׁ) Amasai, pr. n. m. a) 1 Chr. 6, 10. 20. b) 15, 24. c) 2 Chr. 29, 12.

עֲמִישִׁי pr. n. m. Neh. 11, 13; prob. a wrong orthography arising out of the two forms עֲמִישִׁי and עֲמִישִׁי. Comp. סִיעָהָא and נְפִישִׁים.

* עֲנַב obsol. root of uncertain signif. Talmud. to conjoin, whence Simonis derives עֲנַב cluster; but as עֲנַב signifies rather berry, this etymology is unapt. Better therefore עֲנַב to roll up or together, to become globular, like עֲנַב whence עֲנַב (globule) star; comp. also עֲנַב to roll up, ע and ע being interchanged.—Hence pr. n. עֲנַב, and the two following.

עֲנַב (q. d. grape-town) Anab, pr. n. of a town on the mountains of Judah south of Hebron, Josh. 11, 21 (where some edit. עֲנַב). 15, 50. Still called 'Anab, עֲנַב; see Bibl. Res. in Palest. II. p. 194. 195.

עֵנֵב m. (r. עֵנֵב) Deut. 32, 14, c. suff. **עֵנֵבִים** v. 32, elsewhere only plur. **עֵנֵבִים**, constr. **עֵנֵבִי** (Dag. euphon.) Lev. 25, 5; *a grape*, plur. *grapes*, i. e. the berries, not the clusters; **עֵנֵבִים** being distinguished from **אֶשְׁכֵּל** cluster, as Gen. 40, 10 **וְהַבְשִׁילוּ וְהָאֶשְׁכֵּל**, see in **אֶשְׁכֵּל** no. 1. Num. 13, 23 **אֶשְׁכֵּל עֵנֵבִים** *clusters of grapes*. Hence **דָּם עֵנֵב** Deut. 32, 14, and **דָּם עֵנֵבִים** *the blood of grapes* i. e. *wine* Gen. 49, 11; so Num. 6, 3. Deut. 23, 25. Hos. 3, 1. Gen. 40, 11. Num. 6, 3. al. Chald. **עֵנֵב** id. Arab. **عَنْب** grapes, **عَنْبَة** a grape.

* **עֵנֵב** in Kal not used, *to live delicately and effeminately*; Arab. **غَنِمَ** to delight, to entice, spoken of females who draw attention by ogling and other coquettish gestures.

Pual *to be delicate, tender*, part. fem. **מְעֵנֶה** Jer. 6, 2.

Hithp. 1. i. q. Pu. Deut. 28, 56.

2. *to delight oneself, to rejoice* in any thing, espec. **עַל** Is. 58, 14. Ps. 37, 4. Job 22, 26. 27, 10; c. **מִן** Is. 66, 11; also *to enjoy oneself*, c. **עַל** Ps. 37, 11; **בְּ** Is. 55, 2.

3. In a bad sense, *to sport over* any one, i. e. *to mock, to deride*, c. **עַל** Is. 57, 4.

Deriv. **הַעֲנִיב** and the two following.

עֵנֵב adj. f. **עֵנֵבָה**, *delicate, soft*, effeminate, Deut. 28, 54. 56. Is. 41, 1.

עֵנֵב m. *delight, pleasure*, Is. 13, 22. 58, 13. R. **עֵנֵב**.

* **עֵנֵב** *to bind on*, only twice in the verb, Job 31, 36. Prov. 6, 21. Hence subst. **מִעֲנֵבוֹת**. Kindred are **עֵנֵב** with, by, and Heb. **עֵמֵד**.

* I. **עֵנֵבָה** fut. **וְעֵנֵבָה**, conv. **וְעֵנֵבָה**; pr. a verb **לָהּ** i. q. Arab. **غنى**.

1. *to chant, to sing*; Arab. **غنى** Conj. II, V, id. **غَنَاءٌ** song. Syr. Pa. **حَنَب** to sing. Comp. Lat. *cano*, Pers. **خواندن** to sing, to call, to read; old Germ. *han* to sing, whence *Hahn* cock.

a) Pr. Ex. 15, 21 *and Miriam sang unto them*; Vulg. *præcinebat*. 1 Sam.

18, 7. Ezra 3, 11. With **לָהּ** *to sing of* any one, to celebrate in song, 1 Sam. 21, 12. 29, 5. Num. 21, 17. Ps. 147, 7. In all these passages the LXX have *ἐξάγω*, implying *to strike up, to begin to sing*. Comp. Piel.

b) i. q. *to cry aloud, to shout*, which is often expressed by words implying singing, as Lat. '*actor canit, cantat*,' i. e. *declaims, cries aloud*; '*gallus canit*,' comp. Engl. *chanticler*. Ex. 32, 18 *there is a shout of battle in the camp*, **אִין קוֹל עֲנוֹת עֲבוֹרָה וְאִין קוֹל חִלּוּשָׁה קוֹל עֲנוֹת אֲנֹכִי שִׁמְעוּ** *not the shout of victory, not the outcry of defeat, but the voice of singing do I hear*; hence it appears that the signif. *to sing* belongs more to Piel. Of the shouting of soldiers in battle Jer. 51, 14; of the wailing cry of jackals Is. 13, 22.

2. *to strike up with the voice, to begin to speak, to speak*, which approaches nearly to **עָנָה** i. e. *ἐξάγω*, in no. 1. a. Deut. 21, 7 **וְעָנּוּ וְאָמְרוּ** *and they shall speak and say*. 26, 5. 27, 14. Job 3, 2 **וַיֵּעַן אִיּוֹב וַיֹּאמֶר** *then spake Job and said*. Cant. 2, 10. Is. 14, 10. Zech. 3, 4. al. sæp. comp. Gen. 31, 36. With acc. of pers. *to speak to* any one Zech. 1, 11.—So Chald. **עָנָה** very freq. in the book of Daniel, see below; and hence in N. T. *ἀποκρίνομαι* id. Matt. 11, 25. 22, 1. 28, 5. al. see the Lexicons.

3. More freq. *to answer, to respond*; pr. of one who answers to another calling (**קָרָא**), q. d. '*to call back*,' which the Hebrews did by the word **הִנָּחִי**. So Job 19, 16 **לְעַבְדִּי קָרָאתִי וְלֹא הִנָּחִי** *I called to my servant, but he answereth not*. 5, 1. Prov. 1, 28. Hence of men who answer when God calls, Is. 50, 2. 60, 4. 66, 12. Jer. 7, 13. Job 14, 15. Of God as answering the cries and invocations of men, after **צָעַק**, **זָעַק**, Job 35, 12. Is. 46, 7. Mic. 3, 4; **שָׁאָע** Job 30, 20; **קָרָא** Is. 58, 9. Jon. 2, 3. Ps. 22, 3. 91, 15. al. So the phrase **עָנָה בְּאֵשׁ** *to answer with fire* 1 K. 18, 24.—Mostly simpl. *to answer, to reply* to one speaking; construed: α) Absol. Prov. 15, 28. 26, 5; very often in the formula: **וַיַּעַן אַבְרָהָם וַיֹּאמֶר** *and Abraham answered and said* Gen. 18, 27. 31, 36. 43. 40, 18; or with **לְאָמְרוֹ** Gen. 41, 16. 42, 22. al. β) With acc. of pers. *ἀμείβουμι τινά*, Job

1, 7. Gen. 23, 5. 45, 3. 1 Sam. 28, 15. al. γ) Acc. of thing *with which one answers*, Job 15, 2. 32, 17. Prov. 18, 23; or *to which*, Job 40, 2 *the reprover of God* רִפְּנָה *let him answer this*. Hence δ) With two acc. of pers. and thing, 1 Sam. 20, 10. Mic. 6, 5. Ps. 119, 42. Jer. 23, 37; comp. Job 9, 3.

Spec. *to answer* is also said:

a) Of those who respond to the requests or entreaties of any one, who hear and *grant* his requests; hence often of God as listening to the prayers of men, i. q. *to hear and answer*, 1 Sam. 9, 17. Ps. 3, 5. 4, 2. 13, 4. 20, 10. 27, 7. 34, 5. 118, 21. Is. 30, 19. al. sæp. comp. above in no. 3. Sept. εἰσακούω, ἐπακούω. With an adjunct of place whence one hears and sends help, Ps. 20, 7 רִפְּנָהוּ מִשָּׁמַיִם הַקְּדוֹשִׁים *he will hear (and help) him from his holy heavens*. So of the place whence one calls, Ps. 22, 22 מִקְרָנֵי רָמִים עֲנִיחֵנִי *hear me calling from the horns of the wild buffaloes*, comp. Jon. 2, 3; commonly taken as constr. prægn. *hear (and deliver) me from the horns of the buffaloes*. [The parallelism here requires the latter interpretation. R.] On this animal see Bibl. Res. in Palest. III. p. 206.—With acc. of pers. and בָּ of thing, *to answer with any thing*, Ps. 65, 6. Also with acc. of thing, Ecc. 10, 19 הַכֶּסֶּה הַיָּנֵה אֶת־הַכֹּל *money answereth with all things*, i. e. imparts all, procures all. Hos. 2, 23. 24.

b) Of God as *answering* by an oracle, *to give response, to announce future things*; so after קָרָא Jer. 33, 3; שָׁאַל 1 Sam. 14, 37. 28, 6. So genr. Jer. 23, 35. 42, 4. Gen. 41, 16 אֱלֹהִים יַעֲנֶה אֶת־פַּרְעֹה *God responds the peace of Pharaoh*, i. e. announces to him prosperity; comp. Deut. 20, 11. 1 Sam. 9, 17.—Trop. Job 20, 3 רִיחַ מִבִּינְתִּי יִפְּנֵנִי *my spirit from my understanding responds to me*, i. e. my spirit, in which is wisdom, suggests to me what to say.

c) In a forensic sense, *to answer*, i. e. α) Of a judge giving his response or sentence, Ex. 23, 2. β) Of a witness answering the inquiries of the judge; hence *to bear witness, to testify*, Deut. 19, 16. 31, 21. Job 16, 8; c. בָּ *concerning any one*, i. e. either *for any one* Gen. 30, 33. 1 Sam. 12, 3; or also *against any one*

2 Sam. 1, 16. Ex. 20, 16. Num. 35, 30. Deut. 19, 18. Is. 3, 9. Jer. 14, 7. Job 15, 6. Ruth 1, 21. al. sæp. comp. בָּ הַעֲדִיר. More fully בָּ עֲנָה עֵד Ex. 20, 16. Deut. 5, 18.—With acc. of that which one testifies, Deut. 19, 16. 18.

d) Further, *to answer* is likewise i. q. *to contradict*, Sept. ἀνταποκρίνομαι, Job 16, 3; with acc. of pers. 9, 14. 15. 32; *to refute*, Job 31, 35 *behold my words!* יִפְּנֵנִי *may the Almighty answer me*, i. e. *refute my accusation*; acc. of thing Job 32, 12. Also *to give account*, with acc. of thing Job 33, 13; comp. 9, 3.

4. i. q. Arab. عَنِ *to signify, to intend, to aim at*; hence מַעֲנֵה, מַעֲנֵן, also עֵצֶן pr. purpose, intent, aim.

NIPH. 1. *to be answered*, i. e. a) *to be heard and answered* Job 19, 7. Prov. 21, 13. b) *to be refuted* Job 11, 2.

2. i. q. Kal no. 3, *to answer*, c. לָּ Ez. 14, 4. 7.

PIEL *to chant, to sing*, i. q. Kal no. 1, where see. Ex. 32, 18 see in Kal no. 1. Ps. 88, 1. Is. 27, 2.

Deriv. מַעֲנֵה, מַעֲנֵן, and pr. n. עֲנִיחָה, עֲנִיחָה, עֲנִיחָה.

* II. עָנָה for עָנִי, a verb לָּ; comp. the derivatives, עָנִי, עָנָה.

1. *to bestow labour upon, to exercise oneself in any thing*, c. בָּ Ecc. 1, 13. 3,

10.—Syr. حَنَّا, Arab. عَنِ curae habuit rem; عَنِ lassus fuit.—Spec. perh. *to till the ground, subegit terram*, whence מַעֲנֵה, מַעֲנִיחָה, furrow.

2. *to labour*, i. e. *to suffer, to be afflicted, oppressed, humbled*, Ps. 116, 10. 119, 67. Zech. 10, 2. Hos. 5, 5. Is. 25, 5 זִמְרַת טִירָצִים יִפְּנֵה *the song of the tyrants shall be brought low, suppressed*. With מִן, 31, 4 יִפְּנֵה לֹא וּמִחֲמֹמֶה *and will not be depressed at their multitudes, will not lose courage*.

NIPH. 1. *to be afflicted*, Ps. 119, 107. Is. 53, 7 וְהָיָא נִפְּנָה *and he was afflicted*.

2. Reflex. *to humble oneself before any one, to submit to him*, c. מִפְּנֵי Ex. 10, 3, where לִפְּנֵי is for לִפְּנֵי.

PIEL עָנָה, fut. יַעֲנֵה, *to oppress, to afflict, to humble*, Sept. ταπεινώ, κακώω. So of single persons as oppressed and afflicted, Gen. 16, 6. 31, 50. Ex. 22, 22. Ps. 89, 23.

119, 75. Job 30, 11; also whole nations Gen. 15, 13. Ex. 1, 11. 12. Num. 24, 24. Deut. 26, 6. 2 K. 17, 20. Ps. 90, 15. Is. 60, 14. Nah. 1, 12. al. Referred to the body, Judg. 16, 5, 19; to the mind, Deut. 8, 2. So Ps. 105, 18 בְּכַבֵּל רַגְלָיו *they afflict his feet with fetters*. 102, 24 God *afflicted* (weakened) *my strength in the way*, mid-way of my life. 88, 8 *thou hast afflicted* (overwhelmed) *me with all thy waves*. Job 37, 23 לֹא יַעֲנֶה *he will not afflict*; so the common reading, but it is better to read with Sept. Vulg. Syr. and several Mss. of De Rossi לֹא יִשְׁמַע *he will not respond*, i. e. will not give account; see in עָנָה I. 3. d.—Spec. a) אֲשָׁה עָנָה *to humble a woman*, i. e. to have carnal intercourse with her, often by force; Gen. 34, 2. Deut. 22, 24. 29. Judg. 19, 24. 20, 5. 2 Sam. 13, 22. Ez. 22, 10, 11. Lam. 5, 11. b) עָנָה נַפְשִׁי *to afflict one's soul by fasting*, i. q. *to fast*, Lev. 16, 29. 31. 23, 27. 32. Num. 29, 7. 30, 14. Is. 58, 3. 5. 10; more fully עָנָה בָּצִיט נַפְשִׁי Ps. 35, 13. Sept. ταπεινώσῃ τὴν ψυχὴν, and so Eccles. 2, 17. 7, 17. Judith 4, 9.

PUAL 1. *to be made to labour, to labour and toil*, i. q. Kal no. 1. Inf. עָנָהוּ *his labour, toil*, Ps. 132, 1.

2. *to be oppressed, afflicted*, Ps. 119, 71. Is. 53, 4.

HIPH. 1. Causat. of Kal no. 1, *to cause to labour*, i. e. *to occupy, to employ, to busy*; Ecc. 5, 19 *he shall not much remember the days of his life* (i. e. its shortness), *because God occupieth him with the joy of his heart*. Others: *because God will* (hear and) *answer him with joy of his heart*.

2. *to oppress, to afflict, to humble*, i. q. Piel, 1 K. 8, 35. 2 Chr. 6, 26. Ps. 55, 20.

HITHP. הִתְעַנָּה 1. Pass. *to be afflicted, to suffer*, 1 K. 2, 26. Ps. 107, 17.

2. Reflex. *to humble oneself, to submit oneself*, Gen. 16, 9; רִי לִפְנֵי דָן Dan. 10, 12. Ezra 8, 21.

Deriv. עָנִי, עָנִית, עָנִיָּה, עָנִיָּה, עָנִיָּה, עָנִיָּה, עָנִיָּה, also pr. n. עָנִי, עָנִיָּה.

I. עָנָה or עָנָה Chald. plur. עָנִי; part. עָנָה, plur. עָנִיָּה. i. q. Heb. עָנָה I.

1. *to begin to speak, to speak*, mostly with אָמַר, as עָנָה דָּנִיֵּאל וְאָמַר *Daniel*

spake and said Dan. 2, 20. 3, 9. 14. 24. 28. 4, 16. 27. 5, 7. 10. 13. 6, 17. al. So with ל of pers. Dan. 2, 15. 3, 9; קָרָם, 6, 14; also אָמַר being omitted c. ל 2, 47.

2. *to answer*, after a question, e. g. עָנָה וְאָמַר Dan. 2, 5. 7. 8. 26. 3, 16. 25. 6, 13. 14; c. קָרָם, 2, 10. 27.

II. עָנָה Chald. *to be oppressed, afflicted*, i. q. Heb. עָנָה II. 2. Part. עָנָה, plur. עָנִיָּה *the afflicted* Dan. 4, 24.

עָנָה Anah (r. עָנָה I or II), pr. n. a) A son of Seir, and also an Edomitish tribe descended from him, Gen. 36, 20. 29. b) A son of Zibceon and grandson of Seir, Gen. 36, 2. 14. 24.—In vs. 2. 14, Anah is called *the daughter* of Seir; but from v. 24 it obviously should read בֶּן son, with the Samar. and Sept. ¹

עָנִי m. adj. (r. עָנָה II) sing. Num. 12, 3 where Keri עָנִי; plur. עָנִיָּים, constr. עָנִיָּי.

1. *oppressed, afflicted, wretched*, but everywhere with the accessory idea of humility, meekness, i. e. *the humble, the meek*, who prefer to suffer wrong rather than do wrong, comp. espec. Ps. 25, 9. 37, 11. 69, 33; and who therefore enjoy God's favour, Ps. 10, 17. 22, 27. 34, 3. 147, 6. Is. 29, 19. Am. 2, 7. al. עָנִיָּי וְאָרְזָן Ps. 66, 10. Is. 11, 4. Zeph. 2, 3. Chald. עָנִיָּי, עָנִיָּיָה, Syr. عَنِى, id.—Hence

2. Simpl. *meek*, once Num. 12, 3. Sept. πᾶν.

NOTE. In five passages Keri has עָנִיָּים for Cheth עָנִיָּים, Ps. 9, 13. 10, 12. Prov. 3, 34. 14, 21. 16, 19. Vice versa, twice Keri has עָנִיָּים for Cheth עָנִיָּים, Ps. 9, 19. Is. 32, 7.

עָנִיב (bound together, r. עָנִיב) Anub, pr. n. m. 1 Chr. 4, 8.

עָנִיָּה pr. fem. of עָנִי, used as abstr.

1. *humility, modesty*, Prov. 15, 33. 18, 12. 22, 4. Zeph. 2, 3.

2. As attributed to God, *mildness, clemency*, Ps. 18, 36.

עָנִיָּה f. i. q. עָנִיָּה no. 2, *mildness, clemency*, of a king Ps. 45, 5.

עָנִיק, see in עָנִיק no. 2.

עָנִיָּה f. (r. עָנָה II) *affliction*; Ps. 22, 25 עָנִיָּה *the affliction of the afflicted*. Others, following Sept. Vulg. Chald.

render it *the cry of the afflicted*, comp. *עֲנֵה* in the other member; but *עֲנָה* is never used for *the wailing cry* of the miserable, see the root no. 1. b.

עָנִי m. adj. (r. *עָנָה* II) f. *עֲנִיָּה* Is. 10, 30, plur. *עֲנִיִּים*, constr. *עֲנִיָּה*, *afflicted, distressed, wretched*, from whatever cause: whether poverty, see below in lett. a; the oppression of the wicked, persecution, extortion, Is. 3, 14. 15. 10, 2. Job 36, 6. Ps. 12, 6; solitude, abandonment, as orphans, exiles, strangers, Lev. 19, 10. 23, 22. Is. 58, 7. Ps. 25, 16. Zech. 7, 10; or wars and the harassing of enemies, Is. 14, 32. It sometimes takes also the accessory idea of innocence and piety, Ps. 22, 25. 34, 7. 35, 10; and sometimes that of meekness, e. g. as opp. to pride Ps. 18, 28, or as coupled with *נָחָה* Is. 66, 2; but this idea belongs more to *עָנִי*. Hence spec. a) *poor, needy*, Deut. 24, 12. 14. 15. Job 24, 9. Prov. 31, 20. b) *humble, lowly, meek*, Zech. 9, 9. Sept. *πᾶν*.—Put often with synonymes, as *עָנִי וְאֲבִירִין* Ps. 37, 14. 40. 18. al. *עָנִי וְרֵשַׁע* Ps. 82, 3; *עָנִי וְדָל* Zeph. 3, 12, comp. Is. 26, 6; *עָנִי וְיָגֵר* Ps. 25, 16; *עָנִי וְעָנִי* Lev. 19, 10. 23, 22; *עָנִי וְכֹאֵב* Ps. 69, 30; *עֲנִיִּים מְרוֹדִים* Is. 58, 7.—Sing. as collect. Ps. 10, 2. 9. 14, 6. With genit. *עֲנִי הָעָם* Ps. 72, 4. Is. 10, 2. 14, 32; *עֲנִי פ'* *the poor of any one*, i. e. his poor brethren, fellow-citizens, Deut. 15, 11; *עֲנִי יְיָ* *the poor of Jehovah*, whose hope and help is God, Ps. 74, 19. Is. 49, 13. Sept. usually *πτωχός, πένης*, sometimes *ταπεινός, πᾶν*.—Chald. *עָנִי, עֲנִיָּה*, id.—See in *עָנִי* note.

עָנִי m. (r. *עָנָה* II) in pause *עָנִי*, c. suff. *עֲנִיָּה*, *affliction, distress, misery*, of whatever kind; so both of persons and of nations Ex. 3, 7. 17. 4, 31. 2 K. 14, 26. Ps. 44, 25; whether from the oppression of enemies or of the powerful Gen. 16, 11. 31, 42. Ps. 9, 14; or from calamities inflicted of God Job 10, 15. 30, 16. 27. 36, 8; or from any other cause, 1 Sam. 1, 11.—Ps. 25, 18. 31, 8. 107. 41. 119, 50. 92. 153. Lam. 1, 7. 9. 3, 19. al. *עָנִי* i. q. *עֲנִיָּה* Prov. 31, 5. *עֲנִיָּה לֶחֶם* *bread of affliction*, i. e. the unleavened bread eaten with the passover, Deut. 16, 3.

עָנִי (for *עֲנִיָּה* depressed, r. *עָנָה* II) *Unni*, pr. n. m. 1 Chr. 15, 18. 20. Neh. 12, 9.

עֲנִיָּה (whom Jehovah answers, r. *עָנָה* I) *Anaiiah*, pr. n. m. Neh. 8, 4. 10, 23.

עָנִיר Num. 12, 3 Keri for *עָנִי* q. v.

עֲנִיִּים (contr. for *עֲנִיָּהִים* fountains) *Anim*, pr. n. of a town in Judah, Josh. 15, 50. Perh. the mod. *العوين* *el-Ghuwein*, dimin. 'little fountain'; it being coupled in Josh. l. c. with Anab and Eshtemo; see Bibl. Res. in Palest. II. p. 625.

עֲנִיָּה m. (r. *עָנָה* II) a word found only in Ecclesiastes.

1. *labour, toil*, Ecc. 3, 10. Hence *business, employment*, comp. *עֲנִיָּה* II. no. 1. Ecc. 2, 26. 1, 13 *עֲנִיָּה רָע* *an evil business*, profitless, in which there is little good.

2. *thing, affair*, as in Chald. Ecc. 4, 8 *עֲנִיָּה רָע* *an evil thing*. 5, 2 *עֲנִיָּה רַב* *much ado*; in the other member is *רַב דְּבָרִים* many words. 5, 13 *עֲנִיָּה רָע* *by some evil event*, untoward accident. 2, 23 *עֲנִיָּה* *vexation is his affair*, his portion. 8, 16.

* *עָנָה* obsol. root, Arab. *عَنَكَ* *to be deep and hard to pass*, e. g. sand; also I. V, *to shut a gate*; *عَنَكَ* gate. Hence *עֲנִיָּה*.

עֲנִיָּה (two fountains, for the dual in *עֲנִיָּה* see Lehrs. p. 536) *Anem*, pr. n. of a city of Issachar 1 Chr. 6, 58 [73]; for which in the parallel passages, Josh. 19, 21. 21, 29, is *עֵיִן-עֲנִיָּה* fountain of gardens, see p. 773. b.

עֲנַמִּים Gen. 10, 13. 1 Chr. 1, 11, *Anamim*, pr. n. of an Egyptian tribe which cannot be made out; see Bochart Phaleg. IV. 30. Mich. Spicil. I. p. 160. The-saur. p. 1052.

עֲנַמְלֵךְ *Anammelech*, pr. n. of an idol of the Sepharvites or Sipparenes, 2 K. 17, 31. The name seems to be made up from *עֲנַם* i. q. *صنم* image, statue, *ע* and *מֶלֶךְ* being interchanged, and *מֶלֶךְ* king; or, according to Hyde de Rel. vett. Persarum p. 131, from *غنم* herd, and *מֶלֶךְ*, i. e. the group or constellation Cepheus, which the Orientals call *كواكب الفرق الراعي والغنم* the shepherd and his flock.—The first part of this name occurs also in the name *Ενμεσσορ*, Tob. 1, 2. 13. 15. 16.

¹ עָנַן in Kal not used, pr. prob. *to cover*, like the kindr. עָנַן, עָנַן. Hence עָנַן cloud.

PIEL denom. from עָנַן, *to cloud*, i. e. *to make or gather clouds*, Gen. 9. 14: where עָנַן is for עָנַן, see Heb. Gr. § 10. n.

POEL עָנַן fut. עָנַן Lev. 19, 26, part. עָנַן plur. עָנַן Deut. 18, 10, 14, without the מ also עָנַן Is. 2, 6. Jer. 27, 9; once f. עָנַן for עָנַן (though it can also be Kal), *to act covertly, to use covert arts, to practise magic, sorcery*, Lev. 19, 26. Deut. 18, 10, 14. 2 K. 21, 6. 2 Chr. 33, 6. Is. 2, 6. 57, 3. Jer. 27, 9. Mic. 5, 11. Several of the ancient versions understand by it some special kind of divination, e. g. Sept. *ἀληθοῦς*; Vulg. *observans somnia*, also *augurans, divinans*; Syr. sometimes *fascinans oculis*, as if עָנַן were derived from עָנַן. But it seems rather to imply some kind of divination connected with idolatry.—Comp. the roots לָוַת, לָוַת II. See The-saur. p. 1053.

Deriv. the five following.

עָנַן m. (r. עָנַן) constr. עָנַן, plur. עָנַן.

1. a cloud, collect. clouds, so called as covering the heavens; Arab. عَنَان clouds, عَنَانٌ a cloud. Gen. 9, 13, 14, 16. Joh. 7, 9. 26, 8. 9. Ps. 97, 2. 105, 39. al. עָנַן יוֹם a day of clouds and darkness Joel 2, 2. Zeph. 1, 15. Ez. 34, 12. עָמִיד עָנַן a pillar of cloud, see in עָמִיד. Once plur. עָנַן clouds Jer. 4, 13. A numerous army is compared to a cloud Ez. 30, 18. 38, 9; a morning cloud is the emblem of transiency, Hos. 6, 4; comp. Job 7, 9.

2. Anan, pr. n. m. Neh. 10, 27.

עָנַן Chald. a cloud, plur. constr. עָנַן Dan. 7, 13.

עָנַן f. (r. עָנַן) noun of unity corresponding to collect. עָנַן, a cloud Job 3, 5. Theod. well *synagoga*. Comp. עָנַן.

עָנַן (apoc. for עָנַן) Anani, pr. n. m. 1 Chr. 3, 24.

עָנַן (whom Jehovah covers i. e. protects, r. עָנַן) Ananiah, pr. n. a) A man Neh. 3, 23. Gr. *Ἀναβίας*. b) A town in the tribe of Benjamin, Neh. 11, 32.

* עָנַן obsol. root, prob. *to cover*, like עָנַן, comp. עָנַן, עָנַן, espec. עָנַן.—Hence the four following.

עָנַן m. a branch, bough, Ez. 17, 8. 23. 31, 3. Mal. 3, 19. Constr. עָנַן Lev. 23, 40. Plur. c. suff. עָנַן Ps. 80, 11. Syr. عِنَاب branch, عِنَاب mané.

עָנַן Chald. id. c. suff. עָנַן Dan. 4, 18.

עָנַן (r. עָנַן) a branch, bough, once c. suff. עָנַן Ez. 36, 8.

עָנַן m. full of branches Ez. 19, 10. R. עָנַן.

* עָנַן *to adorn with a necklace or collar*, from the primary idea of choking, throttling, which is expressed by the kindr. roots עָנַן, עָנַן, where see. Arab. عَنَق IV *to ornament a dog with a collar*, عُنُق neck, Germ. *Nacken*, Upper Germ. *die Anke*, Engl. *neck*.—Once trop. Ps. 73, 6 עָנַן מִן נֶאֱמָרָה *pride surroundeth them like a neck-chain*, i. e. clothes their neck, the *collum resupinum* being to the poet the seat of pride.—Hence עָנַן.

עָנַן prob. *to lay upon the neck or shoulders in order to bear*. Deut. 15, 14 of a manumitted slave, עָנַן תְּהַבֶּה לְךָ מִצֶּמֶד יָגִי *thou shalt lade him liberally out of thy flock*, etc. Sept. Vulg. *dabis viaticum*. Others apply here the signif. of *giving*, as if pr. *to adorn with a neck-chain* and so with *gifts*.

עָנַן m. 1. a collar, neck-chain, necklace, Cant. 4, 9; plur. עָנַן and עָנַן Prov. 1, 9. Judg. 8, 26.

2. עָנַן Anak Josh. 15, 13, once עָנַן Josh. 21, 11, (pr. long-necked, a giant,

comp. Arab. عُنُق long-necked,) pr. n. of a son of Arba (אֲרָבָה), the progenitor of a race of Canaanites celebrated for their great stature, called עָנַן the sons of Anak Num. 13, 33, also עָנַן Josh. 15, 14; עָנַן Num. 13, 22. Josh. 15, 14; עָנַן Deut. 9, 2; עָנַן Anakim Deut. 2, 10. 11. 21 Josh. 11, 21. 22. 14, 12. 15. The seat of the tribe before the invasion of the Hebrews was in the vicinity of Hebron, Josh. 11, 21. They were nearly extirpated by the Hebrews, so that only a few re-

mained afterwards in the cities of the Philistines. Compare the interpreters and critics on Jer. 47, 5.

עֲנֵר (i. q. **עֲנִי**, *anīq*?) *Aner*, pr. n. a) A Canaanite, Gen. 14, 13. 24. b) A Levitical city in Manasseh, elsewhere **חֲנִיָּה**, 1 Chr. 6, 55 [70]; where prob. also it should read **חֲנִיָּה** or **חֲנִיָּה**.

* **עָנַשׁ** fut. **יַעֲנִשׁ**. to impose a fine, to amerce; found elsewhere only in the Rabbinic dialect. The primary idea seems to be that of *imposing*, comp. the kindr. **עָמַשׁ**, **עָמַשׁ**; or better that of *urging*, comp. **אָנַס**.—With **ל** Prov. 17, 26; with two acc. to amerce one in money Deut. 22. 19. 2 Chr. 36, 3 where it is money exacted by war; in wine Am. 2, 8. Impers. Prov. 21, 11 **בַּעֲנֵשׁ-לָךְ** when they amerce the scorner, sc. the judges.

NIPH. to be amerced, Ex. 21, 22; *genr.* to be punished Prov. 22, 3. 27, 12.

Deriv. is **עָנַשׁ**.

עֲנֵשׁ Chald. m. a fine, mulct, Ezra 7, 26.

עֲנֵשׁ m. a fine, mulct, exacted from any one, 2 K. 23, 33. Prov. 19, 19.

עֲנָה (an answer sc. to prayer, from r. **עָנָה**, like **בָּנָה** from r. **בָּנָה**) *Anath*, pr. n. m. Judg. 3, 31. 5, 6.

עֲנָה, see **בְּעֲנָה** p. 482.

עֲנָתוֹת (answers sc. to prayers, *ser-vile* being retained, see Lehrs. p. 528) *Anathoth*, pr. n. a) A city of the priests in Benjamin Josh. 21, 18. 1 K. 2, 26. 1 Chr. 6, 45. Neh. 11, 32; the birth-place of the prophet Jeremiah, Jer. 1, 1. 11, 21. 23. 32, 7. 9; three Roman miles from Jerusalem towards the north-east, Jerome in Jer. 1, 1, comp. Joseph. Ant. 10, 7. 3. Now **עֲנָתָא** 'Anāta; see Bibl. Res. in Palest. II. p. 109. Gentile n. **עֲנָתוֹתִי** *Anethothite* 2 Sam. 23, 27. b) Of men: α) 1 Chr. 7, 8. β) Neh. 10, 20.

עֲנָתוֹהִיָּה (answers from Jehovah) *Anthothijah*, pr. n. m. 1 Chr. 8, 24.

עָסִים m. (r. **עָסַס**) pr. 'what is trodden out,' and so put for *new wine*, the product of the same year, like new wheat, Joel 1, 5. 4, 18. Am. 9, 13; intoxicating Is. 49, 26. Also from pomegranates Cant. 8, 2.

* **עָסַס** to tread down, to tread in pieces, Mal. 3, 21.—Chald. **עָסָא**, Pa. inf. **עָסָא** to tread grapes.

עָר a fictitious root, whence some derive **יַעֲרֵר** Is. 15, 5; but see r. **עִיר** no. I Pilp.

עָרָאִים see in art. **עָרָא**.

* **עָרָה** obsol. root, Arab. **عرا** to cover the earth with herbage; Syr. **حرا** to flourish. Comp. **עָרָה**, **עָרָה**. Hence **עָרָה** Heb. and Chald.

עָרָה, see in **עָרָה**.

עָרָה m. plur. **עָרָהִים** for **עָרָהִים** (comp. Lehrs. p. 575. Heb. Gr. § 91. 6. 6), *boughs, foliage* of trees, Ps. 104, 12.

עָרָה Chald. id. Dan. 4, 9. 11. 18.—Syr. **حرف** branch, top of a tree, **حرف** foliage.

* **עָפַל** in Kal not used, pr. to swell, to become tumid, whence **עָפַל** tumulus,

hill. Arab. **عَفَل** to have a tumor or hernia.

PUAL to be tumid; metaph. to be inflated, elated, proud, Hab. 2, 4; see in art. **יָשַׁר** no. 1.

HIPH. to act tumidly, i. e. proudly, presumptuously. Num. 14, 44 **וַיַּעֲבִילוּ** 'they acted presumptuously in going up, i. e. they went up presumptuously, neglecting God's warning. The same is expressed in Deut. 1, 43 thus: **וַיַּחֲזִיקוּ וַיַּעֲבִילוּ**.—Hence

עָפַל m. a hill, 2 K. 5, 24. Mic. 4, 8 **עָפַל בַּת צִיּוֹן** the hill of the daughter of Zion, i. e. Mount Zion. Is. 32, 14. Spec. with the art. **הָעָפַל** *Ophel*, pr. n. of a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall 2 Chr. 27, 3. 33, 14. Neh. 3, 26. 27, 11, 21. Josephus *Ophelā* B. J. 6. 6. 3. See Bibl. Res. in Palest. I. p. 394.

2. Plur. **עָפָלִים** (נְעָפָלִים) *tumors, hemorrhoids*, in Cheth. Deut. 28, 27. 1 Sam.

5, 6 sq. Arab. **عَفَل** tumor in ano viro-rum vel in pudendis mulierum; see Schröder Orig. Heb. cap. 4. p. 54, 55. H. A. Schultens ad Meidanii Prov. p. 23.—Keri has instead of it **נְחִירִים** q. v

* עָפַן obsol. root, Arab. and Syr. to become mouldy; hence

עֲפֹנִי gentile n. *Ophni, Ophnite*, once Josh. 18, 24, where הָעֲפֹנִי (עֲפֹנִי) is a town of Benjamin.

עֲפָפִים m. dual, (ר. עֹפֶה, Pilp. עֲפָפֶה, Heb. Gr. § 54. n. 4.) only constr. עֲפָפִי, c. suff. עֲפָפִי, the eye-lashes, pr. the flying, the fluttering, Job 16, 16. Like the eyes there is ascribed to them sleep Ps. 132, 4. Prov. 6, 4; weeping Jer. 9, 17; sight Ps. 11, 4. Prov. 4, 25; pride Prov. 30, 13; beauty 6, 25.—Poet. עֲפָפִי the eye-lashes of the dawn, for the rays of the morning sun Job 3, 9. 41, 10. Comp. ἀμέγας βλέφαρον Soph. Antig. 103. 104. The Arab poets compare the sun to an eye, to which they ascribe eye-lashes, حواجب الشمس; see Schult. ad Job p. 61. [Better, עֲפָפִים for the eyelids with the eyelashes as a whole, like Lat. *palpebrae*; hence, as closing or revealing the eyes and giving to them expression, they are put for the eyes themselves in parallelism; as in all the passages above cited, except Job 3, 9. 41, 10. In these the poetic allusion is specially to the eyelashes, as a figure to represent the first rays of dawn; so too the Arabic.—R.

* עֶפֶר in Kal not used, prob. a verb of colour, i. q. Arab. عَفَرَ to be whitish, light-reddish, like sand, the gazelle; hence עֶפֶר עֶפֶר dust, earth, from the colour (as אֶדְמָה from אָדָם). עֶפֶר a fawn, עֶפְרָה lead, also from its whitish colour.

PIEL עֶפַר denom. from עֶפֶר, to dust, to throw dust at, 2 Sam. 16, 13.

Deriv. עֶפֶר, עֶפֶר, עֶפְרָה, and pr. n. עֶפֶר, עֶפְרָה, עֶפְרָה, עֶפְרָה

עֶפֶר m. (r. עֶפֶר) constr. עֶפֶר, c. suff. עֶפְרִי, plur. עֶפְרָה, constr. עֶפְרָה.

1. dust, dry earth, Gen. 2, 7. 26, 15.

Arab. عَفَر id. Put also for clay, mire, with which walls are cemented or built Lev. 14, 42. 45; rubbish Hab. 1, 10. Ps. 102, 15; fine dust as driven by the wind, i. q. אֶבֶק, Ps. 18, 43; and which mourners cast upon their heads Josh. 7, 6. Job 2, 12. Lam. 2, 10. Ez. 27, 30; עֶפֶר הָאָרֶץ

the dust of the earth Ex. 8, 12. 13. Is. 40, 12. Am. 2, 7. Hence עַל עֶפֶר upon the dust or sand, where the ostrich leaves her eggs for warmth, Job 39, 14; then upon the earth, in orbe terrarum, Job 19, 25. 41, 25; upon the ground 22, 24. Is. 47, 1; or also in the grave, sepulchre, Job 20, 11. 21, 26; for which is also said לָעֶפֶר 7, 21. עֶפֶר לָרֶדֶד to go down into the dust, i. e. into the sepulchre, Ps. 22, 30. שְׁכֵנֵי עֶפֶר those who dwell in the dust, the dead, Is. 26, 19; עֶפֶר מָוֶת id. Dan. 12, 2; עֶפֶר מָוֶת the dust of death, i. e. the grave, Ps. 22, 16. שׁוּב אֶל-עֶפֶר to return to dust Gen. 3, 19. Ps. 104, 29; עַל עֶפֶר id. Job 34, 15. Hence עֶפֶר put for the dead as dissolving into dust, Ps. 30, 10. Ecc. 12, 8. Also עֶפֶר אָכַל to eat dust, spoken of the serpent Gen. 3, 14 comp. Is. 65, 25; to lick the dust, hyperbol. of those who prostrate themselves in the dust, Mic. 7, 17; but trop. Lam. 3, 29 to put the mouth in the dust, is to bow in silence and await God's help. עֶפֶר וָאֵפֶר dust and ashes, a proverbial expression for the lowness and frailty of human nature, Gen. 18, 27, comp. Ps. 103, 14.—Spoken also of a multitude, Num. 23, 10 וְעַכְשָׁיו הָעַפְרִי the dust of Jacob, i. e. a people like the dust of the earth innumerable, comp. Gen. 13, 16.—Plur. עֶפְרָה lumps, clods of earth; Prov. 8, 26 רָאשׁ עֶפְרָה הָאֵרֶץ the first clod of the earth. Job 28, 6 וְהָבָה עֶפְרָה lumps of gold in mines.

עֶפֶר (i. q. عَفَر a calf, young animal)

Epher, pr. n. m. a) A son of Midian Gen. 25, 4. b) 1 Chr. 4, 17. c) 5, 24.

עֶפֶר m. (r. עֶפֶר) a fawn, i. e. a young deer, roe, gazelle, Cant. 2, 9. 17. 4, 5. 7, 4.

8, 14.—Arab. عَفَر and عَفَر young of the wild goat, Steinbock.

עֶפְרָה (female fawn) *Ophrah*, pr. n. a) A town in the tribe of Benjamin Josh. 18, 23. 1 Sam. 13, 17; fully Mic. 1, 10 לְעֶפְרָה בֵּיתָה (house of the fawn). [Perh. the mod. *Tayibeh*, see Bibl. Res. in Palest. II. p. 124. Biblioth. Sac. 1845. p. 308 sq. Prob. i. q. עֶפְרָה 2 Chr. 13, 19, where see.—R. b) A town in Manasseh Judg. 6, 11. 8, 27. 9, 5. c) A man 1 Chr. 4, 14.

עֶפְרוֹן (fawn-like) *Ephron*, pr. n. a) A city on the border of Benjamin 2 Chr. 13, 19, where **עֶפְרוֹן** [It was the *Ἐφρούμ* of John 11, 54, and prob. identical with **עֶפְרוֹרָה** lett. a, where see more. Biblioth. Sac. 1845. p. 398.—R. b) A mountain on the confines of the tribes of Judah and Benjamin, Josh. 15, 9. c) A descendant of Heth, a Hittite Gen. 23, 8, 25, 9.

עֶפְרוֹן (the two fawns) see **עֶפְרוֹן** lett. a. **עֶפְרוֹרָה** f. (r. **עָפַר**) in pause **עֶפְרוֹרָה** Num. 31, 22, *lead*, so called from its whitish colour, comp. **בִּסְסָה**, **זָהָב**. Ex. 15, 10. Ez. 22, 18. 20. 27, 12. Zech. 5, 7. al. **אֶבֶן הַעֲבֹת** the leaden weight Zech. 5, 8.

עֶפְרוֹתָה Job 10, 22, see in **עֶפְרוֹתָה**.

עֵץ m. (r. **עָצָה**) c. suff. **עֵצִי**; plur. **עֵצִים**, constr. **עֵצִי**, c. suff. **עֵצִי**.

1. a tree, Eth. **ሀሀ** id. Arab. **عَصَا** a staff, rod, also a bone; comp. Gr. **ῥαβδος**, branch, **ἄστυον**, Sanscr. *asthi*, Lat. *hasta*, Germ. *Ast*. For the idea wood the Arabs often employ the kindred form **עֹד**. Chald. **אֵץ** and **אֵץ** id.—E. g. **עֵץ הַחַיִּים** Gen. 2, 9, 3, 1, 18, 4, 8. Ps. 1, 3. al. sēp. Often collect. *trees*; **עֵץ פֵּרִי** *fruit-trees*, Gen. 1, 11. Is. 10, 19. Ps. 74, 5. Plur. *trees*, Judg. 19, 8 sq. 1 K. 5, 13. Ps. 104, 16. al.

2. wood, Ex. 15, 25. Is. 40, 20. 44, 19. **עֵץ יָאֵבֶן** wood and stone Deut. 4, 28. **עֵץ אֲרִזִּי** cedar-wood Lev. 14, 4 sq. **כָּל-עֵץ** all wood i. e. all idols Ez. 21, 15, comp. Jer. 2, 27. Spec. a wooden post, a stake, gibbet, cross, Gen. 40, 19. Deut. 21, 22. Josh. 10, 26. Esth. 2, 23. 5, 14. Plur. **עֵצִים** wood i. e. sticks of wood, as prepared for fuel, Gen. 22, 3. 9. Lev. 1, 7. 4, 12; of materials for building, wood, timber, Ex. 25, 10. 1 K. 5, 24. 10, 12. Is. 60, 17. Comp. art. **עֵצָה** I.

* **עֵצָב** 1. to work, to form, to fashion, see Piel no. 1. The primary idea lies perhaps in cutting, carving, both wood and stone, comp. **הָצַב**, **הָטַב**, **הָצַב**; hence also the idea of cutting, wounding, giving pain, etc. In the kindred languages there are secondary significations, as Arab. **غَضِبَ** to be angry.—Hence **עֵצָב** and **עֵצָב** a carved image, idol, **עֵצָב** earthen vessel.

2. to suffer pain, to be afflicted, as with painful toil; see **עָצַב**, **עָצַב**, **עָצַב**. Also in mind, in Kal trans. to pain, to afflict, to grieve, 1 K. 1, 6. 1 Chr. 4, 10. Part. pass. f. Is. 54, 6.

נִיפַח, **נִיפַח**, to be pained: a) In body, to hurt oneself, with **בְּ** of instrum. Ecc. 10, 9. b) In mind, to be afflicted, grieved Gen. 45, 5. 1 Sam. 20, 3; c. **אֵל** 1 Sam. 20, 34; **עַל** 2 Sam. 19, 3.

פִּיל. 1. to form, to fashion, comp. Kal no. 1, Job 10, 8. Sept. **ἐπλοάαν με**.

2. to pain, to afflict, to grieve, comp. Kal no. 2, Is. 63, 10. Ps. 56, 6.

הִיפַח. 1. i. q. Kal no. 1, to labour; and thence to serve an idol, to worship, like synon. **עָבַד**; Jer. 44, 19 **לְהַעֲבִידָהּ** to worship her sc. the queen of heaven; Vulg. *ad colendum eam*. Others to fashion her i. e. her image; comp. Kal no. 1.

2. i. q. Piel no. 2, to grieve, i. e. to provoke to anger sc. God, Ps. 78, 40.

הִיפַח. 1. to grieve oneself Gen. 6, 6.

2. to be angry, wroth, Gen. 34, 7. See Hiph. no. 2.

Deriv. **עָצַב**—**עָצָבָהּ** and **מִעָצָבָהּ**.

עָצַב Chald. part. pass. **עָצִיב** grieved afflicted, Dan. 6, 21.

עָצַב m. (r. **עָצַב** no. 1) only in plur. **עָצָבִים**, constr. **עָצָבִי**, images, idols, 1 Sam. 31, 9. 2 Sam. 5, 21. Hos. 4, 17, 8, 4. Is. 10, 11. Mic. 1, 7. al.

עָצַב m. (r. **עָצַב**) 1. an earthen vessel, vas fictile, Jer. 22, 28. See the root in Kal no. 1.

2. labour, hard and painful, toil, travail, Prov. 10, 22.—Plur. **עָצָבִים** labours; **לֶחֶם הָעָצָבִים** the bread of labours i. e. obtained by labour Ps. 127, 2; genr. what is obtained by labour Prov. 5, 10. With suff. **עָצָבֶיכֶם** your labours, i. e. those which you exact from your servants, Is. 58, 3; see in **נָגַשׁ**.

3. pain, e. g. of a woman in travail Gen. 3, 16; comp. Engl. *labour* id. Also pain of mind, anger; Prov. 15, 1 **דְּבַר עָצָב** a word of anger, i. e. spoken in anger, bitter, harsh.

עָצָב m. (r. **עָצַב**) c. suff. **עָצָבִי** 1. an image, idol, i. q. **עָצַב**, Is. 46, 5. Ps. 139, 24 **דֶּרֶךְ עָצָב** idol-way, i. e. idol-worship, idolatry.

2. labour, sorrow, Is. 14, 3; pain of a woman in travail 1 Chr. 4, 9.

עֲצָבוֹן m. (r. **עָצַב**) constr. **עֲצָבוֹן**.

1. *labour, hard and painful, toil, travail*. Gen. 3, 17. 5, 29.

2. *pain, sorrow*; Gen. 3, 16 **עֲצָבוֹנָךְ** **וְהָרִגְנָךְ** *thy sorrow and thy pregnancy*, Hendiadys for 'the sorrow of thy pregnancy.'

עֲצָבָה f. (r. **עָצַב**) in pause **עֲצָבָה**, constr. **עֲצָבָה** as if from a form **עֲצָבָה**; plur. constr. **עֲצָבוֹת**, c. suff. **עֲצָבוֹתָם**.

1. *an idol*, plur. **עֲצָבוֹתָם** i. q. **עֲצָבִים**; Ps. 16, 4 *many are their idols*, etc. [But as **עֲצָבוֹת** elsewhere signifies only *sorrows*, it is better so to take it here, as Engl. Vers. *many are their sorrows*, etc. —R.]

2. *pain*, as of body Job 9, 28; of mind Ps. 147, 3 **מַחְבֵּשׁ לְעֲצָבוֹתָם** *he bindeth up their sorrows*, i. e. heals the wounds of their minds. Prov. 10, 10. With **לֵב** 15, 13.

* **עָצַד** obsol. root, *to cut, to cut down*; Arab. **عَصَد** to cut, to cut down a tree. Hence **מַעְצָד** axe.

* **עָצָה** 1. *to make fast, firm*; and hence *to close, to shut*, e. g. the eyes, Prov. 16, 30. Arab. **غَضَا** IV, id. Eth. **ሀጸዐ** to shut a door.

2. Intrans. *to be hard, firm*; Arab. **عَصِيَ** fut. *I, to be obstinate, stubborn*; Conj. VIII, to be or grow hard; comp. in **יָעֵץ**.

Deriv. **עֵץ**, **עָצָה** I, **עָצָה**, and pr. n. **עָצִיוֹן**.

עָצָה m. (r. **עָצָה**) Lev. 3, 9, *the backbone, spine*, according to Onkelos and Arabs Erpen. or else according to Saadiah and Bochart in Hieroz. I. p. 497,

as *coccygis*, Arab. **العُضْعُص**, i. e. the lower joint or vertebra of the spine. In either case so called from its hardness and firmness; see the root. Arab. **عَصَا** is the thigh-bone; plur. wing-bones of birds.

I. **עָצָה** fem. of **עָץ**, collect. *wood*, i. q. **עֲצָבִים**, spoken of building materials, *timber*, Jer. 6, 6; of fragrant wood, **נֶפֶשׁ עֲצָתִי** Prov. 27, 9.

II. **עָצָה** f. (for **רַעְצָה**, r. **רָעַץ**) constr. **רַעְצָה**, c. suff. **רַעְצָתִי**; plur. see in no. 4; *counsel*, i. e.

1. *purpose, plan*, Is. 19, 3. 29, 15. Jer. 18, 23. Hos. 10, 6. Job 5, 13. 21, 16. Ps. 14, 6. 33, 10. 11. al. **עָצָה** **לְעָשׂוֹת** *to execute counsel, to carry out a purpose*, Is. 30, 1. Spec. of the divine counsels, purposes, **עָצָה יְיָ** Is. 5, 19. 14, 26. 19, 17. Jer. 49, 20. Ps. 107, 11. Is. 46, 11 **אִישׁ עָצָתִי** *the man of my counsel*, whom I use as an instrument for executing my purposes. Also emphat. **עָצָה** id. Job 38, 2. 42, 3.

2. *counsel* which one gives or takes, *advice*, 2 Sam. 16, 20. 1 K. 1, 12. al. Ps. 119, 24 **אֲנֹשִׁי עָצָתִי** *my counsellors*. **הִלְכָּה בְּעָצָתוֹ** *to walk in the counsel of any one*, to live according to his advice, Ps. 1, 1. 2 Chr. 22, 5. Of prophetic warnings, predictions, Is. 44, 26; comp. 41, 28 and **יָעֵץ** no. 2. b.

3. *counsel* as a quality of mind, i. e. *deliberation, prudence, wisdom*, espec. of God Is. 11, 2. Prov. 8, 14. 21, 30. Jer. 32, 19 **גִּדְלֵי הַחָכְמָה** *the great in counsel*, i. e. of great wisdom. 1 Chr. 12, 19 **בְּעָצָה** *upon advisement, advisedly*.

4. Plur. **עָצוֹת**, once c. suff. **עָצָתִיךָ** Is. 47, 13; *counsels* Deut. 32, 28. Is. 25, 1; *deliberations* Is. 47, 13; *anxious cares* Ps. 13, 3.

עֲצוּמִים m. adj. (r. **עָצַם**) plur. **עֲצוּמִים**, **עֲצָמִים**.

1. *strong, mighty, powerful*, of a people Gen. 18, 18. Num. 14, 12. Deut. 9, 14. 26, 5. Joel 2, 2; of kings Ps. 135, 10; of waters Is. 8, 7. Plur. **עֲצוּמִים** *the strong, the mighty*, i. e. warriors, heroes, Prov. 18, 18. Is. 53, 12; once *the strong members* of a lion, i. e. the claws, teeth. Ps. 10, 10 **נָפַל בְּעֲצוּמֵי הַלְכָּאִים** *the unhappy fall into his mighty fangs*; but others understand the *whelps* of the lion.—Arab.

عَظِيمٌ great.

2. *strong* in number, *numerous*, Num. 32, 1. Ps. 35, 18. Am. 5, 12. See the root, Kal no. 3.

עֲצִיוֹן גֶּבֶר (back-bone of a man, r. **עָצָה**) *Ezion-geber*, pr. n. of a sea-port of Idumea on the Elanitic gulf of the Red Sea, not far from Elath (see **אֵילוֹת**), Num. 33, 35. Deut. 2, 8; whence the ships of Solomon sailed to Ophir 1 K. 9, 26. 2 Chr. 8, 17; and where the fleet of Jehoshaphat was lost 1 K. 22, 49. 2 Chr. 20, 36. The Greek name was *Βεγερίων*

Jos. Ant. 8. 6. 4. Written in Arabic **عصبرن** 'Asyūn. [A similar name still exists in connection with a small Wady north of Akabah. **الغضبان** *el-Ghūdyān*; but no traces of the city have yet been found. See Bibl. Res. in Palest. I. p. 250. Burekh. Travels in Syria p. 511.—R.]

* **עָצַל** in Kal not used, Arab. **عطل** I, V, *to be at leisure, idle*; Conj. II, *to leave, to neglect*. The primary idea seems to be that of *laxness, languor*, comp. **חָרַל**, **חָطַל**, also **חָלַל**.

NIPH. *to be slothful, remiss*, Judg. 18, 9.

Deriv. the three following.

עָצֵל m. adj. verbal, one *slothful, a sluggard*, Prov. 6, 6. 9. 13, 4. 15, 19. 20, 4. al. R. **עָצַל**.

עֲצֵלָה f. (r. **עָצַל**) *sloth, indolence*, Prov. 19, 15. Dual **עֲצֵלָתַיִם** *double slothfulness*, i. e. great, excessive, Ecc. 10, 18; referring perhaps to the languor and sloth of both hands.

עֲצֵלְוִית f. *sloth, indolence*, Prov. 31, 27. R. **עָצַל**.

* **עָצַם** 1. pr. *to bind up, to bind fast, to tie up*, e. g. the eyes, Is. 33, 15; see Piel. Arab. **عصم** IV, *to tie up a leather bottle or skin*; more commonly **عصب**

to bind up. Kindr. are **צָמַם**, **צָמַם** (צָמַד), also **צָמַם**, **צָמַם**.—From the idea of binding up (see **קָשַׁר**, **קָשַׁר**), comes

2. Intrans. (once mid. **עָצַמְתִּי** Ps. 38, 20.) *to be strong, mighty, powerful*, Gen. 26, 16. Ps. 38, 20; *to become strong*, etc. Ex. 1, 7. 20. Dan. 8, 8. 24. 11, 23.—

Arab. **عَظَمَ** *to be great, of great moment*, **عَظِيمٌ** greatness, **عَظِيمٌ** great.

3. *to be strong in number, to be numerous, many*, Ps. 38, 20. 40, 6. 13. 69, 5. 139, 17. Is. 31, 1. Jer. 15, 8. 30, 14. 15. See **עָצַם** no. 2.

PIEL **עָצַם** 1. i. q. Kal no. 1, *to shut up the eyes of any one*, Is. 29, 10.

2. Denom. from **עָצַם**, *to gnaw or crunch the bones*, Jer. 50, 17. Comp. **גָּרַם**

HIPH. *to make strong* Ps. 105, 24.

Deriv. **עָצָם**, **עָצָמוֹת**, and the five here following

עָצָם f. but with masc. Ez. 24, 10. Ps. 22, 18; in pause **עָצָם**, c. suff. **עָצָמִי**; plur. **עָצָמִים**, constr. **עָצָמִי**, c. suff. **עָצָמִי**; also plural **עָצָמוֹת**, constr. **עָצָמוֹת**, c. suff. **עָצָמוֹתִי**. R. **עָצָם**.

1. *a bone*, so called from its hardness and strength, comp. the root no. 2; Arab.

عَظْمٌ. Gen. 2, 23. Ex. 12, 46. Num. 9, 12. Job 30, 30. **עָצָמִי וְבָשָׁרִי** *my bone and my flesh*, see in **בָּשָׂר** no. 4. Plur. **עָצָמִים** constr. **עָצָמִי** Ps. 6, 3. 31, 11. 32, 3; once of the bones of the dead Am. 6, 10. Oftener plur. **עָצָמוֹת** Ps. 22, 15. 18. 42, 11. 51, 10. Is. 38, 13. Job 4, 14. Prov. 14, 30; mostly of the bones of one dead (comp. **בְּפֹתוֹ**, **רִירוֹ**), Ex. 13, 19. Josh. 24, 32. 2 Sam. 21, 12. 13. 14. 2 K. 23, 14. 18. 20. al.

2. *a body, bodily form*, Lam. 4, 7.

3. With genit. it is used instead of the pronoun *self, self-same, ipse*, comp. **נָפָרָם** no. 3, and Arab. **عين** *eye, ipse, self*; but only of things, e. g. **בְּעָצָם הַיּוֹם הַזֶּה** *in the self-same day*, that very day, Gen. 7, 13. 17, 23. 26. Lev. 23, 21. 28. al. Ex. 24, 10 **בְּעָצָם הַשָּׁמַיִם** *as the heaven itself, the very heaven*. Job 21, 23 **בְּעָצָם הָמוֹ** *in his very wholeness, in the midst of health and prosperity*.

4. **Azem**, pr. n. of a city in the tribe of Simeon, Josh. 15, 29. 19, 3. 1 Chr. 4, 29.

עָצָם m. (r. **עָצַם**) c. suff. **עָצָמִי**.

1. *strength*, Deut. 8, 17. Job 30, 21.

2. Collect. *the bones, body*, i. q. **עָצָם** no. 2, Ps. 139, 15.

עָצָמָה f. (r. **עָצַם**) constr. **עָצָמָה**.

1. *strength* Is. 40, 29. 47, 9.

2. *number, multitude*, Nah. 3, 9.

עָצְמוֹן (strong, r. **עָצַם**) **Azmon**, pr. n. of a place on the southern border of Palestine, Num. 34, 4. 5. Josh. 15, 4.

עָצְמוֹת f. plur. (r. **עָצַם**) *strong defences, bulwarks*, trop. of arguments with which disputants defend their cause, Is. 41, 21; comp. Job 13, 12.—Talmud. **אֶהָעֵצ** *to dispute, to contend with arguments*; Arab. **عَصَمَة** *defence, guard*.

* **עָצַן** obsol. root. prob. of a like force with **עָצַם**, **עָצָה**, *to be hard, firm, strong*.—Hence

עצן *ἀπ. λέγόμεν.* 2 Sam. 23, 8, prob. *a spear*; comp. Arab. غَضَن branch. See this passage in full under art. עָרֵן.

*עָצַר fut. יַעֲצֹר, more rarely יַעֲצֹר 1 K. 18, 44. 2 K. 4, 24.

1. *to shut up, to close.* The primary idea lies in *surrounding, enclosing*, with a fence, wall; comp. the similar roots עָצַר, הָעֵצַר, אָצַר, and the remarks there made. Arab. عَصَى to prohibit, to refuse; غَضِب to hold back, to restrain, like the Heb. no. 2.—E. g. *to shut up* the heavens, so that it cannot rain, Deut. 11, 17. 2 Chr. 7, 13; the womb, so as not to bear, Gen. 16, 2. 20, 18 (where it is construed with בָּעַר q. v. no. 1). comp. Is. 66, 9. Also *to shut up in* a place Jer. 20, 9; espec. in prison 2 K. 17, 4. Jer. 33, 1. 36, 5. 39, 15. With מִפְּנֵי, 1 Chr. 12, 1 יַעֲצֹר שָׁאוּל *shut out from the presence of Saul*, not permitted to see Saul's face; others: *shut up at home because of Saul*, through fear of him, comp. عَصَى IV to keep oneself at home.—For the phrase יַעֲצֹר וְיָעֹזֵב, see in עֹזֵב no. 1. a.

2. *to hold back, to hinder, to detain* a person anywhere, 1 K. 18, 44. Judg. 13, 16; c. הָ 2 K. 4, 24; c. בָּ Job 12, 15 יַעֲצֹר הַנָּחַל *he holdeth back, withholdeth, the waters.* 4, 2 יַעֲצֹר בְּמִלִּין *to withhold words.* 29, 9. 1 Sam. 21, 6 יַעֲצֹרֵהֶנּוּ לָנוּ *women have been kept from us.*—A peculiar formula not unfrequent in the later Hebrew is עָצַר כֹּחַ *to retain strength, to be strong*, Dan. 10, 8. 16. 11, 6. 2 Chr. 13, 20; c. הָ *to have strength for* any thing, *to be able*, 1 Chr. 29, 14. 2 Chr. 2, 5. 22, 9; and so כֹּחַ being omitted 2 Chr. 20, 37. 14. 10.

3. *coërcuit imperio*, i. e. *to rule, to reign*, c. בָּ 1 Sam. 9, 17.

4. *to collect, to heap up*, i. q. אָצַר q. v. hence עָצַר *wealth*; *to assemble* persons, see Niph. no. 3, and עָצְרָה.

ΝΙΡΗ. 1. *to be shut up*, e. g. the heavens 1 K. 8, 35. 2 Chr. 6, 26.

2. *to be restrained, hindered, stayed*, Num. 17, 13. 15 [16, 48. 50]. 2 Sam. 24, 21. 25. Ps. 106, 30.

3. *to be assembled* (from the idea of *constraining, compelling*, see עָצְרָה), espec. *to a festival*, יַעֲצֹרָה. 1 Sam. 21,

8 יָבִיטָה לְפָנֵי יְהוָה *assembled before Jehovah.*

Deriv. the three following, and מַעֲצָר, מַעֲצוֹר.

עָצַר m. (r. עָצַר) *treasures laid up, wealth, riches*, i. q. אוֹצְרוֹת Judg. 18, 7 יוֹרֵשׁ עָצָר. יוֹרֵשׁ *no possessor of wealth*; comp. עָצַר no. 4; Vulg. *magnarum opum*; Sept. Vatic. *ἀληγορόμος ἐκπύξων θησαυρούς*.—Several ancient intpp. give it by *dominion, rule*, see עָצַר no. 3. But the expression refers to a people, and not to a ruler.

עָצַר m. (r. עָצַר) 1. *a shutting up, closure.* Prov. 30, 16 עָצַר רֶחֶם *the shutting up of the womb*. i. e. a barren womb.

2. *constraint, oppression, vexation*, Ps. 107, 39. Is. 53, 8.

עָצְרָה f. (r. עָצַר no. 4) 2 K. 10, 20. Is. 1, 13. Joel 1, 14; elsewhere עָצְרָה, in pause עָצְרָה 2 Chr. 7, 9; plur. c. suff. עָצְרֹתֵיכֶם; *an assembly*, Jer. 9, 1 [2] עָצְרָה בְּנָרִים *an assembly of wicked men*. Usually, *the assembly, congregation* of the people for celebrating public rites, *παρίκλησις*, Joel 1, 14. 2 K. 10, 20. Am. 5, 21. Is. 1, 13; espec. as held on the seventh day of the passover, and on the eighth day of the festival of tabernacles, i. q. מִקְרָא קֹדֶשׁ. Lev. 23, 36. Num. 29, 35. Deut. 16, 8. 2 Chr. 7, 9. Neh. 8,

18. Comp. Arab. جُمُعَة assembly, more fully يوم الجمعة day of assembly, i. e. Friday, as a festival or holyday of the Muhammedans.—Iken and Michaelis find the primary idea in *restraint from labour*; see Iken Diss. philol. theol. p. 49 sq. J. D. Michaelis Suppl. h. v. The contrary is shewn by Jer. 9, 1 [2].

*עָקַב fut. יַעֲקֹב Jer. 9, 3; c. suff. יַעֲקֹבֵנִי Gen. 27, 36.

1. Prob. *to be high*. like a vault, mound, or the like; kindr. with עָקַב Hence עָקַב hill, עָקַב heel.

2. Denom. from עָקַב *to take, or seize by the heel*; Hos. 12 4 אָרַב אֶת עָקְבוֹ *in the womb he took his brother by the heel*; comp. Gen. 25, 26. So Arab.

عَقِب has meanings borrowed from عَقِب heel, e. g. *to hit in the heel*.—Spec. in order to trip or throw one down; hence

3. Trop. to circumvent, to deceive, to defraud, Gen. 27, 36. Jer. 9, 3. Chald. to lie in wait for, pr. to follow at one's heels to track. Comp. עֲקֵב no. 3, עֲקֵב no 2, עֲקֵבָה

PIEL to leave behind, pr. at one's heels, e. g. the lightnings behind the thunders Job 37, 4. Arab. عَقِب to leave behind, to defer, to procrastinate; Chald. עֲקֵב to delay.

Deriv. עֲקֵב—עֲקֵבָה, and pr. n. עֲקֵיב, עֲקֵבָה, עֲקֵבָה

עֲקֵב m. (r. עֲקֵב no. 1) constr. עֲקֵב Gen. 25, 26; plur. עֲקֵבִים, constr. עֲקֵבִי Cant. 1, 8. עֲקֵבִי Dag. euph. Gen. 49, 17, and עֲקֵבִי Ps. 77, 20; c. suff. עֲקֵבִי, עֲקֵבִי

1. the heel of the foot; Arab. عَقِب,

Syr. حَمْلًا, id. Chald. עֲקֵבָה id. also end of a thing. a) Of men Gen. 3, 15, 25, 26. Ps. 41, 10. Job 18, 9.—Meton. steps, footsteps; Ps. 56, 7 עֲקֵבֵי הַשָּׁמַיִם they watch my heels, i. e. my steps; so Cant. 1, 8, and עֲקֵבִי Ps. 77, 20, 89, 52 they have reproached the footsteps (עֲקֵבִי) of thine anointed. Comp. עֲקֵב no. 3.—To make bare the heels of a woman, to show her disgrace, the heels of a modest woman being covered by her train. Jer. 13, 22. b) Of a horse, the hoof, Gen. 49, 17. Judg. 5, 22.

2. Metaph. the rear of an army, Josh. 8, 13. Gen. 49, 19.

3. Adj. verbal from the root no. 3, a *lie-in-wait*, tracker, Ps. 49, 6.

עֲקֵב m. (r. עֲקֵב no. 1) fem. עֲקֵבָה

1. a hill, acclivity, Is. 40, 4. Arab. عَقَبَة, 'Akabah, a steep pass. Ethiop. ጸቀብ.

2. Adj. fraudulent, deceitful, e. g. the heart. Jer. 17, 9.

3. Adj. denom. from עֲקֵב no. 1. a. Hos. 6, 8 עֲקֵבָה מְדֻמָּה tracked with blood, i. e. full of bloody footsteps. the traces of blood.—This adj. עֲקֵב, f. עֲקֵבָה, imitates those which mark colours and the like, e. g. צֶדֶם, נָקֵד, עֲקֵב

עֲקֵב m. (r. עֲקֵב) 1. the end, the last of any thing; Arab. عُقْب, Chald. עֲקֵבָה. Hence as adv. even to the end, ever, for ever, Ps. 119, 33, 112.

2. recompense, reward, wages, as the end and result of labour; comp. λούσθ' ἡμῶν reward, from λούσθ' ὁ last. Ps. 19, 12. Prov. 22, 4.—Hence עֲקֵב-עֲקֵב Ps. 40, 17, 70, 4, and עֲקֵב Is. 5, 23, as Prep. pr. in reward of, i. e. on account of, because of, propter. Also with a relat. particle as Conjunct. e. g. עֲקֵב אֲשֶׁר Gen. 22, 18, 26, 5, and עֲקֵב כִּי Am. 4, 12, propterea quod, because; and so simpl. עֲקֵב Num. 14, 24. Deut. 7, 12, 8, 20.

עֲקֵבָה f. or better עֲקֵבָה f. fraud, craft, subtilty, 2 K. 10, 19. R. עֲקֵב no. 3.

עֲקֵב see in עֲקֵב.

* עֲקֵד fut. יַעֲקֵד, to bind, Gen. 22, 9. Chald. id. Arab. عَقَلَ nexuit, nodavit. Kindred roots are אָכַד, אָנַד, q. v. Hence

עֲקֵד adj. plur. עֲקֵדִים, banded, i. e. marked with bands or stripes, striped ring-streaked, comp. עֲקֵד no. 3; espec. on the feet, pied-footed, white-footed, Gen. 30, 35, 39, 40, 31, 8, 10, 12. Symm.

λευκόποδες. Saad. مَجَلَّةٌ white-footed, from جَلَّ band, fetter.

עֲקֵד see עֲקֵד הָרָשִׁים in art. בֵּית no. 12. ii.

* עֲקָה obsol. root, Arab. عَقَا to retain, to detain. The primary idea seems to lie in compressing; see עֵק, עֵק. Hence מַעֲקָה.

עֲקָה f. oppression Ps. 55, 4. R. עֵק.

עֲקֵיב (insidious i. q. רֵעֵב) Akkub, pr. n. m. a) 1 Chr. 3, 24. b) 9, 17. Ezra 2, 42. Neh. 7, 45, 8, 7, 11, 19, 12, 25. c) Ezra 2, 45.

* עֲקַל in Kal not used, to twist, to wrest, to pervert. Chald. עֲקַל to pervert; Syr. حَمَل part. perverse. Arab. عَقَلَ to bind together sc. the feet.

PUAL part. מַעֲקָל perverted, Hab. 1, 4. Deriv. the two following.

עֲקֵלָל m. adj. (r. עֲקַל) winding, crooked, only plur. Judg. 5, 6 אֲרָחוֹר עֲקֵלָלִים winding ways, i. e. devious and unfrequented. by-paths. So without subst. עֲקֵלָלִים id. Ps. 125, 5. Syr. حَمَل id.

עִקְלָחוֹן adj. (from a lost subst. **עִקְלָה** and adj. ending יוֹ) *winding, tortuous*, epithet of a serpent Is. 27, 1. R. **עִקָּל**.

* **עִקֵּן** obsol. root, perh. i. q. **עָקַל** and Aram. **עִקַּם**, *to twist, to wrest*. Hence

עִקֵּן *Akan*, pr. n. m. Gen. 36, 27; for which **יַאקֵּן** *Jaakan*, 1 Chr. 1, 42. See also **יַאקֵּן בְּנֵי בְּאֵרֹת** p. 110.

* **עָקַר** 1. *to pluck up, to root out*, e. g. a plant, Ecc. 3, 2.—Syr. and Chald. id. The primary syllable is קַר with the idea of *digging, digging out*; comp. the kindr. roots **קִיר**, **נָקַר**; also **כִּיר**, **כָּרַה**, **כָּרַה**, **אָכַר**.—Hence

2. i. q. Arab. **عَقَرَ** and **عَقَّرَ**, *to be sterile*, used both of male and female, but pr. to have the testicles *extirpated*, comp. under the root **קָרַם**.

NIPH. *to be rooted up, destroyed*, e. g. a city Zeph. 2, 4.

PIEL *to hamstring, to hough*, e. g. a horse, i. e. to cut the sinews of the hind feet, by which the animal is rendered wholly useless and unable to stand, Josh. 11, 6. 9. 2 Sam. 8, 4. 1 Chr. 18, 4; of a bullock Gen. 49, 6. Sept. *νευροτομήν*. This was often and is still done in war by the victors, when unable to carry off with them the horses captured.—Arab.

عَقَرَ id.

Deriv. the six following.

עָקַר Chald. *to pluck up, to root out*. ITHPE. pass. Dan. 7, 8.

עָקָר m. adj. (r. **עָקַר**) f. **עָקָרָה**, **עָקָרָה**, *sterile*, spoken of both male and female; for the primary idea see the root no. 2. Of a male Deut. 7, 14; of females Gen. 11, 30. 25, 21. 29, 31. Deut. 7, 14. al.—Syr. and Arab. id.

עָקַר m. (r. **עָקַר**) 1. pr. *a rooting up*, concr. *a plant rooted up* and transplanted to another soil. Hence metaph. of a person sprung from a foreign family resident in the Hebrew territory, Lev. 25, 47.

2. *Eker*, pr. n. m. 1 Chr. 2, 27.

עָקַר Chald. m. *a stump, trunk* of a tree, Dan. 4, 12. 20.

עָקָרִים m. plur. **עָקָרִים** 1. *a scorpion* Ez. 2, 6. Arab. **عَقْرَبٌ** id. Syr.

عَمُحًا id. Comp. Gr. *σκορπίος*, the guttural being changed to a sibilant, as in **עָקַל** *σκόλιος*. As a quadrilateral it seems to be compounded from **עָקַר** *to wound*, and **עָקַב** *heel*.—See also **מַעֲלֵה-עָקָרִים** p. 598.

2. *a scourge*, armed with knots, points, etc. 1 K. 12, 11. 14. 2 Chr. 10, 11. 14. So Lat. *scorpio* according to Isidorus, Origgen. 5, 27, i. e. 'virga nodosa et aculeata.'

עָקָרוֹן (eradication, r. **עָקַר**; comp. Zeph. 2, 4) *Ekron*, pr. n. of one of the five chief cities of the Philistines, situated in the northern part of their territory, Josh. 13, 3; assigned first to the tribe of Judah, Josh. 15, 45, and then to Dan, Josh. 19, 43, but occupied by neither.—Josh. 15, 11. 19, 43. Judg. 1, 18. 1 Sam. 5, 10. 2 K. 1, 2. al. Sept. *Ἀκκρόν*, *Ἀκκρόν*. Now **عَاكِر** *Akir*, a large village; see Bibl. Res. in Palest. III. p. 23.—Gentile n. **עָקָרוֹנִי** *Ekronite* Josh. 13, 3. 1 Sam. 5, 10.

* **עָקַשׁ** not used in Kal, *to twist, to pervert, to wrest*. Arab. **عَقَشَ** and **عَقَّشَ** id. This signif. of twisting or bending lies both in the syll. **עַק**, as **חָקַ** to bend or twist back, **עָקַד**, **עָקַד** *nexuit*, **עָקַל**, **عَقَفَ**, **عَقَفَ** *ḥakam*, **עָקַל**, **عَقَفَ**; and also in the syll. **קַשׁ**, as **קָשׁ**.

PIEL *to pervert*, Mic. 3, 9. So *to pervert one's ways*, i. q. to act perversely, Is. 59, 8. Prov. 10, 9.

HIPH. *to declare perverse*, i. e. guilty, parall. with **הָרַשִׁיעַ**. Job 9, 20 though *I be perfect*, **וְהִדְבַּרְתִּי** *he will declare me perverse*, guilty; here **וְהִדְבַּרְתִּי** is for **וְהִדְבַּרְתִּי**, Heb. Gr. § 52. n. 4.

NIPH. pass. *to be perverted, perverse*. Part. **נִשְׁבָּשׁ דְּרָבָרִים** *whose ways are perverse*, Prov. 28, 18.

Deriv. **עָקָשׁ**, **עָקָשִׁים**, **מַעֲבָשִׁים**.

עָקָשׁ m. adj. (r. **עָקַשׁ**) plur. **עָקָשִׁים**, constr. **עָקָשִׁי**.

1. *perverse*; **לִבְּבָ עָקָשׁ** *a perverse mind* Ps. 101, 4; and vice versa **עָקָשׁ-לִבְבָ** *a man of perverse mind* Prov. 11, 20. 17, 20. **עָקָשׁ שְׂפָתָיו** *one perverse of lips* i. e. speaking falsely Prov. 19, 1. Absol. *false, deceitful*, Deut. 32, 5. Ps. 18, 27. Prov. 8, 8.

2. *Ikkes*, pr. n. m. 2 Sam. 23, 26.

עקשׁוּת f. (ר. עקשׁ) with פֶּה, *perverse-ness* of mouth, i. e. false speech, deceitful words, Prov. 4, 24. 6, 12; comp. 19, 1.

I. עִיר m. (ר. עיר I) *a city*, spec. as fortified, whence plur. עָרִים used as plural of עִיר q. v. In sing. only as pr. n. עִיר Ar, Num. 21, 15. Deut. 2, 29; fully עִיר מוֹאָב Ar Moab Num. 21, 28. Is. 15, 1; also עִיר מוֹאָב *city of Moab*, Num. 22, 36, i. e. the metropolis of Moab, situated on the southern bank of the Arnon; Gr. Ἀγοῶνολις (which some neglecting the etymology have interpreted *Urbs Martis*), Abulfeda ماب and الربة; still called *Rabba*. See Reland Palæstina p. 577. Burckhardt's Trav. in Syria, p. 374, 377. Bibl. Res. in Palest. II. p. 569. —Twice put for the country of Moab, Deut. 2, 9. 18.

II. עֵר m. (ר. עיר) *an enemy*; c. suff. עֵרָה 1 Sam. 28, 16. Plur. עֵרִים Is. 14, 21. Ps. 139, 20.

עֵר Chald. i. q. Heb. no. II, *an enemy*, Dan. 4, 16.

עֵר (waking, r. עיר I) *Er*, pr. n. a) A son of Judah, Gen. 38, 3. 46. 12. b) 1 Chr. 4, 21. —Another עֵר see in r. עיר I. 1.

* I. עֵרֵב 1. Pr. a) *to interweave, to braid*; comp. אָרַב to knot, to braid, Egypt. *opk* constringere; hence עֵרֵב woof. b) *to mix, to mingle*, as Syr. *חָבַב*, Chald. *עֵרֵב*; see Hithp. no. 1, עֵרֵב no. 2.

2. *to exchange commodities, to barter, to traffic*, by exchange of merchandise, Ez. 27, 9. 27. Hence מַעֲרֵב.

3. *to become surety* for any one, with acc. of pers. pr. *to exchange* with him, to stand in his place. Chald. Syr. Sam. id. E. g. a) *to be surety for one's life*, to pledge oneself for the life of another, Gen. 43, 9. 44, 32. b) For another's debt, *to give security for the payment*, Prov. 11, 15. 20. 16. 27, 13; c. לְ Prov. 6, 1; לְפָנַי 17, 18. Poet. Job 17, 3 עֵרֵבֵנִי לְפָנַי *be surety for me with thee*, i. e. in the cause which I have with thee. Is. 38, 14 עֵרֵבֵנִי *be surety for me*, O Lord! i. e. take me under thy protection. Ps. 119, 122. —Deriv. מַעֲרֵבָה, מַעֲרֵבָה.

4. *to pledge, to give in pledge*, with acc. of thing; Arab. *عرب* Conj. II, IV,

to give a pledge. Neh. 5, 3. Metaph. עֵרַב אֶחָד לְבָנִי *to pledge his life*, i. e. to expose it to pressing danger, Jer. 30, 21. Deriv. עֵרְבוּן.

HITHP. 1. *to mingle oneself, to intermeddle*, with אֶ of thing, Prov. 14, 10.

2. *to intermingle in social life, to have intercourse with any one*, spec. to be familiar with, c. בְּ pers. Ps. 106, 35; לְ Prov. 20, 19; עִם 24, 21; by marriage, c. בְּ Ezra 9, 2. Also to make an engagement, c. אִתְּ with any one, sc. by way of wager, 2 K. 18, 23. Is. 36, 8.

Deriv. מַעֲרֵב, עֵרְבוּן, מַעֲרֵבָה, מַעֲרֵבָה.

* II. עֵרֵב 1. *to be black*; Arab.

عَرَب id. غَرِيب jet-black, crow-black.

Hence עֵרֵב raven.

2. Trop. *to be or grow dark, to draw towards sunset or evening*, Judg. 19, 9. Metaph. Is. 24, 11 עֵרְבָה כָּל־שִׂמְחָה *all joy is darkened, gone down*. Syr. *חָבַב* the sun sets, *חָבַב* sunset; Eth. *ሀንብ*

the sun sets; Arab. *عرب* id. whence

عَرَب, مَغْرَب, the occident, west.

HITHP. *to do at evening*; Inf. *הָעֵרֵב* 'doing at evening,' as adv. *evening, at evening*, 1 Sam. 17, 16. Comp. *הָשִׁשִׁים* in the morning.

Deriv. מַעֲרֵב, עֵרֵב, עֵרֵב II, מַעֲרֵבָה, מַעֲרֵבָה.

* III. עֵרֵב or עֵרֵב, i. q. *ערב*, *to be arid, sterile*. Eth. by transp *ሀንብ* id. Hence מַעֲרֵבָה, and pr. n. עֵרֵב Arabia.

* IV. עֵרֵב fut. *יעֲרֵב* 1. Intrans. *to be sweet, pleasant*, (perh. well tempered, well mixed? comp. no. I. 1. b.) with לְ of pers. e. g. sleep, Prov. 3, 24. Jer. 31, 26; a desire accomplished Prov. 13, 19; sacrifices, gifts, Jer. 6, 20. Hos. 9, 4. Mal. 3, 4; c. עַל Ps. 104, 34. Ez. 16, 37 *אֲשֶׁר עֵרְבָהּ לְעֵינֶיךָ* *to whom thou hast been, pleasant*. Comp. adj. עֵרֵב sweet.

2. From the notion of *sweetness* is derived perhaps the signif. of *sucking*, comp. מַצָּה, מַצָּץ. Hence עֵרֵב gad-fly, as *sucking* the blood of men and beasts; comp. Arab. *عرب* which in the Camoos, p. 125. l. 11, is explained by *اكل* comedit.

Deriv. עֵרֵב, עֵרֵב.

ערב Chald. PA. *to mix, to mingle*.
Part. pass. **מְעָרֵב** *mixed*, Dan. 2, 43.
ITHPA. pass. Dan. 2, 43.

ערב m. adj. (r. **עָרַב** IV) *sweet, pleasant*, Prov. 20, 17. Cant. 2, 14.

ערב m. (r. **עָרַב** IV) a species of fly, *gad-fly*, exceedingly troublesome to man and beast, so called from its *sucking* the blood; see the root no. 2. Ex. 8, 17. 18. 20. 25. 27 [21. 22. 24. 29. 31]. Ps. 78, 45. 105, 31. Sept. *κυνόμυια* *dog-fly*, which Philo describes as so named from its impudence, Phil. de vita Mosis, T. II. p. 101 ed. Mangey.—The Rabbins almost unanimously interpret it of a *mixture, conflux* of noxious insects, as if from **עָרַב** I, to mix; and so Aqu. *πάμμυια*, Jerome *omne genus muscarum*, Engl. *divers sorts of flies* Ps. II. cc. But that **ערב** denotes some certain species of insect is clear from Ex. 8, 17. 18 [21. 22]. Oedmann (Verm. Sammlungen II. p. 150) understands by it the *blatta orientalis*, Dutch and Germ. *Kakerlacke*, Engl. *cockroach*, which however devours things rather than stings men, contrary to the express words in Ex. 8, 17.

ערב 2 Chr. 9, 14. Jer. 25, 24, and **ערב** Is. 21, 13. Ez. 27, 21, pr. n. *Arabia*, **عَرَب**, so called from being *arid* and *sterile*; see r. **עָרַב** III. The gentile n. is **עֲרָבִי** *Arab, Arabian*, Is. 13, 20. Jer. 3, 2, of nomadic tribes in both passages; also **עֲרָבִי** Neh. 2. 19. 6, 1; Plur. **עֲרָבִים** *Arabs, Arabians*, 2 Chr. 21. 16. 22, 1, and **עֲרָבִיָּים** 2 Chr. 17, 11.—The name *Arabia* among the Hebrews did not include the vast peninsula to which geographers have given this name, but only a tract of country not very extensive, on the east and south of Palestine as far as to the Red Sea; perh. the same assigned by ancient writers to the Ishmaelites, see in **רַשְׁתָּהֶֽנָּאֵל**. Hence in Jer. 25, 24 this name is coupled with other Arabian tribes. So too Eusebius, of the Mīli-anites: *καὶ αὐτοὶ ἐπέκειντο τῆς Ἀραβίας πρὸς τὸν ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐσθρῆς θυλάσσης ἐπ' ἀνατολὰς*. The Arabia of the N. T. extended no further, Gal. 1, 17. 4, 25. See Comm. on Is. 21, 13.

עָרַב m. (r. **עָרַב** I) also **עָרַב** see in no. 2.

1. *the woof, weft*, in weaving, Lev. 13, 48–59. See the root no. 1. a.

2. Simpl. **עָרַב** Ex. 12, 38. Neh. 13, 3, elsewhere c. art. **הָעָרַב**, pr. *mixture*, see the root no. 1. b; hence concr. *a mixed multitude, mingled mass*, of strangers and foreigners who follow a migrating people or an army. So of strangers who joined themselves to the Israelites Ex. 12, 38. Neh. 13, 3; of Solomon's foreign troops, auxiliaries, 1 K. 10, 15 **מִלְכֵי הָעָרַב**; or those of Egypt Ez. 30, 5. Jer. 25, 20. 24 where **מִלְכֵי הָעָרַב** and **מִלְכֵי עָרַב** are coupled; also those of the Chaldeans Jer. 50, 37. Sept. *ἐλάμμιτος, σῦμμμιτος*. Vulg. *promiscuum vulgus, vulgus*. Chald. **עֲרָבֵרְרִין** id. Comp. also

Arab. **غَرِيب** stranger; though this pertains to r. **עָרַב** II.

עָרַב m. (r. **עָרַב** II) but f. 1 Sam. 20, 5; in pause **עָרַב** Gen. 24, 63; plur. **עֲרָבִים**, constr. **עֲרָבֵי** see in no. 2; also **עֲרָבוֹת** Jer. 5, 6. Dual see below.—For **הָעָרַב** c. art. *mixture*. see in **עָרַב** no. 2.

I. *evening, even-tide*, see the root no. 2. Gen. 1, 5. 8. 13. 19. 23. Lev. 23, 32. al. **מִנְחָתָהּ עָרַב** *the evening sacrifice* Dan. 9, 21. Ezra 9, 4. *At evening, in the evening*, is **בְּעָרַב** Gen. 19. 1. 29, 23. Ex. 12, 18. al. Poet. **לְעָרַב** Gen. 49, 27. Ps. 59, 7. 15. 90, 6. Job 4, 20; and so in the later books 1 Chr. 16, 40. 2 Chr. 2, 3. Ezra 3, 3. Ecc. 11, 6; acc. **עָרַב** Ex. 16, 6; **לַיְלָת עָרַב** Gen. 8. 11. 24, 11. Zech. 14, 7; **עָרַב יוֹם** *evening of the day*, at evening, Prov. 7, 9; **לְפָנֹת עָרַב** *at the turning of evening, towards evening*, Gen. 24. 63. Deut. 23, 12.—Also **זְאֵבֵי עָרַב** *evening wolves*, see in **זָאֵב**; and so Plur. once **עֲרָבוֹת זָאֵב** Jer. 5, 6. **עָרַב בֹּקֶר** *evening and morning, νύκθήμερον*, a day and night, i. e. the civil day of 24 hours, Dan. 8. 14.

DUAL **עֲרָבִים** *the two evenings*, only in the formula **בֵּין הָעֲרָבִים** *between the two evenings* Ex. 16. 12. 30, 8, as marking the interval of time during which the paschal lamb was to be killed Ex. 12, 6. Lev. 23. 5. Num. 9, 3. 5. and the evening sacrifice offered Ex. 29, 39. 41. Num. 28, 4. This, according to the opinion of the Karaites and Samaritans, as also

Aben Ezra (which moreover is favoured by Deut. 16, 6), was the interval between sunset and dark. But the Pharisees and Rabbinists (comp. Jos. B. J. 6. 9. 3) held the first evening to commence with the declining sun, Gr. *δείλη πρῶτα*, and the second evening with the setting sun, Gr. *δείλη ὀψιτα*; hence according to them the paschal lamb was to be killed from the ninth till the eleventh hour, Jos. l. c. A third opinion is that of Jarchi and Kimchi, who hold the *two evenings* to be the time before and after sunset, so that the sunset divides them. Of all these the first is best supported. The Arabs have the like expression; and also the Syrian church; see Thesaur. p. 1065.

II. Only in plur. עֲרָבִים, constr. עֲרָבֵי, *willows, osiers*, perh. so called from their ash-coloured leaves. Comp. مَغْرَبٌ one

having white eyelashes, عَرَبٌ whiteness of the eyelashes, silver, also a willow. Syr. ܚܒܐ, plur. ܚܒܐ, id.—Is. 44, 4. Job 40, 22. Ps. 137, 2, where the *salix Babylonica* Linn. is to be understood, with pendulous boughs, the emblem of grief and mourning, Engl. *weeping-willow*. Is. 15, 7 הַנַּחַל הָעֲרָבִים *the Brook of Willows* (comp. Job 40, 22) in Moab, i. e. وادي الحسي *Wady el-Ahsy*, which forms the boundary between the district of Kerak or Moabitis, and of Jebel or Idumea; see Burckhardt's Travels in Syria, etc. p. 400. Bibl. Res. in Palest. II. p. 488, 555.—The more ancient name was זֶרֶד *Zered*, q. v.

עֵרֶב m. (r. עֲרַב II) plur. עֲרָבִים.

1. *a raven*, so called from its black colour. Chald. עֲרִבָא, Syr. ܠܚܒܐ, Arab. عُرَابٌ.

Corresponding in sound are Sanscr. *kārawa* and *kurawa*, Lat. *corvus*, old Germ. *hraban*, whence *Rabe*, Engl. *raven*.—Gen. 8, 7. 1 K. 17, 4, 6. Is. 34, 11. Ps. 147, 9, al. Sometimes it would seem to have a wider sense and to comprehend kindred species of birds, espec. *the crow*, see Lev. 11, 15. Deut. 14, 14.

2. *Oreb*, pr. n. of a prince of the Midianites, Judg. 7, 25. 8, 3. Ps. 83, 12. From him the name was transferred to a rock beyond Jordan, Judg. 7, 25. Is. 10, 26.

עֲרָבָה f. (r. עֲרַב III) c. ה. loc. עֲרָבָה; plur. עֲרָבוֹת, constr. עֲרָבוֹת.

1. *an arid tract, sterile region, desert*, Job 24, 5. 39, 6. Is. 33, 9. 35, 1. 6. 40, 3. 41, 19. 51, 3. Jer. 2, 6. 17, 6. 50, 12. 51, 43. Sept. ἔρημος, also ἄβυσσος, ἄπειρος, γῆ ὑψώσα.—With the art. הָעֲרָבָה *the Arabah*, as pr. n. for the low desert tract or plain of the Jordan and Dead Sea, shut in by mountains, and extending from the lake of Tiberias to the Elanitic Gulf; see Josh. 12, 3 עֲרָבָה עֲרִיִם בְּנֵיחוֹת. Deut. 1, 1 בְּעֲרָבָה מִזֶּל סוּף *in the Arabah over against the Red Sea*, i. e. at the opposite end or part. 2, 8. So Deut. 1, 7. 3, 17. 4, 49. 11, 30. Josh. 12, 1. 3. 8. 8, 14. 11, 2. 8. 16. 15, 2. 2 Sam. 2, 29. 4, 7. 2 K. 25, 4. Jer. 39, 4. 52, 7. Ez. 47, 8. Hence the Dead Sea is called *the Sea of the Arabah* Deut. 3, 17. 4, 49. Josh. 3, 16. 12, 3. 2 K. 14, 25. [The Greek name for this tract was *Αῦλών*, described by Eusebius as extending from Lebanon to the desert of Paran; Onomast. art. *Αῦλών*. Abulfeda speaks of it under the name *el-Ghór* الغور, and says correctly that it stretches between the lake of Tiberias and Ailah or 'Akabab. At the present day the name *el-Ghór* is applied to the northern part, from the lake of Tiberias to an offset or line of cliffs just south of the Dead Sea; while the southern part, quite to the Red Sea, is called *Wady el-'Arabah* العربيه, the ancient Hebrew name. The extension of this valley to the Dead Sea appears to have been unknown to the early geographers; and in modern times was first discovered by Burckhardt; see his Travels in Syr. p. 441 sq. Bibl. Res. in Palest. II. p. 594–600.—At Jericho the valley is broader; and is called in plur. עֲרָבוֹת יְרֵחוֹ Josh. 5, 10. 2 K. 25, 5; also, east of the Jordan. עֲרָבוֹת מִיָּאָה, Vulg. *campestris Moab*, Num. 22, 1. 26, 3. al. הַנַּחַל הָעֲרָבָה *the brook of the Arabah*, see in נַחַל no. 1, p. 663.—R.

2. *Arabah*, pr. n. of a town in Benjamin; fully הָעֲרָבָה, see בֵּית no. 12. kk.

עֲרָבָה f. 1. *surety, security*, Prov. 17, 18. R. עֲרַב I. 3.

2. *a pledge*. 1 Sam. 17, 18 וְאַתָּה וְצִדְקָתָם הָבָה *and bring from them a pledge*, token. R. עֲרַב no. I. 4.

עֲרֹבָה m. (r. עֲרַב I. 4) *a pledge, earnest*, Gen. 38, 17. 18. 20. Arab. **عَرَبَانٌ**, **عَرَبُونٌ**, id. Hence *ἀρράβων*, *arrhabo*, i. e. *a pledge, earnest*, a mercantile term which the Greeks and Romans appear to have adopted from the Phenicians as the founders of commerce.

עֲרַבִּי, **עֲרָבִי**, *an Arab, Arabian*, see in עֲרַב.

עֲרַבְתִּי *Arbathite*, gentile name from **עֲרָבָה** no. 2. 2 Sam. 23, 31.

* **עָרַב** fut. **יָעָרֵב** 1. *to rise, to ascend*, Arab. **عَرَجَ** id. **مَعْرَجٌ** place of ascent, staircase, ladder. Ethiop. **ሀርገ** id. See **עֲרִיגָה**.

2. With **עַל** and **אַל** *to look up towards* any thing. *to long for*, Gr. *ὀρέσκει*; comp. **נִשָּׂא נֶפֶשׁ עַל**. Arab. Conj. II, *intensus fuit rei*. Ps. 42. 2. Joel 1, 20.—The assertion of the Hebrew interpreters, that **עָרַב** is strictly used for the cry of the stag and is transferred to domestic animals in Joel I. c. (the Syriac version also having **ܥܪܐ** in both passages,) is not supported by the usage of the kindred languages; although one might compare the Gr. onomatop. *ὠρέω, ὠρέγη*. See too the deriv. **עֲרִיגָה**. More also is given by Bochart, Hieroz. P. I. p. 883.

* **עָרַר** obsol. root, Arab. **عرد** *to flee*; comp. kindr. **חָרַר**. Hence **עֲרִיר**, Chald. **ܥܪܝܪ**, wild ass, onager.

עָרָד *Arad*, pr. n. a) A Canaanitish city in the southern part of Palestine, so called prob. from the wild ass, Num. 21, 1. 33, 40. Josh. 12, 14. The name is still preserved in *Tell 'Arad* **عراد**, a hill far south of Hebron adjacent to the desert; see Bibl. Res. in Palest. II. p. 473. 622. b) A man 1 Chr. 8, 15.

עָרֵד Chald. m. i. q. **ܥܪܝܕ**, *a wild ass, onager*, Dan. 5, 21.

* **עָרָה** *to be naked*, in Kal not used.

Arab. **عَرَى** id. The primary idea of the root seems to lie in *plucking out* (comp. **אָרָה**), e. g. plants, hair, etc. hence

to be bald, bare, naked, of plants, trees, etc. comp. **מַעְרָה**, **מַעַר**. Kindr. is **עָרַם** and perhaps **עָרָה** II.

PIEL **עָרָה**, fut. conv. **יַעְרֵר**, imper. plur. **עָרִי**.

1. *to make naked, to uncover*, e. g. the pudenda Is. 3, 17; a shield sc. from its covering 22, 6. Zeph. 2, 14 **אֲרִזָּה עָרָה** *the cedar-work they have uncovered*, i. e. they have torn off the wainscotings of cedar and laid the walls bare.

2. *to lay naked, bare*, as the foundation of an edifice, i. e. *to demolish, to raise*, Ps. 137, 7. Inf. **עֲרִירָה** Hab. 3, 13. Comp. **נָלָה**, **נָלָה**, Ez. 13, 14. Mic. 1, 6.—Hence

3. *to empty a vessel, to pour out*, in doing which its bottom is laid bare, uncovered; Gen. 24, 20. 2 Chr. 24, 11. Ps. 141, 8 **אַל-תִּעַר נַפְשִׁי** *do not empty out my life*, i. e. let not my blood be shed. Comp. Hiph. no. 2.

HIPH. **הָעָרָה** 1. *to make naked, to uncover*, e. g. the pudenda, Lev. 20, 18. 19.

2. *to pour out*, comp. Pi. no. 3. Is. 53, 12 **הָעָרָה לְמִוְתוֹ נַפְשׁוֹ** *he poured out his life unto death, or in death, gave himself up to death*. Arab. **أَسَالَ نَفْسَهُ** *animam suam effudit*, h. e. *tradidit*. Syr. **ܥܪܐ**, Gr. *παράβηκεν*, whence *parabolanus*.

NIPH. pass. of Hiph. no. 2, *to be poured out*, trop. of the Spirit, Is. 32, 15.

HITHP. 1. *to make oneself naked* Lam. 4, 21.

2. *to pour oneself out*, trop. *to spread oneself abroad*, of a flourishing wide-spreading tree, Ps. 37, 35.

Deriv. **עָרָה**, **עֲרִיגָה**, **עָרֵד**, **מַעְרָה**, **מַעַר**, **מַעַר**, and pr. n. **מַעְרָה**.

עָרָה f. (r. **עָרָה**) plur. **עֲרִי** Is. 19, 7, *naked places*, without trees (see **מַעַר**, **מַעְרָה**), here of the meadows or grassy places on the banks of the Nile. Arab.

عَرَاءٌ, **عَرَاءٌ**, open place.

עֲרִיגָה f. (r. **עָרַג**) Cant. 5, 13. 6, 2. Ez. 17, 7. 10, *areola, bed*, of a garden or vineyard, raised in the middle. So the ancient versions.—Others *a ladder, trellis*, a frame for training plants upwards; comp. Arab. **مَعْرَجٌ** ladder.

עָרוֹד m. (ר. עָרַד) *a wild ass, onager*, Job 39, 5. Chald. id. in Targg. for Heb.

פָּרָא Syr. id. Arab. عَرَس ass.

עֲרוֹהָ f. (ר. עָרָה) 1. *nakedness*, Ez. 16, 8. Hos. 2, 9 [11]. Metaph. עֲרוֹהָ the *nakedness of the land*, i. e. the exposed part, where it is unfortified, easy of access, Gen. 42, 9. 12. Arab.

عَرَّة, ἑρως ἐγχευώθη Hom. II. 12. 399.

2. *puddenda*, espec. as exposed, *nakedness*, Gen. 9, 22. 23. Ex. 20, 26. Lev. 20, 17. Ez. 16, 37. 23, 29. Lam. 1, 8. גִּלְהָ עֲרוֹהָ to *uncover the nakedness of a woman*, either in ignominy Is. 47, 3; or for carnal intercourse with her, see in גִּלְהָ Pi. no. 1. a. עֲרוֹהָ אָבִיו the *nakedness of his father*, i. e. of his father's wife, see in גִּלְהָ Pi. no. 1. a. בֶּשֶׁר עֲרוֹהָ the *flesh of nakedness*, the privy-member, Ex. 28, 42.

3. *shame, uncleanness, filthiness*. עֲרוֹהָ any *filthy thing*, excrement, Deut. 23, 15; a foul blemish found in a woman, 24, 1. See in Thesaur. p. 1068.—Hence *ignominy, disgrace*; Is. 20, 4 עֲרוֹהָ the *shame of Egypt*. 1 Sam. 20, 30.

עֲרוֹהָ Chald. f. pr. *an emptying out*; hence *damage, detriment*, sc. of the king, Ezra 4, 14. See Heb. עָרָה Pi. no. 3.

עָרוֹם m. adj. (ר. עָרַם I) also עָרוֹם 1 Sam. 19, 24. Job 1, 21. Is. 58, 7, fem. עָרוֹמָה, plur. עָרוֹמִים; *naked*, Job 1, 21. Ecc. 5, 14. Mic. 1, 8. Am. 2, 16. Adv. *naked*, without clothing, Job 24, 7. 10. Is. 20, 4. But *naked* is also put: a) i. q. *poorly clad, ragged*. Job 22, 6. Is. 58, 7; comp. Gr. γυμνός; James 2, 15, Lat. nudus Seneca de Benef. 5, 13. Arab. مسلخ undressed, ill-clothed. b) Of one who has laid aside his outer garment and goes about in his tunic (פְּתִילָה), 1 Sam. 19, 24. Is. 20, 2. Comp. John 21, 7. Virg. Georg. I. 229 and Voss's note. Aurel. Vict. c. 17.

עָרוֹם m. adj. (ר. עָרוֹם I. 2) 1. *crafty, cunning, subtle*, Gen. 3, 1. Job 5, 12. 15, 5.

2. In a good sense, *shrewd, prudent, wise*, Prov. 12, 16. 23, 13. 16, 14. 8, 15. 18, al.

עָרוֹם, see עָרוֹם.

עָרוֹר, also עָרוֹר Is. 17, 2, from r. עָרוֹר like קָלוּקָל from קָלָל.

1. *ruins, rudera*, see the root Po. Pilp. and Hithpal. Jer. 48, 6. Is. 17, 2.—Vulg. in Jer. l. c. *myrica*; others *juniper*, comp. Arab. عرعر *juniper*; Bibl. Res. in Palest. II. p. 506. In Is. l. c. עָרוֹר is usually rendered *cities of Aroer*; but Aroer was not a metropolis, nor does it suit the context.

2. *Aroer*, pr. n. a) A city on the northern bank of the brook Arnon, Deut. 2, 36. 3, 12. 4, 48. Josh. 12, 2. 13, 9. 16; subject to Moab Jer. 48, 19; and with a different form עָרוֹר Judg. 11, 26. Its ruins still bear the ancient name, عرار 'Ar'ir; see Burckhardt's Travels in Syria, etc. p. 372. Bibl. Res. in Palest. III. App. p. 170. b) Another city situated further north over against Rabbath-Ammon Josh. 13, 25, on the brook Gad i. e. a branch of the Jabbok 2 Sam. 24, 5; founded by the Gadites Num. 32, 34. Judg. 11, 33. c) A city of the south of Judah, 1 Sam. 30, 28. Its site still bears the name 'Ar'arah, عرارة; see Bibl. Res. in Palest. II. p. 618.—Gentile n. עָרוֹרִית *Aroerite* 1 Chr. 11, 44.

עָרוֹץ m. (ר. עָרוֹץ, after the form עָרוֹץ) in other Mss. עָרוֹץ after the form מָלֵא, *terror, horror*. Job 30, 6 עָרוֹץ בְּחַלְמִים in a *horror of valleys*, i. e. in horrid valleys, chasms.

עָרוֹהָ f. (ר. עָרָה) *nakedness*, i. q. עָרוֹהָ Hab. 3, 9 thy *bow* עָרוֹהָ with *nakedness was made naked*, i. e. quite naked, the verbal noun being put for the inf. absol. Elsewhere concr. Ez. 16, 7 אָתָּה עָרוֹהָ thou *wast naked and nakedness*, utterly naked, bare. v. 22. 39, 23, 29. Mic. 1, 11.

עָרִי (for עָרִיָּה watching i. e. worshiping Jehovah. r. עָרִי I) *Eri*, pr. n. of a son of Gad, Gen. 46, 16.

עָרִיסָה f. (ר. עָרַם) only in plur. עָרִיסוֹת Num. 15, 20. 21. Neh. 10, 38. Ez. 44, 30, *groats, grits, coarse meal, ptisana*. Talmud. עָרִיסָה ptisana of barley, barley-groats, pearled barley; also a drink made from it. Syr. اُرِسَان id.—Sept. Vulg. in Num. φάραμα, *pulmentum*; in Neh. and Ez. σίτος, *cibus*.

עֲרִימִים m. plur. (r. עָרַה I) pr. 'the distilling.' Poet. for *the clouds*, and meton. *the heavens*, Is. 5, 30.—Syr. and Vulg. *caligo*; comp. quadrilit. עֲרַפֵּל

עָרִיץ m. adj. (r. עָרַץ, Kamets impure for עָרִיץ) plur. עָרִיצִים, constr. עָרִיצִי; pr. *terrible, inspiring terror*; hence

1. *powerful, mighty*, of God Jer. 20, 11; of powerful nations Is. 25, 3.

2. In a bad sense, *violent, fierce, lawless, a tyrant*, Ps. 37, 35. Is. 13, 11. 25, 4. 5. Job 6, 23. 15, 20. 27, 13. al.—Ez. 28, 7 עָרִיצִי גוֹיִם *the violent of the nations*. 30, 11. 31, 12. 32, 12.

עָרִירִי m. adj. (r. עָרַר) plur. עָרִירִים, *destitute, forlorn*; hence *childless*, Gen. 15, 2. Jer. 22, 30; plur. עָרִירִים Lev. 20, 20. 21. Sept. *ἄτεκνος*.

* **עָרָה** fut. יַעְרֶה *to place in a row, to set in order, to arrange*, Gr. τάσσω, *tássō*. Comp. kindr. אָרָה *to extend in a straight line*, and in the Indo-European tongues: Germ. *Reihe* (Reige, Riege). *reihen*, intens. *rechen*; Lat. *rego* (not for *reago*, as some suppose), *regula*, *rectus*, also *rigeo* *to be stiff, rigor* right line.—E. g. wood upon the altar Gen. 22, 9. Lev. 1, 6; bread upon the sacred table 24, 8, comp. מִצְרָכָה no. 1. Also *to put in order, to prepare*, e. g. a table for a banquet, *to spread*, Prov. 9, 2. Is. 21, 5. 65, 11; an altar Num. 23, 4; the sacred candelabra Ex. 27, 21. Lev. 24, 3, 4; arms for battle Jer. 46, 3. Also Is. 30, 33 עֲרִיבָה מִצְרָכָהּ *for the place of burning is already long arranged, prepared*. 2 Sam. 23, 5 כָּל עֲרִיבָהּ *an everlasting covenant ordered in all things*, i. e. confirmed in all ways.—Spec. in phrases:

a) **עָרָה מִלְחָמָה** *to set the battle in array*, to draw up an army, Judg. 20, 20. 22; with אַחַד לְקִרְאָה *against* any one 1 Sam. 17, 2. Gen. 14, 8. Part. עָרִיב מִלְחָמָה 1 Chr. 12, 33. 35; and עָרִיבָה מִלְחָמָה Joel 2, 5, *arrayed for battle*, in battle array. So without מִלְחָמָה id. Judg. 20, 30. 33. 1 Sam. 4, 2. 17, 21; c. עַל מִלְחָמָה *against* any one, 2 Sam. 10, 9. 10. 17. Jer. 50, 9. 14. Part. pass. עָרִיבָה *arrayed* sc. for battle, Jer. 6, 23. 50, 42.—With acc. Job 6, 4 יַעְרֶכֶנִי *they set themselves in array against me*.

b) **עָרָה מִלִּים** *to set in order words*, i. e. to utter words, c. אֵל *against* any one Job 32, 14; also without מִלִּים, Job 37, 19 לֹא נִעְרָה מִפְּנֵי חֹשֶׁךְ *we cannot set in order (words) by reason of darkness*, i. e. ignorance. 33, 5. With לְ, *to direct words to* any one Is. 44, 7, and ellipt. Ps. 5, 4 בֹּקֶר אֶעְרָךְ *in the morning I will direct to thee* sc. my words, my prayer.

c) **עָרָה מִשְׁפָּט** *to set in order a cause* before a judge, to array it before him, Job 13, 18; c. לִפְנֵי 23, 4, comp. Ps. 50, 21.

2. With לְ, *to place together with* any thing, along side of it, *to compare*. Is. 40, 18 מַה־כֶּדְמוּת תַּעֲרֹכֶנּוּ *what likeness will ye compare unto him?* Ps. 89, 7. 40, 6 אֲלֵיָהָ עָרָה אֵין *nothing can be compared to thee*. Job 28, 17. 19, where in both verses הָיָה is dative for לָהּ.

3. *to estimate* by comparing with money, i. e. *to value, to esteem*; comp. חָשַׁב. Job 36, 19 הֲיַעְרֶךָ שׂוּעָה *will he set value on thy riches?* i. e. will he regard them?

HiPH. i. q. Kal no. 3, *to estimate, to value*, Lev. 27, 8 sq. 2 K. 23, 35.

Deriv. מִצְרָכָה, מִצְרָכָה, and

עָרָה m. c. suff. עָרִיבִי 1. *a row, pile*, of the shew-bread Ex. 40, 23.

2. *preparation, equipment*, pr. a putting in order, *a suit*, espec. of clothes, arms, etc. Judg. 17, 10 בְּנֵי עָרָה *equipment of clothing*, i. e. all necessary clothing. Sept. Vat. well, *στολή ἱματίων*, since *στολή* is the word appropriate to this idea, comp. Lat. *stola*; Alex. *ζεύγος ἱματίων*, whence Vulg. *vestem duplicem*, which L. de Dieu ad h. l. seeks to defend.—Of the *armature* (qs. *stola*) of the crocodile Job 41, 4.

3. *estimation, valuation*; **עָרָה** *according to thy estimation* Lev. 5, 15. 18. 25. 27. Num. 18, 16. 2 K. 23, 35. 12, 5. Lev. 27, 12 עָרָה הַכֹּהֵן *according to thy estimation, of the priest* I mean; and so also the formula is to be taken in v. 2, עָרָה נִפְשׁוֹ לַיהוָה *according to thy (the priest's) estimation shall the persons be to Jehovah*; comp. on this passage De Wette and Dettinger, in Theol. Studier u. Kritiken 1831, p. 303. 1832, p. 395 396.—Hence, *estimate, price* at which a thing is estimated, Lev. 27, 3 *thy estimate (price) shall be fifty shekels*. v. 4–7. 13. 15. 19. 25.—Job 28, 13. Ps. 55, 14

אָנזש פֿערפֿי *a man after mine own price*, i. e. whom I equal to myself, my own equal.

* עָרַל 1. *to be uncircumcised*; see adj. עָרַל. Arab. عَرَلَ id.

2. Denom. from עָרַלָה, q. d. *to foreskin*, i. e. *to remove as foreskin, as an unclean thing*, spoken of the first fruits of a young tree, Lev. 19, 23.

NIPH. *to show oneself uncircumcised*, to show one's foreskin, Hab. 2, 16; spoken of a drunken heathen, who shamelessly uncovers his nakedness.

Deriv. the two following.

עָרַל m. adj. constr. עָרַל Ez. 44, 9, and עָרַל Ex. 6, 12. plur. עָרַלִּים; *uncircumcised*, Gen. 17, 14. Ex. 12, 48. Often spoken of other nations in contempt, and with the idea of uncleanness, profaneness; as the Philistines. Judg. 15, 18. 1 Sam. 14, 6. 17, 26. 36. 31, 4; of other gentiles Is. 52, 1. Ez. 28, 10. 31, 18. 32. 19. 21. 24 sq. Metaph. עָרַל שְׂפָתָיו *uncircumcised of lips*, i. e. dull of speech, (עָרַל שְׂפָתָיו Onk.) stammering, one whose lips still have as it were the foreskin, and are therefore too thick and large to bring out words easily and fluently. Ex. 6, 12. 30. So likewise Jer. 6, 10 עָרַל אָזְנוֹ *their ear is uncircumcised*, shut up by a foreskin; also לִבָּם עָרַל *their uncircumcised heart*, to which the precepts of religion and piety cannot penetrate, Lev. 26, 41. Ez. 44, 9. Comp. Acts 7, 51.

עָרַלָה f. (r. עָרַל) constr. עָרַלָה plur. עָרַלֹת, constr. עָרַלֹת 1 Sam. 18, 25.

1. *the foreskin, prepuce*, Sept. ἀγο-
βωτία. Arab. عُرْلَة, Syr. حَبْطَلَة 1 Sam. 18, 25. 2 Sam. 3, 14. עָרַלָה *membrum præputiale* Gen. 17, 11. 24. Lev. 12, 3. Metaph. עָרַל־לֵב *the foreskin of the heart*, see in עָרַל ult. Deut. 10, 16. Jer. 4, 4. Comp. Kor. Sur. 2, 82. 4, 154.

2. Trop. *foreskin of a tree*, i. e. the fruit of the first three years, which by the law was to be regarded as unclean, Lev. 19, 23. Comp. r. עָרַל no. 2.

3. Plur. הָעָרַלֹת *Foreskins-hill*, pr. n. of a place near Gilgal, Josh. 5, 3.

* I. עָרַם or עָרַם 1. *to make naked*; hence עָרַם (עָרוֹם), עָרִים, naked, מְעָרְמִים. Kindr. are עָרַר, עָרַר II, perh.

עָרַר. Arab. عَرَمَ to make naked; also to bark a tree. Intrans. עָרַם to be shameless, malignant, i. e. bearing one's malignity naked before him.

2. *to be crafty, cunning*, once inf. absol. עָרוֹם 1 Sam. 23, 22.—Syr. Pe. Pa. Ethpe. id. كَيْمَاصًا, Chald. עָרִימָא, cunning. This signif. either connects itself with

Arab. عَرَمَ to be malignant, see above; or comes from the primary idea of *smoothness, baldness*.

HIPH. 1. *to make crafty*. Ps. 83, 4 עָרְמוֹתָם *they make crafty their counsel*, i. e. they take crafty counsel.

2. *to act cunningly, craftily*, 1 Sam. 23, 22. In a good sense *to act prudently, discreetly*, Prov. 15, 5. 19, 25.

Deriv. עָרוֹם, עָרוֹם, עָרִים, עָרַם, עָרְמָה, מְעָרְמִים, perh. עָרְמוֹן.

* II. עָרַם in Kal not used, kindr. with the verbs עָרַם, עָרַם, עָרַם, עָרַם, *to be high*. Syr. Pa. to heap up. Arab. عَرَمَ V, to be heaped up, Saad. Ex. 15, 8; עָרְמָה heap of grain on the threshing-floor.

NIPH. *to be heaped up*, as waters Ex. 15, 8.

Deriv. עָרְמָה.

עָרַם *naked*, see עָרוֹם.

עָרַם, see in עָרוֹם

עָרַם m. *craftiness, cunning*, Job 5, 13. R. עָרַם I.

עָרְמָה f. (r. עָרַם I) 1. *craftiness, guile*, Ex. 21, 14. Josh. 9, 4.

2. *prudence*, Prov. 1, 4. 8, 5. 12.

עָרְמָה f. (r. עָרַם II) constr. עָרְמָה Tsere impure, plur. עָרְמוֹת, once עָרְמִים Jer. 50, 26; *a heap*, e. g. of rubbish Neh. 3, 34; of grain Cant. 7, 3; of sheaves Ruth 3, 7. Neh. 13, 15. Hagg. 2, 16. 2 Chr. 36, 6 sq.

עָרְמוֹן m. *the plane-tree, platanus orientalis*, perh. so called from shedding its bark; comp. Arab. عَرَمَ in r. עָרַם I.

Gen. 30, 37. Ez. 31, 8. See Celsii Hierobot. T. I. p. 513.

עֵרָן (q. d. Vigilantius, i. q. עֵר with an adj. ending) *Eran*, pr. n. m. Num. 26, 36. Patron. עֵרָנִי *Eranite*, ib. R. עֵיר I.

* עֵרָס obsol. root, i. q. עָרַס, to break into coarse pieces, to pound coarsely. Hence Talmud. גְּרוֹסוֹת, גְּרוֹסוֹת, pounded beans, polenta from beans, bean-groats. See the deriv. עֵרִיסָה.

עֵרְעוֹר Judg. 11, 26, see in עֵרְעוֹר no. 2. a.

עֵרְעָר m. adj. (r. עָרַר) 1. Pr. *naked, bare*; then *desitute, forlorn*, Ps. 102, 18. Perh. Jer. 17, 6 *like one forlorn in the desert*, where there is none to help. But see in no. 2.

2. *ruins*, Jer. 17, 6; like עֵרְעוֹר Jer. 48, 6. Others as in no. 1.

עֵרְעָר and עֵרְעָרִי, see in עֵרְעוֹר.

* I. עֵרָה fut. יַעֲרֶה, i. q. רָעָה, to drop, to distil, (comp. דָּלָה, נָטָה,) Deut. 33, 28; metaph. of speech ibid. 32, 2.

Deriv. עֵרִיפִים

* II. עֵרָה 1. Prob. primarily to pull, to pluck, which is the force of the primary syllable עֵרָה, רָב, comp. רָפָה, רָפָא, רִיב, and with the palatal or guttural prefixed עֵרָה, חֵרָה, עֵרָה Hence עֵרָף

mane of a horse (something to be pulled out), עֵרָף to pull out a horse's forelock; also Heb. עֵרָה neck, prob. so called from the mane. In the Indo-European tongues comp. Lat. *rapio, carpo*, Germ. *raffen, raufen*. The signif. of mane and top, vertex, is found also in Gr. *λόφος*, mane, then neck, back or ridge, *σώματις*, *σώματις* vertex.

2. Denom. from עֵרָה. to break the neck of an animal Ex. 13. 13. 34, 20. Deut. 21, 4. 6. Is. 66. 3. Trop. of altars, to break down, to destroy. Hos. 10, 2.

Deriv. the two following.

עֵרָה m. neck, nape, the back of the neck, e. g. of a beast Lev. 5, 8; Arab. عُرْف mane. So of a man Gen. 49, 8. Job 16, 12. al. sæp. In phrases: a) עֵרָה to present or turn the nape or back, the back of the neck being thus put

genr. for the back, 2 Chr. 29, 6; also עֵרָה-אֶל to turn the back to any one, i. e. to turn away from him. Jer. 2, 27. 32, 33, comp. 18, 17. b) עֵרָה Josh. 7, 12, חֲפָנָה עֵרָה Jer. 48, 39, and חֲפָה עֵרָה Josh. 7, 8. to turn the nape or back sc. in flight, to flee, Syr. اَعْلَبَ سَيْفًا, and Pers.

پِشت دادن. Here belongs Ex. 23, 27 וְנָתַתִּי אֶת-כָּל-אֹיְבֶיךָ אֵלֶיךָ עֵרָה and I will give thee all thine enemies, their back, i. e. I will make them turn their backs, put them to flight. Ps. 18, 41. c) קָשָׁה עֵרָה stiff-necked, i. e. stubborn, obstinate, see קָשָׁה; comp. Is. 48, 4, and Lat. 'tantis cervicibus est,' Cic. Verr. III. 95.

עֵרָפָה (mane, forelock, or acc. to Simonis i. q. עֵפָרָה fawn) *Orpah*, pr. n. f. Ruth 1, 4. 14. R. עֵרָה II.

עֵרָפֶל m. quadrilit. thick clouds, darkness, gloom, Ex. 20, 21. 1 K. 8, 12. Ps. 18, 10. Job 22, 13. Is. 60, 2. al. Often coupled with a synon. word, as עֵרָפֶל וְעֵרָפֶל Deut. 4, 11. 5, 19; יוֹם עֵרָפֶל Joel 2, 2. Zeph. 1, 15.—Syr. كَفْلٌ id. كَفْلٌ to be dark. It seems to be made up from the triliterals עֵרָה cloud, and עָפֶל to be dark. Comp. ὀσφρός obscure, dark, ὀσφρη darkness espec. of the night.

* עֵרָץ fut. יַעֲרִץ 1. to terrify, to frighten, to inspire terror and trembling. Arab. عَرَصَ Conj. VIII. the skin trembles, is tremulous. عَرَّاصٌ a quivering lance. Greek perh. ἀγούσσω.—Is. 2, 19. 21. Job 13, 25. Is. 47, 12 הַיַּעֲרִיצִי אֵינִי perhaps thou mayest terrify sc. thine enemies, make them afraid; the ancient versions render: 'thou mayest be strong, mayest prevail.' With בֵּן of place whence; Ps. 10, 18 that man may no more terrify them out of the land.

2. Intrans. to fear, to be afraid, to tremble, Deut. 1, 29; c. יָפַנִּי before any one Deut. 7, 21. 20, 3. 31, 6; c. acc. Job 31, 34.

NIPH. part. יַעֲרִץ terrible, fearful, i. q. נִירָא, Ps. 89, 8.

HIPH. 1. Causat. to cause to fear, to make afraid, particip. c. suff. מַעֲרִיצִים Is. 8, 13.

2. to fear, c. acc. Is. 8, 12. 29, 23.

Deriv. עֵרָץ, עֵרָץ, עֵרָץ.

* עָרַק *to gnaw*; Arab. عرق I, V, to gnaw a bone. Syr. كَرْف id.—Job 30, 3 *for want and famine* אָמַשׁ הָעֲרָקִים צִיָּה אָמַשׁ they gnaw the dry land, the darkness of desolate wastes; Vulg. *rodebant in solitudine*. This expresses hyperbolically the deepest misery; comp. 'to embrace the rock' Job 24, 8, 'to embrace dunghills' Lam. 4, 5, also 'to lick the dust' see in לָחַץ Pi. Job 30, 17 עָרָקִי לֹא יִשְׁכְּבוּן my gnawers take no rest, i. e. my gnawing pains; Vulg. *qui me comedunt, non dormiunt*.—But Chald. עָרַק is *to flee*, often in Targg. for Heb. נָס and בָּרַח; and so Syr. كَرْف, Arab. عرق

and عَرَق *to go away, to depart through* a region. This signif. most ancient intpp. apply in Job 30, 3, viz. *they flee into a dry land*, i. e. into the desert; Sept. φεύγοντες ἄνδρος, Targ. בְּאַרְצָא עָרְקוּן בְּאַרְצָא; see in אָמַשׁ no. 2. In Job 30, 17 they render with Sept. τὰ νεύρα μου, or rather: *my arteries take no rest, cease not to throb*; comp. عُرُوق nerves, veins, עֲרָקָא ligament. But neither of these suits the context.

עָרָקִי gentile n. *Arkite*, Gen. 10, 17. 1 Chr. 1, 15, i. e. an inhabitant of the city *Arka* or *Arke*, Gr. Ἀρκή, in Phenicia, the ruins of which are still found to the northward of Tripolis, and are called عرقة and عرقة 'Arka, 'Arkeh. See Burckhardt's Travels in Syria, etc. p. 162. Bibl. Res. in Palest. III. App. p. 183.

* עָרַר i. q. עָרַה II and עָרָה, *to make oneself bare, to be naked*; in Kal once imper. with He parag. עָרָה *make thyself bare*, Is. 32, 11. Hence trop. *to be destitute, forlorn, forsaken*, whence עָרֵיר, עָרִירָה.

Po. עָרַר *to lay bare*, e. g. the foundation of an edifice, i. e. *to demolish, to raise*, Is. 23, 13.

PILP. עָרַר and HITHPALP. הִתְעָרַר Jer. 51, 58, *to be laid bare*, e. g. the walls of a city, i. e. *to be utterly demolished, raised*. Comp. עָרָה Ps. 137, 7. Hab. 3, 13.—Hence עָרִירָה.

Deriv. see in Kal and Pilp.

* עָרַשׁ obsol. root, Arab. عرش *to erect a house or tent*; II *to roof, to arch*; whence عَرِش roof, vault, throne with a canopy; comp. بَيْتָא.—Hence

עָרַשׁ f. Cant. 1, 16, in pause עָרַשׁ Am. 3, 12, c. suff. עָרַשִׁי; plur. constr. עָרִישִׁית Am. 6, 4; *a bed or couch*, (pr. with a canopy, curtains, comp. Cant. 1. c.) Deut. 3, 11. Ps. 132, 3; whether for sleeping Prov. 7, 16; for sickness Ps. 6, 7. 41, 4. Job 7, 13; or for reclining, *a couch, divan*, Am. II. cc.—Syriac كَرْشָא, Chald. עָרִישָא, id. Arab. عَرِش 'husband' is secondary, q. d. bed-fellow, see אָרַשׁ

* עָרַשׁ obsol. root, Syr. كَرْف *to make fat, to fatten*. Hence pr. n. נִעְרָשָׁה

* עָשָׁב obsol. root, pr. *to shine, to be bright*; then *to be green* as a plant. Kindred is אֵזֶב whence אֵזֶבֶת hyssop; also by transp. זָהָב, זָהָבָה. Arab. عشب seems to be denom. e. g. Conj. II, IV, to yield green pasture, XII to be covered with green herbage, sc. the earth.—Hence

עָשָׁב m. c. suff. עֲשָׂבִים Is. 42, 15, plur. constr. עֲשָׂבוֹת (Dag. euph.) Prov. 27, 25, *green herb, plant*, collect. *green herbs*, growing in the fields הָעֲשָׂבִים הַשְּׂדֵה Gen. 2, 5. 3. 18. Ex. 9, 22. 10, 12. 15; עֲשָׂבִי Job 5, 25; and on mountains Is. 42, 15. Prov. 27, 25; growing up and setting seed Gen. 1, 11. 12. 29; and serving as food for man Gen. 1, 30. 3. 18. Ps. 104, 14; and for beast Deut. 11, 15. Ps. 106, 20. Jer. 14, 6; comprehending therefore *vegetables, greens*, and sometimes all *green herbage* Am. 7, 2 comp. v. 1; including also grain Ex. 10, 12. 15. Men are said *to flourish as a green herb* Ps. 72, 16. 92, 8. Job 5, 25; also *to wither* עָשָׂבִים Ps. 102, 5. 12. Hence too those seized with fear and turning pale, χλωροί, are compared to the herb of the field which grows yellow and withers, 2 K. 19, 26. Is. 37, 27. Sept. χόρτος, βοτάνη. Chald. עֲשָׂבָא, Syr. كَرْشَا, id. Arab. عَشْب green fodder, عَشْبٌ a field green with herbage.

עֶשֶׂה Chald. m. Dan. 4, 12 [15], emph. **עֶשְׂבָּה**, green herb, herbage, as the food of cattle, Dan. 4, 22. 29. 30 [25. 32. 33]. 5, 21.

* **עֶשֶׂה** fut. **עֲשֶׂה**, apoc. **עָשָׂה**, conv. **עָשָׂה**, rarely **עֲשֶׂה** 1 K. 16, 25. al. **עֲשֶׂה** 1 K. 14, 9. 17, 15. al. **עָשָׂה** Ez. 20, 14. Dan. 8, 27; but never in Pentat. Inf. constr. **עֲשֹׂה**, absol. **עָשָׂה** Jer. 22, 4.

1. *to work, to labour, to do.* The primary idea lies prob. in *forming, shaping, cutting*; so that **עֲשָׂה**, **עָשָׂה**, is perhaps formed by softening the letters from **עָצַב**, comp. **עָרַב** and **עָרַב**, **קָצַב** and **קָצַב**, **שָׁנַב** and **שָׁנַב**. Of the same origin may also

be Arab. **عَسَى** to be apt, convenient, pr.

to be adapted. So Lat. *facere* is prob. à *figendo*; comp. Germ. *machen*, Engl. *to make*, with *μαχίω*, Lat. *machina*. *machinari*.—Prov. 31, 13 **וְהָיָה בְּהַפֵּץ כַּפֶּיהָ עֹשֶׂה** and she worketh with willing hands. Ruth 2, 19 **וְאַנְהָ עֹשֶׂה** and where hast thou wrought? 1 K. 20, 40 **וְהָיָה עֲבָדְךָ עֹשֶׂה** and thy servant was busy (had to do) here and there. So of God Job 23, 9. With **בְּ** of that *in* or *on* which one works, Ex. 5, 9. Neh. 4, 15; so of a material, as **עֲשֹׂה בְּחָדָב וּבְקֶסֶס** Ex. 31, 4. 5. 2 Chr. 2, 13.

2. *to make, to do, to produce by labour.* Spec.

a) *to make, i. q. to form, to construct, to prepare, to build*, Ex. 25, 13 sq. 26, 4 sq. 27, 1 sq. 28, 2 sq. So of the ark of Noah Gen. 6, 14. 8, 6; an altar 13, 4. 2 K. 16, 11; bricks Ex. 5, 16; garments Gen. 3, 7. 21. 37, 3; idols Deut. 4, 16; arms 1 Sam. 8, 12; gardens and pools Ecc. 2, 5, 6, comp. **הַבְּרִיקָה הַעֲשׂוּיָה** the made pool as opp. to natural, Neh. 3, 16. So i. q. *to build or erect* booths Gen. 33, 17; a gibbet Esth. 5, 14. 7, 9; cities 2 Chr. 32, 29; a house for any one. trop. 2 Sam. 7, 11; landmarks Prov. 22, 28, Sept. **ἔστημι**. With **עַל** and **לְ**, *to make upon or unto*, Ex. 25, 11. 24–26. Also **עָשָׂה** **מְלָאכָה** to do work, to do labour, opp. to rest, Ex. 20, 9. Deut. 5, 13. **עֲשֵׂי הַמְּלָאכָה** the doers of the work, i. e. the workmen, labourers, 2 K. 12, 12. 22, 5. 9. Neh. 11, 12. al.—Where the material is indicated, of which a thing is made, a double accusative is employed; Ex. 30, 25 **וְעָשִׂיתָ אוֹתוֹ שֶׁמֶן מִשְׁחַח קֹדֶשׁ** and thou shalt

make them (the spices, i. e. of them) an oil of holy unction. Is. 40, 6. Hos. 8, 4. So too even where the acc. of material is put last (comp. **בָּנָה בָּצֵר**, Lehrs. p. 813), Ex. 38, 3 **כָּל-כֵּלָיו עָשָׂה נְחֹשֶׁת** all its vessels he made of brass. 25, 39. 30, 25. 36, 14. 37, 24. Sometimes the thing thus made out of any material is put with **לְ**, e. g. Is. 44, 17 **וְעָשָׂה לְאֵל שְׂאִירָיו** the rest of it he makes into an idol, i. e. of the rest he makes an idol. In the same way Ex. 27, 3 **כָּל-כֵּלָיו תַּעֲשֶׂה נְחֹשֶׁת** all its vessels shalt thou make of brass. v. 19.—Here too belongs Gen. 6, 14 **קָנִים אֶת-הַחֲבֹהַ** chambers shalt thou make the ark, i. e. in the ark, thou shalt divide it up into rooms.

b) Of God, i. q. *to create*, as the heavens, earth, men, Gen. 1, 7. 16. 2, 2. 3, 1. 5, 1. 6, 6. Ps. 96, 5. 104, 19. Hence part. **עֹשֶׂה** as subst. *creator*, c. suff. **עֹשִׂי** my creator, Job 35, 10; **עֹשֶׂהוּ** his creator 4, 17. Is. 17, 7. 27, 11. Hos. 8, 14. So also **עֹשֶׂה נִפְלְאוֹת** to do wonders. wonderful works, Ps. 78, 4. 12. 98, 1. Neh. 9, 17; **עֹשֶׂה מִלְּאָכָה** id. Is. 25, 1; **עֹשֶׂה מִלְּאָכָה** id. Ps. 71, 19; **עֹשֶׂה אוֹת** to make i. e. show a sign to any one, Judg. 6, 17.

c) *to make* is also put i. q. *to produce out of oneself, to yield*; spoken also of animals, e. g. *to make milk*, i. e. to yield milk, of a cow Is. 7, 22; *to make fat* sc. upon the loins, spoken of a man growing fat Job 15, 27; comp. 'corpus facere' Justin; Ital. *far corpo*; Gr. *μεγάλυν ἐπιγούριδου θέσθαι* Od. 17, 225; *τελίζω γεννῶν*, 'sobolem facere' i. e. procreate, Plin. In like manner trees are said *to make fruit*, i. e. to bear, to yield, (comp. Gr. *ποιεῖν γάρμον*,) Gen. 1, 11. 12. 2 K. 19, 30. Is. 37, 31. Ez. 17, 23; branches (comp. 'caulem facere' Colum.) Job 14, 9. Ez. 17, 8; so of fruits or grain as yielding meal Hos. 8, 7; of the earth as yielding fruits, a vineyard grapes, Gen. 41, 47. Hab. 3, 17. Is. 5, 2. 4, 10.—The Hebrews often express the same idea by the conjug. Hiphil; see Heb. Gramm. § 52, 2. note.

d) *to make*, i. e. *to get by labour, to acquire*; as in Engl. *to make money*, Lat. *pecuniam facere*, Gr. *ποιεῖν πλοῦν* to make a living. E. g. property, wealth, Gen. 31, 1. Deut. 8, 17. 18. Jer. 17, 11; wages Is. 19, 10 **עֹשִׂי שְׂכָר** those making

wages, i. e. hired labourers.—So Gen. 12, 5 *the slaves which they had got*, acquired, bought Ecc. 2, 8. Also *to make or get for oneself* a name, renown, Gen. 11, 4; a new heart Ez. 18, 31.

e) *to make ready, to prepare, to dress* e. g. food (comp. Engl. 'a made dish') Gen. 18, 7. 8. 27, 17. Judg. 13, 15. 1 Sam. 25, 18. 2 Sam. 12, 4. 13, 10; so a feast, banquet, Gen. 19, 3. 21, 8. Esth. 5, 12.—Also *to dress* the beard, i. e. to trim and comb it, not to shave, (comp. Lat. 'facere barbam' Lamprid. Fr. 'faire la barbe,') 2 Sam. 19, 25; *to dress* the feet, i. e. to wash and anoint them, ibid. *to trim and pare* the nails Deut. 21, 12. Trop. עָשָׂה אֵיזֶן *to prepare iniquity*, spoken of the heart Is. 32, 6. Also of God as making ready future things Is. 37, 26.

f) *to dress or prepare* a victim or sacrifice to be offered to God; hence *to sacrifice, to offer*; Ps. 66, 15. Ex. 29, 36 תִּזְבֹּחַת הַזֶּבֶחַ thou shalt offer a bullock as a sin-offering. v. 38. 39. 41. Lev. 9, 7. 15, 15. 16, 9. Judg. 6, 19. 1 K. 18, 23. Hos. 2, 10 לְבַעַל זָהָב gold which they offered to Baal. So the acc. of the sacrifice being omitted, לַיהוָה *to offer, to sacrifice, to Jehovah*. Ex. 10, 25; comp. 2 K. 17, 32 לָהֶם וַיַּחֲרִיפוּ עֲשִׂים who sacrificed for them. Comp. Gr. ἑρῶν, ἑρῶν ἑξέειν, and without acc. ἑξέειν ἑρῶν Il. 2. 400. ib. 8. 250. Od. 14. 251.

g) *to make* one any thing, i. e. to make into, to cause to become any thing; c. dupl. acc. 1 Sam. 17, 25 and will make his father's house free in Israel. With acc. and לְ, (comp. in lett. a, fin. and נָתַן no. 3) Gen. 12, 2 לְגוֹי גָּדוֹל I will make thee a great nation. Ex. 32, 10. Jer. 10. 13. 51, 16.—Hence i. q. *to constitute, to appoint*, to an office, etc. 1 Sam. 12, 6 Jehovah אָשָׁה אֶת־מֹשֶׁה who appointed Moses. עָשָׂה כֹּהֲנִים *to appoint priests* 1 K. 12. 31. 2 Chr. 13, 9; comp. 2 K. 21. 6. 2 Chr. 33, 6. With לְ, *to appoint to or over* any thing, Jer. 37, 15. 1 Sam. 8. 16.

h) עָשָׂה מִלְחָמָה *to make war* with any one, Gr. πόλεμον ποιεῖσθαι, Fr. 'faire la guerre,' Gen. 14, 2. Deut. 20, 12. Josh. 11, 13. Also לְ *to make peace with*, to grant it to any one, εἰρήνην ποιεῖσθαι τῷ, Is. 27, 5, where Schnurrer's view is to be preferred; see Comment.

on Is. in loc. So *to make a covenant* with any one Is. 28, 15.

i) Emphat. *to effect, to execute, to accomplish* a thing proposed, a purpose; hence עָשָׂה עֲצָה *to execute counsel* Is. 30, 1. Job 5, 12; עָשָׂה נְדָרִים *to accomplish vows*, i. e. to perform or pay them, Judg. 11, 39; עָשָׂה שְׁפָטִים *to execute judgments* (punishments) upon any one, Ez. 5, 8. 10. 11, 9. 30, 14. 19; ע' חֲרוֹן *to execute anger* 1 Sam. 28, 18. Ecc. 2, 2 and of joy I said עָשָׂה מַה־זֶּה what doth it effect? i. e. what good.—Often without acc. Dan. 8, 24 וַיִּצְלַח וַיַּעַשׂ and he shall prosper and accomplish his purpose. 11, 17. 28. 30. Is. 10, 13. So of God Ps. 22, 32. 37, 5. 52, 11.

k) i. q. *to keep* any stated day, *to hold, to celebrate*, e. g. the sabbath, the paschal festival, Ex. 12, 48. Num. 9, 10. 14. Deut. 5, 15. Also *to pass or spend* time Ecc. 6, 12; comp. ποιῶν χρόνον Acts 15, 33. So with adv. עָשָׂה טוֹב *to spend* one's life well. εὖ πράττειν, Engl. *to do well* Ecc. 3, 12.

l) *to do* i. e. *to perform* the laws of God, his precepts, will, etc. Lev. 20, 22. Deut. 15, 5. Ps. 103, 20. 21; also *to do* i. e. *to practise* right, justice, ע' מִשְׁפָּט *to do* Gen. 18, 19. 25. Ps. 9, 17. Is. 58, 2. Jer. 22, 15. 23, 5. 33, 15; (but עָשָׂה פ' מִשְׁפָּט is *to maintain one's right* Ps. 9, 5;) virtue Num. 24, 18; good Ps. 37, 3. Contra, *to do or commit* wrong, חָסַם, עָוֵל. Is. 53, 9. Ez. 3, 20. 18, 26. 33, 18; wickedness, נָבֵלָה Gen. 34, 7. Deut. 22, 21; fraud Dan. 11, 23; falsehood 2 Sam. 18, 13; rapine Ez. 22, 13. Also עָשָׂה טוֹב *to do what is good (right) in one's eyes*, what is pleasing to him, Is. 38, 3. 1 K. 11, 38; contra, comp. Ps. 51, 6. Absol. in a bad sense, *to do or commit* any thing wrong, Gen. 40, 15. With לְ, עָם, אִי, of pers. *to whom* one does kindness or wrong; e. g. עָשָׂה חֶסֶד עִם *to do kindness with* or *to* any one. see in חֶסֶד no. 1; עָשָׂה טִבָּה אִי Jer. 33, 9; עָם, עָשָׂה רָעָה לְ, Ps. 15, 3. Judg. 15, 3. So Num. 5, 30 וַיַּעַשׂ לָהּ אֶת־כָּל־הַחֲמִירָה הַזֹּאת and shall do unto her all this law. i. e. whatever this law requires.—Sometimes that which one has thus done to another is omitted. and can be gathered only from the context; whether evil Gen. 27, 45. Ex. 14, 31; or good Gen. 30, 30. Ex.

13, 8. Deut. 11, 7. Often it is taken only in a bad sense, as Gen. 19, 8 *only unto these men* אֵל תַּעֲשֶׂוּ דָבָר *do ye nothing*, do them no harm. 22, 12. Ps. 56, 5. So *why hast thou done this unto me?* Gen. 12, 18. 20, 9. 26, 10. 29, 25. Ex. 14, 11. Judg. 15, 11; *בַּח יַעֲשֶׂה* *be* *וְיָרֶם* *and* *יִסְתָּר* *will be hidden*, see in *בַּח* no. 1. Instead of *ל* is found also *עִם* Ruth 2, 19, *אֵת* v. 11, and accus. Is. 42, 16.

m) *עֲשֶׂה בְּ* *to do with* any one, *to deal with* him, according to one's own pleasure; (fully *בְּרָצוֹנוֹ* Dan. 8, 4. 11, 3. 36;) Jer. 18, 23 *בְּעֵת אַפְּךָ עֲשֶׂה בָּהֶם* *in the time of thine anger deal thou with them* sc. according to thy pleasure. Dan. 11, 7.

n) Once *עֲשֶׂה מִרְעָה* 1 Chr. 4, 10, *pr. to do so as to abstain from evil*, i. q. *to abstain from evil*. Others less well, *to do me from evil*, i. e. *to keep me from harm*.

3. Often *עֲשֶׂה* is so put as to express the simple idea of a verb of action, *to do*, *to act*, rendered definite only by the context or the circumstances. Gen. 3, 13 *מַה־זָּאת עָשִׂיתָ* *why hast thou done this?* v. 14 *כִּי עָשִׂיתָ זֹאת* *because thou hast done this*. Gen. 6, 22 *וַיַּעַשׂ נֹחַ כְּכָל אֲשֶׁר* *and Noah did according to all that God commanded him*. Ps. 115, 3 *he doeth whatsoever he will*. Gen. 8, 21. 18, 5. 17, 29. 30, 20. 5, 6. 10, 21. 26, 22. 16, 27. 19, 1. Sam. 14, 43. Ps. 7, 4. 50, 21. al. s̄ap. 2 Sam. 12, 2 *אֵתָּה בְּסֵתֶר עָשִׂיתָ* *thou didst it in secret*, i. e. *didst act secretly*. Is. 46, 4 *אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא* *I have done it, and I will bear*, i. e. *as I have borne, so I will bear*. Comp. the Attic use of *ποιεῖν*, see Passow h. v. no. 2. f. So of a way of acting, Prov. 13, 16 *בְּדַעַת כָּל־עֲרוּם וַיַּעַשׂה בְּדַעַת* *every prudent man acteth with understanding*. Jer. 8, 8. —Sometimes it is pleonastically inserted before another verb, by way of emphasis. Gen. 31, 26 *why hast thou done (this) and deceived me?* (Mark 11, 5 *τί ποιεῖς λυσιτελεῖς*;) Gen. 41, 31 *וַיִּפְקֹד פַּרְעֹה וַיִּבְרָךְ* *let Pharaoh do (this, let him follow my counsel) and appoint*, etc. 1 K. 8, 32. —With *ל* of thing, *to do to* or *with* a thing, *to deal with* it; Lev. 4, 20 *and he shall do with the bullock as he did with the bullock for a sin-offering*. Deut. 31, 4. Josh. 8, 2. Is. 5, 4. 10, 11. Dan. 11, 39; also

c. *id.* Is. 5, 4; acc. Lev. 16, 15, comp. v. 14.

4. *to work over*, in an immodest sense, Ez. 23, 21; see in Piel.

NIPH. *נִעְשָׂה*, f. *נִעְשָׂתָה*, part. *נִעְשָׂה*, fut. *יַעֲשֶׂה* (once *יִעֲשֶׂה* c. matr. lect. against all rule Ex. 25, 31), apoc. *יִעֲשֶׂה* Esth. 5, 6. al. *to be made, to be done*, Num. 15, 24. Esth. 4, 1. Ecc. 1, 9. 13, 4. 3, 8. 9, 9. 3, 6. al. Fut. of what ought not to be done, Gen. 20, 9. Lev. 4, 2. 13, 22. 27, 5, 17. Impers. in the same sense, Gen. 34, 7 *וְכֵן לֹא יַעֲשֶׂה* *and thus it ought not to be done*. Also impers. *it must not be so done*, i. e. according to custom, Gen. 29, 26. —Spec. pass. of Kal no. 2. lett. a, *to be made* 1 K. 10, 20; of lett. b, *to be created* Ps. 33, 6; of lett. e, *to be made ready, prepared*, as food Num. 6, 4. Neh. 5, 18; of lett. f, *to be dressed and offered*, as a sacrifice Lev. 7, 9; of lett. i, *to be done, executed*, as counsel 2 Sam. 17, 23, punishment Dan. 11, 36; of lett. k, *to be kept, celebrated*, as a festival 2 K. 23, 23. Esth. 9, 28; of lett. l, *to be wrought, committed*, as wickedness Deut. 13, 15. 17, 4. Mal. 2, 11. —With dat. *ל* *נִעְשָׂה* *to be done to* any one, *to happen to* him; Ex. 2, 4 *to see what would be done unto him*. Lev. 24, 19. Obad. 15. Num. 15, 11. Deut. 25, 9. 1 Sam. 17, 26. 27. Esth. 6, 9. Is. 3, 11.

PIEL *עָשָׂה* *to work over*, i. e. *to handle, to squeeze* the breasts of an immodest woman, i. q. *מָצָה*, Ez. 23, 3. 8; and so in Kal v. 21. So Gr. *ποιεῖν* and Lat. *facere, perficere, conficere* mulierem, are put by euphemism for sexual intercourse, Juv. 7, 240. Petron. 87. Suet. Ner. 29.

PUAL *to be made, created*, Ps. 139, 15.

Deriv. *מַעֲשֶׂה*, and the pr. names, *מַעֲשֶׂה*, *מַעֲשֶׂה*, *מַעֲשֶׂה*, *מַעֲשֶׂה*, *מַעֲשֶׂה*, *מַעֲשֶׂה*, *מַעֲשֶׂה*.

* II. *עָשָׂה* obsol. root, *to be hairy, rough, shaggy*, Arab. *عَسَى* hairy, *عَسَا* hairiness. Hence pr. n. *עֲשִׂי*.

עֲשָׂהֶל (whom God created, constituted, r. *עֲשָׂה*) *Asahel*, pr. n. m. a) 2 Sam. 2, 18. 23, 24. 1 Chr. 27, 7; and in separate words 1 Chr. 2, 16. b) 2 Chr. 17, 8. 31, 13. c) Ezra 10, 15. —For the letter ה quiescent in the middle of a word, see Lehrg. p. 48.

עֵשָׂו pr. n. (i. e. hairy, rough, Gen. 25, 25, r. עֵשָׂו II) *Esau*, the son of Isaac and twin-brother of Jacob; also called **אֶדֶם**, which name however is used more of his posterity than of himself. On the other hand, **עֵשָׂו בְּנֵי עֵשָׂו** Deut. 2, 4 sq. **עֵשָׂו בֵּית עֵשָׂו** Obad. 18, and **עֵשָׂו** Jer. 49, 8. 10. Obad. 6, spoken of the *Esauites* i. e. the Idumeans, is mostly poetic. **הַר עֵשָׂו** *the mountain of Esau*, i. e. of the Idumeans, Mount Seir, Obad. 8. 9. 19. 21.

עֶשְׂרִי m. (denom. from **עָשָׂר**) *a ten, a decad*, e. g. a) Of days, like **שְׁבוּעַת אֶשְׁרֵי** a se'nnight, Gen. 24, 55. Also for the last day of the ten, i. e. *the tenth day* sc. of the month, Ex. 12, 3. Lev. 16, 29. Num. 29, 7. Josh. 4, 19. Jer. 52, 4. 12. al. Comp. Gr. *δεκάς, ἐννεάς, τετράς*, for the tenth, ninth, fourth day of the month; also Ethiop. **ሀሁር, ፋሪስ**, for the tenth, fifth day. etc. See Ludolf's Gramm. p. 100. b) Of the cords or strings of an instrument; hence for *a ten-stringed instrument, decachord*, Ps. 92, 4; fully, by appos. **נָבֶל עֶשְׂרִי** *a ten-stringed lyre* 33, 2. 144, 9. Sept. *δευξόχορον*.

עֲשִׂיאל (created of God) *Asiel*, pr. n. m. 1 Chr. 4, 35.

עֲשִׂיָּה (whom Jehovah created, constituted) *Asaiah*, pr. n. m. a) 1 K. 22, 12. 14. 2 Chr. 34, 20. b) 1 Chr. 4, 36. c) 6, 15. 15, 6. 11. d) 9, 5.

עֶשְׂרִי adj. ordinal (from **עָשָׂר**) *the tenth* Gen. 8, 5. Num. 7, 66. al. sæp. Ellipt. for *the tenth month*, i. e. Tebeth, Gen. 8, 5. Jer. 52, 4. al. comp. *December*.—Fem. **עֶשְׂרִיָּה** Is. 6, 13 and **עֶשְׂרִיָּה** *the tenth part, a tenth*, Ex. 16, 36. Lev. 5, 11. al.

* **עָשָׂר** in Kal not used, Chald. and Talmud. **עָשָׂר** *to have to do with any person or thing, to strive with*.

HITHP. *to strive, to quarrel*, once c. **עָשָׂר** Gen. 26, 20.—Hence

עֶשֶׂק (quarrel) *Esek*, pr. n. of a well near Gerar, Gen. 26, 20.

* **עָשָׂר** f. in pause **עָשָׂר** Josh. 21, 5; masc. **עֶשְׂרִי**, constr. **עֶשְׂרִי**; *ten*, a cardinal number. Arab. **عَشْرَة** f. and **عَشَرَ** m. Syr. **ܥܫܪܐ** f. and **ܥܫܪܐ** m. Etymologists agree in deriving this form from

the *conjunction* of the ten fingers; comp. Arab. **عشر** to be joined together, associated; also **عَاصِر**, **عَاصِر**, **عَاصِر**, and by transp. **عَاصِر**, all which contain the idea of conjunction.—Every where coupled only with a noun plural; in 1 Sam. 17, 17 **עֶשְׂרֵה לָחֶם** the word **עֶשְׂרִי** is omitted. E. g. a) Fem. **עֶשְׂרֵה נָשִׁים** 2 Sam. 15, 16; **עֶשְׂרֵה אֲחֵינוּ** Gen. 45, 23; **עֶשְׂרֵה** Ex. 26, 16; and with the numeral after, **עֶשְׂרִים עָשָׂר** Josh. 15, 57. 1 Chr. 6, 46. b) Masc. Gen. 18, 32. **עֶשְׂרֵה נְעָרִים** 1 Sam. 25, 5; and so Gen. 24, 10. Neh. 5, 18. Deut. 4, 13; with the num. after, **עֶשְׂרֵה פָּרִים** Gen. 32, 16.—Sometimes *ten* is put as a round number, Gen. 31, 7. Job 19, 3.

PLUR. **עֶשְׂרִים** *tens, decads*; hence **עֶשְׂרֵה** *rulers of tens* Ex. 18, 21. Deut. 1, 15. Sept. *δευδάδαρχοι, δέκαρχοι*. Arab.

عَشْرَات *tens*.—Plur. **עֶשְׂרִים** see in **עָשָׂר**.

Deriv. **עָשָׂר**, **עֶשְׂרִי**, **עֶשְׂרִי**, **עֶשְׂרִי**, the denom. verb **עָשָׂר**. Other forms of the cardinal itself here follow.

עָשָׂר m. and **עֶשְׂרִי** f. id. 1. *ten*, Engl. *teen*, used only in those numbers which are compounded with ten; as masc. **עָשָׂר אֶחָד** *eleven*, **עָשָׂר אַרְבָּעָה** *fourteen*, **עָשָׂר שֵׁשָׁה** *sixteen*; also as ordinals, *eleventh, fourteenth, sixteenth*; with art. **הָעָשָׂר** *the twelve* Josh. 4, 4. Fem. **עֶשְׂרִי אֶחָד** *eleven*, **עֶשְׂרִי שֵׁשָׁה** *sixteen*; also ord. *eleventh, sixteenth*, etc.

2. PLUR. **עֶשְׂרִים** (from sing. **עֶשְׂרִי**) a) Card. *twenty*, of both genders, used with nouns sing. and plur. and either before or after them, Gen. 31, 41. Lev. 27, 5. al. b) Ord. *the twentieth*, Num. 10, 11. 1 K. 15, 9. 16, 10.

עָשָׂר Chald. f. and **עֶשְׂרִי** m. *ten*, Dan. 7, 7. 20, 24. **עָשָׂר תְּרֵי** *twelve* Dan. 4, 26. Ezra 6, 17. Plur. **עֶשְׂרִים** *twenty* Dan. 6, 2.

עָשָׂר fut. **עָשָׂר** (denom. from **עָשָׂר**) c. acc. *to take the tenth part of any thing, to tithe*, 1 Sam. 8, 15. 17.

PIEL *to give the tenth part, to pay tithes*. Neh. 10, 38 *and the tithes of our fields* (must we bring) *to the Levites* **וְהָם תְּלִוִּים** *for they, the Levites, must* (in turn) *pay tithes*. With acc. of that of which the tithe is paid, Deut. 14, 22;

dat. of him *to whom it is paid*, Gen. 28, 22.

הִפָּח. like Piel. *to give tithes*, inf. with pref. בַּעֲשֵׂר, לְעֵשֶׂר, Neh. 10, 39. Deut. 26, 12.

עֲשָׂרָה, see עֵשֶׂר.

עֲשָׂרָה, see עֵשֶׂר.

עֲשָׂרוֹן m. (denom. from עֵשֶׂר) plur. עֲשָׂרוֹנִים *a tenth, tenth part*, a measure of things dry, spec. for grain and meal, Lev. 14, 10. 21. 23, 13. 17. al. s̄ap. Sept. δέκατον, more fully Num. 15, 4 δέκατον τοῦ οἴφι, Vulg. *decima pars Ephī*, the tenth part of an ephah, or about 3½ quarts, i. q. עֲמִיר; and this appears to be correct, comp. Lev. 5, 11. 6, 13. Num. 5, 15. 28, 5; et ibi Sept.

I. עֵשׂ m. *a moth*, Job 4, 19. 13, 28. Is. 50, 9. Hos. 5, 12. al. Arab. عُثَّة. R. עֵשֶׂת.

II. עֵשׂ m. (ר. עֵשֶׂת) Job 9, 9, and עֵישׁ f. Job 38, 32, the constellation which we call *the Great Bear, Ursa Major, the Wain*, from the Greeks and Romans. In Job 38, 32 בְּנֵיהָ *its sons* are the three stars in the tail of the bear. The word עֵשׂ does not itself signify *a bear*, but is made by aphæresis from עֵשֶׂת, Arab.

عَشَّ a barrow, bearer, (from r. نَعَش to take up, to bear.) the Arabic name of this constellation. The same three stars in the tail are also called بنات نعش, i. e. daughters of the Bearer. See Bochart Hieroz. II. p. 114. Niebuhr Arabien p. 115.—Alb. Schultens ad Job. l. c. regards the Heb. עֵשׂ as i. q. Arab.

عَاس night-watcher, from r. عَاس and عَسَّ to go about by night, and supposes this constellation to be so called because it never sets. But the former etymology is preferable. Comp. Michaelis Suppl. p. 1907. See more in Thesaur. p. 895 sq.

עֹשֹׁק m. *an oppressor* Jer. 22, 3, i. q. עֹשֶׂק 21, 12. R. עֹשֶׂק.

עֲשׂוּקִים m. plur. (ר. עֹשֶׂק) *oppressions, injuries*, acts of violence. Ecc. 4, 1. Am. 3, 9. Job 35, 9. But in Ps. 103, 6. Jer. 50, 33, it is part. pass. plur. *the oppressed*.

עֲשׂוֹת m. adj. (ר. עֲשֵׂה) *bright*; Ez. 27, 19 בְּרָזָל עֲשׂוֹת *bright iron*, perh. polished steel; others, *wrought iron*, from the root no. 2. Sept. σιδερος εἰργασμενος, Vulg. *fabrefactum*.

עֲשָׂוָה Ashvath, pr. n. m. 1 Chr. 7, 33.

עֲשִׂיר m. (ר. עָשָׂר) plur. עֲשִׂירִים, constr. עֲשִׂירִי; *rich*, viz.

1. Adj. אִישׁ עֲשִׂיר *a rich man* 2 Sam. 12, 4.

2. Subst. *one rich, a rich man*; plur. עֲשִׂירִים *the rich*; Prov. 10, 15. 14, 20. 18, 11. Jer. 9, 22. Ecc. 10, 20. Ps. 49, 3. 45, 13 עֲשִׂירֵי עָם *the richest of people*.—Spec. a) In a good sense, *honourable, noble*, Ecc. 10, 6; opp. סָבֵל. b) In a bad sense, *proud, impious, ungodly*, since riches are the source of pride, and pride to a Hebrew is synonymous with impiety; so Is. 53, 9 *and they put with the wicked (אֶת־רְשָׁעִים) his sepulchre, and with the ungodly (אֶת־עֲשִׂיר) his tumulus*; here the parallelism demands that עֲשִׂיר and רְשָׁעִים be synonymous. See also הִלְלִים (in הָלַל no. 3) עֲנִי and עָנִי; comp. Is. 2, 7. Mic. 7, 12. Matt. 19, 23.

* עֲשֵׂן fut. רַעֲשֵׁן plur. in pause רַעֲשָׁנִי Ps. 104, 32; *to smoke*, as mountains Ex.

19, 18. Ps. 104, 32. 144, 5. Arab. عَشَن id. Kindr. is עָשָׂן, whence צֶהֱוֶן furnace. In the Indo-European tongues compare Sanser. *ātman* mind (pr. breath, spirit); Gr. ἀτμός vapour, smoke. ἀτμή. ἀτμός; Goth. *athma*, breath, Germ. *Athem*.—Metaph. spoken of the divine wrath Deut. 29, 19. Ps. 74, 1. 80, 5.

Deriv. the two following.

עֲשֵׂן m. (ר. עָשָׂן) constr. עֲשָׂן Josh. 8, 20. 21, also עֲשָׂן as if from עֲשֵׂן Ex. 19, 18; c. suff. עֲשָׂנָה

1. *smoke*, Gen. 15, 17. Is. 4, 5. 6, 4. Nah. 2, 14. Prov. 10, 26. עֲמֹד עֲשָׂן *a column of smoke* Judg. 20, 40; ע' id. Is. 9, 17; וְהִימָרוֹת ע' Cant. 3, 6. A people suddenly dispersed is compared to *smoke driven away* Hos. 13, 3. Ps. 68, 3. Is. 51, 6.—Poet. *smoke* is also put: a) For *vapour* caused by the breathing and snorting of an enraged animal, Job 41, 12 [20]; comp. 'fumanter nasum viri ursi' Martial 6. 64. 28. Hence of the divine wrath. Ps. 18, 9 בָּאָפוּ עָשָׂן קָלָה *there went up a smoke out of his nostrils*

Is. 65, 5. b) For a cloud of dust, as indicating the approach of a hostile army, Is. 14, 31; comp. 'fumantes pulvere campos' Virg. *Æn.* 11. 909.

2. *Ashan*, pr. n. of a city in Simeon, Josh. 15, 42. 19, 7. 1 Chr. 4, 32. 6, 44. Called also בֹּרַח עָשָׂה q. v.

עָשָׂה m. adj. (ר. עָשָׂה) plur. עָשָׂהִים, *smoking* Ex. 20, 15. Is. 7, 4.

* עָשָׂה fut. יַעֲשֶׂה 1. to oppress, to treat with violence and injustice; Arab.

عَسَقَ I, V, to urge, to press, عَسَقَ injustice, violence.—E. g. the poor and needy, Ps. 119, 121. 122. Am. 4, 1. Jer. 7, 6. Prov. 14, 31. 22, 16. 28, 3. Ecc. 4, 1; a king his subjects 1 Sam. 12, 3. 4; a victor the vanquished Is. 52, 4. Jer. 50, 33. Ps. 105, 14. Hos. 5, 11; God a man Job 10, 3. More fully עָשָׂה עָשָׂה Ez. 18, 18. 22, 29. Part. act. עֹשֶׂה an oppressor Ps. 72, 4; pass. עֲשׂוּם oppressed Deut. 28, 29. 33. Often coupled with גָּזַל q. v.—Metaph. Prov. 28, 17 אָדָם עֲשׂוּם אֶדְמָתוֹ a man oppressed with life's blood sc. shed by him, i. e. sinking under the burden of this guilt.

2. to defraud any one, to extort from him by fraud and violence, with acc. of pers. Lev. 19, 13. Deut. 24, 14; also acc. of thing Mal. 3, 5 עֲשָׂה שָׂכָר שָׂכָר who wrest his wages from the hireling. Absol. Hos. 12, 8.—Both senses (no. 1 and 2) occur together in Mic. 2, 2 עֲשָׂהוּ וְיָבִירוּ they oppress a man and (wrest away) his house sc. by fraud and violence; comp. גָּזַל.

3. to be proud, insolent, trop. of a river overflowing its banks, Job 40, 18 [23]. Comp. synonym. فخر, بگا, ظلم

PEAL part. fem. מְעֻשָּׂה violated, e. g. a virgin, metaph. of a captured city Is. 23, 12.

Deriv. עָשָׂה, עָשָׂה, עָשָׂה, עָשָׂה, מְעֻשָּׂה, pr. n. עָשָׂה

עָשָׂה (oppression) *Eshek*, pr. n. m. 1 Chr. 8, 39.

עָשָׂה m. 1. violence, injury, violent act, Is. 59, 13. Spec. oppression of the poor and needy, by fraud, extortion, pillage, Ez. 22, 7. 12. Ps. 73, 8. Jer. 6, 6. 22, 17. With genit. of the oppressor Ps. 119, 134; of the oppressed Ecc. 5, 7.

2. Any thing extorted, got by fraud and violence, Lev. 5, 23. Ps. 62, 11; genr. unjust gain Ecc. 7, 7.

3. distress, straits, i. q. עָשָׂה, Is. 54, 14.

עָשָׂה f. (ר. עָשָׂה) oppression which one suffers; hence distress, straits; Is. 38, 14 עָשָׂה לִי distress is upon me; read *ōshkal-li* notwithstanding the Metheg, as in עָשָׂה, see Lehrs. p. 43.

עָשָׂה fut. יַעֲשֶׂה to be rich, Job 15, 29. Hos. 12, 9. Aram. עָשָׂה, id.—The primary idea seems that of being right, straight, so as to be kindr. with עָשָׂה, עָשָׂה; hence the idea of happiness, and then of riches.

PIEL to build, pr. to erect, from the primary force of the root; once 1 K. 22, 49 Cheth. יְהוֹשָׁפָט עָשָׂה יְהוֹשָׁפָט *Jehosaphat built ships*; Keri עָשָׂה, and thus 2 Chr. 20, 36. 37.

HIPH. הָעֲשִׂיר, fut. c. suff. יַעֲשִׂיר 1 Sam. 17, 25.

1. to make rich, to enrich, c. acc. pers. Gen. 14, 23. Ez. 27, 33. Trop. Ps. 65, 10 רַב־תְּעָרֶנָּה thou dost abundantly enrich it, the earth, i. e. with copious gifts dost adorn it. With two acc. 1 Sam. 17, 25. Absol. 1 Sam. 2, 7. Prov. 10, 4. 22.

2. Intrans. to enrich oneself, to become rich, (pr. to make riches, see Heb. Gr. § 52, 2, note.) Ps. 49, 17. Prov. 21, 17. With acc. of that with which one is enriched, Dan. 11, 2.

HITHP. to feign oneself rich, Prov. 13, 7.

Deriv. עָשָׂה, also

עָשָׂה m. riches 1 Sam. 17, 25. 1 K. 3, 11. 13. Ecc. 4, 8. Prov. 22, 1. al. sæpe.

* עָשָׂה i. q. עָשָׂה, to fall in, to fall away, e. g. a) Of garments falling in pieces from use or from being moth-eaten; comp. עָשָׂה moth. b) Of the countenance falling away, pining, wasting, from disease or care, Ps. 6, 8. 31, 10.

11. Arab. عَشَّ to fall away, to pine.

* עָשָׂה 1. to shine, to be bright, smooth. Jer. 5, 28 יָמְנוּ עָשָׂה they are waxen fat, they shine. i. e. their skin shines with fatness. Hence עָשָׂה.

2. to make shining, i. e. smooth: hence

to work, to forge, to form, see deriv. עֲשָׂה. Comp. הִלַּךְ.—Hence

3. Trop. of the mind, which forms, fashions, moulds any thing by revolving it, see עֲשָׂהוּן, עֲשָׂהוּהוּ; also

HiThp. to bethink oneself, recogitare as Vulg. well; c. הֵן Jon. 1, 6. Chald. אֶת־עֲשָׂה to excogitate.

עֲשָׂה, עֲשִׂיהָ, Chald. to think, to have in mind, to purpose, c. inf. et הֵן Dan. 6, 4. See Heb. עֲשָׂה no. 3, and Hithpa.

עֲשָׂה f. (r. עֲשָׂה) something wrought, artificial work, Cant. 5, 14. The fem. gender comes prob. from regarding the n as a mere ending; see Lehrs. p. 474.—Plur. עֲשָׂהוּ see in its order.

עֲשָׂהוּ f. (r. עֲשָׂה no. 3) thought, opinion; Job 12, 5 לְעֲשָׂהוּ שָׁאֵן in the thought of one at ease, i. q. בְּיָמֵי. Some Mss. and printed editions read לְעֲשָׂהוּ plur. constr. of עֲשָׂה, which however ought then to be עֲשָׂהוּ; but the more accurate exhibit Shurek.

עֲשָׂה a word of doubtful origin, which joined with a number denoting ten, i. e. עֲשָׂה m. and עֲשָׂה f. signifies eleven, e. g. masc. Num. 7, 72. 29, 20; fem. with plur. Ex. 26, 7. 8. 36, 14. 15. with sing. 2 K. 25, 2. Jer. 1, 3. al. Also as an ordinal the eleventh, masc. Deut. 1, 3. Zech. 1, 7; fem. Jer. 39, 2. Ez. 26, 1. Simonis explains it, after Kimchi, as if plur. constr. of עֲשָׂה, thus: “cogitationes ultra decem, i. e. numerus cogitatione sive mente concipiendus, cum præcedentes numeri ad digitos numerarentur.” This is unsatisfactory enough, though a better solution is still wanting.

עֲשָׂהוּ f. plur. thoughts, counsels, Ps. 146, 4. Chald. id. R. עֲשָׂה

עֲשָׂהוּ f. 1 K. 11, 5. 33. 2 K. 23, 13, Ashstoreth, elsewhere plur. עֲשָׂהוּ Ash-taroeth, i. e. Astarte, הֵן אֲסִתָּה, pr. n. of a female divinity worshipped by the Sidonians 1 and 2 K. II. cc. by the Philistines 1 Sam. 31, 10; and after their example by the Hebrews in the days of the Judges and Solomon, Judg. 2, 13. 10, 6. 1 Sam. 7, 3. 4. 12, 10. 1 and 2 K. II. cc. with great observance and in connection with Baal, Judg. I. c. 1 Sam. 12, 10. The plur. עֲשָׂהוּ, which is thrice

coupled with הַבְּצִלִּים Judg. 10, 6. 1 Sam. 7, 4. 12, 10, seems to denote statues of Astarte, comp. בְּצִלִּים, אֲשֶׁרֶת, Gr. ἱκανὸν; and so too in 1 Sam. 31, 10 בְּרֵית עֲשָׂהוּ the temple of Astartes (since there may have been several images in the same temple), and Judg. 2, 13 לְבַעַל וְלְעֲשָׂהוּ But some explain these passages as instances of the ‘pluralis excellentiæ.’ Sept. Ἀστιάτης, plur. Ἀστιάται and Ἀστιάωθ.—The extent of this worship among the Phenicians and Carthaginians is shown by the frequent occurrence of this name in the pr. names both of men and women; as עֲבֶר עֲשָׂהוּ servant of Astarte, Gr. Ἀβδαστιάτης, Lat. Bodostor. Bostor; רִלִי עֲשָׂהוּ served of Astarte, Delæastartus, etc.—Greek and Roman writers compare this name partly with their Juno, as August. Quæst. ad Jud. 7, 16 ‘Juno sine dubitatione a Punicis Astarte vocatur;’ more commonly with Venus and Luna, as Lucian de Dea Syr. Ἀστιάτην δ’ ἐγὼ δοκέω Σεληναίην ἔμμεναι. Philo Bybl. ap. Euseb. I. 10 τὴν δὲ Ἀστιάτην Φοινίκης τὴν Ἀφροδίτην εἶναι λέγουσι. Cic. Nat. 3, 23 ‘quarta [Venus] Syria Tyroque concepta, quæ Astarte vocatur.’ The latter is the more correct; for as בְּעַל was sometimes held to be the god of the sun (see בְּעַל הַבָּיִת in בְּעַל no. 5), though usually the planet Jupiter and god of fortune, so Astarte also sometimes represented the moon, and again Venus, i. e. the planet Venus, the goddess of love and fortune, who in a like respect is called likewise אֲשֶׁרֶת and מִזְרֵי q. v. See also Mover’s Phœnizien p. 601 sq.—As to the figure of this idol it can only be affirmed that it was horned; since the city Ashtaroth of Bashan, so named from the worship of Astarte, is once called עֲשָׂהוּ קַרְנִים Gen. 14, 5; and these horns accord well both with the goddess of the moon, and also with the mythus respecting Astarte in Philo Bybl. ap. Euseb. I. c. and Sanchun. Fragm. ed. Orelli p. 34: Ἀστιάτη δὲ ἡ μέγιστη καὶ Ζεὺς Ἀημαρούς καὶ Ἀδωδός, (הדר) βασιλεὺς θεῶν ἐβασίλευον τῆς γῶρας, Κρόνου γυνάμην. Ἡ δὲ Ἀστιάτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρὰσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀεροπετὴ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἀγία νήσῳ ἀφιεῖρωσε.

See also Tacit. Hist. II. 3.—As to the etymology of the name, so long sought for in vain, it would seem that עֲתָהָרַת is for אַסְתָּרִית Pers. ستاره *star*, *ast* *ésoxén* the star of Venus, like Syr. ܐܫܬܪܬܐ; see art. אַסְתָּר p. 76. Hence the name Ἀστυγόργη, by which Astarte is called, Herodian 5. 6. 10, gives the etymology well.

—See more in Thesaur. p. 1082 sq.

PLUR. עֲשְׁתָּרוֹת, constr. עֲשְׁתָּרוֹת 1. *Astartes*, images of Astarte; see above.

2. *Astartes of the flock*, Venuses. prob. for *females*, *ewes*, as propagating the flock, Deut. 7, 13. 28. 4. 18. 51. Kinchi נקבות הצאן, Gr. Venet. well *ōis ewes*.

3. Plur. *Ashtaroth*, pr. n. of a city of Bashan, Deut. 1, 4. Josh. 9, 10. 12. 4. 13, 12. 31. 1 Chr. 6, 56. Once עֲשְׁתָּרוֹת קַרְנִים *Ashteroth-karnaim*, i. e. horned, Gen. 14. 5; so called from the horned images of Astarte, with which the city prob. abounded; see in no. 1. The ancient full name seems to have been בֵּית עֲשְׁתָּרוֹת (house of Astartes). whence by contraction בֵּית־עֲשְׁתָּרָה Josh. 21, 27; see this art. p. 149. It was assigned first to Manasseh, and then to the Levites, Josh. 13, 31. 1 Chr. 6, 56. Often coupled with אֶדְרַי *Edrei*, from which according to Eusebius it was six Roman miles distant. The *Kagrūn* of 1 Macc. 5, 43 seems to be the same. [A large mound or acropolis, called *Tell 'Ashtereh*, now marks the site of Ashtaroth; it is in the midst of a vast plain, 7½ miles S. S. W. of Nôwa towards Mezâreib, from which it is 5 miles distant. It is also about 6 miles distant from Der'a the ancient Edrei. See Newbold in Journ. of Lond. Geogr. Soc. 1846. p. 333. Reland. Palæst. p. 598.—R.

עַת pr. for עֶרָ fem. of עָר (ר. עָרָה) as לַח for לָחַד, אָרָה for אָרָה; c. Makk. עֶתָּה, c. suff. עֶתָּה; usually fem. as in בָּעֵת הַזֶּה, but sometimes masc. Ez. 7, 7. 12. Cant. 2, 12, since the origin of the word appears to have been overlooked; see Lehrs. p. 474. Plur. עֵתִים fem. Ez. 12, 27. Neh. 13, 31; oftener masc. 2 Chr. 15, 5. Dan. 11, 14. Ezra 10, 14. Neh. 10, 35.

1. *time*, in general; with genit. עַת הָעֶרֶב *the time of evening*, even-tide, Josh.

8, 29; עַת הַזְּמִיר *pruning-time* Cant. 2, 12; עַת רָעָה *time of evil*, of calamity, Ps. 37. 19; Jer. 51, 6. Hagg. 1, 2. With inf. עַת לָרֶחַ *time of bearing* Job 39, 1. 2; Jer. 8, 7. So before a clause, Mic. 5, 2 עַת יוֹלְדָהּ הַלְדָּהּ *the time when she that travaileth bringeth forth*. Job 6, 17. Deut. 32, 35. 2 Chr. 20, 22. 28, 22. Also עֵתָּה (עַר) אֶל *from time to time* 1 Chr. 9 25. Ez. 4, 10. 11.—With prepositions:

a) בְּעֵת, c. art. בְּעֵת, *in or at a time*; אַתְּ הָיָה בְּעֵת הַהִיא *at that time* Gen. 21, 22. 38, 1. Num. 22, 4, and so always in the Pent. see in הָיָה; in the other books הָיָה בְּעֵת הַהִיא *in the time of harvest* Jer. 50, 16; בְּעֵת לְרָחֵם Gen. 38, 27; בְּכָל־עֵת *at all times*, always, Ps. 10, 5. 34, 2. 62, 9. al. sæp.

b) לְעֵת *at a time*, espec. of the time of day, of life, etc. לְעֵת עָרֵב Gen. 8, 11. 24, 11. 2 Sam. 11, 2. al. לְעֵת בּוֹא הַשֶּׁשֶׁשׁ Josh. 10, 27. 2 Chr. 18, 34; לְעֵת זָקְנָה *in the time of old age* 1 K. 11, 4. 15, 23, לְעֵת־יּוֹם בְּיוֹם, i. q. יּוֹם בְּיוֹם, *day by day*. 1 Chr. 12, 22.

c) עַתְּ בְּעֵת *about or at a time*, see in בְּ B. 3; as בְּעֵת מִנְחָה עָרֵב *at the time of the evening oblation* Dan. 9, 21. With the art. בְּעֵת (for בְּהֵת) *at this time*, now, Num. 23, 23. Judg. 13, 23. 21, 22. Job 39, 18. בְּעֵת מָחָר *about this time to-morrow*, Ex. 9, 18. 1 Sam. 9, 16. 20, 12. 1 K. 19, 2. al. more fully בְּעֵת הַזֹּאת Josh. 11, 6. בְּעֵת הַיָּה, see in הָיָה no. 3. p. 309.

d) Accus. עֵת, *at or in the time*; Ps. 4, 8 וְגִוַּי מִעֵת הַזֶּה *more than in the time when their corn and their wine were abundant*. Absol. *at the time*, now, i. q. עֵתָּה, Ez. 27, 34. Sept. *νῦν*, Vulg. *nunc*. —Spec.

2. *time of the year*, *season*, Gr. *ῥα*; Cant. 2, 12. Jer. 50, 16, see above in no. 1. עֵת הַיָּה, see above in no. 1. c. Ezra 10, 13 הָעֵת הַשְּׁמַיִם *the season of rains*, i. e. the rainy season; see Bibl. Res. in Palest. II. p. 97.

3. *time or season of life*, espec. *youth*, spoken of a marriageable virgin, Ez. 16, 8 וְהָיָה עִתָּהּ עַת הַיָּה *lo, thy time was the time of love*. So Ps. 81, 16 *their youth should have endured for ever*. Comp. Gr. *ῥα*, e. g. *ἐς γάμον ὥσπερ ἀνίστασθαι* Hdot. 6, 61; *εἰς ἀδρός ὥσπερ ἄκουσα λόγῳ* Plat.

4. *a fit time*, *proper season*. like Gr. *καιρός*; often with suff. as בְּעֵתוֹ הַמֶּלֶךְ *the*

rain in its season, i. e. at the proper time, Deut. 11, 14. 28, 12; of fruit Ps. 1, 3; so Ps. 104, 27. Job 38, 32. Prov. 15, 23. Ecc. 7, 17. 10, 17. Acc. לא נח not in time, out of time, untimely, Job 22, 16; and so נח in time, betimes, Hos. 13, 13 he is a foolish son בִּי נח לא יִצְמַד וגו' for he standeth not betimes in the matrix, i. e. doth not break forth from the womb at the right time, while there is yet strength to bear; comp. Is. 37, 3.

5. the time of any one, i. q. day of any one, see in יום no. 1. b; i. e. the time of the end, the last and fatal day, time of destruction, Is. 13, 22. Jer. 27, 9. Ez. 22, 3. 30, 3. Ecc. 9, 12. Absol. Ecc. 9, 11.

6. a set time, a certain period, which will have an end, opp. עולם. Ecc. 3, 1 לְכָל־הַיּוֹם עַד לְכָל־הַיּוֹם to every thing there is a time, i. e. it endures but for a time. is not permanent; comp. 8, 6. So עַד עַתָּה for a time, i. e. a fixed period, which will come to an end. Dan. 11, 24.

PLUR. עֲתָתִים, עֲתָתִים, see above init. times; i. e. a) As computed by those learned in such matters; e. g. יִדְעֵי הָעֲתָתִים Esth. 1, 13, and יִדְעֵי בִּינָה לְעֲתָתִים 1 Chr. 12, 32, knowing of times, i. e. astrologers. b) As connected with the vicissitudes of men and things, 1 Chr. 29, 30. Dan. 9, 26. Is. 33, 6. Hence i. q. destiny, lot, Ps. 31, 16. Also times of judgment, of divine wrath, Job 24, 1; comp. in no. 5. c) As implying repetition, Neh. 9, 28 עֲתָתִים רַבּוֹת many times, repeatedly; comp. Chald. זְמַן no. 2.

Denom. עֲתָה, עֲתָה, perh. pr. n. עֲתָה.

עֵת קָצִין (time of the judge) with ה local עֲתָה ק', Itlah-kazin, pr. n. of a city in Zebulun, Josh. 19, 13.

* עָתַד in Kal not used; Chald. Pa. עָתַד to set, to place, to prepare; Ithpa. to set oneself, to stand, i. q. הִתְעַצֵּב. Syr. Pe. and Pa. to set, to arrange. Arab.

عَدَّ to be prepared, ready; II, IV, to prepare, to arrange. Kindr. are יָסַד, שִׁיתָ.

PIEL to make ready, prepare, Prov. 24, 27.

HITHP. to be ready, destined, for any thing. c. ל Job 15, 28.

Deriv. עֲתָדִי, עֲתָדִי, עֲתָדִי.

עֲתָה adv. (from עַתָּה time, with ה para-gog. demonstr.) in pause עֲתָה Milél Gen.

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32, 5, like אֲתָה, אֲתָה; pr. at the time. Hence.

1. at this time, now, as opp. both to time past and future, Josh. 14, 11. Hos. 2, 10. Is. 48, 7; and so Gen. 22, 12. 29, 32. Job 3, 13. 4, 5. Ps. 12, 6. 20, 7. al. sæp. Also now, already, Job 6, 3; and poet. i. q. presently, shortly, Job 7, 21. 8, 6. מִעַתָּה וְעַד עוֹלָם from this time even for ever, Is. 9, 6. עַד עֲתָה until this time, until now, Gen. 32, 5. 46, 34. עֲתָה זֶה just now, this moment, see in זֶה no. 3. b. עֲתָה גַם yea now, see גַם no. 3 ult. עֲתָה לֹא not now, no more, Is. 29, 22. Freq. is וְעַתָּה and now, therefore, Gen. 3, 22. 4, 11. 21, 23. 41, 23. Neh. 5, 5. al.

2. Sometimes the notion of time is dropped, and then like Gr. νῦν, νῦν, it is used by way of emphasis, incitement, now, come now, mostly with imperat. Gen. 31, 13. Is. 30, 8. Mic. 4, 14; עֲתָה הֲנִיָּה 1 K. 1, 18. 2 K. 18, 21. Also with interrog. Is. 36, 5 come now, on whom dost thou trust? v. 10 and now (וְעַתָּה) have I then come up without Jehovah?

עֲתוּד m. a he-goat; Arab. عَتُود a young goat, pr. well-formed, of perfect age, robust; comp. عَتَد a horse ready for the course; others, robust, of perfect stature.—Only plur. עֲתוּדִים, עֲתוּדִים, Gen. 31, 10. 12. Num. 7, 17. Ps. 50, 9. 13. Prov. 27, 6. Is. 1, 11. al. Put for the leaders of the flock Jer. 50, 8. Poet. of the leader of a people, a prince, Is. 14 9. Zech. 10, 3.

עָתוּד m. (r. עָתַד) i. q. עָתִיד, viz. a) ready, prepared, Esth. 8, 13 Cheth. b) Plur. עֲתוּדוֹת things prepared, i. e. acquired, treasure, Is. 10, 13 Keri.

עֲתִי (perh. i. q. עֲתִי opportune). At-tai, pr. n. m. a) 1 Chr. 2, 35. 36. b) 12, 11. c) 2 Chr. 11, 20.

עֲתִי m. adj. (from עַתָּה) timely, fit, opportune, Lev. 16, 21.

עָתִיד m. adj. (r. עָתַד) 1. ready, prepared, c. ל Esth. 3, 14. 8, 13. Job 15, 24. Syr. and Arab. id.

2. practised, skilful, c. inf. Job 3, 8. Comp. عَتَد Conj. V, artis peritissimus fuit; see Schult. ad l. c.

3. Plur. עֲתִידוֹת a) things prepared for any one, i. e. things impending, des-

tinged, Deut. 32, 35. b) *things prepared* i. e. acquired, *treasures, riches*, τὰ ὑπάρχοντα, Is. 10, 13 Cheth.

עֲתִיד Chald. *ready*, Dan. 3, 15.

עֲתִיָּה (perh. i. q. עֲשִׂיָּה) *Athaiah*, pr. n. m. Neh. 11, 4.

עֲתִיק m. adj. (r. עֲתִק) *splendid*, spoken of garments, Is. 23, 18 מִבֶּשֶׂת עֲתִיק, Targ. פֶּסֶד דִּיקָר. It is here the splendour of the sacerdotal vestments, handed down from antiquity and preserved with the highest care and veneration; see in r. עֲתִק no. 4.—Arab. عَاتِق old, antique, put for that which is superexcellent, of ancient name and honour.

עֲתִיק m. adj. (r. עֲתִק) 1. *taken away, taken off*, sc. from the mother's breast, weaned, Is. 28, 9.

2. *ancient, old*, 1 Chr. 4, 22. See the root, no. 2.

עֲתִיק Chald. m. adj. *ancient, senex*, Dan. 7, 9, 13, 22. Syr. ܥܬܝܩ id. See r. עֲתִק no. 2.

* עֲתִךְ obsol. root, Arab. عتك *to turn in, to take lodging*. Hence

עֲתִךְ (lodging-place) *Athach*, pr. n. of a place in the tribe of Judah 1 Sam. 30, 30.

* עֲתִל obsol. root, Arab. عتل *to treat with violence*. Hence the two following.

עֲתִלִּי (for עֲתִלְיָה q. v.) *Athlai*, pr. n. m. Ezra 10, 28.

עֲתִלְיָה (whom Jehovah afflicts, r. עֲתִל) *Athaliah*, pr. n.

1. Masc. a) 1 Chr. 8, 26. b) Ezra 8, 7.

2. Fem. a queen of Judah, the daughter of Ahab and Jezebel, 880–877 B. C. 2 K. 11, 1; elsewhere עֲתִלְיָה id. 2 K. 8, 26, 11, 2. 2 Chr. 22, 2, 23, 21, 24, 7.

* עֲתִם a root ἄπ. λεγόμεν. in NIPH. Is. 9, 18 *through the anger of Jehovah* נִצְחָם אֶרֶץ *the land is consumed, burned*; parall. 'the people are food for fire.' Sept. συγκαίνονται. Cod. Alex. συγκαυνθήσεται. Targ. תִּרְדֵּבִי is burned. This sense is required by the context; and is con-

firmed by Arab. عَتَم suffocating heat, and Eth. ሞጥፋ angry, heated with

anger.—The Rabbins render it, *the land is darkened*, comp. Arab. عتم *to be darkened*; but against the context.

* עֲתִן obsol. root, kindr. with עֲתִל i. q. Arab. عتن *to treat with violence*

Comp. عُنُون^s lion. Hence the two following.

עֲתִנִּי (for עֲתִנְיָה lion of Jehovah) *Othni*, pr. n. m. 1 Chr. 26, 7.

עֲתִנְיָל (lion of God) *Othniel*, pr. n. of one of the judges of Israel, Josh. 15, 17. Judg. 1, 13, 3, 9. 1 Chr. 4, 13. Gr. Ὀθνιούλ Judith 6, 15. R. עֲתִן

* עֲתִק fut. יִעָּתֵק 1. *to be taken away, removed*, Job 14, 18, 18, 4. See עֲתִיק no. 1, and Hiph.

2. *to be advanced in years, to grow old*, Job 21, 7. Ps. 6, 8 *mine eye groweth*

old; comp. Lam. 3, 4. Arab. عَتَق *to be antique, old*. Syr. ܥܬܩ *to grow old*. Chald. id. See עֲתִיק no. 2.

3. *to be set free, manumitted*, from the idea of taking away; comp. Is. 28, 9.

Arab. عَاتَق fut. I; عَاتِق manumitted, free, عَتَق freedom. Hence Heb.

עָתֵק in a bad sense, licentious, impudent.

4. From the idea of age in no. 2, comes the signif. *to be antique*, and thus *to be venerable, noble, splendid*, in the manner of antique wealth, or old wine, transmitted from one's ancestors and preserved untouched; see Schult. ad Prov. 8, 18. Hence עָתֵק, עָתִיק

HIPH. Causat. of Kal no. 1, *to take away, to remove*, Job 9, 5. Spec. a) Of tents, *to break up, to remove*, e. g. a nomadic camp, Gen. 12, 8, 26, 22. b) *to transfer, to transcribe*, from one book into another, hence i. q. *to collect proverbs*, Prov. 25, 1. Sept. ἐξγράφαντο, Vulg. translulerunt. Talmud. *to copy, to translate*. c) *to take away from any one*. Job 32, 15 הִעֲתִיקוּ מֵהֶם מִלִּים *they took from them words*, impers. for 'words were taken from them,' they could say nothing.

Deriv. עָתֵק, עָתֵק, עָתִיק, עָתִיק.

עָתֵק m. adj. pr. 'free, licentious,' i. e. *bold, impudent, wicked*, see the root עָת

3. **דְּבַר עֲתָק** *to speak impudently*, i. e. arrogantly, *wickedly*, Ps. 31, 19. 75, 6. 94, 4. 1 Sam. 2, 3.

עֲתָק m. adj. (r. **עֲתָק** no. 4) *splendid*; Prov. 8, 18 **עֲתָק** הוֹן, Vulg. *opes superbæ*.

* I. **עֲתַר** fut. **יַעְתֵּר** 1. i. q. **קָטַר**, *to burn incense* to a divinity; Syr. **ܥܬܪܐ** *to smoke with perfume*, **ܥܬܪܐ** fume, incense; Arab. **عطر** *to breathe odours*. Hence **עֲתַר** no. 1.

2. *to pray* as a suppliant, *to supplicate* God; the prayers of the righteous being likened to incense, comp. Rev. 5, 8, and *μνημόσυνον τῆς προσευχῆς* Tob. 12, 12. Acts 10, 4. With **ל** and **אֶל** Gen. 25, 21. Ex. 8, 26. 10, 18. Judg. 13, 8. Job 33, 26.

NIPH. *to let oneself be entreated by* any one, c. dat. i. e. *to hear and answer* prayer; Gen. 25, 21 **יְהוָה לֹא יִשְׁמָע** and *Jehovah heard him*. 2 Sam. 21, 14. Is. 19, 22. 2 Chr. 33, 13. 19. Ezra 8, 23. Inf. absol. **נִשְׁמָע** 1 Chr. 5, 20.

HIPH. i. q. Kal no. 2. *to pray, to supplicate*, c. **אֶל** Ex. 8, 4. 25. 9, 28. Job 22,

27; **ל** Ex. 10, 17. With **ל** and **בְּעֵד** *to entreat for*, i. e. *in behalf of* any one, Ex. 8, 5. 24.

Deriv. **עֲתָר**.

* II. **עֲתַר** in Kal not used, i. q. Chald. **ܥܬܪܐ** and Heb. **עָשַׂר**, *to be rich, abundant*.

NIPH. id. Prov. 27, 6 *abundant are the kisses of an enemy*; opp. faithful are the wounds of a friend.

HIPH. *to make abundant, to multiply*; Ez. 35, 13 **עַלֵּי הַבְּרִיחַם** *ye multiply your words against me* sc. *impiously*. Comp. **גָּדוֹל** no. 2.

Deriv. **עֲתָרָה** and pr. n. **עֲתָר**.

עֲתָר m. (r. **עֲתָר** I) constr. **עֲתָרָה**, plur. c. suff. **עֲתָרִי**.

1. *incense, fragrant smoke*, Ez. 8, 11. So correctly Sept. Vulg. Syr.—Others render it *abundance*; comp. r. **עֲתָר** II.

2. *a suppliant, worshipper of God*, Zeph. 3, 10.

עֲתָר (abundance) *Elter*, pr. n. of a place in Simeon, Josh. 15, 42. 19, 7.

עֲתָרָה f. *abundance, riches*, Jer. 33, 6. R. **עֲתָר** II.

פ

פֹּא the seventeenth letter of the Hebrew alphabet, as a numeral denoting 80. The name **פֹּא** probably signifies *mouth*, i. q. **פֹּה**. It was pronounced like *ph*; but with Dag. lene **פ** also as *π*, *p*; see Lehrs. p. 20, 21. It is interchanged chiefly with the other labials **ב** and **מ**, where see

פֹּא adv. *here*, see **פֹּה**.

* **פָּאָה** a root not used in Kal, *to breathe, to blow*; like the kindr. **פָּעָה** (**פָּעָה**), also **פִּיחַ**, **פִּיחָה**, **פִּיחָה**, all which are onomatopoeic, and imitate the sound of one blowing from his lips.—Hence *ἀπ. λεγόμεν.*

HIPH. Deut. 32, 26 **אֶפְאַרֵּם** *I will blow them away*, i. e. scatter them like the wind. Sept. *διασπείρω αὐτούς*.—Simonis compares here Arab. **فأ** which has the signif. of splitting, separating,

and so of wounding, dispersing; but less well. See more in Thesaur. p. 1086.

Deriv. **פָּאָה**, **פֹּה**, **פִּיחָה**, **פִּיחָה**, and words compounded with **פִּי**.

פָּאָה f. (from masc. **פָּאָה**, **פֹּה**, r. **פָּאָה**) constr. **פָּאָה**, plur. **פָּאָה**.

1. Pr. *the mouth*, then *the face*, like Lat. *os*. Syr. **ܦܐܐ** id. Like other feminines it is everywhere transferred to inanimate objects, i. q. *side*; hence

a) Of the *side* or *quarter* of the heavens; as **פָּאָה דְּמַרְבָּת** *the west side*, the west, Ex. 27, 12. Josh. 18, 14; **פָּאָה דְּצִפּוֹן** *the north side* Ex. 26, 20. 27, 11; **פָּאָה דְּנֶגֶב** *the south side* Ex. 27, 9. Num. 34, 3; **פָּאָה דְּמַרְבָּת** *the east side* Ez. 48, 2. Often with ה local, as **פָּאָה דְּמַרְבָּת** *the side westward*, to the west, Ez. 48, 16; **פָּאָה דְּצִפּוֹן** Josh. 15, 5; **פָּאָה דְּנֶגֶב** Josh. 18, 15; **פָּאָה דְּנֶגֶב** *the south side*

southward Ex. 26, 18; פֶּאֶר קֶרְמָה Num. 35, 5; פֶּאֶר קֶרְמָה מִזְרָחָה the east side eastward Ex. 38, 13. At or on the side of is לְפָאֶר in Ex. and Josh. 11. cc. but מִפָּאֶר in Ez. 45, 7. 48, 2 sq.

b) Genr. *side, quarter, parts*; Lev. 13, 11 if any one have lost his hair מִפָּאֶר פָּנָיו from the side towards his face, i. e. from his forehead, in front. Neh. 9, 22 וַתְּחַלֵּקם לְפָאֶרָה and didst distribute them (the Israelites) into various quarters, i. e. districts of the promised land. Jer. 48, 45 פֶּאֶר מוֹאָב the parts of Moab. Parall. in Num. 24, 17 is dual constr. מוֹאָבִי q. d. the two sides of Moab, the whole region; comp. נְרִיִּים, נְרִיכְתִּים, all borrowed from the human body and transferred to tracts of country. Symm. ἀλλήματα.—Hence

2. the extreme part, extremity, corner, e. g. of a field Lev. 19, 9. 23, 22; of the sacred table Ex. 25, 26. 37, 13; of a couch or divan, the place of honour, Am. 3, 12.—Lev. 19, 27 לֹא תִקַּף פֶּאֶר רֹאשְׁכֶם ye shall not round off (cut in a circle) the extremity of your head of hair; and then is subjoined: וְלֹא תִשְׁחַתֵּי אֵז פֶּאֶר וְלֹא תִקַּף nor shalt thou mar the extremity (corner) of thy beard; and this again is thus expressed in Lev. 21, 5 פֶּאֶר וְקַנֹּת לֹא יִגְלְחוּ nor shall they shave off the extremity (corner) of their beard. Here the פֶּאֶר ראש doubtless refers to the extremities of the hair or locks along the forehead, temples, and behind the ears, which are not to be rounded off in cutting. By the same analogy פֶּאֶר הַזָּקֵן is put for the extremities or corners of the beard running up from the mustachios and beard towards the ears; these the Hebrews were forbidden to cut off; [and in this same respect, at the present day, the Jews in the East are distinguished from the Muhammedans, who trim this part of the beard.—R.] To the extremities of the hair or locks, פֶּאֶר ראש, is also to be referred the phrase פֶּאֶר קְצוּצֵי פֶּאֶר clipped as to the locks, having the locks clipped, rounded off. Jer. 9, 25. 25, 23. 49, 32. This is said with a sort of contempt of the Arabs of the desert, who are described by Herodotus as wearing their hair cut in this manner, Hdot. 3. 8. The Jewish intpp. here render פֶּאֶר parts, as in no. 2.

* פָּאֶם obsol. root. 1. to fill the mouth with food, to swallow with effort.

Arab. فَاَم id. also to satiate oneself. Eth. ተፋከሞ to have in the mouth a morsel, lump, etc. ፋከሞ morsel. It is one of the roots ending in m which express sounds made with the lips closed. Kindred is فهم intellexit, pr. imbutus est.—Hence פֶּאֶם for פֶּאֶם mouth.

2. Arab. فَيَم to be fat; apparently of the same family with Sanscr. pīna fat, πικελός, πικελή, opimus, pinguis.—Hence פֶּימָה fat.

* I. פֶּאֶר in Kal not used. 1. to be beautiful, adorned; see פֶּאֶר, תִּפְאֶרֶת, פֶּאֶרָה, פֶּאֶרָה. Kindr. is prob. فخر to excel in glory, to glory.

2. i. q. Arab. فَاَر mid. Waw, to boil, to be hot, to glow; فَوْرَة fervid heat, فَوَارَة foam of a boiling pot; kindr. בֶּעַר to burn? Hence פֶּאֶר, פֶּאֶרָה.

NOTE. These two significations have perh. no mutual connection; that of beauty belonging properly to this root with mid. א, and the other being prob. borrowed from a root ל.

PIEL פֶּאֶר to adorn, to beautify, to honour, e. g. the sanctuary, Is. 60, 7. 13; the people of God Is. 55, 5. Ezra 5, 27; the poor with succour Ps. 149, 4; comp. ornare beneficiis.

2. Denom. from פֶּאֶרָה, to bough, to go over the boughs sc. in order to glean, Deut. 24, 20.

HITHP. 1. to be adorned, honoured, e. g. a people from Jehovah Is. 60, 21. 61, 3; of Jehovah, to glorify himself in bestowing favours on his people, c. ב Is. 44, 23. 49, 3.

2. to vaunt oneself, to glory, c. פל against any one, Judg. 7, 2. Is. 10, 15.

Deriv. פֶּאֶר, פֶּאֶרָה, פֶּאֶרָה, פֶּאֶרָה (פֶּרָה).

* II. פֶּאֶר to dig, to bore, espec. in the earth; kindr. with פֶּאֶר. Arab. فَار to dig down and hide in the earth. Hence פֶּרָה for פֶּאֶרָה (Arab. فَارَة) a mole or rat,

and pr. n. פֶּאָרֶן. To this root also we may refer

HITHPA. הִתְפַּאֵר *to explain or declare oneself*; compare similar tropical significations under בָּאֵר no. 2, and נָקַב no. 2. Ex. 8, 9 [5] הִתְפַּאֵר עָלַי לְמַתִּי וגו' *declare unto me when, etc.* where the participle על by a delicate idiom implies command; Sept. well *τάξαι πρὸς με*, Vulg. *constitue mihi, quando, etc.*—The Rabbin and many moderns render: *Glory over me, when shall I entreat for thee?* i. e. as they explain it, thou shalt have from me this honour, viz. to appoint a day when, etc. But this is far-fetched and arbitrary.

פֶּאֶר m. (r. פֶּאֶר I) c. suff. פֶּאֶרֶךְ; plur. פֶּאֶרִים, constr. פֶּאֶרִי Ex. 39, 28, but פֶּאֶרֶכֶּס Ez. 24, 23; *a head-dress, tire, turban*; worn by females, Is. 3, 20; priests, פֶּאֶרִי מִגְבֵּעָה, Ex. 39, 28. Ez. 44, 18; *a bridegroom*, Is. 61, 10; by others in gala dress, Is. 61, 3. Ez. 24, 17, 23.

פֶּאֶרָה f. (by Syr. for פֶּאֶרֶה, r. פֶּאֶר I) only plur. פֶּאֶרוֹה Ez. 17, 6, c. suff. פֶּאֶרְהִי Ez. 31, 5, 6, and by transp. פֶּאֶרְהִי v. 8, 12, 13, *green branches, foliage*, pr. the ornament of a tree, Ez. 11. cc. Comp. in Syr. فَاوْ fruit.

פֶּאֶרָה f. (by Syr. for פֶּאֶרֶה, r. פֶּאֶר I) *a bough, branch, adorned with foliage*, Is. 10, 33. Several Mss. read פֶּוֹרָה.

פֶּאֶרוֹר m. (for פֶּאֶרוֹר, r. פֶּאֶר I) *heat, glow, and hence a pot, see פֶּרוֹר*. Then *glow, flush of countenance*; Joel 2, 6 פֶּאֶרוֹר כָּל־פָּנִים קָבְצוּ *all faces gather a glow, are flushed with anxiety*. Nah. 2, 11. Comp. for the same thing Is. 13, 8 פִּינִי לְהָבִים פִּינָהּ; also Ps. 10, 2, 39, 4.—Others: *all faces withdraw their ruddiness*, i. e. grow pale with fear; comp. Joel 2, 10 and 4, 15 פִּיכֶם אֶסְפִּי נִגְדָם *the stars withdraw their brightness*. But then it should be פֶּאֶרוֹר; and פֶּאֶרוֹר without suff. implies a quality not natural to the countenance.

פֶּאֶרֶן (prob. region with caverns, r. פֶּאֶר II) *Paran*, pr. n. of a desert region inhabited by nomadic tribes 1 K. 11, 18; lying between Mount Sinai, Palestine, and Idumea. So מִדְּבַר פֶּאֶרֶן Gen. 21, 21. Num. 10, 12, 13, 3, 26. Deut. 1, 1, 1 Sam. 25, 1. In the north-eastern part,

next to the 'Arabah, there is a broad tract of mountains, הַר פֶּאֶרֶן Hab. 3, 3. Deut. 33, 2; see Bibl. Res. in Palest. I. p. 275. II. p. 508, 609. Once spec. Gen. 14, 6 אֵשֶׁר עַל־הַמִּדְבָּר אֵיל פֶּאֶרֶן *the oak or terebinth of Paran which is by the desert*, Sept. *τερεβινθος τῆς Φαράν*, prob. a noted tree on the borders of Edom. The desert of Paran in its widest sense included also that of Zin in the Ghôr and 'Arabah south of the Dead Sea, Num. 13, 26, comp. 20, 1; and was also not far distant from Carmel and Maon, 1 Sam. 25, 1. Josephus mentions a valley Pharan, apparently towards Idumea, with many caverns, B. J. 4, 9, 4.—This Paran has of course no connection with the Pharan of Eusebius, three days east of Ælana, Onomast. art. *Φαράν*; nor with the Faran or Feiran in the peninsula of Sinai; though it has often been confounded with them. See Bibl. Res. in Palest. I. p. 186, 552.

פֶּגֶז m. plur. פֶּגִּים *unripe figs*, which hang on the tree over winter, *grossi, grossuli*, Cant. 2, 13. Sept. *ὄλυνθοι*. R. פֶּגֶג.

* פֶּגֶג Arab. فَجَج VII *to be unripe*, e. g. fruit; Syr. فَاْ unripe, sour. The primary idea seems to be that of *cold*, transferred to late fruits; comp. kindr. פֶּוֹג.

פֶּגֶל m. (r. פֶּגֶל) *filth, uncleanness, abomination*, i. q. שִׁטְמוֹן; so פֶּגֶל בִּשְׂרִי *meat of pollution*, unclean, Ez. 4, 14; plur. פֶּגְלִים מֶרֶק מֶרֶק *broth of unclean meats* Is. 65, 4. Concr. *for abominable, unclean*. Lev. 7, 18, 19, 7.

* פֶּגַל obsol. root, Talm. Pi. *to make stink, to render fetid*; Hithp. *to be fetid, to stink*. Arab. and Eth. (ג and ה being interchanged) فَحَلَ the food stinks, فَحْلٌ *to be unclean*.—Hence פֶּגֶל.

* פֶּגַע fut. יִפְגֵּעַ, imp. פֶּגַע 1. *to strike upon or against, to impinge*, Lat. *pepigat* from *pango* or *pago* which is a root of the same family. Comp. also the kindr. *pax* for *pacs, paciscor*, Gr. *παγγύω*, Germ. *pochen*, and the kindr. *bocken, Bock*, from striking, pushing, Engl. *buck*. Kindr. in termination is the root פָּגַע; comp. פָּגַע and פָּגַע.—

With **פ** to *strike upon* any person or thing, to *fall upon*, to *light upon*. either with purpose or accidentally. either with violence or gently; e. g. a) In a hostile sense, to *fall upon*, 1 Sam. 22. 17. 18. Josh. 2, 16. Judg. 18, 25; espec. in order to kill, hence to *kill*, to *slay*, Judg. 8, 21. 15, 12. 2 Sam. 1, 15. 1 K. 2, 25. 29. 31 sq. Once with acc. of pers. and **פ** of thing, Ex. 5, 3 **פָּגַעְנוּ בְּבָרָר** *lest he fall upon us with pestilence*. b) In a kind sense, to *assail* with petitions, to *urge*, to *entreat* any one, c. **פ** Ruth 1, 16. Jer. 7, 16. 27, 18. Job 21, 15; also with **ל** of him for whom one asks or intercedes, Gen. 23, 8. c) to *light upon*, to *meet* with any one, c. **פ** Gen. 32, 1 [2]. Num. 35, 19. 21; comp. Gen. 28, 11. Also c. acc. Ex. 23, 4. 1 Sam. 10, 5. Am. 5, 19. d) to *reach unto*, to *border upon*, c. **פ** Josh. 16, 7. 17, 10. 19, 11. 22. 26. 27. 34; c. **אל** Josh. 19, 11.

2. to *strike a league* with any one, to *make peace* with him, Lat. *paciscor* (see above), c. **אח** with; pr. 'to strike hands with,' in ratifying a covenant; see **ספס** I, Hithp. So in two passages of Isaiah, which have been variously explained by interpreters, Is. 64, 4 **פָּגַעְתָּ אֶחָד־נֶשֶׁת וְנִשְׁתָּה** *thou makest peace with him who rejoiceth to do justice*, i. e. with the just and upright man thou art in league, thou delightest in him, he is **אִישׁ בְּרִיָּה** *אִישׁ שְׁלֹמֹה*. With **אח** impl. Is. 47, 3 *I will take vengeance אָדָם וְלֹא אֶפְגַּע אָדָם* and *I will not make peace with man*, i. e. will make peace with none before all are destroyed.

HIPH. **הִפְגִּיעַ**, fut. **יִפְגַּע**

1. Causat. of Kal no. 1. a, to *cause to fall upon* any one, to *lay upon*. Is. 53, 6 **הִפְגִּיעַ בּוֹ אִחַ מִן כָּל פְּלִנֵּי** *he hath laid on him the iniquity of us all*.

2. Causat. of Kal no. 1. b, to *cause to supplicate*. Jer. 15, 11 **אֶחָד־הִפְגַּעְתִּי בְּךָ** *I will cause the enemy to come as a suppliant to thee*. So Chald. L. de Dieu, Rosenm.

3. Intrans. a) i. q. Kal. no. 1. a, to *fall upon*. Part. **מִפְגִּיעַ** *an assailant, enemy*. Job 36, 32. b) i. q. Kal no. 1. b, to *assail* with prayers, to *entreat*, to *supplicate*, c. **פ** Jer. 36, 25; c. **ל** of him for whom one intercedes Is. 53, 12. Part. **מִפְגִּיעַ** *an intercessor, defender*. Is. 59, 16.

Deriv. **מִפְגָּע**, also the two following.

פָּגַעַת m. 'what lights upon any one,' incident, event, chance, Ecc. 9, 11; with **רע** *an evil occurrence* 1 K. 5, 18 [4].

פָּגַעִיאל (event of God) *Pagiel*, pr. n. of a phylarch of the tribe of Asher, Num. 1, 13. 2, 27. R. **פָּגַעַת**.

* **פָּגַר** in Kal not used. PIEL to *be faint, weak, exhausted*, 1 Sam. 30, 10. 21.—Talmud. Pi. to *be languid, lazy*. Syr. **ܦܓܪܐ** (and **ܦܓܐ** being interchanged) to *be attenuated, weak*.—Hence

פָּגַר m. in pause **פָּגַר**; plur. **פָּגָרִים**, constr. **פָּגָרִי**, *a corpse, carcass*, of man Is. 14, 19. 34, 3. Jer. 31, 40. Ez. 6, 5. 43, 7. 9; of beasts Gen. 15, 11. With **מה** added 2 K. 19, 35. Is. 37, 36. Comp. Syr. **ܦܓܪܐ**, also of a living body.—Sing. collect. 1 Sam. 17, 46. Am. 8, 3. Metaph. **פָּגַרִי גִלְדֵיכֶם** *the carcasses (ruins, fragments) of your idols*, Lev. 26, 30.

* **פָּגַשׁ** fut. **יִפְגַּשׁ**, to *strike against*, to *light upon*, kindr. with **פָּגַעַת** and **נָגַשׁ**, comp. in **שָׁקַשׁ**. a) In a hostile sense, to *fall upon*, to *attack* any one, c. acc. Ex. 4, 24. Hos. 13, 8. b) By chance, to *fall in with*, to *meet*, c. acc. Gen. 32, 18. 33, 8. Ex. 4, 27. 1 Sam. 25, 20. 2 Sam. 2, 13. Is. 34, 14; c. **פ** Prov. 17, 12.

NIPH. recipr. to *meet together*, i. e. one another, Ps. 85, 11. Prov. 22, 2. 29, 13.

PIEL i. q. Kal. lett. b, to *light upon* any thing, to *meet with*, poet. Job 5, 14.

* **פָּדָה** fut. **יִפְדֶּה**. 1. Pr. to *cut*, to *cut in two* or in pieces; Arab. **فَدَا** id. Hence **פָּדִיהַ**.—Spec. 'to cut loose,' whence

2. to *ransom*, to *redeem*, Ex. 13, 13. 15. 34, 20. Lev. 27, 27. With **פ** of price, as Ex. 34, 20 **הַמִּזְבֵּחַ תִּפְדֶּה בְּנֵיהָ** *the firstling of an ass thou shalt redeem with a lamb*. Poet. to *redeem* from death, Ps. 49, 8.

3. With **מן**, to *let go free*, to *set free*, e. g. God his people *from* servitude Deut. 7, 8. 13, 6. Mic. 6, 4. Ps. 130, 8; any one *from* straits 2 Sam. 4, 9. 1 K. 1 29. Ps. 25, 22; *from* death Job 5, 20 *from the hand (מִיָּד, מִכַּף)* of enemies the wicked, Jer. 15, 21. 31. 11. Job 6, 23 *from the power* of Sheol Hos. 13, 14 **פָּדָה נַפְשׁ פ** c. inf. Job 33, 28; absol.

to preserve the life of any one Ps. 34, 23. 71, 23. Sometimes retaining the figure of a redemption, it is put for the deliverance of Israel out of Egypt, 2 Sam. 7, 23. 1 Chr. 17, 21; and from Babylon Is. 35, 10. 51, 11.

4. to let go, to dismiss, as the priest a firstling, Num. 18, 15. 17.

NIPH. pass. of no. 2, Lev. 19, 20. 27, 29; of no. 3, Is. 1, 27.

HIPH. הִפְּרָה, causat. of Kal no. 1, Ex. 21, 8.

HOPH. pass. inf. absol. הִפְּרָה Lev. 19, 20.

Deriv. פְּרִיּוֹם—פְּרִיָּהּ.

פְּרִיָּהּ (whom God delivers) *Pedahel*, pr. n. m. Num. 34, 28. R. פְּרָה

פְּרִיָּהּ (whom the rock i. e. God delivers) *Pedahzur*, pr. n. m. Num. 1, 10. 2, 20. R. פְּרָה

פְּרִיָּהּ m. (r. פְּרָה) only in plur. פְּרִיָּהּ, price of redemption, ransom, Num. 3, 46 sq. 18, 16.—Elsewhere פְּרִיָּהּ as part. pass. plur. the delivered, rescued, Is. 35, 10. 51, 11. See the root no. 3 fin.

פְּדוֹן (deliverance, r. פְּרָה) *Padon*, pr. n. m. Ezra 2, 44. Neh. 7, 47.

פְּדוּת f. (r. פְּרָה) 1. division, distinction, Ex. 8, 19 [23]. Sept. διαστολή, Vulg. divisio, Aben Ezra הפרש Comp. Muntinghe in Diss. Lugdd. p. 1154.

2. deliverance, Ps. 111, 9. 130, 7. Is. 50, 2.

פְּדִיָּהּ (whom Jehovah delivers) *Pedaiah*, pr. n. m. a) The father-in-law of king Josiah 2 K. 23, 36. b) 1 Chr. 3, 18. c) Neh. 3, 25. d) 11, 7. e) 8, 4. 13, 13.

פְּדִיָּהּ (id.) *Pedaiah*, pr. n. m. 1 Chr. 27, 20.

פְּרִיּוֹם m. Num. 3, 49, and פְּרִיָּהּ Ex. 21, 30. Ps. 49, 9, price of redemption, ransom, λύτρον. R. פְּרָה

* פְּדַן obsol. root of uncertain primary signification. From it have come:

1. Arab. فَدَّن to build high; hence فَدْن a high tower; see Heb. אֶפְדָּן.

2. Arab. فَدَان and فَدَان a yoke of oxen, a plough, a measure of land, Fed-

dân; also Syr. ܦܕܢ, Chald. ܦܕܢ, id. But Syr. ܦܕܢ a valley, plain, depressed region; a signif. not obviously allied to the preceding.—Hence

פְּדִן Gen. 48, 7, i. q. Syr. ܦܕܢ, a plain, low region, fully ܦܕܢ אֶרֶם the plain of Syria, Padan-Aram, i. e. Mesopotamia with the desert on the west of the Euphrates, opp. to the mountainous region along the Mediterranean; Gen. 25, 20. 31, 18. 33, 18. 35, 9. 46, 15. With ה local אֶרֶם פְּדִן Gen. 28, 2. 5. 6. 7. In Hos. 12, 13 שְׂדֵה אֶרֶם id. whence it appears that פְּדִן is nearly equivalent to שְׂדֵה

* פְּרַע i. q. פְּרָה to deliver; once Job 33, 24 פְּרַעְהוּ מִדֶּרֶת שְׂחָה deliver him from going down to the pit; comp. in v. 28 פְּרָה in a like connection. In other roots too the forms לָע and לָה are kindred and stand side by side; comp. הָנַע and הָנָה and הָפַע and הָפָה Five Mss. here read פְּרַעְהוּ loose or dismiss him; but less adapted to the context, while the ר is also sustained by the parall. v. 28.

* פִּדְר obsol. root, prob. to nourish, to fatten; comp. Arab. فَدَّن to fatten animals, r and n being interchanged; and

more frequently بَدَّن to become fat, thick, بَدْن fat, fatness. In the Indo-European tongues comp. Germ. *Futter*, Engl. *food, fodder*, later Lat. *foedrum*; also *fett*. Engl. *fat*, Icel. *feitr* from the root *foeden* to nourish. The primary radical syllable is *fad*, which in many forms takes r, comp. *pita, pater; pigeo, piger*, פָּנִי.—Hence

פִּדְר m. in pause פִּדְר, c. suff. פְּדִר, *fat, grease*, Lev. 1, 8. 12, 8, 20. Sept. στέαρ.

פִּה m. (r. פָּאָה; for פָּאָה, as טָה for טָאָה) constr. פִּי for פָּאָי; c. suff. פִּי Arab. فَي, פִּיָּה, f. פִּיָּה; פִּיָּה and פִּיָּה, f.

פִּיָּה Deut. 21, 5, poet. פִּיָּה Ps. 17, 10; plur. in signif. no. 3 פִּיָּה 1 Sam. 13, 21, and פִּיָּה Prov. 5, 4.

1. the mouth, so called from breathing and blowing, see the root and Ps. 135, 17, comp. פִּי רִיחַ Ps. 33, 6; like אָף nose from אָנַף. Arab. فَمَّة, فَمِيَّة, فَمُوءَة.

constr. **פָּה**, **פִּי**, **פִּי**, **פִּי**, id.—Spoken of the mouth of man and beast, e. g. of the lion Ps. 22, 22 (whence poet. Job 36, 16 **פִּי מִפִּי** *from the mouth* i. e. *jaws of the enemy*); of the crocodile Job 41, 11, 13; and of the beak of birds Gen. 8, 11. Is. 10, 14. As the instrument of speech Ex. 4, 11. 12. Num. 22, 28 (of Balaam's ass). Ps. 37, 30. 115, 5. 135, 16. Is. 1, 20. al. sēp. So of eating or devouring Is. 9, 11. Ez. 2, 8. 3, 27. 4, 14. Dan. 10, 3; of tasting Gen. 25, 28; of kissing Cant. 1, 2; of laughter Job 8, 21; of breathing, see above. So **פִּי כֶּבֶד** *heavy-mouthed*, i. e. *slow of speech* Ex. 4, 10; **פִּי חֶלֶק** *a smooth mouth* i. e. *flattering* Prov. 26, 28; **פִּי מְרִמָּה** *a mouth of deceit* Ps. 109, 2.—As phrases may be noted: a) *To speak with any one* **פִּי אֶל־פִּי** *mouth to mouth*, i. e. *in person, without mediator or interpreter*, Num. 12, 8; comp. **פִּי אֶחָד־פִּי** Jer. 32, 4; **פִּי עַם** *comp.* 1 Chr. 12, 23. Also **פִּי אֶחָד** *to keep the commandment of any one* Ecc. 8, 2; contra, **פִּי אֶחָד־פִּי** *to rebel against a command*, see in **מְרָה**. In like manner **פִּי יְיָ** *to transgress the command of Jehovah* Num. 14, 41. 22, 18. 24, 13. 1 Sam. 15, 24. Prov. 8, 29. So perh. Ps. 17, 3 **פִּי יִעֲבֹר־פִּי**, see in art. **זִמָּה**. ee) *For counsel, opinion, decision*, e. g. of a judge Deut. 21, 5. So in the phrase **פִּי אֶחָד־פִּי** *to ask the opinion or counsel of any one* Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of *testimony*, as **פִּי שְׁנַיִם עֵדִים** *at the mouth of two witnesses*, i. e. *by their testimony*, Deut. 17, 6. 19, 15; **לְפִי עֵדִים** Num. 35, 30.

2. *a mouth*, i. e. *an aperture, orifice, entrance*; e. g. of a sack Gen. 42, 27. 43, 12. 21. 44, 1; of a well Gen. 29, 2. 3. 8; of an ephah Zech. 5, 8; of the laver 1 K. 7, 31; of a cavern Josh. 10, 18. 22, 27, and hence of Sheol Ps. 141, 7. Is. 5, 14; also of any garment which surrounds the neck, Ex. 39, 23. Job 30, 18. Ps. 133, 2; **פִּי הָרֹאשׁ** id. Ex. 28, 32. So of a city, Lat. *ostium*, Prov. 8, 3. Hence **פִּי לְפִי** *entrance to entrance*, i. e. *from one end to the other*, 2 K. 10, 21. 21, 16; **פִּי אֶל־פִּי** id. Ezra 9, 11.—So Arab. **فم**, Ethiop. **አፋ**, Gr. **στόμα**, id.

3. *mouth of the sword*, i. e. *the edge*, as biting and devouring like the mouth,

18, 19. Job 21, 5. 40, 4. Mic. 7, 16; comp. **פִּי לְפִי** Prov. 30, 32. f) **פִּי מִפִּי** *to write from the mouth of any one*, at his dictation, Jer. 36, 4. 27, 32. 45, 1. g) **פִּי יְיָ** *the breath of the mouth of Jehovah*, for the wind Job 15, 30; for his powerful and creative word or command, fiat, Ps. 33, 6.

Further, *the mouth* is also put by meton. aa) *For a speaker, spokesman*, Ex. 4, 16 **פִּי לְפִי**, **פִּי לְפִי**, comp. 7, 1 where it is **נִבְיָא**. Jer. 15, 19. bb) *For voice, sound*, Am. 6, 5 **פִּי הַנֶּבֶל** *to the sound of the lyre*. cc) *For speech, discourse*; Ps. 49, 14 *their followers* **בְּפִיהֶם** *delight in their sayings*. dd) *For command, precept, order*; **עַל־פִּי** *according to the command of any one, by order of*, Gen. 45, 21. Ex. 17, 1. Lev. 24, 12. Num. 3, 16. Josh. 19, 50. Job 39, 27; more rarely **עַל־פִּי** Josh. 15, 13. 17, 4. 21, 3; **עַל־פִּי** 1 Chr. 12, 23. Also **פִּי** *to keep the commandment of any one* Ecc. 8, 2; contra, **פִּי אֶחָד־פִּי** *to rebel against a command*, see in **מְרָה**. In like manner **פִּי יְיָ** *to transgress the command of Jehovah* Num. 14, 41. 22, 18. 24, 13. 1 Sam. 15, 24. Prov. 8, 29. So perh. Ps. 17, 3 **פִּי יִעֲבֹר־פִּי**, see in art. **זִמָּה**. ee) *For counsel, opinion, decision*, e. g. of a judge Deut. 21, 5. So in the phrase **פִּי אֶחָד־פִּי** *to ask the opinion or counsel of any one* Gen. 24, 57. Josh. 9, 14. Is. 30, 2. Also of *testimony*, as **פִּי שְׁנַיִם עֵדִים** *at the mouth of two witnesses*, i. e. *by their testimony*, Deut. 17, 6. 19, 15; **לְפִי עֵדִים** Num. 35, 30.

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3. *mouth of the sword*, i. e. *the edge*, as biting and devouring like the mouth,

comp. r. אָבֵל no. 2. Syr. **ܦܚܠܐ**, Ethiop. **ḥḥ**, edge of the sword.—So in the phrases: **הָקֵה לְפִי הַחֶרֶב** to smite with the edge of the sword, see in **נָכַה** Hiph. no. 2. d, and **ל** no. 3. e. fin. **לְפִי חֶרֶב** Gen. 34, 27; **לְפִי חֶרֶב** Josh. 6, 21, 11, 11. 1 Sam. 15, 8; **הָמָס לְפִי חֶרֶב** to discomfit with the edge of the sword, Judg. 4, 15; **חָלַשׁ לְפִי חֶרֶב** id. Ex. 17, 13; also **נָפַל לְפִי חֶרֶב** Josh. 8, 24. Judg. 4, 16. Here **הָקֵה לְפִי חֶרֶב** etc. does not differ from **הָקֵה בְּחֶרֶב** Josh. 11, 10, except as being more vivid. Sept. **πατάσσω ἐν στόματι τῆς ῥομφαίας**.—Plur. **פְּרִים** edges of cutting instruments 1 Sam. 13, 21; **פְּחִיחַ** id. Prov. 5, 4.

4. a portion, part, pr. a mouthful, morsel, comp. **יָד** no. 7. Deut. 21, 17 **פֵּי שְׁנַיִם** the portion of two, i. e. a double portion. 2 K. 2, 9; also *two parts* of three, two thirds, Zech. 13, 8; comp. **יָד** l. c.

5. i. q. fem. **פִּאָּה**, the side or extremity of any thing. Is. 19, 7 **עַל-פִּי הָאָרֶץ** on the side of the Nile, not 'at the mouth of the Nile.'

6. With prepositions it assumes almost the nature of a participle :

a) **כְּפִי** α) according to the command of, 1 Chr. 12, 23. β) according to the mention or notation of, i. e. in proportion to. according to, Ex. 16, 21. Lev. 25, 52 **כְּפִי שָׁנָיו** according to his years. Num. 6, 21. 7. 5. 8. 35, 8. γ) i. q. **כְּמִי**, as, like; Job 33, 6 **אֲנִי כְּפִיֶּךָ לֵאמֹר** I am, as thou, of God sc. created. δ) **כְּפִי אֲשֶׁר** Conj. according as, even as, Mal. 2, 9; and without **אֲשֶׁר** ellipt. so as, so that, Zech. 2, 4.

b) **לְפִי**, i. q. **כְּפִי**, see **ל** no. 13. α) by or according to the command of, i. q. simpl. according to; Gen. 47, 12 **לְפִי הָקֵה** according to the number of the children. Lev. 25, 16. 27, 16. Num. 26, 54. Prov. 12, 8. Hos. 10, 12 *sow ye in justice, and reap according to your piety.* β) With infin. according to. Ex. 16, 16. 18, 12, 4; also when, i. q. **ל** c. inf. Num. 9, 17. Jer. 29, 10; see in **ל** lett. C. no. 7.

c) **עַל-פִּי** α) upon the mouth, where we say in or into the mouth, see in no. 1. e. β) on the side. see **עַל** 5. γ) at the sound of. see no. 1. bb; according to the command of, by order of, see no. 1. dd ;

by the testimony of, see no. 1. ee. Hence δ) i. q. **כְּפִי**, **לְפִי**, according to, Num. 26, 56. Lev. 27, 18. Deut. 17, 10. Ex. 34, 27. Gen. 43, 7 **עַל-פִּי הַדְּבָרִים הָאֵלֶּה** according to these things, as things were, truly. **עַל-פִּי אֲשֶׁר** according as, Lev. 27, 8.

פֹּה or **פֹּו**, once **פֹּא** Job 38, 11, (perh. contr. from **פָּהוּ** i. q. **פָּהוּ** in this or that sc. place, like **בֹּה** for **בָּהוּ**) Adv. of place.

1. here, in this place, Gen. 19, 12. 22, 5. 40, 15. Josh. 18, 6. 8. al. sæpe. **מִפֹּה**, from here, hence, Ez. 40, 21. 26. 34. 37. **מִפֹּה-מִפֹּה** hence—hence, on this side—on that side, Ez. 40, 10. 12. 21. 41, 2. For **אִירֹפֶה** see in its place.

2. hither, 1 Sam. 16, 11. Ezra 4, 2.

פִּוּאָה (perh. Arab. **فُوْهَة** mouth) *Puah*, pr. n. m. a) A son of Issachar 1 Chr. 7, 1; for which Gen. 46, 13 and Num. 26, 23 **פִּוּאָה** *Puvah*. b) Judg. 10, 1.

* **פִּוּג** fut. **יָפִיג**, with Vav conv. **וַיָּפִיג**.

1. to be cold, without vital warmth. Syr. and Arab. id. The primary idea is that of breathing, blowing, cooling, see Heb. **פִּוּחַ**, the palatal and guttural being interchanged.—Gen. 45, 26 **וַיִּפֶּג** but his heart was cold, did not warm with joy, was not moved. Trop. to be torpid, sluggish, slack, Ps. 77, 3. Hab. 1, 4 *friget lex*.

NIPH. to be torpid, languid, Ps. 38, 9.

Deriv. **הַפִּיגָה** and

פִּוּגָה f. remission, pause, Lam. 2, 18.

פִּוּד, see r. **פִּוּד**

פִּוּחָה see in **פִּוּחָה**.

* **פִּוּחַ** fut. **יָפִיחַ**, i. q. **נָפַח** q. v. to

puff, to blow, to breathe. Arab. **فَاح**

and **فَاح** to breathe odours, to be fragrant. Syr. **فُح** to blow, Pa. to refresh, to cool, sc. the air by a breeze.—Cant. 2, 17 **עַד שֶׁיָּפִיחַ הַיּוֹם** until the day breathes, i. e. until the breeze comes and the heat remits, until evening. Cant. 4, 6. Comp. **פִּוּחַ** no. 2, and **פִּוּג**.

HIPH. 1. With acc. to blow upon, as a wind Cant. 4, 16.

2. to breathe out words, to utter, e. g. falsehood Prov. 6, 19. 14, 5. 19, 5. 9; also in a good-sense, to speak the truth. 12, 17.

3. *to pant*, i. e. *to hasten*, Hab. 2, 3. Comp. פָּאַה Ecc. 1, 5.

4. With בּ *to blow* into a flame, *to kindle up* a fire, Ez. 21, 36. Trop. c. acc. Prov. 29, 8 *to kindle up a city*, i. e. *to excite sedition*.

5. *to puff at*, i. q. *to rail at* any one, c. בּ Ps. 10, 5; לּ Ps. 12, 6 לֹי רָפִיחַ (אָשֶׁר) *whom they puffed at*, i. e. *the oppressed*.

Deriv. פִּיחַ.

* פּוֹט obsol. root, Syr. Aph. *to despoise, to afflict*. See פּוֹטֵרֵאֵל.

פּוֹט *Phut*, pr. n. of a warlike African people, descended from Ham, Gen. 10, 6. Jer. 46, 9. Ez. 27, 10. 30, 5. 38, 5. Nah. 3, 9. Sept. and Vulg. usually *Libya*, with which also Josephus agrees, Ant. 1. 6. 2. *Phut* then prob. comprised the Libyans next to Egypt, while לִיבִיִּים was a more general term, Nah. 3, 9. See Thesaur. p. 1093.

פּוֹטֵרֵאֵל (afflicted of God) *Putiel*, pr. n. m. Ex. 6, 25.

פּוֹטֵי פֶרַע Egyptian pr. n. *Potiphera*, the father-in-law of Joseph, and priest of Heliopolis, Gen. 41, 45. 50, 46, 20. Sept. Πετεφρη, Πετεφρη, i. q. ΠΕΤΕΦΡΗ qui Solis est, Soli proprius; see Champollion Précis du Système Hiéroglyphique, Tableau général, p. 23. Pl. 12. Found in various forms on Egyptian monuments; see Rosellini Monum. Storici I. p. 117. Thesaur. p. 1094.

פּוֹטֵיפָר (contr. for פֶּרַע פּוֹטֵי) *Potiphar*, pr. n. of the chief of Pharaoh's body-guard, Gen. 37, 36. 39, 1.

* פּוֹנ obsol. root, uncert. but perh. i. q. Talmud. Pa. פִּיחַ, *to paint, to lay on colours*.—Hence

פּוֹנ m. i. q. Gr. φῦκος, Lat. *fucus*, i. e. *paint, dye*, with which the Hebrew women tinged their eye-lashes; prepared from antimony (stibium) or minium; see in r. פִּיחַ. Sept. στίμιον, Vulg. *stibium*. 2 K. 9, 30. Jer. 4, 30. Comp. pr. n. פִּיחַ. Is. 54, 11 *with eye-paint (stibium) will I lay thy stones*, i. e. *I will use it as cement in laying thy walls*. 1 Chr. 29, 2 אֲבָנֵי־פִיחַ *stones of paint*, used in building the temple; prob. a more costly kind of stones; or species of

marble, used for ornamenting and as it were *painting* the walls or pavements.

פּוֹל m. (r. פָּלַל) *a bean*, 2 Sam. 17, 28. Ez. 4, 9. Mod. Arab. فول, فول, id.—The etymology is to be referred to the idea of *rolling*, from its round form; comp. Lat. *bullā*, Belg. *bol* *a bean*, *peul*, *pœul*, chick-pea, *bolle* onion.

פּוֹל *Pul*, pr. n. 1. A people and region in Africa as yet unknown, Is. 66, 19; where it is coupled with לִיבִי. Vulg. *Africa*. Bochart, Phaleg. IV. cap. 26, with little probability understands *Philæ*, a large island of the Nile between Egypt and Ethiopia, called by the Egyptians Πυλακ i. e. border, far country, see Champollion l'Egypte I. p. 158. See Thesaur. p. 1094.

2. A king of Assyria who preceded Tiglath-pileser, about 774–759 B. C. 2 K. 15, 19. 1 Chr. 5, 26.—The name may signify elephant, i. q. Sanscr. *pīl*, Pers. پیل; or better lord, king, i. q. Sanscr. *pāla*, Pers. بالا, lofty, highest. The same syllable is found in Nabopolassar.

פּוֹם and פֶּם Chald. m. c. suff. בְּפֶמָה Dan. 7, 5, more correctly without Dagghesh; contracted for פֶּמָה, פֶּמָה, r. פֶּמָה, as מִיָּה for מִמָּה; i. q. Heb. פֶּה, *mouth* Dan. 4, 28. 6, 23. 7, 5. 8, 20; *an aperture, entrance*, Dan. 6, 18. Syr. فَمْمَا id. Arab. فَم, فَم, فَم.

* פּוֹן perh. i. q. Arab. اَفَن or اَفَل, comp. اَفَل.

1. *to set*, spoken of the sun, *to become dark*, see פּוֹנֵן.

2. *to be perplexed, distracted*. Once fut. Ps. 88, 16 אֶפְוֶנָה, Sept. ἐξηποσθηθήμην, Vulg. *conturbatus sum*.

Deriv. pr. n. פּוֹנֵר, פּוֹנֵר.

פּוֹנֶה spoken of a gate of Jerusalem 2 Chr. 25, 23; see in r. פֶּה B. no. 2. fin.

פּוֹנֵי *Punite*, patronym. from a pr. n. פּוֹן, a person unknown, Num. 26, 23.

פּוֹנֵן (darkness, r. פִּיחַ) *Punon*, pr. n. of a station of the Israelites in the desert after leaving Mount Hor, Num. 33, 42. 43. Prob. Gr. Φαινῶ, Lat. *Phenon*, celebrated according to Jerome for its mines

in which convicts were sentenced to labour, between Petra and Zoar; de Locis Heb. See Relandi Palæstina p. 952. The same is פִּינָן.

פִּוּחָה (i. q. פּוּחָה, Arab. فَوْحَة mouth, or according to Simonis for פִּוּחָה 'splendid') *Puah*, pr. n. f. Ex. 1, 15.

* פִּוּץ only in fut. פִּוּץ, imper. plur. פִּצוּ, once part. pass. c. suff. פִּוּצִי Zeph. 3, 10, i. q. נִפֵּץ q. v.

1. to break or dash in pieces. See Pil. Hithp.

2. to scatter, to disperse; Ez. 46, 18 *that they scatter not my people every man from his possession*, i. e. expel them. Part. pass. פִּוּץ dispersed; Zeph. 3, 10 פִּוּצִי the daughter (congregation) of my dispersed.—Elsewhere only intrans. to be scattered, to disperse themselves, e. g. a flock Ez. 34, 5. Zech. 13, 7; a people Gen. 11, 4. Num. 10, 35. 1 Sam. 11, 11. 14, 34. 2 Sam. 20, 22. Ps. 68, 2.

3. to overflow, to be superabundant, of fountains Prov. 5, 16; metaph. of prosperity, מְשׁוֹבֵב, Zech. 1, 17.

NIPH. פִּוּץ pass. to be scattered, dispersed, e. g. an army 2 K. 25, 5. Jer. 52, 8; a people Ez. 11, 17. 20, 34. 41, 28. 25, 34, 12. So of voluntary dispersion, to disperse themselves, to be scattered, as a flock not watched Ez. 34, 6. 1 K. 22, 17; a people by removing to various regions Gen. 10, 18. 2 Sam. 18, 8 *for the battle was scattered over the face of all the country*, extended itself.—Niph. does not differ from Kal in signification; but in Niph. only præter. and part. are used; in Kal only fut. and imperative; comp. Ez. 34, 5 Kal, v. 6 Niph.

PIL. פִּוּץ to break in pieces, a rock with a hammer Jer. 23, 29.

PILP. פִּצֵּץ to break in pieces, a man by dashing him upon the ground or against a rock, Job 16, 12.

HIPH. 1. Trans. a) to scatter seed Is. 28, 25. b) to scatter, to disperse, as the wind a cloud Job 37, 11; inhabitants Is. 24, 1; an army, to discomfit, to rout, Hab. 3, 14. Ps. 18, 15. 144, 6. Jer. 13, 24. 18, 17. Often with adjunct of place whither a people is scattered, Deut. 30, 3. Jer. 30, 11; c. בָּ Deut. 4, 27. 28, 64. Neh. 1, 8. Jer. 9, 15. al. comp. Gen. 49, 7. Also to let be scattered, as a shepherd his

flock Jer. 23, 1, 2. Part. פִּוּץ a disperser, devastator, Nah. 2, 2 [1]. c) to put to flight a single person Job 18, 11. d) to let overflow, to pour abroad, metaph. of anger Job 40, 11.

2. Intrans. to disperse oneself, spread oneself abroad, e. g. the east wind over the earth Job 38, 24; a people Ex. 5, 12. 1 Sam. 13, 8.

HITHPAL. הִתְפִּיץ to be broken in pieces, to be scattered as dust, e. g. mountains Hab. 3, 5 [6].

NOTE. An example of the form *Tiphel* (see Heb. Gramm. § 54, 5. Lehrs. p. 254) occurs in the common reading Jer. 25, 34 הַפִּוּצִיִּיכֶם I will scatter you. Other Mss. and editions read הַפִּוּצִיִּיכֶם your dispersions, which is also expressed by Aqu. Symm. Vulg. The former is better suited to the context.

Deriv. מִפִּיץ a mallet.

* I. פוּק to move to and fro, to waver, to be unsteady, Is. 28, 7.—Kindr. is Arab.

פָּאָק to become poor, comp. in מִדָּה. Of the same stock perh. is Germ. wanken, with a sibilant prefixed schwanken, (old Germ. wagen), diminut. vacillo, wackeln, Engl. to wag. Comp. פוּךְ.

HIPH. id. Jer. 10, 4 וְלֹא יָפִיךְ and it moveth not.

Deriv. פּוּקָה, פִּיךְ.

* II. פוּק to go out, i. q. Chald. נִפֵּק.

HIPH. 1. to give out, to furnish, to supply, Ps. 144, 13; c. dat. Is. 58, 10, see in נִפֵּשׁ no. 2, end of 2d par. p. 635.

2. To cause to go out from any one, to cause him to give, i. e. to get, to obtain, from any one, Prov. 3, 13. 12, 2. 8, 35. 18, 22. Sept. λαμβάνω.

3. to bring out fully, to further, to let succeed, Ps. 140, 9.

פִּוּקָה f. (r. פוּק I) an obstacle in the way, which causes one to stagger, a stumbling-block, i. q. מְכַשּׁוֹל, 1 Sam. 25, 31.

* פוּר i. q. פָּרַר, to break, to break in pieces. Hence

HIPH. הִפְרִי id. i. q. הִפֵּר, trop. to frustrate, Ps. 33, 10. Ez. 17, 19.

Deriv. פוּרָה wine-press.

פוּר m. a lot, die, a Persian word, i. q. גוּרָל by which it is explained Esth. 3, 7.

It corresponds to Pers. *پاره* *pāreh* part, portion, whence *پاره کردن* to part, and *بهره* *behre* part, lot. Of the same family is also Lat. *pars*; comp. too Heb. r. *פור* and *פרר*.—Plur. *פורים* *lots* Esth. 9, 24. Also *ימי הפורים* v. 31, and simply *פורים* v. 29, 32, *the festival of Purim*, i. e. of lots, celebrated by the Jews in memory of the events recorded in the book of Esther, on the 14th and 15th days of the month

Adar. Arab. *فهر* *feh* festival of Purim.

פירה f. a wine-press, Is. 63, 3. Hagg. 2, 16. R. *פיר*.

פִּירְתָּא *Poratha*, Pers. pr. n. of one of the sons of Haman, Esth. 9, 8. Sept. Vat. *Φαυδαθα*, Alex. *Βαυδαθα* or *Φαυδαθα*. Hence perh. *פִּירְתָּא* is contr. for *פִּירְתָּא* *sorte datus*; comp. *מִרְתָּא*

* *פִּוּשׁ* fut. *פִּוּשׁ* 1. *to be scattered, dispersed*, kindr. with *פִּוּץ*; see Niph. Chald. id. Also *to spread oneself, to overflow*, as a stream; see *פִּישׁוֹן*.—Hence

2. *to be proud, to show off proudly*, from the idea of a stream proudly overflowing. comp. *פִּישׁוֹן* no. 3. Arab. *فاش* mid. Ye, I, III, id. So of a horseman prancing proudly Hab. 1, 8; of calves leaping and sporting, 2 pers. *פִּישְׁתָּם* Mal. 3, 20 [4, 2]. Jer. 50, 11. Sept. *συσπύω*. NIPH. *to be scattered, dispersed*, Nah. 3, 18.

Deriv. pr. n. *פִּישׁוֹן*

* *פִּוּת* obsol. root, Arab *فات* mid. Waw, *to be apart, to be separated* one from another, to have an interval between two things. Kindr. is *פִּתּוּחַ*, also *פִּוּת*, interval between the fingers.—Hence *פִּתּוּחַ*.

פִּוּחִי *Puthite*, patronym. once 1 Chr. 2, 53.

פִּזֵּי m. (r. *פִּזֵּי* I) pr. adj. *purified, pure*, an epithet of gold Cant. 5, 11; then itself for *pure gold, fine gold*, Ps. 21, 4. Lam. 4, 2. Is. 13, 12. al. Distinguished from ordinary gold, Ps. 19, 11. 119, 127. Prov. 8, 19.—Rosenmüller prefers to render it *solid* or *massive gold*, comparing *פִּזְזָא* solid, heavy; but in a case so doubtful I would not desert the authority of the book of Chronicles; see in *פִּזֵּי* Hoph. Bibl. Alterthumsk. IV. p. 49.

* I. *פָּזַז* in Kal not used, i. q. Arab.

פָּצַץ *to separate, to distinguish*; comp. the roots beginning with the letters פצ under *פָּצַח*. Spec. as it would seem, *to separate* and *purify* metals from the scoria by fire; whence *פָּצַץ* silver, comp.

בָּרִיל stannum, tin, from *בָּרַל*, and Eth. *ἄζα* silver, *ἄζα* brass, from the root *ברר* to purify.—Hence *פָּז* pure gold, and

Hoph. part. *פָּזָה מוֹפָז* 1 K. 10, 18, which in 2 Chr. 9, 17 is expressed by *פָּזָה מוֹפָז* *pure gold*.

* II. *פָּזַז* *to be hard, firm, strong*; Syr. *פָּזַז* *hard, solid, robust*, see above in *פָּז* Once in fut. Gen. 49, 24 *his bow abode in strength, וְיָצְרוּ יָדָיו* and *the arms of his hands were firm*, strong, i. e. the power of his hands. So Kimchi, also Abulw.—Others, as Saad. *the arms of his hands were active*; com-

paring Arab. *فَزَّ* to leap up, as a gazelle,

to be agile, light; also the kindr. *أَفَز*,

أَفَز, Talm. *פָּזַז* to leap, to dance. So at least Heb. *פָּזַז* in

PIEL, 2 Sam. 6, 16 *וַיִּמְדְּדוּ וַיִּמְדְּדוּ* *leaping and dancing*; which in 1 Chr. 15, 29 is expressed by *וַיִּמְדְּדוּ* *dancing and playing*. So too Sept. *ὀρχομένους καὶ ἀναγρονόμενος*, Vulg. *subsiliens et saltans*. Targ. *וַיִּמְדְּדוּ*.—But Kimchi and Abulw. who explain *פָּזַז* by *חִזַּק*, render here: *strengthened*, i. e. girded, accinctus.

* *פָּזַר* *to scatter, to disperse*, i. q. *פָּזַר*, *פָּזַר*; in Kal only part. pass. fem. *פָּזְרָה* Jer. 50, 17.

PIEL. *פָּזַר*, fut. *יִפְזֹר* 1. i. q. Kal, *to scatter, to disperse*, e. g. ashes, frost, Ps. 147, 16; enemies, Ps. 89, 11; Israel among the nations, *בְּגוֹיִם* Joel 4, 2; the bones of any one Ps. 53, 6. Jer. 3, 13 *וַיִּפְזֹר אֶת־דִּרְבָּנָהּ* and *hast scattered thy ways* i. e. hast roved about.

2. *to distribute largely, to be liberal, bountiful*, Ps. 112, 9. Prov. 11, 24.

NIPH. Ps. 141, 7, and PUAL Esth. 3, 8, pass. *to be dispersed*.

I. *פָּחַ* m. (r. *פָּחַח*) plur. *פָּחִים* Dag fort. impl. like *אָחִים*; constr. *פָּחֵי*.

1. *a plate, lamina*, see the root in Kal; plur. פָּחִים Num. 17, 3. פַּחֵי הַזָּהָב *the plates of gold*, Ex. 39, 3.

2. *a net, snare, trap-net*, Sept. *παγίς*; espec. of a fowler Am. 3, 5, see below. Prov. 7, 23. Ecc. 9, 12; פַּח יִקְשֶׁשׁ Hos. 9, 8. Ps. 91, 3; פַּח יִקְשֶׁשׁ Ps. 124, 7. Also such an one as seizes and holds beasts or men by the foot; Job 18, 9 פַּח יִקְשֶׁשׁ יָאֵחַז *the trap shall take him by the heel*. Jer. 18, 22 לִרְגְלִי פָּחִים נִמְנָה לִרְגְלִי. It was set in the path, Prov. 7, 23. 22, 5; and hidden on or in the ground, whence לִפְנֵי פַח Ps. 140, 6. 142, 4. Jer. 18, 22; also לִפְנֵי פַח id. Ps. 119, 110; יִקְשֶׁשׁ פַּח לִפְנֵי Ps. 141, 9.—The form of this springe or trap-net appears from two passages, Am. 3, 5 and Ps. 69, 23; it was in two parts, which when set were spread out upon the ground and slightly fastened with a stick (trap-stick); so that as soon as a bird or beast touched the stick, the parts flew up and inclosed the bird in the net, or caught the foot of the animal, Job 18, 9. Thus Am. 3, 5 הַחֲפֹל הַחֲפֹל צִפּוֹר עַל-פַּח הָאָרֶץ וּמוֹקֵשׁ אֵין לָהּ הַחֲפֹלָה doth a bird fall into a net upon the ground when there is no trap-stick for her? doth the net spring up from the ground and take nothing at all? i. e. does any thing happen without a cause? Ps. 69, 23 יִהְיֶה יָדֵיהֶם לִפְנֵיהֶם לִפְנֵיהֶם לִפְנֵיהֶם let their table before them become a net; here the לִפְנֵיהֶם is the oriental cloth or leather spread upon

the ground like a net, Arab. سَفَرَة; see in יִשְׁלַח and Niebuhr Reisebeschr. II. p. 372.—Metaph. put for any cause of destruction Josh. 23, 13. Is. 8, 14. Hos. 5, 1; comp. Ps. 69, 23. Job 22, 10. For the paronomasia וּפַח וּפַחַת וּפַח, see in פַּחַח.—Here is usually referred Ps. 11, 6 יִמְזַר יְהוָה עַל-רָשָׁעִים פַּחִים וְגו' upon the wicked God shall rain snares, fire, and brimstone. But Jarchi and Aben Ezra long ago perceived that פַּחִים might here be referred to the root פָּחַח, whence פָּחַח a coal, burning coal, and then lightning, comp. גְּחִלִּי אֵשׁ Ps. 18, 13. 14. There is therefore no need with Olshausen to

replace פַּחִים with פָּחַח, since פַּחִים means the same thing; see פַּחִים in its order. Still the signif. *nets, snares*, may

here well be retained, as an emblem of destruction to the wicked.

II. פָּח i. q. פָּחָה q. v. *a prefect or governor* of a province; once c. suff. פָּחִים Neh. 5, 14. But the suffix is here suspicious, not being required by the context, and being in fact omitted by Vulg. and Syr. though expressed by Sept. Alex. Perh. it should read פָּחָה.

* פָּחַח fut. יִפְחַח *to tremble, to be in trepidation*; Chald. id. but rare. The primary idea seems to be that of *leaping, springing*, comp. פָּחַח, פָּחַח, also פָּחַח,

פָּחַח; see in פָּחַח II. Thus: a) For fear, i. q. *to fear, to be afraid*, Deut. 28, 66. Is. 33, 14. 44, 8. 11; hence פָּחַח *not to be afraid*, i. q. to be of good courage, intrepid, coupled sometimes with בָּטַח, Is. 12, 2. Jer. 36, 24. Ps. 78, 53. Prov. 3, 24. פָּחַח פָּחַח *to fear a fear* Ps. 14, 5. 53, 6. Job 3, 25. With מִן of pers. of whom one is afraid, Ps. 27, 1 אֶפְחַח מִמִּי of whom shall I be afraid? Mic. 7, 19. Job 23, 15; מִפְּנֵי Is. 19, 16. 17. Ascribed to the heart, Deut. 28, 67. Ps. 119, 161. With עַל *to turn trembling to any one, either as expressing fear*, Jer. 36, 16 (comp. Gen. 42, 28); or to implore help, Hos. 3, 5. b) For joy, Is. 60, 5 וּפָחַח וְרָחַב לִבָּבָהּ and thy heart shall tremble (leap, throb) and be enlarged. Jer. 33, 9. See also r. גִּיל spoken both of joy and terror.

PIEL i. q. Kal, but intensive, *to fear continually, to be in terror*, c. מִפְּנֵי Is. 51, 13. Hence *to be cautious, circumspect*, Prov. 28, 14.

HIPH. *to make tremble or shake*, c. acc. Job 4, 14.

Deriv. פָּחַח and

פָּחַח m. c. suff. פָּחִיחַ, plur. פָּחִיחִים.

1. *fear, terror*, Ex. 15, 16. Job 4, 14. 13, 11. 22, 10. al. ssep. Job 25, 2 הַמִּשְׁלַל הַמִּשְׁלַל דְּמִי הַפָּחַח וְהַפָּחַח dominion and fear are with him. i. e. they proceed from him. שְׁלוֹם מִפָּחַח secure from fear, without fear, Job 21, 9; פָּחַח לַיְלָה id. 39, 16. *terror by night*, nocturnal terror, Ps. 91, 5, comp. Cant. 3, 8: פָּחַח פָּחַח sudden terror, Prov. 3, 25. *fear of heart*, terror of mind; Deut. 28, 67. Paronomasia is פָּחַח וּפַחַח Lam. 3, 47, and פָּחַח וּפַחַח *fear, and the pit, and a-*

snare Is. 24, 17. Jer. 48, 43, put for any kind of terror and destruction, and apparently a proverb drawn from birds or other game, which by some object of *fright* were driven into a *pit* or *snare*; comp. Lat. *formido* Virg. Georg. 3. 372, and Heyne's note.—Often with genit. of pers. who inspires fear; as פֶּהַר יְיָ *the fear of Jehorah*, which he inspires, 1 Sam. 11, 7. 2 Chr. 14, 13. 17, 10. Is. 2, 10. 19; comp. פֶּהַר 1 Chr. 14, 17. Job 13, 11; also פֶּהַר אֱלֹהִים Ps. 36, 2; פֶּהַר אֱלֹהִים Ps. 64, 2; פֶּהַר הַיְּהוּדִים Esth. 8, 17. 9, 3; פֶּהַר דֵּוֹר Deut. 2, 25; פֶּהַר דָּבָר 11, 25; and in like manner פֶּהַר רָעָה *the fear of evil*, calamity, Prov. 1, 33.—Put for an *object of fear or terror*; Prov. 1, 26 פֶּהַר בָּאָה *when your fear cometh*, i. e. that which you fear. v. 27 (comp. Job 3. 25). Ps. 31, 12. Hence for the deity of any one, as Gen. 31, 42 פֶּהַר יִצְחָק *the fear of Isaac*, the God whom Isaac fears, i. e. Jehovah, comp. v. 53.—Plur. פֶּהַרִּים *fears, terrors*, Job 15, 21.

2. Plur. or Dual, *the thighs*; Job 40, 17 [12] יָרֵי פֶהַרִּי יִשְׁתָּכְּוּ *the sinews of his thighs are wrapped together*. Targ. יִשְׁתָּכְּוּ דְּפֶהַרִּי, Pesh. يَشْتَكُوْنَ دِفْهَارِي.

Arab. عُرْوُ الْفَخَّازَةِ, the same word in all, but prob. in different senses. Syr. دَج is explained in Lex. Adl. by

the jugular vein in a horse; but the Arabic translator, who follows the Syriac, gives it by فَخَّازِ thighs, from فَخَذٌ

thigh; and this is most appropriate to the context in Job l. c. See more in Bochart Hieroz. III. 716 Lips.—But Chald. פֶּהַרִּין is *testicles* Lev. 21, 20; and so Vulg. *testiculi* Job l. c. In this case the signif. *thigh* is transferred to the *pudenda virilia*; comp. in יָרֵךְ and also Lat. *femur*.—The primary idea is doubtful. If the signif. *thigh* be the original one, then it may come from the idea of *leaping* (see in r. פָּהַר), as שׁוֹק leg, from the signification of running. Or if the meaning *pudenda* be first, then the idea of *shame* may be derived from that of *fear*.

* פֶּהַרְהָ f. (r. פָּהַר) *fear of Jehovah*, i. q. יְיָאָה, Jer. 2, 19.

פֶּהַרְהָ (for פֶּהַר Dag. forte impl.) constr. פֶּהַרְהָ, c. suff. פֶּהַרְהָ Mal. 1, 8; plur. פֶּהַרְהָ 1 K. 10, 15, constr. פֶּהַרְהָ Neh. 2, 7, c. suff. פֶּהַרְהָ Jer. 51, 28. 57; a *prefect* or *governor* of a province less than a satrapy (see in אֶחָדָּן פְּרָסִים); e. g. in the Assyrian empire 2 K. 18, 24. Is. 36, 9; the Babylonian Jer. 51, 57. Ez. 23, 6. 23; the Median Jer. 51, 28; espec. the Persian Esth. 8, 9. 9, 3. So of the Persian *prefect* or *governor* on this side the Euphrates Neh. 3, 7; of whom several are mentioned Neh. 2, 7. 9. Ezra 8, 36; also of the governor of Judea Hag. 1, 1. 14. 2, 2. 21. Mal. 1, 8. This office was held by Zerubbabel, Hag. 11. cc. and then by Nehemiah, Neh. 5, 14. 18. 12, 26. Rarely spoken of a prefect of Judea in the time of Solomon 1 K. 10, 15. 2 Chr. 9, 14; and of Syria in the days of Benhadad, 1 K. 20, 24.—The fem. ending appears in this word in common with many other names of office (see Lehrs. p. 468, 878); though פֶּהַרְהָ being of Persian origin, the ending may arise from another source. Several etymologies have been proposed; the best perh. is by Benfey (Monathsn. p. 195), who compares Sanscr. *paksha* companion, friend, Pracrit. *pakha*, old Parsee prob. *pakha*, applied to the prefects of provinces as the associates and (quasi) adjutants of the king. Of the same origin is prob. باشا *Basha, Pasha*, coming from the same Sanscr. form.

פֶּהַרְהָ Chald. constr. פֶּהַרְהָ, plur. emphat. פֶּהַרְהָא, a *prefect, governor*, i. q. Heb. Ezra 5, 3. 14. 6, 7. Dan. 3, 2. 3. 27. 6, 8.

* פֶּהַרְהָ to leap, to spring, as in Chald. So of water boiling over, comp. פֶּהַרְהָ Gen. 49, 4. Hence trop.

1. to be proud, vain-glorious, like Arab. فَخْر; comp. זִיד Part. plur. פֶּהַרְהָא, spoken of false prophets Zeph. 3, 4.

2. to be light, wanton, lewd; Part. plur. פֶּהַרְהָ Judg. 9, 4. So Syr. فَحْشٍ, comp. Gr. ζῶν.

Deriv. the two following.

פֶּהַרְהָ m. pr. a boiling up, ebullition, as of boiling water. Gen. 49, 4 Reuben, thou my first born פֶּהַרְהָא a boiling up as of water art thou, i. e. thou

didst boil up like water with lust and passion, referring to his incest. Symm. *ὑπερέσους*, Vulg. *effusus es*. Comp. r. פחז no. 2.

פְּחֹזֹת f. *vain-glory, boasting*, Jer. 23, 32. R. פחז.

* פָּחַח in Kal not used, pr. *to strike upon, to pound, to smite*, onomatopoetic and kindr. with פָּנַע, פָּנַשׁ, פָּכַח, פָּקַד, אָבַק, and others in which the syllables פַּ, פִּ, פֶּ, פֶּ, also בַּ, בִּ, בֶּ, have the force of striking upon, smiting; comp. Gr. *πάγω* (*παγγύω*), Lat. *pago* (*pango*), *paco* (*pax, paciscor*).—Hence פַּח plate of metal, from beating; also net, snare, from setting, making fast by pegs, etc.

חִפְּחָה denom. from פַּח, *to snare*; Is. 42, 22 *הִפְּחָה בְּחַיִּים כְּלָם* *snaring one snares them all in holes*, i. e. binds them fast with fetters in prison-houses.

פָּחִים m. (r. פָּחַם) i. q. פָּחַם, *a coal, collect. coals*, like Arab. *فَحِيمٌ*; and so, according to some, put for lightning Ps. 11, 6; comp. Ps. 18, 13. 14. See in פַּח I. 2, fin.

* פָּחַם obsol. root, Chald. פָּחַם and Arab. *فَحَمَ*, *to be black*, like coal; comp. חֹם.

Deriv. פָּחִים and

פָּחַם m. (for פָּחַם Dag. forte impl.) *a coal, collect. coals, charcoal*, Prov. 26, 21; also coal as kindled, *burning coal* Is. 44, 12. 54, 16. Arab. *فَحَمٌ*, *فَحْمٌ*, id. Eth. *ፋሕል* *a coal, live coal*.

* פָּחַר obsol. root, Syr. Ethp. *ፋሕረ* *to form, to be a potter*. Hence

פָּחַר Chald. m. (for פָּחַר Dag. forte impl.) *a potter*, Dan. 2, 41. Syr. *ḥṣṣā*, Arab. *فَخَّارٌ*, id.

* פָּחַת obsol. root, Syr. Pa. *ḥṣṣā* *to dig, to excavate*. Hence

פָּחַת m. 2 Sam. 18, 17, plur. פָּחָתִים f. 2 Sam. 17, 9; *a pil.* often as the emblem of destruction Lam. 3, 47. Is. 24, 17 *וּפָחַת וּפָחַת וּפָחַר*, see in פָּחַר no. 1. Jer. 48, 43.

פָּחַת־מוֹאָב (prefect of Moab, see פָּחַח) *Pahath-Moab*, pr. n. m. Ezra 2, 6. 8, 4. 10, 30. Neh. 3, 11. 7, 11. 10, 15.

פְּחֹתָה (fem. of פָּחַח) *a hollow, low spot*, in garments infected with leprosy, Lev. 13, 55. R. פָּחַח

פִּטְרָה f. *a species of gem* Ex. 28, 17. 39, 10. Ez. 28, 13; found in Cush Job 28, 19; according to most of the ancient versions *the topaz*, a pale yellowish gem found on an island in the Red Sea, Plin. H. N. 37. 8. See more in Braun de Vest. Sacerd. p. 508.—Bohlen (in *Abhandlungen der Deutschen Gesellschaft zu Königsberg* I. p. 80) seeks the origin of the word in the Sanscr. language, where *pīta* is *yellowish, pale*; and the Greek name *τοπάσιον* might itself seem to come by transposition from פִּטְרָה, נִפְרָה

פִּטְרִי m. (r. פָּטַר) pr. *something cleft*; hence *a bursting bud, opening blossom*; פִּטְרִי פְּתוּרִי *opening flower-buds*, 1 K. 6, 18. 29. 32. 35.

פָּטַר m. adj. (r. פָּטַר) *free*, 1 Chr. 9, 33 Cheth. In Keri פִּטְרִי part. pass. see the root no. 3.

פִּטְרִישׁ m. (r. פָּטַשׁ) *a hammer*, Is. 41, 7. Jer. 23, 29. Metaph. Babylon is called *the hammer* (desolator) *of the whole earth*, Jer. 50, 23. Chald. id. Arab.

פִּטְרִישׁ id.

פִּטְרִישׁ Chald. m. plur. c. suff. Dan. 3, 21 Cheth. פִּטְרִישֵׁיהֶן *their tunics*, undergarments. So Syr. *قطنستة* from *قطن* *tunic*; Heb. intpp. כִּהְנוּחַ. In Keri is פִּטְרִישֵׁיהֶן from פָּטַשׁ id. R. פָּטַשׁ no. 2.

* פָּטַר, fut. יִפְטַר only in no. 3.

1. *to cleave, to burst open*; see פָּטַר. Arab. *فطر* id. and intrans. *to break forth*, sc. *a tooth*. Kindred is פָּחַר q. v.

2. Transit. *to cause to break forth* e. g. *water, to let out*, Prov. 17, 14.—Hence

3. Trop. *to let go free, to dismiss*, like Chald. פָּטַר; 2 Chr. 23, 8. 1 Chr. 9, 33 פִּטְרִים *the dismissed, the free*, i. e. exempt from public duty, where Cheth. פִּטְרִים.—Intrans. *to break or slip away to get out of the way or place*, fut. יִפְטַר

1 Sam. 19, 10. Syr. ^{ܦܬܪ} id. Chald. Pe. and Ithpe.

Hiph. i. q. Kal no. 1, *to cleave, to burst open*; hence *to gape*. So ^{הַפְטִיר בְּשִׁפָּה} *to gape with the lips*, i. e. *to open wide the mouth, to stretch the mouth*, as a gesture of scorn, Ps. 22, 8; comp. 35, 21. Job 16, 10.

Deriv. ^{פִּטְרָה}, ^{פִּטְרִי}, ^{פִּטְרִי}, and

^{פִּטְרָה} m. *a fissure*, concr. *that which first breaks forth*; hence ^{פִּטְרָה רִאשׁוֹנָה} *the first-born, firstling*, which first opens the womb, Ex. 13, 2. 12. 15. 34, 19. Num. 3, 12. al. Also without ^{רִאשׁוֹנָה} Ex. 13, 12. 13. 34, 20.

^{פִּטְרָה} f. id. Num. 8, 16. R. ^{פִּטְרָה}

* ^{פִּטַּשׁ} 1. *to beat, to pound, to hammer*, Gr. ^{πατάσσω}, whence ^{פִּטִּישׁ} hammer. Arab. ^{فطس} *to hammer out iron*. This root is onomatopoetic; kindr. are ^{נִטַּשׁ}, ^{לִטַּשׁ}, ^{רִטַּשׁ}, ^{טִישׁ}. The same idea of beating lies also in the syllable ^{פַּט} *pat*; comp. late Lat. *battuere*, Fr. *battre*, Belg. *bot*, Engl. *to beat*; and with the second *t* changed to a sibilant, Germ. *patschen*, Swed. *batsch*, blow.

2. *to spread out, to expand*, for which more usually ^{פָּשַׁט} Hence Chald. ^{פִּטִּישׁ}.

^{פִּי} constr. state of the noun ^{פִּה} *mouth*, q. v.

^{פִּיבֶסֶת} Ez. 30, 17, in some Mss. ^{פִּיבֶסֶת} in one word, which is better, *Pi-beseth*, pr. n. of a city in lower Egypt on the east side of the Pelusian branch of the Nile, Gr. ^{Βουβαστίος} and ^{Βούβαστος}, *Bubastis*, Hdot. 2. 59. Strabo XVII. p. 805. It was so called from a temple of Bubastis, a goddess of the Egyptians, whom Herodotus compares with Diana, 2. 137, 156. The name was written in Egyptian ^{𓆎𓅓𓏏𓆎}, which Steph. Byz. erroneously affirms to be the name for *cat*. But the Egyptian name of Diana was ^{𓆎𓅓𓏏𓆎}, and not improb. ^{פִּיבֶסֶת} was formed by prefixing the masc. art. ^𓆎, as in ^{פִּיהָ}. The ruins of the ancient city, now called *Tell Bastah*, *Kûm Bastah*, were discovered and are described by Malus in Descr. de l'Egypte, Etat moderne, livr. III. p. 307. Comp. Quatremère Mémoires sur

l'Egypte I. p. 98. Wilkinson Mod. Egypt, I. p. 427 sq. Lond. 1843.

* ^{פִּיר} obsol. root, Arab. ^{فَار} mid. Waw and Ye, *to die*, i. q. ^{فَات} (kindr. with ^{מָוֶת}, ^{מָוֶת}) IV, *to destroy*. Sanscr. *pid* *to make sad, to afflict*.—Hence

^{פִּיר} m. *calamity, misfortune*, Job 30, 24. 31, 29. Prov. 24, 22. Here also belongs Job 12, 5 ^{לְפִיר בּוֹזֵז} *to misfortune* (i. e. *to the unfortunate*) is *contempt*; see in ^{לְפִיר}

^{פִּירָה} m. (for ^{פִּירָה}, r. ^{פִּירָה}) *mouth*, i. e. *edge of a sword*; plur. ^{שְׁנֵי פִירֹת} Judg. 3, 16. Comp. ^{פִּירָה} no. 3.

^{פִּירֵה־חִירוֹת} *Pi-hahiroth*, pr. n. of a place near the northern end of the Gulf of Suez, eastward of Baal-zephon, Ex. 14, 2. 9. Num. 33, 7; also without ^{פִּי} v. 8. According to the Hebrew it would be *the mouth of the caverns*; but it is doubtless an Egyptian name. ^{𓆎𓅓𓏏𓆎} place where grass or sedge grows. See Jablonski Opusc. ed. Te Water I. p. 447. II. p. 159.

^{פִּירָה} m. (r. ^{פִּירָה}) *ashes, cinders*, easily blown away, Ex. 9, 8. 10.

^{פִּיכֹל} (mouth of all, i. e. all-commanding) *Phicol*, pr. n. of the commander of Abimelech's troops, Gen. 21. 22. 32. 26, 26.

^{פִּילְגֶּנֶשׁ} *a concubine*, see in ^{פִּלְגֶּנֶשׁ}.

^{פִּירְמָה} f. (r. ^{פִּירְמָה}) *fat, fatness*, Job 15, 27.

^{פִּינְחָס} (mouth of brass, from ^{פִּי} and ^{נָחַס} for ^{נָחַשׁ} i. q. ^{נָחַשׁ}) *Phinehas*, pr. n. a) The son and successor of the high-priest Eleazar, Ex. 6, 25. Num. 25, 7. Josh. 22, 13. Judg. 20, 28. 1 Chr. 6, 35. 9, 20. Ps. 106, 30. b) A son of Eli, 1 Sam. 1, 3. 2, 34. 4, 4 sq. 14, 3. c) Ezra 8, 33.

^{פִּינֹן} (i. q. ^{פִּינֹן}) *Pinon*, pr. n. of an Idumean city, Gen. 36, 41. 1 Chr. 1, 52; see ^{פִּינֹן} R. ^{פִּינֹן}

^{פִּיפִּיּוֹת} f. plur. (by redupl. from ^{פִּי}, ^{פִּי}) *edges*, i. e. two or more. ^{פִּיפִּיּוֹת} *a two-edged sword*, ^{δυστομος}, Ps. 149, 6. In Is. 41, 15 of a threshing-dray, ^{פִּיפִּיּוֹת} *having edges*, i. e. teeth, points.

פִּיךְ m. *a wavering, tottering*, of the knees Nah. 2, 11. R. פִּיךְ

פִּישׁוֹן (overflowing, r. פִּישׁ *Pishon*, pr. n. of a river issuing from the garden of Eden and flowing around the land of *Havilah* or India (see הַיִּזְקָה no. 3) Gen. 2, 11, comp. Sir. 24, 25. Josephus understands the *Ganges*, Ant. 1. 1. 3; but with Schulthess and others I would prefer the *Indus*, which actually flows around India on the west, and was nearer to the Hebrews. Others, as Reland (de situ Paradisi § 3), Rosenmüller (Bibl. Geogr. I. p. 194), understand the *Phasis*, and take הַיִּזְקָה for *Colchis*; but the Heb. name for the Colchians was בְּכִלְחִים. The Samaritan translator and others hold Pishon to mean the *Nile*, and employ the Heb. word in this sense; see Castell Annot. Sam. ad Ex. 2, 3. See more in J. D. Michaelis Supplem. p. 2008. Rosenmüller l. c.

פִּיתוֹן *Pithon*, pr. n. m. 1 Chr. 8, 35, 9, 41. The etymology is unknown.

פֶּה m. (r. פָּה) *a flask, bottle*, 1 Sam. 10, 1. 2 K. 9, 1. 3.

* **פָּכַה** in Kal not used, kindr. with בָּכַה, *to drop, to distil*.

PIEL *to flow out in drops, to flow*, Ez. 47, 2.

Deriv. פָּה.

* **פָּכַר** obsol. root, Syr. *to bind, to fetter*; PA. *to entangle, to hinder*. Hence

פִּכְרֵי הַצְּבָרִים (snaring the roes; or, according to Simonis, retarding i. e. getting ahead of the roes,) *Pochereth-Zebaim*, pr. n. of a man Ezra 2, 57. Neh. 7, 59.

* **פָּלָא** in Kal not used. 1. Pr. *to separate, to distinguish*, i. q. פָּלָה; see Pi. and Niph. no. 1.—The primary bilateral root is פָּל, which like פָּר implies separation; as Chald. פָּלִי *to cleave, to cut in two*, Pa. *to sever, separate, remove*;

Syr. פָּל *to search out*; Arab. فَلَ de lacte depulit. Comp. the kindr. roots פָּלַח, פָּלַג, פָּלַר, Sanscr. *phal* *to separate*.

2. *to make distinguished, extraordinary, wonderful*, see Niph. Hiph. no. 2, and pr. n. פָּלְאִיָּה.

NIPH. נִפְּלָא, fut. יִפְּלָא 1. *to be distinguished, i. e. great, extraordinary*, e. g. of strong affection, 2 Sam. 1, 26. Dan. 11, 36 יִדְבַּר נִפְּלְאוֹת *shall speak great things* i. e. impious words, atrocious blasphemy against God. Comp. in גְּדוֹל no. 2.

2. *to be great, i. e. to be hard, difficult, arduous*, with בְּעֵינֵי in the eyes of any one, 2 Sam. 13, 2. Zech. 8, 6; with בֵּן *too hard, too difficult*, Gen. 18, 14. Deut. 30, 11. Jer. 32, 17, 27. Also *to be hard to accomplish* Ps. 131, 1; *hard to understand* Prov. 30, 18. Job 42, 3; *hard to judge* Deut. 17, 8.—Hence

3. *to be wonderful, marvellous*, Ps. 118, 23, 139, 14. Part. plur. fem. נִפְּלְאוֹת as subst. *wonderful works, marvellous deeds, miracles*, of God, both in creating and sustaining the world Job 5, 9, 37, 14. Ps. 72, 18; and also in preserving and aiding his people and pious worshippers e. g. in Egypt, etc. Ex. 3, 20, 34, 10. Josh. 3, 5. Judg. 6, 13. Neh. 9, 17. Ps. 9, 2, 26, 7, 106, 22. al. sæp. It also takes an adjective, as נִפְּלְאוֹת גְּדוֹלוֹת Ps. 136, 4. Adv. נִפְּלְאוֹת *wonderfully, marvellously*, Job 37, 5. Dan. 8, 24.

PIEL, *to separate, to set apart*, ὑφορίζω, i. e. *to consecrate*, e. g. an offering in fulfilment of a vow only in the phrase לַיהוָה נָדָר פָּלָא *to accomplish, pay, a vow to Jehovah*. Lev. 22, 21. Num. 15, 3, 8.

HIPH. הִפְּלִיא twice הִפְּלִיא like verbs לִה Deut. 28, 59. Is. 28, 29.

1. i. q. Pi. *to consecrate a vow*, i. e. an offering vowed, Lev. 27, 2; and so in a different construction Num. 6, 2 הִפְּלִיא כִּי יִנָּדֵר נָדָר נָזִיר *if one consecrate anything for vowing the vow of a Nazarite*.

2. *to make distinguished* i. e. *great, extraordinary*, e. g. kindness, to show great kindness, with לְ of pers. Ps. 31, 22; calamity Deut. 28, 59. Inf. הִפְּלִיא adv. *eminently, very*, 2 Chr. 2, 8.

3. *to make wonderful, admirable*, e. g. counsel Is. 28, 29; with אֵל *to do marvellously, to deal wonderfully with any one*, in a sense of disfavour Is. 29, 14; but עָם *to be wonderfully helped* 2 Chr. 26, 15; הִפְּלִיא *to do or act wondrously* Judg. 13, 19.

HITHPA. *to show oneself distinguished*,

i. e. to show oneself strong, mighty, c. פ. towards, against any one, in oppressing him, Job 10. 16.

Deriv. פִּלְגָּא, פִּלְגָּא, פִּלְגָּא, and the pr. names פִּלְגָּא, פִּלְגָּא, פִּלְגָּא.

פִּלְגָּא m. in pause פִּלְגָּא, c. suff. פִּלְגָּא, a wonder, marvel, miracle, of God Ex. 15, 11. Ps. 77, 12. 15. 78, 12. 88, 11. Is. 25, 1. Plur. פִּלְגָּאִים adv. wonderfully Lam. 1, 9; but plur. פִּלְגָּאוֹת wonders Dan. 12, 6.—Concr. the Wonderful, spoken of the Messiah, Is. 9, 5.

פִּלְגָּא m. adj. (פִּלְגָּא with adj. ending) wonderful, Judg. 13, 18 Cheth. spoken of something supernatural. In Keri is פִּלְגָּא, which is only a contracted form.—The fem. of פִּלְגָּא is פִּלְגָּאִיהָ Ps. 139, 6 Cheth. where Keri פִּלְגָּאִיהָ is fem. of a form פִּלְגָּא.

פִּלְגָּאִיהָ (whom Jehovah makes distinguished, r. פִּלְגָּא) *Pelaiah*, pr. n. m. Neh. 8, 7. 10, 11.

* פִּלְגָּא in Kal not used, Aram. and Arab. فَلَج to cleave, to divide; comp. on the primary root פל under פִּלְגָּא.—Hence

NIPH. to be divided, Gen. 10, 25. 1 Chr. 1, 19.

PIEL to divide, e. g. water-courses Job 38, 25. Metaph. Ps. 55, 10 divide their tongue, i. e. cause dissension among them.

Deriv. פִּלְגָּא — פִּלְגָּא, פִּלְגָּא.

פִּלְגָּא Chald. id. Part. pass. פִּלְגָּא Dan. 2, 41.

פִּלְגָּא m. 1. a brook, rivulet; Arab. فَلَج, فَلَج, id. Ethiop. ሊገ river, large stream. Commonly taken as a channel, canal, from the idea of dividing, comp. the verb פִּלְגָּא Job 38, 25. Not improbably, however, the root פִּלְגָּא may have also included the idea of flowing, fluctuating, boiling up, comp. the words fluo, fluc-si, fluc-tus, φλύ-ω, pluo, Sanscr. plu, βλάω to flow, also πέλαιος; Eth. ሊገ to boil, to boil up; see Pott Etymol. Forsch. I. p. 212.—Ps. 65, 10 פִּלְגָּא the brook or collect. the brooks, streams, of God, i. e. watering and fertilizing the land with God's blessings. Plur. פִּלְגָּאִים Is. 30, 25, constr. פִּלְגָּאִי, as

פִּלְגָּאִי Ps. 1, 3. Prov. 5, 16. 21, 1. Of streams of tears Ps. 119, 136. Lam. 3, 48;

comp. فَلَج id. פִּלְגָּאִי טָמֵן brooks of oil Job 29, 6. For Ps. 46, 5 see in נָהָר no. 2.

2. Peleg, (division, part.) pr. n. of a patriarch, the son of Eber, Gen. 10, 25. 1 Chr. 1, 19.

פִּלְגָּא Chald. a half, Dan. 7, 25.

פִּלְגָּא or פִּלְגָּא only in plur. פִּלְגָּאוֹת brooks, streams, Judg. 5, 15. 16. Job 20, 17. R. פִּלְגָּא.

פִּלְגָּא f. a division, class of the priests, i. q. מִתְלַקֵּחַ, 2 Chr. 35, 5. R. פִּלְגָּא.

פִּלְגָּא or פִּלְגָּא Chald. id. Ezra 6, 18.

פִּלְגָּא, oftener פִּלְגָּא, c. suff. פִּלְגָּא; plur. פִּלְגָּאִים and פִּלְגָּאִים, cstr. פִּלְגָּאִי.

1. Fem. a concubine, Chald. פִּלְגָּא, פִּלְגָּא, id. comp. Gr. πύλλαξ, πύλλαξ, πύλλαξ, Lat. pellex. The etymology is obscure; the word seems not to be of Semitic origin, but may come from Gr. πύλλαξ, or perh. from the Persian.—Spoken usually of a female slave, who was also a legal concubine, Gen. 22, 24. 35, 22. Judg. 19, 2 sq. al. sæpe. Fully אִשָּׁה פִּלְגָּא Judg. 19, 1. 2 Sam. 15, 16. 20, 3. Opp. to wives of higher rank 1 K. 11, 3. Cant. 6, 8. 9.

2. Masc. i. q. ὁ πύλλαξ, a paramour, מִצָּהָב, Ez. 23, 20 comp. v. 5.

* פִּלְדָּא obsol. root, Arab. فَلَد to cut up; comp. in פִּלְגָּא —Hence

פִּלְדָּא f. iron, steel; Syr. فَلَج, Arab.

فَلَج, a finer kind of iron, steel.—Plur. פִּלְדָּאוֹת irons, perh. hooks or scythes on chariots of war. Nah. 2, 4 פִּלְדָּאוֹת בָּאֵשׁ פִּלְדָּאוֹת with the flashing of irons are the chariots, i. e. with polished scythes or armature.

פִּלְדָּא Pildash, pr. n. m. Gen. 22, 22. The etymology is unknown.

* פִּלְגָּא in Kal not used, i. q. פִּלְגָּא, to separate, to distinguish.

NIPH. to be separated, distinguished, c. מִן Ex. 33, 16. Ps. 139, 14 I will praise thee נִפְלִיחִי בְּרִי נִפְלִיחִי for I am wonderfully distinguished.

HIPH. 1. to separate, to distinguish, Ex. 8, 18 [22]; c. בֵּין to distinguish between, ib. 9, 4. 11, 7.

2. *to distinguish*, i. e. *to make distinguished, to make great*, Ps. 4, 4. 17, 7.

Deriv. פָּלַח.

פָּלַח (distinguished, r. פָּלַח) *Pallu*, pr. n. of a son of Reuben Gen. 46, 9. Ex. 6, 14.—Patronym. פָּלַחִי *Palluite*, Num. 26, 5.

* פָּלַח *to cleave*, espec. *to plough, to furrow the ground*, Ps. 141, 7. Arab.

id. فَلَاح a husbandman. Syr. Ethp. *to be ploughed*, Pa. *to grave, to write*. Comp. the Chald.

PIEL 1. *to cleave*, e. g. *an arrow the liver* Prov. 7, 23. Job 16, 13; *to cut up, to slice*, e. g. *wild cucumbers* 2 K. 4, 39.

2. *to let break forth from the womb, to bring forth young*, Job 39, 3. Comp. בקע Kal, Niph. and Pi. no. 4.

Deriv. פָּלַח, pr. n. פָּלַחִי

פָּלַח Chald. *to labour, to serve*, often in the Targums; spec. *to serve or worship God*, comp. עָבַד; with acc. and לְ Dan. 3, 12 sq. 7 14, 27.

Deriv. פָּלַחִי.

פָּלַח f. Job 41, 16 (r. פָּלַח) 1. *a piece, slice, part cut off*, e. g. of an apple, fig, Cant. 4, 3. 1 Sam. 30, 12.

2. *a mill-stone*, so called from the cut side which fits to the other stone, i. e. the lower side of the upper stone, and the upper side of the lower one. Arab.

فَيْلَح. The upper stone is also called in full פָּלַח רֶכֶב i. e. *the rider* Judg. 9, 53. 2 Sam. 11, 21, and simpl. רֶכֶב; the lower one is פָּלַח הַחֲמִית Job 41, 16.

פָּלַח (a slice, r. פָּלַח) *Pilha*, pr. n. m. Neh. 10, 25.

פָּלַחִי Chald. m. *service of God, worship*, Ezra 7, 19. R. פָּלַח.

* פָּלַח pr. *to be smooth, slippery*, i. q. מָלַח q. v. Hence *to slip away, to escape*, Ez. 7, 16; also *to let escape, to deliver*, comp. pr. n. פָּלַחִי. Arab. فَلَط IV, *to deliver*; فَلَص II, IV id. V, VII *to be delivered, to escape*. Syr. فَلَح Pe. and Pa. id.

PIEL 1. i. q. Kal, but intens. *to escape wholly, to be fully delivered*, c. מִן Job 23, 7.

2. *to let escape*, viz. a) *From danger, to deliver*, Ps. 18, 3. 40, 18. al. sæp. With מִן Ps. 17, 13. 18, 49; מִיֵּד 71, 4. b) *A fetus from the womb*, i. e. *to bring forth*, Job 21, 10. Comp. מָלַח Pi. no. 2.

HIPH. *to deliver from danger* Mic. 6, 14; *to place in safety* Is. 5, 29.

Deriv. פָּלַח—פָּלַחִי, פָּלַחִי—פָּלַחִי, מָלַח.

פָּלַח adj. *escaped by flight*, i. q. פָּלַחִי; only plur. פָּלַחִים Jer. 44, 14. 50, 28. 51, 50. R. פָּלַח.

פָּלַח inf. Pi. as noun, *deliverance*, Ps. 32, 7. 56, 8. R. פָּלַח.

פָּלַח (deliverance, r. פָּלַח) *Pelet*, pr. n. m. a) 1 Chr. 2, 47. b) 12, 3.

פָּלַחִי, see פָּלַחִי.

פָּלַחִי (for פָּלַחִי deliverance of Jehovah, r. פָּלַח) *Palti*, pr. n. m. a) Num. 13, 9. b) 1 Sam. 25, 44; fuller פָּלַחִי *Paltiel*, 2 Sam. 3, 15.

פָּלַחִי (apoc. from פָּלַחִי) *Piltai*, pr. n. m. Neh. 12, 17. R. פָּלַח.

פָּלַחִי see in פָּלַחִי lett. b.

פָּלַחִי (whom Jehovah delivers, r. פָּלַח) *Pelathiah*, pr. n. m. a) 1 Chr. 3, 21. b) 1 Chr. 4, 42.

פָּלַחִי (id.) *Pelathiah*, pr. n. m. Ez. 11, 1. 3.

פָּלַח, in pause פָּלַח. see in פָּלַחִי.

פָּלַחִי, see in פָּלַחִי.

פָּלַחִי (i. q. פָּלַחִי, whom Jehovah makes distinguished, r. פָּלַח) *Pelathiah*, pr. n. m. 1 Chr. 3, 24.

פָּלַחִי m. adj. verbal (r. פָּלַח), one *escaped by flight*, espec. from battle, slaughter, i. q. פָּלַח, 2 K. 9, 15. Am. 9, 1; often coupled with פָּלַחִי, Josh. 8, 22. Jer. 42, 17. Lam. 2, 22. With the art. הַפָּלַחִי collect. *the escaped* Gen. 14, 13. Ez. 24, 26. 33, 21. 22. With genit. הַפָּלַחִי אֶפְרַיִם *the escaped of Ephraim* Judg. 12, 5; but הַפָּלַחִי חֶבְלֵי *those escaped from the sword* Jer. 44, 28. Ez. 6, 8.

פָּלַחִי m. (r. פָּלַח) i. q. פָּלַחִי, only in plur. פָּלַחִים *the escaped* Num. 21, 29. Is. 66, 19.

פָּלַחִי thrice פָּלַחִי Ex. 10, 5. 1 Chr. 4, 43. Ez. 14, 21, (r. פָּלַח) pr. *escape, de-*

liverance, Joel 3, 5. Obad. 17. **לֹא הָיָה לָּא פְּלִיטָה לְ** pr. *there is no deliverance to any one*, i. e. *none shall escape or be delivered*, 2 Sam. 15, 14. Jer. 50, 29; **אֵין לְ פְּלִיטָה לְ** id. 2 Chr. 20, 24. Ezra 9, 14. Dan. 11, 42 **לֹא תִהְיֶה לְפְלִיטָה** shall not be delivered, shall not escape.—Meton. *that which escapes* Ex. 10, 5. Joel 2, 3. Is. 10, 20. Espec. concr. collect. i. q. **פְּלִיטִים, פְּלִיטִים**, the escaped, the delivered from danger or destruction, Gen. 32, 9. 45, 7. 2 Chr. 30, 6. Ezra 9, 13. So the escaped of Israel or Jacob are the people of Israel diminished by repeated slaughter, Is. 4, 2. 10, 20. 38, 3; comp. Neh. 1, 2.

פָּלִי m. (r. **פָּלַל**) a judge, only in plur. **פְּלִיִּים** Ex. 21, 22. Deut. 32, 31. Job 31, 11 **כִּי־פְלִיִּים** a crime for the judges i. e. for them to punish; comp. 2. 28. For the stat. absol. instead of the constr. see Heb. Gram. § 114 n. β; but many Mss. read here **פְּלִיִּי** as in v. 28.

פְּלִיָּה f. judgment, right, i. e. justice Is. 16, 3. R. **פָּלַל**.

פְּלִיָּה adj. (from **פָּלִי**) pr. judicial, i. e. pertaining to the judges, Job 31, 28, comp. v. 11.—Fem. **פְּלִיָּה** judgment, act of judging, Is. 28, 7.

* **פָּלַה** obsol. root, prob. to be round, globular; Arab. **فَلَكَ** to have the breasts round and plump, spoken of a maiden; II, to be round and plump, spoken of the breasts; IV, to be round; **فَلَكَ** the round part of any thing, a mound, wave of the sea, celestial orb.—Hence

פָּלַח m. in pause **פָּלַח**, c. suff. **פָּלַח**.

1. a circle, circuit, district, i. q. **בְּבֵר**, (Chald. **פָּלַח** id.) Neh. 3, 9sq. **פָּלַח יְרוּשָׁלַיִם** the circuit or district round Jerusalem Neh. 3, 12. 14. 15. al.

2. the whirl of a spindle. and hence for the spindle itself, Prov. 31, 19. See in **בְּרִשׁוֹר**. Arab. **فَلَكَ** id. Talmud. **פָּלַח**, **פָּלַח**, id. whence **פָּלַח** to spin.—Hence

3. a round staff, crutch, 2 Sam. 3, 29. Sept. **συντάλη**.

* **פָּלַל** in Kal not used. In Piel and in the derivatives it has the signif. to

judge, which is usually referred to the primary idea of cutting, separating, taking away, comp. **פָּלַח, פָּלַח, פָּלַח**, and others beginning with **פָּל**; but **פָּלַל** is i. q. **פָּרַר** to break. I would rather refer the primary meaning of **פָּלַל** to the idea of rolling, revolving, comp. **פָּלַל, פָּלַל, פָּלַל**, Syr. **فَلَكَ** to roll in any thing, to tinge, to dye; then, to make even by rolling, to level with a roller, comp. **פָּלַס** to roll; whence to lay even a cause, to adjust a difference, to act as umpire. So in Germ. the words *richten* and *schlichten*, used for judging, deciding, strictly signify 'to make even.'

PIEL 1. to judge, 1 Sam. 2, 25. Also to execute judgment, by punishing Ps. 106, 30 [33], comp. Num. 25, 7. But Sept. Vulg. *placavit*, see under Kal.—With **לְ**, to adjudge to any one Ez. 16, 52.

2. to think, to suppose, Gen. 48, 11.

HITHPA. 1. to intercede for, to supplicate for any one, pr. 'to interpose as umpire, mediator,' c. **בְּבֵר** Gen. 20, 7. Deut. 9, 20. 1 Sam. 7, 5; **עַל** Job 42, 8; **לְ** 1 Sam. 2, 25 id. With **אֵל** of him with whom one intercedes and supplicates Gen. 20, 17. Num. 11, 2. See both constructions in Jer. 29, 7. 42, 2. 20.

2. Genr. to supplicate, to pray, espec. to God, c. **אֵל** Ps. 5, 3. 1 Sam. 1, 26. 2 Sam. 7, 27. Jer. 29, 12. al. **לְ** Dan. 9, 4; **עַל** 1 Sam. 1, 10; **לְפָנֶיךָ** 1 K. 8, 28. Neh. 1, 4. 6; absol. 1 Sam. 2, 1. 2 Chr. 7, 14. That for which one prays to God is put with **אֵל** 1 Sam. 1, 27. Is. 37, 21. So too **אֵל־מְקוֹם** **הַמִּצְחָל** to pray towards a place, sanctuary, 1 K. 8, 30. 33. 35, comp. v. 44. 48. 2 Chr. 6, 38.—Rarely to pray to idols, c. **אֵל** Is. 44, 17. 45, 20; also once to supplicate men Is. 45, 14.

Deriv. from the signif. of rolling is **פָּלַח**; of judging **פָּלִי**, **פָּלִיָּה**, **פָּלִיָּה**; of supplicating. **הַמִּצְחָל**; also the pr. names **פָּלַל**, **פָּלִיָּה**.

פָּלַל (judge) *Palal*, pr. n. m. Neh. 3, 25.

פָּלִיָּה (whom Jehovah judges i. e. whose cause he protects, r. **פָּלַל**) *Pelaliah*, pr. n. m. Neh. 11, 12.

פָּלִיָּה, see next art. no. 1, ult.

פִּלְגִי m. (ר. פִּלְגָה) 1. *some one, a certain one*, Gr. *ὁ δεινός*, Arab. **فَلَانٌ**, Syr. **ܦܠܢܐ**, pr. one distinct, definite, whom one points out as with the finger and not by name; prob. from an obsol. noun **פִּלְגִי** a distinguishing. Every where joined with the synon. **אֶלְמִנִי** pr. one concealed, nameless. So of persons in the voc. Ruth 4, 1 **שֹׁכֵחַ-פָּנֶיךָ אֶלְמִנִי** *sit down here, thou such an one!* Gr. *ὁ ὄντος*, Arab.

יָאֵלָה, i. q. **יָאֵלָה**. Of things, 1 Sam. 21, 3 **אֶל-מִקְוֵה פִּלְגִי אֶלְמִנִי** *to such and such a place*, i. q. to a certain place which shall be nameless. 2 K. 6, 8.—From the junction of these two words comes the form **פִּלְגִי** Dan. 8, 13.

2. *Pelonite*, a gentile n. from a place **פִּלְגִי**, elsewhere unknown, 1 Chr. 11, 27. 36.

* **פָּלַס** in Kal not used; prob. *to roll*, and then *to roll smooth, to level* by rolling. Kindr. is **פָּלַל** where see.

PIEL 1. *to make level, even, plain*, sc. a way, i. e. *to make or prepare* a way, Is. 26, 7. Prov. 4, 26. 5, 6. Ps. 78, 50 *he made a way for his anger*, i. e. let it have free course.

2. *to weigh*, which is done by making the balance *even*; *to weigh out*, trop. Ps. 58, 3. Also trop. *to ponder, to consider*, Prov. 5, 21.

Deriv. **מִפְּלֵשׁ** and

פָּלַס m. *a balance*, so called from being *even, level*, Prov. 16, 11. Is. 40, 12. In both passages it is coupled with **מִאֲזִנִּים** *scales*, and would seem therefore to be pr. *a steel-yard*, Arab. **تَقْلِيسٌ**.

* **פָּלַץ** in Kal not used, prob. of a like signif. with **פָּרַץ**, *to break, to rend*.

HITHPA. *to tremble, to be shaken*, of the columns of the earth Job 9, 6; pr. to be broken, rent, comp. **נִבְרַחַ** 1 K. 1, 40.

Deriv. **מִפְּלָצָה**, **הַפְּלָצָה**, an

פִּלְצִיחַ f. *trembling, horror*, Job 21, 6. Ps. 55, 6. Is. 21, 4. Ez. 7, 18.

* **פָּלַשׁ** i. q. **פָּלַס**, whence **מִפְּלֵשׁ**.

* **פָּלַשׁ** obsol. root, pr. *to roll, to make revolve*, like kindr. **פָּלַס**, **פָּלַל**. So

Simonis correctly in ed. 1-3, and Kimchi **ההגלגל**.

HITHPA. *to roll oneself, to wallow*, e. g. in ashes, **בְּאַפֵּר**, Jer. 6, 26. Ez. 27, 30; in the dust, **בְּעָפָר**, Mic. 1, 10; absol. id. Jer. 25, 34.—In former editions I have assigned to this root the sense of *strewing, sprinkling*, after the Sept. and Vulg. but the former sense is preferable, as springing from the nature of the root.

* II. **פָּלַשׁ** (prob. kindr. with **פָּלַט**, **פָּלַח**) Eth. **ፈለሰ** *to migrate, to emigrate*; **ፕፋለሰ** *to rove about without certain dwelling*; **ፈለሰ**. a rover, sojourner, stranger.—Hence

פָּלֶשְׁתִּי Is. 14, 29. 31. Ps. 60, 10, 83, 8. 87, 4. 108, 10; in pause **פָּלֶשְׁתִּי** Ex. 15, 14; *Philistia*, pr. n. fem. 'land of strangers, sojourners,' see r. **פָּלַשׁ** II, and **פָּלֶשְׁתִּי**. It comprised the southern portion of the coast and plain of Canaan, along the Mediterranean (hence called **פָּלֶשְׁתִּי** Ex. 23, 31), from Ekron to the border of Egypt; though at certain times the Philistines had also in possession large portions of the interior; see 1 Sam. 31, 8. 1 K. 15, 27. 16, 15.—Hence the Gr. name *Παλαιστίνη*, Jos. Ant. 1. 6. 2. ib. 2. 15. 2; which name was applied by most ancient writers to the whole land of the Israelites, as also by Josephus himself, Ant. 8. 10. 3. See Reland Palæst. p. 38 sq.

פָּלֶשְׁתִּי gent. n. (from **פָּלַשׁ**) *a Philistine*, 1 Sam. 17, 4 sq. 23 sq. 19, 3. 21, 9. 22, 10. al. Plur. **פָּלֶשְׁתִּים** *the Philistines* Gen. 26, 1. Judg. 10, 6. 1 Sam. 4, 1. 5, 1. al. sæp. rarely **פָּלֶשְׁתִּי** Am. 9, 7. They were of Egyptian origin, and emigrated to the coast of Canaan from Caphtor, see in **כַּפְתּוֹר** and Gen. 10, 14. Am. 9, 7. Sept. *Φυλιστινῆ* in Pent. but elsewhere usually *Ἀλλόφυλοι*. Josephus *Παλαιστῖνοι* Ant. 5. 1. 18. Comp. Reland Palæst. p. 42. The Philistines were the indomitable enemies of the Hebrews; and continued to harass them until after the time of the Maccabees (see Ecclus. 50, 26); when by degrees they appear to have amalgamated with the other inhabitants of Palestine into one people.

*פָּלַח¹ obsol. root, Arab. فلت *to flee, to escape*, i. q. Heb. פָּלַח; פָּלַח² swift, פָּלַח³ a swift horse, runner.—Hence the two following.

פָּלַח (swiftness) *Peleth*, pr. n. m. a) Num. 16, 1. b) 1 Chr. 2, 33.

פָּלַח⁴ m. (r. פָּלַח) *a public runner, courier*, with art. collect. *the public runners, couriers*, everywhere coupled with פָּרְחִי q. v. 2 Sam. 8, 18. 15, 18. 20, 7. 23. 2 K. 11, 4. 19. Some without good reason hold both פָּרְחִי and פָּלַח⁵ to be *Philistines*, and regard the latter form as put by paronomasia for פָּלְשָׁתִי, but against the analogy of the Hebrew language; so Ewald Heb. Gram. p. 297. See in פָּרְחִי

I. פֶּן m. i. q. fem. פָּנָה which is more usual, *a corner*, c. suff. פָּנָה Prov. 7, 8. Plur. פָּנִים Zech. 14, 10. R. פָּנָה.

II. פֶּן conj. (for פָּנָה, r. פָּנָה Pi. no. 1) pr. *a removing, taking away*; used only in the constr. state with Makk. פֶּן, as a Conj. of removing, prohibiting, hindering, i. q. μή, *that not, lest*. Thus:

1. Where an action precedes, that serves to hinder or prohibit something which one fears and wishes to remove or avoid. Gen. 11, 4 *let us build us a city* פָּן־נִפְּץ *lest we be scattered*. 19, 15 *arise* פָּן־תִּסָּפֵחַ *lest thou perish*. 3, 3 *eat not of it*. פָּן־תָּמָתוֹן *lest ye die*.—Then, after verbs of fearing, like Gr. δέω μὴ, Lat. vereor ne, Gen. 31, 31, comp. 26, 9; of caution, comp. Gr. ἰδεὶν μὴ, Gen. 24, 6. 31, 24. Deut. 4, 23; also of swearing Judg. 15, 12, comp. ὀμνύω μὴ II. 23. 585. In examples of this kind אֵל is never used.

2. At the beginning of a sentence, where it implies: a) Prohibition or dissuasion, like אֵל. Job 32, 13 פָּן־תֹּאמְרוּ *say not*, i. e. *beware lest ye say*. Is. 36, 18 פָּן־יִשְׁתִּיחַ אֲתֶכֶם הִזְקִיחָהּ *beware lest Hezekiah deceive you*. b) Fear, apprehension, as Gen. 3, 22 פָּן־יִשְׁלַח יְדוֹ *and now (I fear) lest he put forth his hand*, etc. 44, 34 פָּן־אֶרְאֶה בָּרָע *(I fear) lest I see the evil*, etc. 31, 31. 38, 11. 42, 4. Ex. 13, 17. Num. 16, 34. 1 Sam. 13, 19. With præt. where one fears lest something has already taken

place, 2 Sam. 20, 6 פָּן־יִמָּצֵא *lest he may have found*. 2 K. 2, 16 פָּן־יִשָּׂאוּ רוּחַ יְהוָה *(we fear) lest a wind from Jehovah hath taken him up*.—Once it approaches to the power of a negative adverb, i. q. לֹא, Prov. 5, 6 פָּן־תִּפְּלֵשׁ *the way of life she prepareth not* for herself, sc. the adulteress, i. e. she walks not in the way of life. But the full sentence is: '(see) lest she walk in the way of life.'

פָּנֶג *ἄπ. λεγόμεν*. Ez. 27, 17, perh. a kind of *pastry or sweet cake*. The Targ. renders it קִלְיָא, i. e. Gr. *κολία*, a kind of sweet pastry; and in the book Zohar פָּנֶג is *pastry-work*. Other opinions are enumerated by Celsius in Hierobot. II. p. 73. Sept. *κασία*, Vulg. *balsamum*.—The etymology is wholly uncertain.

*פָּנָה fut. יִפְּנֶה, apoc. and conv. יִפָּן, in the other persons יִפְּנֶה, יִפָּן, imper. פָּנֶה; *to turn*, trans. in one phrase: פָּנָה עָרָה *to turn the back* Josh. 17, 12. Jer. 2, 27. 30, 33.—Elsewhere always intrans. *to turn, to turn oneself*, i. e.

1. In order to go anywhere, to go away; Ex. 7, 23 יִפְּנֶה פָּרְעֹה *10, 6. 32, 15. Gen. 18, 22. Deut. 9, 15. 10, 5. 16, 7. al. Sometimes with a dat. pleon. Deut. 1, 40. 2, 3. 1 K. 17, 3. Hence a) to turn to or towards any place, to betake oneself in any direction, c. אֵל Gen. 24, 49; אֵל 1 Sam. 13, 17; לְ Is. 53, 6. 56, 11; acc. 1 Sam. 13, 18. 14, 47 פָּנָה בְּכָל אֲשֶׁר יִפְּנֶה *whithersoever he turned himself*; with He parag. 1 K. 17, 3. Deut. 2, 3. Cant. 6, 1. Also with אֵל of pers. *to turn unto* any one, to go to him for response or for aid, espec. God Is. 45, 22; angels Job 5, 1; idols Lev. 19, 4. Deut. 31, 18. 20; wicked men Ps. 40, 5; diviners Lev. 20, 6; with אֵל of thing, *to turn unto* e. g. iniquity Job 36, 21. פָּנָה אַחֲרֵי *to turn after* any one, to incline to his side or party, Ez. 29, 16. b) *to turn away* from any one. c. מִצָּם Deut. 29, 17 mentally; absol. 30, 17 *if thy heart turn away from God, and thou do not obey*, etc. c) Trop. of time, e. g. α) *to turn away*, i. e. to pass away. Jer. 6, 4 פָּנָה הַיּוֹם *the day turns, declines*; also poet. Ps. 90, 9 *all our days turn away, pass away*. β) *to turn in* approaching, e. g. in the phrases: לִפְנוֹת*

הַבֹּקֶר *at the turning of the morning*, at the approach of dawn, Ex. 14, 27. Judg. 19, 26. Ps. 46, 6; לַפְנוֹת עָרֵב *at the turning of evening*, at even-tide, Gen. 24, 63. Deut. 23, 12.

2. In order to look at any thing, 2 K. 23, 16. Ecc. 2, 12 פָּנִיתִי אֲנִי לְרֹאוֹת חִכְמָה *I turned myself to behold wisdom*. Ex. 2, 12 וַיִּפֶּן כֹּה וְכֹה וַיִּרְאֵהוּ *and he turned himself (his eyes) hither and thither and looked*. Hence i. q. *to turn the eyes, to look at any thing*, c. אָל Ex. 16, 10. Num. 17, 7. Job 21, 5; בָּ 6, 23. Ecc. 2, 11; אַחֲרָיו *behind oneself* Judg. 20, 40. 2 Sam. 1, 7. 2, 20; לְמַעַל *upwards* Is. 8, 21 [22]. Metaph. אָל פָּנֶיהָ *to look upon, i. e. to regard, to have respect to any person or thing*. Deut. 9, 27; espec. of God as hearing and regarding men with favour, Ps. 25, 16 וְחִנֵּי פָנָה אֵלַי וְחִנֵּי 69, 17. 86, 16; also אֶל־הַפֶּלֶא פָּנָה Ps. 102, 18. 1 K. 8, 28; אֶל־הַמִּנְחָה Num. 16, 15. Mal. 2, 13. Of a king 2 Sam. 9, 8.—Of things, *to turn or look towards any quarter*, Ez. 8, 3 הַשַּׁעַר פָּנָה צָפוֹנָה *the gate looking toward the north*. 11, 1, 44, 1, 46, 12. 47, 2; simpl. הַשַּׁעַר הַצָּפוֹנָה 2 Chr. 25, 23, comp. 2 K. 14, 13. Of a boundary Josh. 15, 2, 7.

PIEL pr. *to cause to turn and go away*, see Kal. no. 1. b; hence *to clear away any thing*, c. acc. Zeph. 3, 15; absol. Ps. 80, 10 פָּנִיתָ לְפָנֶיהָ *thou didst clear away before it*, i. e. didst make room and prepare the ground.—Also *to clear out sc. from things thrown hither and thither, impediments, to put in order, to prepare*, e. g. a house Gen. 24, 31. Lev. 14, 36; a way Is. 40, 3. 57, 14. 62, 10. Mal. 3, 1.

HIPH. fut. conv. וַיִּפֶּן 1. Trans. *to turn*, Judg. 15, 4; espec. the back in departing, flight, 1 Sam. 10, 9. Jer. 48, 39. Hence

2. Intrans. with עָרָה impl. *to turn the back, to flee*, Jer. 46, 21. 49, 24; also *to look back, to stop in flight*, Jer. 46, 5. Nah. 2, 9. With אָל *to turn oneself to any one* Jer. 47, 3.

HOPH. *to be turned back*, i. q. *to turn back* Jer. 49, 8; *to be turned*, i. q. *to look towards any quarter*, comp. in Kal. no. 2 fin. Ez. 9, 2.

Deriv. פָּנָה (פָּן) plur. פָּנִים, whence פָּנִימִי, פָּנִימִי, לְפָנֶי, and the pr. names פָּנִימִי, פָּנִימִי, פָּנִימִי.

פָּנָה not used in sing. (though under another form פָּנִי, פָּנִי, it appears in the pr. names פָּנִימִי, פָּנִימִי, plur. פָּנִים, constr. פָּנִי, m. but fem. Ez. 21, 21.

1. *the face, countenance*, pr. the part *turned towards any one*, see Ez. 21, 3,

from r. פָּנָה; comp. Arab. وَجْهٌ face, from ج, V, to turn oneself in any direction. For the use of the plur. comp. Gr. τὰ πρόσωπα in Homer.—Gen. 38, 15, 50, 1. Ex. 3, 6. al. sæpe. Also of the face of animals Ez. 10, 14. Job 41, 6. Constr. with a verb or adj. plur. Job 38, 30. Dan. 1, 10, and in the fem. Ez. 21, 21; rarely sing. Lam. 4, 16. Prov. 15, 14. Also as a real plur. faces, e. g. אַרְבַּע פָּנִים Ez. 1, 6. 10, 21. 41, 18; כָּל־פָּנִים *all faces* Joel 2, 6. Is. 13, 8. Nah. 2, 11. Spec. לֶחֶם הַפָּנִים *the bread of the face*, presence, the *shew-bread*, see in לֶחֶם no. 2; also הַפָּנִים שְׁלֵחָן *the table of the shew-bread*, on which these loaves were set out, Num. 4, 7. נָפַל עַל־פָּנָיו *to fall upon one's face*. see נָפַל no. 2. a. הִלָּךְ פָּנָיו *to smooth the face of any one*, see in הִלָּךְ Piel no. 1.

Spec. to be noted are the following phrases:

a) אֶל־פָּנִים פָּנִים *face to face* Gen. 32, 31. Deut. 34, 10. al. id. Also פָּנִים בְּפָנִים id. Ez. 5, 4; פָּנִים לְפָנִים id. Prov. 27, 19.

b) *To say or do any thing* עַל־פָּנָיו *to one's face*, i. e. frankly, freely, and also often impudently, insolently, in scorn and defiance; comp. French *dire dans la barbe*. Lat. *laudare in os*, Ter. So Job 1, 11 וַיְבָרֶכְהָ עַל־פָּנָיו *he will curse thee to thy face*. 21, 31. Is. 65, 3 *who provoke me* עַל־פָּנֶי *to my face*, i. e. in scorn and defiance. In the same sense is said אֶל־פָּנִים Job 2, 5. 13, 15. Deut. 7, 10 אֶל־פָּנָיו *he will repay him to his face* sc. God an enemy, i. e. openly and speedily, Vulg. *statim*; the other member has לֹא וַיֹּאחֲזֵר. Here belongs also עָנָה בְּפָנָיו *to answer one to his face*, i. e. to refute him strongly, freely, openly; Job 16, 8 פָּחַשׁוּי רַעְיוֹנִי בְּפָנֶי *my leanness refutes me to my face* i. e. testifies openly and strongly against me. Hos. 5, 5, 7, 10.

c) שׁוּם פָּנִים עַל *to set the face upon any one*; for good, 1 K. 2, 15 *upon me* *did all Israel set their faces, that I should reign*; or for evil, *to set the face*

against any one, Ez. 6, 2. 29, 2. 35, 2. Also שׂוּם פָּנָיו אֵל in the same sense Ez. 13, 17. 21, 7. 25, 2. 38, 2; and with הַּ parag. Ez. 21, 2.—Similar is שֵׁט פָּנָיו אֵל *to set (turn) one's face towards* a place Num. 24, 1. Also in a hostile sense אֵל הָכִין פָּנָיו *to direct the face against* any thing Ez. 4, 3. 7; הִשִּׁיב פָּנָיו לִי id. Dan. 11, 18. 19.—Absol. 2 K. 8, 11 וַיִּשְׁמַד וַיִּשֶׁם *and he fixed his countenance and set it, i. e. beheld him with a fixed look.*

d) נָחַן c. acc. *to set one's face* towards any quarter, i. e. to direct one's course thither, to go, Gen. 31, 21; with inf. c. לָחַן *to intend, to purpose* doing any thing, but still with special reference to going or departing, Jer. 42, 15. 17. 44, 12. 2 K. 12, 18. Dan. 11, 17. In N. T. comp. Luke 9, 53. Syr. in the same sense has ܠܚܢܐ ܕܥܝܢܐ to set his face, ܠܚܢܐ ܕܥܝܢܐ to fix his look.

e) **נָהַל פָּנָיו** *to set one's face*, q. d. to cast the eyes, e. g. **אֶרְצָה** *upon the ground* Dan. 10, 15; c. **אֵל** *towards any one*, as God Dan. 9, 3. With inf. c. **לֵּ** *to set one's face to do any thing*, i. e. to purpose, to determine, 2 Chr. 32, 2. But **אֵל נָהַל פָּנָיו פֶּ' אֵל** *to set the face of any one towards*, i. e. to cause him to look towards any thing, Gen. 30, 40.—Further

f) In a hostile sense, **פָּנֵי** **לְשׁוֹן** **פָּנָיו** *to set one's face upon* i. e. *against* any one in anger, to behold him in anger; so of God Lev. 20, 5. Ez. 15, 7; more fully **לְשׁוֹנָה** **וְלֹא** **לְרֹעָה** Jer. 21, 10, **לְרֹעָה** 44, 10. Also **פָּנֵי** **נָהָן** id. Lev. 17, 10. 20, 3. 6. 26, 17. Ez. 14. 8. 15, 7. Soo too without a verb, Ps. 34, 17 **פָּנֵי** **יְיָ** **בְּעֵשֶׂי רָע**, comp. opp. v. 16.

g) נָשָׂא פָּנָיו *to lift up one's countenance*, see in נָשָׂא no. 1. c. But in 2 Sam. 2, 22 and Job 22, 26, it is rather *to look with confidence* upon any one. So too אֵל הָרִים פָּנִים Ezra 9, 7.

h) פָּנָיו *to see the face of* any one, i. e. to see him in person, as present, Gen. 32, 21 *I will appease him (Esau) with the present; ... afterwards I will see his face*, meet him in person. 46, 30. 48, 11. Also i. q. *to be admitted to the presence of* any one of high rank, as a prince, king, Gen. 43, 3. 5. 44, 23. 26. 2 Sam. 3, 13. 14, 24. 28. Ex. 10, 28, 29;

or to have access to the king, as his servants and ministers 2 K. 25, 19. Jer. 52, 25. Esth. 1, 14. Hence *to see God's face*, to have access to him, to find him propitious, Job 33, 26. Is. 1, 12 (if we read לְרֹאוֹת פָּנָי). Gen. 33, 10; also הָזֶה פָּנָי יְיָ Ps. 17, 15. In other passages it is said that no mortal can *see God's face* and live, Ex. 33, 20, 23 (but comp. Gen. 16, 13, 32, 30. Judg. 6, 22, 13, 22. Is. 6, 5). Hence the ancient intpp. in the following passages: Dan. 31, 11 לְרֹאוֹת אֶת פָּנָי, Is. 1, 12 לְרֹאוֹת פָּנָי, Ex. 23, 15 לֹא יִרְאוּ אֶת-פָּנָי יְיָ, Ps. 42, 3 אֶרְאֶה אֶת-פָּנָי יְיָ, have given to the verbs the passive punctuation (לְרֹאוֹת, יִרְאוּ, אֶרְאֶה), after the analogy of Ex. 34, 23 and 1 Sam. 1, 22 נִרְאָה אֶת-פָּנָי יְיָ; and the sense then is: *to appear before God*. But perh. the active construction is favoured by the fact that פָּנָי stands thrice without אֶת; and also לְרֹאוֹת twice without ה, so that it cannot without apparent violence be pointed לְרֹאוֹת.—Is. 63, 9 מַלְאָךְ פָּנָיו (God's) face, presence, who beholds his face, is his minister.

i) As *to see the face* of any one, is to be admitted to his presence (see lett. h); and *to seek the face* of any one, is to seek admittance to him (see פָּקַשׁ Pi. no. 1, comp. Prov. 7, 15); so נָשָׂא פָּנָי פ' *to receive the face* (person) of any one, is to grant him admittance (see נָשָׂא no. 3. b); and opp. הִשְׁיב פָּנָי פ' *to turn away the face* of any one, is not to admit, to repulse him (see שׁוּב Hiph. no. 1). So too הִסִּיר מִן פָּנָי פ' *to turn away one's face from any one* 2 Chr. 30, 9; הִסְתַּיֵּר מִפָּנָיו פ', see in סִתַּר Hiph.

k) *The face* of any one is often put for one's *presence, person, self*. Ex. 33, 14 **אֶפְנֵי פָנַי** *my presence shall go*, i. e. I myself will go. v. 15. 2 Sam. 17, 11 **פָּנֶיךָ בְּקָרְבַּב הַלְחָרִים** *that thy presence (thyself) go to the battle*. Lam. 4, 16. Ps. 21, 10 **פָּנֶיךָ לְצִדַּי** *in the time of thy presence*, when thou art present to fight against them. 80, 17. Also Ps. 31, 21 *thou shalt hide them בְּסִתְּךָ* *in the covert of thy presence*. 89, 15.—So Ps. 42, 6 **דֹּרֹשׁ אֶפְנֵי אֱלֹהֵי וְגו'** *I shall yet praise him, for the deliverance of his presence, even my God*, i. e. him whose presence brings deliverance. But in v. 12 and 43, 5 the same words are differ-

ently divided: *I shall yet praise him.* וְאֶלֶּהִי יְשׁוּעָתִי וְאֶלֶּהִי הַיְשׁוּעָה אֲלֵהִי *the deliverance of my presence and my God*, i. e. with De Wette. 'the deliverer of my person.' But prob. we should here divide יְשׁוּעָתִי וְאֶלֶּהִי, as in v. 5. 6; see Thesaur. p. 1110.

1) *The face, countenance*, is also often put for *the look, mien, air* of a person, as expressing the affections and emotions of the mind. Gen. 31, 2 *and Jacob saw the countenance of Laban, and lo, it was not toward him as before*. v. 5. Hence פָּנִים *of hardened looks*, impudent, Deut. 28, 50, comp. Is. 50, 7; פָּנִים אִרְיִים *see in אִרְיִים lett. g. So פָּנִים רָעִים an evil countenance*, sad looks, Gen. 40, 7. Ecc. 7, 3. Neh. 2, 3; and simpl. פָּנִים id. 1 Sam. 1, 18, comp. v. 8. Job 9, 27. For the same is said נִפְלֵי פָנִים (see נִפְלֵי no. 1. a, and Hiph. no. 1. d); and of a cheerful countenance, נִשְׂא פָנִים, see נִשְׂא no. 1. c. —So too shame is expressed in the countenance, either by blushing or turning pale, whence בִּשְׁמֵ פָנִים Ps. 44, 6. Jer. 7, 19; and so Ps. 69, 8. 83, 17. Jer. 51, 51. Also loathing is expressed by averted looks, Ez. 6, 9. 20, 43. 36, 31. To the expression of anger in the looks we may refer Gen. 32, 21: *I will appease (פָּנִי) his countenance with the present*.

m) *before their own face* Is. 5, 21, i. q. בְּעֵינֵיהֶם, לְפָנֵיהֶם, in their own eyes or opinion; see in עֵינֵי no. 1. b.

2. Trop. of things, *the face, surface* of any thing, e. g. of the earth Gen. 1, 29. 2, 6. Is. 14, 21. 24, 1; of a field Is. 28, 25; of water Gen. 1, 2. Job 38, 30. etc. Comp. אֶל-פָּנֵי no. 2. עַל-פָּנֵי no. 1, 2. —Less obvious is Job 41, 5 *מִי גָלָה פָּנֵי לְבוּשׁוֹ* (the crocodile's) *garment?* i. e. prob. for the garment itself, the surface or upper part of his body, the scales, covering the rest; comp. עַל no. 1. a. β. So also לוֹט *the surface of the veil*, put for the veil itself as a covering, Is. 25, 7. —Hence a) *aspect, view*, Job 26, 9. b) *external appearance, state, condition* of a thing, Ps. 104, 30. Prov. 27, 23 *look well to the state, appearance, of thy flock*. c) *a way, manner*, as with the Rabbins;

see below in לְפָנֵי D. 3. Comp. وَجْهٌ *face, manner*.

3. *the forepart, front* of any thing, וּפְנֵי מִפְּנֵי צִפּוֹנָה id. Jer. 1, 13 *and the front thereof* (of the pot) *is before (towards) the north*. So the *front, van*, of an army, Gr. πρόσωπον, Joel 2, 20. —Adverbially: a) *in front, before*, (opp. אַחֲרֵי,) Ez. 2, 10. 1 Chr. 19, 10. 2 Chr. 13, 14. b) *forwards* Jer. 7, 24; of time, *before, of old*, Deut. 2, 10. 12. Josh. 11, 10. 14, 15. al. c) *from of old*, from ancient times, Is. 41, 26. d) *in front, before*, 2 Sam. 10, 9. Comp. below in לְפָנֵי D. 2. —The *face or front* of a sword is its *edge*, Ez. 21, 21 [16] *אֵנָה פְּנֵיהָ מְדֹרֹת* *whither is thine edge directed?* Ecc. 10, 10. —Further, פָּנִים is also used for the inner wall of a house opposite the door as one enters, Hom. τὰ ἐνώπια, whence with He parag. פְּנִימָה q. v. also מִלְּפָנִים id.

With prepositions פָּנִים assumes very frequently the nature of a particle:

A) אֶל-פָּנֵי 1. *into or in the presence of, before*. a) Of place *whither*, after verbs of motion, 2 Chr. 19, 2. Lev. 9, 5. Num. 17, 8 [16, 43]. b) Of place *where* Ex. 23, 17.

2. *upon the face, surface*, of any thing, e. g. אֶל-פָּנֵי הַשָּׁדָה Lev. 14, 53. Ez. 16, 5. —Another meaning of this phrase see above in no. 1. b.

B) אֶת-פָּנֵי pr. *with (in) the presence of* any one, *in his sight, before* any one; e. g. אֶת-פָּנֵי הַמֶּלֶךְ Esth. 1, 10. אֶת-פָּנֵי יְיָ *before Jehovah* Gen. 19, 13. 27. Ps. 16, 11. Also for public worship in the phrase יִרְאֶה אֶת-פָּנֵי יְיָ *to appear before Jehovah* in the sanctuary, Ex. 34, 23. 1 Sam. 1, 22. (In this sense we find also אֶל-פָּנֵי יְיָ Ex. 23, 17; also poet. אֶל-פָּנֵי יְיָ Is. 1, 12. Ps. 42, 5, see above in no. 1. h.) So too *before, in front of*, e. g. אֶת-פָּנֵי הָעִיר *before the city* Gen. 33, 18. אֶת-פָּנֵי הַפֶּלֶא *before the veil* Lev. 4, 6. —After verbs of motion, *into the presence of, before* any one, 1 Sam. 22, 4. al. מֵאֵת פָּנֵי *from the presence of* any one Gen. 27, 30; *from before, from the front of* any thing, 2 K. 16, 14.

C) לְפָנֵי, i. q. בְּפָנֵי, *in front of, before*, more espec. in the later writers, Ez. 42, 12; often in the phrase עָמַד בְּפָנֵי *to*

stand before any one, i. e. to resist him, Deut. 7, 24. 11, 25. Josh. 10, 8. 21, 44. 23, 9. Esth. 9, 2.—The proper force of the subst. seems to be retained in Ezra 6, 9 *בְּקִיָּהֶם נָקָהּ* *they show loathing in their countenances*; see above in no. 1. l.

D) לְפָנַי, c. suff. לְפָנַי, לְפָנֶיךָ, לְפָנֶיהָ, לְפָנֵינוּ, לְפָנֵיהֶם

1. *in the presence of any one, in his sight*, under his eyes, he being present and beholding, *before any one*. Num. 8, 22 *the Levites went in to do their ministry* לָפָנֵי אֶהְיֶהוּ וְלִפְנֵי בָנָיו *in the presence of Aaron and his sons*. under their inspection. 2 K. 4, 38. Zech. 3, 8. לָפָנֵי שָׁמֶשׁ *before the sun*, i. e. so long as the sun (which poets compare to the eye, see in נִשְׁפָּטוֹם, שֶׁנֶּהוּ) shall look upon and illumine the earth, Ps. 72, 17; comp. לָפָנֵי רַחֵם v. 5. (But Job 8, 16 שֶׁמֶשׁ לָפָנֵי רַחֵם *in the sunshine*.) Often trop. i. q. בְּיָדָיו *in the eyes, sight, of any one*, i. e. in his mind, feelings, judgment, e. g. חֶסֶד לָפָנֵי וְרַחֲמִים *favour and kindness with any one*, Dan. 1, 9. 1 K. 8, 50. Ps. 106, 46; וְיָבֵב לָפָנֵי i. q. יָבֵב בְּיָדָיו, see יָבֵב אֲדָנִי *great i. e. having great influence with his lord*, 2 K. 5, 1; comp. Prov. 4, 3. 14, 12.

Spec. to be noted is the phrase **לְפָנַי** or **לְפָנֵי אֱלֹהִים**, i. e.

a) Pr. *in the presence of* i. e. *before Jehovah* Gen. 18. 22. Ex. 6, 12. 30. 16, 9. Ps. 95, 6. 96, 13. 98. 9. 1 Sam. 1, 12. 15. Also *in the sight of Jehovah*, he being present and a witness, Gen. 27, 7. 1 Sam. 23, 18. Since Jehovah was regarded as dwelling in his sanctuary, hence *before Jehovah* is i. q. α) *in the tabernacle*, usually not in the holy of holies, Ex. 27, 21. 34. 34. 40, 25. Lev. 4. 6. 7. 8, 26. Once in the holy of holies, Ex. 28, 35. β) *at the door of the tabernacle*, where stood the altar of burnt-offering, Ex. 29, 11. 42. Lev. 3, 1 comp. v. 2. 14, 11. 12. 17, 4. al. γ) *in the temple*, Is. 37, 14; in its halls or courts, 2 K. 16, 14. Is. 23, 18. Ez. 46, 3. 9. δ) *before the ark of the covenant*, on which the presence of Jehovah rested, Josh. 4, 13; comp. 6, 7.

b) Trop. *Jehovah* beholding, *Jehovah* being judge. Deut. 24, 4 an abomination before *Jehovah*. Josh. 6, 26 cursed before *Jehovah*, comp. 1 Sam. 26, 19.

Ex. 28, 38 *favour before Jehovah*. Deut. 24, 13 *righteousness before Jehovah*. Hence also simpl. in a good sense, *Jehovah assenting and approving*, i. q. *well pleasing to Jehovah*, since we set before the eyes only such things as are pleasing; so לִפְנֵי הַיהוָה *to walk before Jehovah*, to live as he approves, see in הָלַךְ Hithp. no. 2. Gen. 10, 9 *a mighty hunter before Jehovah*, with whom God is well pleased. Ps. 19, 15. What is pleasing to Jehovah he decrees; so Gen. 6, 13 *the end of all flesh* בֹּא לִפְנֵי *is come before me*, is decreed by me.

The rarer form לִפְנֵי הָאֱלֹהִים has the like significations: a) *before God*, i. e. in his sanctuary Ex. 18, 12. Josh. 24, 1. Judg. 21, 2; on the throne of God's appointment Ps. 61, 8. b) *God being judge*; Gen. 6, 11 *the earth was corrupt before God*. So טוֹב לִפְנֵי אֱלֹהִים *good before God*, in his sight, well pleasing to him, Ecc. 2, 26. 7, 26.

Further we may note the use of לְפָנַי in the following phrases:

aa) **עָמַד לְפָנֵי הַמֶּלֶךְ** *to stand before the king*, to await his mandates, i. e. to minister unto him, see **עָמַד**; comp. **עָבַד לְפָנֵי** 2 Sam. 16, 19.

bb) To adore or worship *before* a divinity, see הִשְׁתַּחֲוֶה in r. שָׁחָה 1 K. 12, 30 *the people went to worship* לִפְנֵי הָאֵחָד *before the one* sc. of the calves. 1 Chr. 21, 30.

cc) To be smitten, put to flight *before* an enemy, see נָפַח Niph. and hence after verbs of scattering, discomfiting, and the like, Judg. 4, 15. 1 Sam. 14, 13. 20, 1. 2 Sam. 5, 20. Jer. 1, 17. 49, 37. Comp. below in מִשַּׁח.

dd) **נָתַן לְפָנַי** *to set before* any one, e. g. food 2 K. 4, 43; trop. for choice, *to propose* Deut. 11, 26; a law to be observed, *to impose* Deut. 4, 8. 1 K. 9, 6. Jer. 26, 4, 44, 10. Ez. 23, 24. Also i. q. *to give into one's power*, to deliver over to any one (i. q. **בָּרַר**), Josh. 10, 12. Deut. 2, 33. 36. Judg. 11, 9. 1 K. 8, 46. Is. 41, 2. So without the verb of giving Gen. 24, 51 *lo! Rebecca לְבָנִי before thee*, i. e. is given up to thee. 34, 10 *the land is before you*, lies ready before you and your flocks. 2 Chr. 14, 6.

a) Of place, **לפני אהל מועד** *before the*

tabernacle of the congregation 1 Chr. 6, 17 [32]; hence *eastward of*, Gen. 23, 17, 25, 18. Deut. 32, 49. Also of a leader who goes *before* his army, see *רָצָא וּבָא* *לְפָנֵי הָעָם* under art. *בוא* no. 1. d; of a king who stands *before*, at the head of, his people, Ecc. 4, 16 *there was no end to all the people לְפָנֵיהֶם הָיָה אֲשֶׁר הָיָה לְכָל אֲשֶׁר הָיָה* *to all whom he was over*. Further of captives, booty, etc. which, as a shepherd his flock (Gen. 32, 18), the victor drives *before* him, Is. 8, 4. Am. 9, 4. Lam. 1, 5, 6.

b) Of time *before*, e. g. *לְפָנֵי הָרָעָשׁ* *before the earthquake* Am. 1, 1; *לְפָנֵי הַקָּצִיר* *before the harvest* Is. 18, 5. Gen. 13, 10, 29, 26. Prov. 8, 25. Zech. 8, 10. —Gen. 30, 30 *לְפָנֵי מֶלֶךְ* *before me*, i. e. before I came to thee. Jer. 28, 8 *לְפָנֵי מֶלֶךְ* *before now* Neh. 13, 4. With inf. *before that, before*, Gen. 13, 10. Deut. 33, 1. 1 Sam. 9, 15.

c) Of worth, preference, *before, above*, like Lat. *ante, præ*. Job 34, 19 *he regardeth not the rich לְפָנֵי רֵיךְ* *above the poor*.

d) After verbs of motion, lit. *to one's front, obviam*, implying motion *to meet* any one, e. g. *קָרָה לְפָנֵי פ* Gen. 24, 12; also often in a hostile sense, *against*, Gr. *ἀντί*, pr. to one's face, front, e. g. *לָקוּם לְפָנֵי* *to rise up against* any one Num. 16, 2; *רָצָא לְפָנֵי* *to go out against* 1 Chr. 14, 8. 2 Chr. 14, 9. Also *עָמַד לְפָנֵי* (see *עמד*), *לְפָנֵי הָרִיבָה לְפָנֵי* *to stand against* any one, i. e. to stand out, resist.

3. *in the manner of, like*, see above in פָּנִים no. 2. c. Job 4, 19 lit. *they crush them לְפָנֵי עָשׂ* *like the moth*, impers. for: *they are crushed as by the moth*, as if moth-eaten; Vulg. *sicut a tineæ*. Sept. *σητός ὡρόπον*. Comp. Lat. *ad faciem* Plaut. Cist. 1. 1. 73. So *לְפָנֵי נֶחֱן* *to regard as or for* any one (comp. פָּנֵי) 1 Sam. 1, 16.—From *לְפָנֵי* comes the adj. form *לְפָנִי* *anterior*, q. v.

NOTE. The following significations sometimes ascribed to *לְפָנֵי* are doubtful: α) *for*, comp. נָגַד and Germ. *vor* and *für*; e. g. in the phrase *לְפָנֵי עָרַב* *to become surety for* any one, Prov. 17, 18; but the surety doubtless gave his pledge *before*, in the presence of, his friend. β) *on account of, propter*, like *מִלְפָּנֵי*, *מִלְפָּנֵי*; so in *לְפָנֵי סָפַד* *to mourn on account of* any

one 2 Sam. 3, 31; better pr. *before him*, since in the funeral procession the mourners preceded the bier; Geier de luctu Hebræorum c. 5. § 15–19.

E) *מִלְפָּנֵי* 1. *from before, from the presence of* any one, implying that the person or thing spoken of was *before* the other and goes *away from* that place. E. g. *לְפָנֵי יְיָ* Lev. 9, 24; *מִלְפָּנֵי פָרְעֹה* Gen. 41, 46; also Gen. 23, 4, 8. Hence after verbs of fleeing (comp. מָן no. 3. a), and of driving out 1 Chr. 19, 18. 2 Chr. 20, 7; of fearing and causing fear 1 Sam. 18, 12. Ps. 97, 5, 114, 7. Ecc. 8, 13. Esth. 7, 6; also of crying for help (usually conjoined with flight) 1 Sam. 8, 18; of humbling oneself 1 K. 21, 29. 2 Chr. 33, 12, 36, 12.

2. Of time, *before*, i. q. *לְפָנֵי* no. 2. b. Ecc. 1, 10. Comp. מָן no. 4. b.

3. Trop. of a cause, *on account of, because of*. i. q. *מִפְּנֵי*, מָן, e. g. to shout or rejoice *because of*, 1 Chr. 16, 33.

F) *מִפְּנֵי* 1. *from the face, presence, front*, of any person or thing, *from before*, e. g. Ex. 14, 19 *and the column went מִפְּנֵיהֶם* *from before them, and stood behind them*. Hence very often after verbs of departing, Hos. 11, 2; of fleeing (comp. מָן no. 3, a, from which it differs in that *מִפְּנֵי* is for the most part used before persons, מָן before things, see *הָתָה* Niph.) Gen. 7, 7, 16, 8. Is. 20, 6 comp. Ps. 61, 4; of crying for help Is. 19, 20, 26, 17; of fearing (see *רָחַס*, *הָתָה* Niph.); of reverencing, humbling oneself, 2 K. 22, 19. Lev. 19, 32; of hiding Job 23, 17; and other verbs of similar significations. Thus the idea of flight and fear is implied in Judg. 9, 21, *and he dwelt there מִפְּנֵי אֲבִימֶלֶךְ* (after he had fled) *from the presence of Abimelech his brother*; Vulg. well, *ob metum A. fratris sui*. 1 Chr. 12, 1 see in r. *עָצַר* no. 1. Is. 17, 9 *as ruins . . . מִפְּנֵי בְנֵי יִשְׂרָאֵל* *which the Canaanites left deserted from before Israel* i. e. fleeing from before them; see in r. *עָזַב* no. 2. b.

2. Of the author and efficient cause, from which any thing proceeds, i. q. מָן no. 2. c. Gen. 6, 13 *the earth is filled with violence מִפְּנֵיהֶם* *from them*, i. e. of which they are the cause. Sept. well *ἀπ' αὐτῶν*. 47, 13. Ex. 8, 20. Judg. 6, 6. Jer. 15, 17. Ez. 14, 15. Also of the remoter cause

because of, on account of; Is. 10, 27 *the yoke shall break* שֶׁמֶךְ מִפְּנֵי *because of the fatness* sc. of the ox. Deut. 28, 20. Hos. 10, 15. Jer. 9, 6. So where the reason is given on account of which something is *not* done, Lat. *præ*, Job 37, 19. 1 K. 8, 11.—With אֲשֶׁר it is equivalent to a Conj. *because that, because*, Ex. 19, 18. Jer. 44, 23.

NOTE. Winer has needlessly added the two following meanings, Lex. p. 779: α) *before*, citing Lev. 19, 32, where קִיּוֹם מִפְּנֵי *to rise up in one's presence*, is the part of modesty and reverence towards old age, comp. above in no. 1. β) *towards*, as if for אֶל-פְּנֵי, Jer. 1, 13; for which see above in פָּנִים no. 3.

Γ) *עַל-פְּנֵי* has various meanings according to the different power both of the noun and particle.

1. From the signif. *face* and *front*, no. 1, 3, arise the following:

a) *at or before the face of* any one, *before*, i. q. לְפָנֵי no. 1 (comp. *עַל* no. 3. b), Gen. 32, 22. Lev. 10, 3. Ps. 9, 20. 2 K. 13, 14. Job 4, 15; *in the sight of* any one, under his inspection. Num. 3, 4.—Job 6, 28 אֶל-פְּנֵיכֶם אִם אֶחָדֵינוּ *it is before your eyes (will be manifest), whether I lie*. מִעַל פְּנֵי i. q. מִלְּפָנֵי Gen. 23, 3.

b) *in front of* any thing, *before*, 2 Chr. 3, 17. Ps. 18, 43 *as dust before the wind*, driven by the wind. Here belong also the following: 1 K. 6, 3 *the length of it* (of the porch) רָחֹב הַבֵּימָה *before the breadth of the temple*, i. e. along in front of the breadth of the temple. 2 Chr. 3, 8. Hence: α) In a geographical sense, *before*, i. e. *to the east, eastward of*, Gen. 16, 12 *and he shall dwell on the east of all his brethren*. 23, 19, 25, 18. 1 K. 11, 7 *in the mount which is on the east of Jerusalem*, the mount of Olives, comp. Zech. 14, 4. Deut. 32, 49 *mount Abarim.... which is on the east of Jericho*. 1 Sam. 15, 6. Still, as the more general signif. *before, over against*, might here be applied, the quarter of the heavens is sometimes added to remove the ambiguity; as Zech. 14, 4 *the mount of Olives, which is before Jerusalem on the east*. Num. 21, 11. Josh. 15, 8 *the top of the hill which is before the valley of Hinnom westward*. 18, 14 *the hill which is before Beth-horon southward*. Where

there is no such adjunct, the direction must be determined by the circumstances, and is sometimes uncertain, as 1 Sam. 24, 3 [2]. Josh. 13, 25, 17, 7 comp. 16, 6. β) Of time, *before*, Gen. 11, 28. γ) Of preference, *before*, rather than, Deut. 21, 16.

δ) *to the face or front of* any thing, see in *עַל* no. 4; hence, *towards*, in the direction of, Gen. 18, 16 *and the men.... looked* עַל-פְּנֵי כְדָם *towards Sodom*. 19, 28. Num. 21, 20, 23, 28. So Judg. 16, 3 *towards Hebron*; see Bibl. Res. in Palest. II. p. 377. Perh. 1 K. 17, 3; comp. Bibl. Res. in Palest. II. p. 288.—Hence in a hostile sense, *against*, Ps. 21, 13. Nah. 2, 2.

2. From the signif. *surface*, *עַל-פְּנֵי* is: a) *upon the face* i. e. *surface*, e. g. of the earth Gen. 1, 29, 6, 1; of the heavens Gen. 1, 20; of the waters Gen. 1, 2; of a valley Ez. 37, 2. Hence מִעַל פְּנֵי *from upon the face of the earth*, spoken of what is destroyed, 1 Sam. 20, 15. Am. 9, 8. b) After verbs implying motion, *upon the face* i. e. *surface*, e. g. of the earth Job 5, 10. Am. 5, 8; of the fields Lev. 14, 7. Ez. 32, 4. c) *out upon or over the surface*, etc. Gen. 11, 8. Lev. 16, 14, 15. Is. 18, 2. d) Trop. of something added, i. q. *עַל* no. 1. b. α, *above, besides, ἐν*, Ex. 20, 3 *thou shalt have no other gods* עַל-פְּנֵי *over and above me*, i. e. *besides me*; Sept. well ἐν ἑμοῖς, Targ. בְּרִי מִנִּי. Job 16, 14.

פִּנָּה f. (פָּנָה) 1. *a pinnacle, mural turret*, q. d. a 'branch' or 'shoot' springing up out of the wall; see the root. 2 Chr. 26, 15. Zeph. 1, 16, 3, 6.—Hence

2. *a corner, angle*, pr. exterior, as of a house Job 1, 19; of a street Prov. 7, 8. Also interior, as of a roof Prov. 21, 9, 25, 24; of a court Ez. 43, 20; of a city 2 Chr. 28, 24. אֶבֶן פִּנָּה *a corner-stone* Job 38, 6. Is. 28, 16; and so פִּנָּה simpl. Jer. 51, 26. רֹאשׁ פִּנָּה *the head of the corner*, i. e. the chief corner-stone, Ps. 118, 22; see in *רֹאשׁ* no. 4. שַׁעַר הַפִּנָּה *the corner-gate*, one of the gates of Jerusalem, 2 K. 14, 13. 2 Chr. 26, 9. Jer. 31, 38.

3. Metaph. *a prince*, the chief of a people, on whom as a corner-stone the burden of the state rests, comp. Ps. 118,

22. Is. 28, 16. So Is. 19, 13. Zech. 10, 4. 1 Sam. 14, 38. Judg. 20, 2.

פְּנִיָּאֵל (face of God. from obsol. sing. **פְּנִי** i. q. **פְּנִים**; comp. **מְרוֹ** plur. **מְרוֹת**) *Penuel*, pr. n. a) A place beyond Jordan Gen. 32, 32, where its origin is narrated. Judg. 8, 8. Once **פְּנִיָּאֵל** id. Gen. 32, 31. b) Of men: α) 1 Chr. 8, 25, Keri **פְּנִיָּאֵל** β) 1 Chr. 4, 4.

פְּנִיָּאֵל see the preced. art. lett. a, and lett. b. α.

פְּנִיָּם see in **פְּנִיָּם**

פְּנִיָּה *face*, see art. **פְּנִיָּה**.

פְּנִיָּה in **מִלְפָּנִים** 1 K. 6, 29; see in **פְּנִיָּה** lett. a.

פְּנִיָּה *Milél*, from **פְּנִים** no. 3, with He local (once without ה 1 K. 6, 29, see below in a); for the plur. ending retained comp. **רְמִיָּה**, and **אֵילָמָה** Ex. 15, 27. Num. 33, 9; pr. *at or by the inner wall* of a house, room, court, i. e. *opposite to or in front of* the door and of those entering, *ἐν τοῖς ἐσωπύλοις*, where the throne is set in palaces. Ps. 45, 14 *all glorious sits the king's daughter* (the queen) **פְּנִיָּה** *by the wall*, i. e. upon the throne. —Also *on the inner wall*, like Gr. *ἐνώπια*, 1 K. 6, 18; *within, in the house*, 2 K. 7, 11; *inward, into the house*, 2 Chr. 29, 18.

With prefixes: a) **לְפָנֶיהָ** *inside, within*, 1 K. 6, 30; *inward* Ez. 41, 3. **לְפָנֶיהָ** *inwardly to, inside of* any thing, Ez. 40, 16; also **מִלְפָּנֶיהָ** (without ה loc.) *from within*, i. e. on the inside, 1 K. 6, 29. b) **מִפְּנִיָּה** *on the inside, within*, 1 K. 6, 19. 21. 2 Chr. 3, 4. — Hence

פְּנִיָּה m. adj. (ז being treated as radical and therefore retained,) fem. **פְּנִיָּה**, plur. **פְּנִיָּה** 1 Chr. 28, 11, f. **פְּנִיָּה** 2 Chr. 4, 22; *interior, inner*, (opp. **חִיצוֹן** exterior,) 1 K. 6, 27. 36. 7, 12. Ez. 40, 15 sq. 41, 15. al.

פְּנִיָּה m. only in plur. (sing. is the pr. n. **פְּנִיָּה**.) Prov. 3, 15 Keri. 8, 11. 20, 15. 31, 10. Lam. 4, 7. Job 28, 18, once **פְּנִיָּה** Prov. 3, 15 Cheth. according to many of the Rabbins *pearls*, Gr. *πίννα*, and so Bochart, Hieroz. II. l. V c. 6, 7. Against this is the passage in Lam. l. c. **אֲדָמִי נֶעְצָם מִפְּנִיָּה**, which cannot be rendered with Bochart: *they are more*

shining in body than pearls, see in r. **אָדָם**. Better therefore is the opinion of J. D. Michaelis (Supplem. p. 2022) and others, who understand *red corals*; which is also favoured by the etymology, pr. 'branches, branching trees,' from r. **פָּנָן** q. v. To this it is not an objection, that corals are called by another name, **רְאִמֹת**; the same is also the case in respect to pearls, see **בְּרִלָה**. — Others understand *red gems*, as the sardius, pyrops; but this word is never enumerated among gems, comp. Ex. 39, 10 sq.

* **פָּנָן** obsol. root, Arab. **فَنَن** Conj. II, *to divide up, to separate, to distribute* into classes; **فَنَن** a species, class, plur. branches; **فَنَن** a branch; **أَفْنُون** a thick branch; **فَنَاء** a branching tree. — Hence **פָּנָן** I, **פָּנָה**, pr. n. **פְּנִיָּה**.

פְּנִיָּה (coral, i. q. **פְּנִיָּה** which is found in some Mss.) *Peninnah*, pr. n. of the wife of Elkanah, 1 Sam. 1, 2. 4.

* **פָּנִין** in Kal not used. Arab. **فَنَق** *to treat and train delicately*; IV, *to live delicately*. Syr. Ethpe. *to delight oneself*. Comp. **פְּנִיָּה**.

PIEL *to bring up delicately, to spoil by tenderness*, e. g. a servant Prov. 29, 21.

פֶּסֶם m. (r. **פָּסַם**) *end, extremity*, only in the phrase **בְּרִיחַ פֶּסֶם** Gen. 37, 3. 23. 32. 2 Sam. 13, 18. 19, *a tunic reaching to the palms*, i. e. to the *palms* of the hands and *soles* of the feet; see the root. It was therefore the long tunic with sleeves, worn by young men and maidens of the better class; so Jos. Ant. 7. 8. 1. *ἐφόρουσαν γὰρ αἱ τῶν ἀρχαίων παρθέναι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέψασθαι χιτῶνας*, which is well explained and defined by Hartmann, Hebräerin III. 280. Aqu. ap. Sam. *καρπωτός*. Symm. *χειροδωτός*. Aqu. Gen. *ἁστραγάλειος* (talaris). — Others: *a tunic of many colours*, i. e. of pieces of various colours sewed together, from Chald. **פֶּסֶם** palm of the hand, also a piece, etc. So Sept. in Gen. *χιτὼν ποικίλος*, Vulg. *polymita*.

פֶּסֶם Chald. m. c. genit. **פֶּסֶם יָדָא** *palm of the hand*, Dan. 5, 5. 24. See r. **פָּסַם**

פֶּסַח דְּמִים, see אָפַס דְּמִים.

* פָּסַח in Kal not used, Chald. פָּסַח *to cut up, to divide*, i. q. פָּסַק which is more usual.

PIEL once Ps. 48, 14 אֶרְמְנוֹתֶיהָ פָּסַח *divide ye up her palaces*, i. e. walk through and survey them; or perh. *consider them accurately*, since verbs of dividing are thus used metaphorically; comp. r. בִּין.—Hence

פִּסְגָּה (Chald. part, piece) *Pisgah*, pr. n. of a mountain ridge in Moab, on the southern border of the kingdom of Sihon, Num. 21, 20, 23, 14. Deut. 3, 27. Josh. 12, 3. al. In it was Mount Nebo, Deut. 34, 1.

פָּסָה f. (ר. פָּסַח) pr. *expansion, diffusion*, comp. r. פָּשָׂה and Chald. פָּסִיחָא; then trop. *abundance*, once Ps. 72, 16 פָּסָה בָּר בְּאֶרֶץ *let there be abundance of corn in the land*.—Others take it as fem. of פָּס, whence *a handful, sheaf*, Kimchi בָּה מְלֵא; but not suited to the context.

* פָּסַח 1. pr. *to leap, to dance*, see Piel. See also Thesaur. Niph. p. 1114, 1115.

2. Spec. *to leap over, to pass over*, e. g. a stream, river, whence pr. n. הַפְּסָח *Thapsacus*, pr. passage of the Euphrates.—With עַל, i. q. עָלָה; Ex. 12, 23 וַפְּסַח יְיָ עַל הַפְּתָח וּגִי *and Jehorah will pass over the door, and will not suffer the destroyer to come in*. v. 13, 27. Sept. v. 23 παρῆχου, Vulg. *transibo*.—Hence i. q. *to spare*, Is. 31, 5.

3. *to halt, to limp, to be lame*, from the irregular and *leaping* gait; see Niph. and פָּסַח. Trop. 1 K. 18, 21 *how long do ye halt between two opinions?* i. e. hesitate between Jehovah and Baal. So Arab. حَيْفَ pr. *to limp*; Chrysost. περὶ τῆς πίστεως χαλεεύειν.

PIEL *to leap, to dance*; so the priests of Baal, 1 K. 18, 26 *they danced at (around) the altar which was made*; Sept. δαίτρερον, Targ. בִּשְׁתֵּי בָּנִין *insaniabant*, which Kimchi explains, 'they danced after their manner.' Dancing was customary at some sacrifices; see 2 Sam. 6, 16.

NIPH. pass. of Kal no. 3, *to become or be made lame*, 2 Sam. 4, 4.

Deriv. פָּסַח—פָּסַח

פָּסַח (lame) *Paseah*, pr. n. m. a) 1 Chr. 4, 12. b) Neh. 3, 6. c) Ezra 2, 49. Neh. 7, 51.

פָּסַח m. (r. פָּסַח) in pause פָּסַח, plur. פָּסַחִים; pr. *a passing over, sparing, deliverance* from punishment and calamity. Hence

1. The sacrifice instituted on account of the immunity of the Israelites, *the passover, the paschal lamb*, described Ex. 12, 27 וְזֶבַח פָּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח ה' עַל־בְּתֵי כְנִיזֵי־יִשְׂרָאֵל בְּמִצְרַיִם *the sacrifice of sparing* (pr. passing over) is *this to Jehovah, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians*, etc. Hence שָׁחַט הַפָּסַח *to kill the passover* i. e. the paschal lamb Ex. 12, 21. 2 Chr. 30, 15. 17. 35, 1. 6; וְזֶבַח הַפָּסַח Deut. 16, 2 sq. וְאָכַל הַפָּסַח *to eat the passover* 2 Chr. 30, 18. עָשָׂה פָּסַח *to prepare the passover*, i. e. to keep the festival, Ex. 12, 48. Num. 9, 4 sq. Josh. 5, 11. al. Plur. פָּסַחִים *paschal lambs* 2 Chr. 30, 17. 35, 7–9.

2. *the festival of the passover, the paschal day*, i. e. the fourteenth day of the month Nisan, Lev. 23, 5; which was followed by the seven days' *festival of unleavened bread*, ib. v. 6. Ez. 45, 21. Fully חַג הַפָּסַח Ex. 34, 25. Hence מָחָר הַפָּסַח *the morrow of the passover*, i. e. the fifteenth day of Nisan, Josh. 5, 11. Num. 33, 3.

פָּסַח m. adj. (r. פָּסַח) *lame* Lev. 21, 18. Deut. 15, 21. Is. 35, 6. al. Plur. פָּסַחִים (without Dag.) 2 Sam. 5, 6. 8. Is. 33, 23.

פְּסִילִים m. plur. (r. פָּסַל) 1. *carved images of idols*, Deut. 7, 25. Is. 42, 8. Jer. 50, 38. Hos. 11, 2. al. כְּסָפָה *your carved images of silver* Is. 30, 22. Syr. ܦܫܠܐ cut, hewn, as stone.

2. *Pesilim*. pr. n. of a place not far from Gilgal, Judg. 3, 19. 26. Targ. מְחַצְבֵּי *quarries*; but it is safer to rest in the common signif. 'images,' perh. 'hewn stones.' i. q. Syr. ܦܫܠܐ.

* פָּסַח obsol. root, Chald. Pa. *to cut up or off*, i. q. פָּסַח and פָּסַק Hence

פָּסַח *Pasach*, pr. n. m. 1 Chr. 7, 33.

* **פָּסַל** fut. **יַפְסֵל** to cut, to carve, to form by cutting; e. g. stones. to hew, Ex. 34, 1. 4. Deut. 10, 1. 3. 1 K. 5, 32 [18]; an idol, Hab. 2, 18. Syr. Chald. id. Kindr. **פַּצַּל**.

Deriv. **פַּסְלִים** and

פָּסֵל m. in pause **פָּסַל**, c. suff. **פַּסְלִי**, a carved image of an idol, Ex. 20, 4. Deut. 4, 16; of wood Is. 44, 15. 17. 45, 20. Spoken also of a molten image, which is properly called **מִסְכָּה**, Is. 40, 19. 44, 10. Jer. 10, 14. 51, 17.—For the plur. **פַּסְלִים** is used, q. v.

פַּסְטִירִין Dan. 3, 7, and **פַּסְתִּירִין** Dan. 3, 5. 10. 15, the Greek word *ψαλτήριον*, psaltery, lyre, (which the Sept. translators often put for **נָבֵל**, **כַּנִּיז**;) adopted into the Chaldee, **ל** and **נ** being interchanged. It is of the singular number; since it is coupled with other names of musical instruments in the singular; and does not correspond to the Greek *ψαλτήρ* which signifies harper, lyrist, but to *ψαλτήριον*, the Greek ending *ιον* among the Orientals usually becoming **ין**; as *συνεδριον* **סִנְהֶדְרִין**, *κοινοβιον* **קַנוֹבִּין** Kanobîn.—The same word may be recognised in the mod. Arabic **صنطير**, **صنتر**, and other like forms, the name of a species of psaltery or harp; see Villoteau in Descr. de l'Egypte VI. p. 426. Comp. on the other hand Hengstenberg Authentie des Daniel p. 15. Hävernick ad Dan. l. c.

* **פָּסַס** to expand, to diffuse, to disperse, kindr. with **פָּשַׁח**, Chald. **פָּסַח** whence **פַּסְיוֹן** diffusion. Hence Chald. **פַּס יְדָא** expansion i. e. palm of the hand; Syr. **פַּסְסָא** **פַּסְסָא** id. **פַּסְסָא** **פַּסְסָא** sole of the foot; **פַּסְסִין** boards; Heb. **פָּסַח** diffusion, abundance.—Here we may refer Ps. 12. 2: **פָּסוּ אֲמוֹנִים מִבְּנֵי אֲדָם** the faithful disperse (are scattered) from among the children of men, comp. Ps. 11, 1. 2; parall. **גָּמַר**. But the ancient versions, Jarchi, and many moderns, give to **פָּסַס** in this passage the signif. of **אָפַס**, to cease, to fail; like parall. **גָּמַר**.

פִּסְפָּה *Pispah*, pr. n. m. 1 Chr. 7, 38. the etymology is unknown

* **פָּעָה** onomatopoeet. 1. to cry out, to scream, once of a woman in travail, fut. 1 p. **אָפְעָה** Is. 42, 14.—Syr. and Chald. **פָּעָה**, **פָּעָה**, to bleat, to bellow, as flocks and herds; comp. Gr. *βοάω*, whence *βοῦς* *bos*. Similar is **גָּעָה** *γαῖω*, q. v.—Hence pr. n. **פַּעִי**.

2. to hiss, to blow, as a serpent, viper, kindr. with **פָּאָה** q. v. Hence **אָפְעָה** viper.

פָּעַר (a bleating, lowing) *Pau*, pr. n. of a place in Idumea, Gen. 36, 39; called also **פַּעִי** *Pai*, 1 Chr. 1, 50. R. **פָּעָה**.

פַּעוֹר (hiatus, cleft, r. **פָּעַר**) *Peor*, pr. n. of a mountain in Moab Num. 23, 28. Hence **פַּעוֹר** **בַּעַל** *Baal-Peor* Num. 25, 3. 5, and simply **פַּעוֹר** 23, 28. 31, 16. Josh. 22, 17, an idol of the Moabites, in whose worship females prostituted themselves. Comp. **פַּעוֹר** **בֵּית** in art. **בֵּית** no. 12. mm.

פָּעַר see in **פַּעִי**.

* **פָּעַל** fut. **יַפְעֵל**, once **יַפְעֵל** c. Makk. Job 35, 6, i. q. **עָשָׂה**, to make, to do, but only in poetic style. Syr. and Talm. part. **פָּעֵל** a workman. Arab.

פָּעַל to do, to work, but not freq.—Job 11, 8 **מַה תַּפְעֵל** what canst thou do? Ps. 11, 3 **מַה תַּפְעֵל צַדִּיק** what can the righteous do? Deut. 32, 27 **לֹא יַהֲיֶה פָּעֵל כְּלִי-זָהָה** *Jehovah hath not done all this*. Job 33, 29. Is. 43, 13.—Spec. a) to make, to form, e. g. an idol Is. 44, 15; a pit. i. e. to dig. Ps. 7, 16. Absol. Is. 44, 12 **פָּעַל בַּפֶּחַם** he worketh (forgeth) in the coals. b) to produce, to create, Ps. 74, 12; whence **פָּעַלִי** my Creator Job 36, 3. c) to prepare, Ex. 15, 17 the place thou hast prepared to dwell in. Hence to attempt, to undertake any thing (opp. **עָשָׂה** to effect, to accomplish), Is. 41, 4 **מִי פָּעַל וַיַּעֲשֶׂה** who hath attempted and done it? (comp. 43, 7 **יַצְרֵתִי אֵה עֲשִׂיתִיו**.) Mic. 2, 1. Ps. 58, 3 **בְּהַרְתֶּם לִבְכֹּשׁ** in heart ye plot wickedness. So **עָשָׂה** is used in the same manner, Is. 32, 6. 37, 26. d) to do, i. e. to practise, e. g. righteousness Ps. 15, 2; iniquity, crime, Job 34, 32. 36, 23. Prov. 30, 20. **פָּעֵלֵי אָוֶן** evil-doers, wicked men, Ps. 5, 6. 6, 9. 14, 4. al. sēp. e) With acc. and **לְ** of thing, Ps. 7, 14 **הַצִּיּוֹר לְדָלֶקֶת יַפְעֵל** he maketh his arrows burning, lit. into or for burning

things. f) With ל of pers. *to do to or for* any one, either good Job 22, 17. Ps. 31, 20; or evil Job 7, 20; with ב id. 35, 6.

Deriv. מפעל, מפעלה, מפעל, and pr. n. מפעלתי.

פעל m. c. suff. פעלו, פעלה (pöölcha), rarely פעלו Is. 1, 31. Jer. 22, 13; plur. מפעלים 1 Chr. 11, 22; *work*, i. q. מעשה, but, with few exceptions, only poetic.

1. *work*, i. e. *labour, business*, Ps. 104, 23; comp. Job 24, 5.

2. *a work*, i. a. *a deed, act, facinus*; of God's mighty deeds, espec. in preserving and defending his people, Ps. 44, 2. 64, 10. 77, 13. Deut. 32, 4. Also of man, Ps. 28, 4. Prov. 24, 12. 29. Spec. *a great deed, mighty act*, 2 Sam. 23, 20;

an evil deed, Job 36, 9. Arab. فَعْلَةٌ id.

3. *a work*, i. e. something made, the product of labour, etc. פעל ידתי *the work of my hands*, i. e. Israel, Deut. 33, 11. Is. 45, 9. 11. Spec. of the divine judgments, Is. 5, 12. Hab. 1, 5. 3, 2; comp. מעשה no. 3. a. Of the divine aid, Ps. 90, 16.

4. *work*, i. e. the fruit of one's labour, *acquisition* Prov. 21, 6; *wages* Job 7, 2. Jer. 22, 13. Comp. מפעלה no. 2, and ἐργον Rev. 14, 13.

פעלה f. (r. פעל) constr. מפעלה 1. As abstr. noun of action, i. q. מעשה no. 1, *labour, business, occupation*, i. e. *the doing* of any thing, Prov. 10, 16. 11, 18. Is. 65, 7. Jer. 31, 16. Plural מפעלות of the deeds or conduct of men, Ps. 17, 4; of God's works, Ps. 28, 5.

2. *wages* of labour, i. q. פעל no. 4. Lev. 19, 13. Ps. 109, 20. Is. 40, 10. 49, 4. 61, 8. 62, 11.

פעלתי (for מפעלה wages of Jehovah) Peulthai, pr. n. m. 1 Chr. 26, 5.

* פעם 1. *to strike, to beat, to pound*; whence פנע anvil, and פנמון a bell.—Also *to strike upon* with the foot, *to tread*; whence פנע step, pace, foot.

2. Metaph. *to impel, to urge, to move*, e. g. the Spirit of God a person Judg. 13, 25.

NIPH. *to be moved, agitated, troubled*, Gen. 41, 8. Dan. 2, 3. Ps. 77, 5.

HITHPA. i. q. Niph. Dan. 2, 1.

Deriv. see in Kal no. 1, and the two following.

פעם f. but masc. Judg. 16, 28. 2 Sam. 23, 8 Cheth. Plur. פעמים and מפעמים.

1. *an anvil*, Is. 41, 7.

2. *tread of the foot*, hence: a) *step, footstep*, Ps. 119, 133. 140, 5. Trop. Judg. 5, 28 *the paces of his chariots*. b) *the foot* itself, with which one treads, Ps. 57, 7. 58, 11. Prov. 29, 5. Cant. 7, 2. Is. 26, 6. Plur. פעמים *feet*, i. e. artificial, Ex. 25, 12. 1 K. 7, 30.

3. Trop. פעם אחת pr. *one tread*, i. e. *one time, once*, Josh. 6, 3. 11. 14. 1 Sam. 26, 8; also *at one time, at once*, Is. 66, 8.

Comp. Arab. حَطَرًا, مَرَّةً, دَفْعَةً, id.—

Dual פעמים twice Gen. 27, 36. 41, 32.

43, 10. Plur. פעמים שלש *three times*, thrice, Ex. 23, 17. al. פעמים כמה *how many times?* how often? 1 K. 22, 16.

פעמים רבות *many times* Ecc. 7, 22 [23]. Ps. 106, 43. Also פעם ופעם *once and again* Neh. 13, 20.—In phrases: a)

With the art. הפעם, *this time*, in this thing, Ex. 9, 27; hence הפעם אתה *only this time*. only this once, Gen. 18, 32. Ex. 10, 17. Judg. 6. 39. 16, 28; *now* Gen. 46, 30; *now indeed* Gen. 2, 23. 30,

20. הפעם הנה *now* 29, 34. b) הפעם הזה *at this time*, Ex. 8, 28 [32]. 9, 14. c)

פעם הפעם *one time as another, now as*

before, Num. 24, 1. Judg. 16, 20. 1 Sam. 20, 25. d) פעם—פעם, *now—now*, Prov.

7, 12.

פעמון m. (r. פעם) *a bell*, so called from being struck, Ex. 28, 33. 39, 25. 26; comp. 28, 34.

פענח, see פנח-פענח.

* פער *to open wide, to gape*, constr. only with פה, once בפה Job 16, 10; spoken of ravenous beasts Job 16, 10; of longing desire Job 29, 23. Ps. 119, 131. Poet. of Sheol, Is. 5, 14.—Syr. فَعَر, Arab. فَعَر id.—Hence pr. n. פעור, and

פעררי Paarai, pr. n. of one of David's military chiefs, 2 Sam. 23, 35; written more correctly in 1 Chr. 11, 37 נערי Naarai.

* פצה fut. יפצה 1. pr. *to tear apart, to rend*; comp. the kindr. verbs פצע, פצה, פצל, פצם which all have the primary signification of *tearing apart, breaking in pieces*; as is also the case

with roots beginning with the syllable **בץ**, **בו**.—Hence *to open wide* the mouth, Ez. 2, 8. Is. 10, 14; c. **על** *to gape upon*, e. g. in threat, as ravenous beasts, Ps. 22, 14; in scorn Lam. 2, 16. 3, 46; as uttering hasty words Job 35, 16. Ps. 66, 14. Judg. 11, 35. 36. Trop. *the earth* also is said *to open her mouth*, Gen. 4, 11. Num. 16, 30. Deut. 11, 6.

2. *to snatch away, to deliver*, Ps. 144, 7. 10. 11. So Syr. Chald. and Arab. **فصي** Conj. II, IV.

* **פצה** fut. plur. **יפצחו** 1. *to break in pieces*; Arab. **فصح** id. comp. **فصح** to break, to cleave; see Pi.

2. **פצה רנה**, Lat. *erumpere jubila*, i. e. *to break forth into joy*, rejoicing, shouting, Is. 14, 7. 44, 23. 49, 13. 54, 1. 55, 12; twice **פצה ורנן** id. 52, 9. Ps. 98, 4.—Syr. **ܦܥܝܬܐ** to break forth sc. into joy, for Gr. **ὑμνῶν** id. Gal. 4, 27. Comp. Lat. 'erumpere gaudium' Ter. Eun. 3. 5. 2; 'erumpere stomachum' Cic. Att. 16. 3.

PIEL *to break in pieces*, e. g. bones Mic. 3, 3.

פצירה m. (r. **פצר**) *dulness, bluntness*, pr. the being notched, spoken of cutting instruments, 1 Sam. 13, 21. Arab. **فطار** a sword notched, dull.

* **פצל** only in PIEL **פצל**, *to tear or strip off bark, to peel*, Gen. 30, 37. 38. Comp. kindr. **בצל**. Arab. **فصل**, Syr. **ܦܥܝܬܐ**, to cut in pieces.—Hence

פצלות f. plur. *peeled spots or streaks* on green rods, Gen. 30, 37.

* **פצם** to rend e. g. the earth, to cause to yawn, Ps. 60, 4. Arab. **فصم** to break, to rend, Eth. **ፈፈረ** to break off, to finish. Kindr. is **פצה**

* **פציע** pr. *to cut, to cleave*, comp. kindr. **בצע**. Chald. id. Hence *to wound*, Cant. 5, 7. 1 K. 20, 37. Deut. 23, 2.—Hence

פציע m. in pause **פצע**, c. suff. **פציעי**, plur. **פצעים**, constr. **פצעי**, *a wound*, Gen. 4, 23. Ex. 21, 25. Is. 1, 6. Prov. 20, 30. Plur. Prov. 23, 29. 27, 6. Job 9, 17.

* **פציץ** obsol. root, i. q. **פויץ** *to disperse*; whence

פצץ (dispersion) *Pizzez*, pr. n. m. c. art. 1 Chr. 24, 15.

* **פצור** fut. **יפצור**, pr. *to hack, to notch*; and hence *to beat, to blunt, to make dull*, i. q. Arab. **فطر** see Schult. Opp. min. p. 168. Hence **פצירה** q. v.—Trop. *to urge, to press* any one, with **ב** of pers. a) With prayers, entreaties, comp. *obtundere precibus*, Gen. 19, 3. 33, 11. Judg. 19, 7. 2 K. 2, 17. 5, 16. b) In a hostile manner Gen. 19, 9. Comp. kindr. **פצרץ**.

Hiph. *obtundere animum*, and hence *to be obtuse, dull, stubborn*. Inf. **הפצר** as noun, *stubbornness, wilfulness*, 1 Sam. 15, 23, parall. with **מרי**

Deriv. **פצירה**

* **פקד** fut. **יפקד**, infin. and imper. **פקד**, prob. pr. *to strike upon or against* any person or thing, *to light upon*. Kindr. are **פגש**, **פגע**, q. v.—Hence

1. In a kind sense, *to go to* any one, e. g. a) *to go to see, to visit*; 1 Sam. 17, 18 and *go see thy brethren* **לשלו** *how they do*; comp. Gen. 37, 14. Unwillingly, 2 K. 9, 34. With **ב** of the present which a visitor brings with him, Judg. 15, 1. b) *to visit*, sc. in order *to examine, to prove* any one, Ps. 17, 3. Job 7, 18. c) For the sake of inspecting, reviewing, and hence *to review, to muster, to number*, e. g. a people, army, Num. 1, 44 sq. 3, 39 sq. 1 K. 20, 15. 2 Sam. 24, 4. Job 5, 24. Part. pass. **פקודים** *the mustered, the numbered*. Num. 1, 21 sq. 2, 4 sq. Ex. 30, 14. 38, 26. Comp. Hothpa. and the noun **מפקד** Also *to miss* a person or thing in reviewing, numbering, 1 Sam. 20, 6. 25, 15. Is. 34, 16. Eth. **ፈፈረ** to review, to number. d) As caring for any person or thing, *to visit with kindness, to look after, to take care of*, as a shepherd his flock Jer. 23, 2; as God men Gen. 21. 2. 50, 24. Ex. 3, 16. 4, 31. 1 Sam. 2, 21. Is. 23, 17. Ps. 8, 5. al. Sometimes *to visit again, to look after anew*, Is. 23, 17; *to revisit* mentally, to call to mind, Ez. 23, 21. Also *to look to* any one expecting help, Is. 26, 16.

2. In a hostile sense, *to go to* any one, i. e. *to come or fall upon, to attack*. comp. **פגע** no. 1. a. With **על** of pers. *to punish, to visit with punishment*, Jer. 9, 24. 25. 44, 13; **אל** 46, 25; **ב** 9, 8; acc. Ps. 59,

6; absol. Is. 26, 14.⁴ Job 31, 14. 35, 15. The sin to be punished is put in the accus. 1 Sam. 15, 2. Ps. 89, 33. Hos. 8, 13. Lam. 4, 22; often with על of pers. Ex. 20, 5 פָּקַד עֲוֹן אֲבוֹתָם עַל בְּנֵיהֶם visiting (punishing) the iniquity of the fathers upon the children. 32, 34. 34, 7. Num. 14, 18. Is. 13, 11. Hos. 1, 4. 2, 15. 4, 9. Am. 3, 14.

3. Causat. i. q. Hiph. pr. 'to cause to look after' sc. persons or things, to let care for them, etc. i. e. a) to set over, to give the oversight of, to appoint, with acc. of pers. and על, Num. 4, 27. 27, 16. Jer. 51, 27. Metaph. Jer. 15, 3 I will set over them four kinds, i. e. will send upon them four kinds of calamities. With אֶל Jer. 49, 19. Absol. Num. 3, 10. Deut. 20, 9. Part. pass. פְּקִידִים prefects, officers, Num. 31, 48. 2 K. 11, 15. Comp. Niph. Hiph. and n. פָּקִיד With אִתָּךְ (אִתָּךְ) to set with, to join to any one a companion, attendant, Gen. 40, 4. b) to charge with, to enjoin upon the care of any one; Aram. Pe. and Pa. to charge, to command. With על of pers. 2 Chr. 36, 23. Ezra 1, 2. Job 36, 23 מִי פָקַד עָלָיו הָרִכּוּ who hath enjoined upon him his way? 34, 13 מִי פָקַד עָלָיו אֶרֶצָה who hath charged him with the earth? i. e. committed the earth to his care and charge. Comp. פָּקִיד mandate. c) to deposit anywhere, to lay up, i. e. commit to the care of another, 2 K. 5, 24. Comp. פְּקִידוֹן deposit, store.

NIPH. 1. Pass. of Kal no. 1. c, to be mustered, Ez. 38, 8; to be missed, to lack, Num. 31, 49. 1 Sam. 20, 18. 25, 25, 7. 21. al.

2. Pass. of Kal no. 2, to be visited with punishment, to be punished, Is. 24, 22. 29, 6. Num. 16, 29. Prov. 19, 23.

3. Pass. of Kal no. 3. a, to be set over, appointed, Neh. 7, 1. 12, 44.

PIEL i. q. Kal no. 1. c, to muster, Is. 13, 4.

PUAL 1. to be mustered, numbered, Ex. 38, 21.

2. to be missed; Is. 38, 10 I shall be missed the residue of my years, friends will seek me in vain among the living.

HIPH. i. q. Kal no. 3. 1. to set over, to make overseer of any thing, to appoint, with acc. of pers. and על of thing, Gen. 39, 5. 41, 34. Num. 1, 50. Jer. 1, 10. 40,

11; לְ 1 K. 11, 28; בְּ Jer. 40, 5. 41, 18; absol. 2 K. 25, 23. Metaph. Lev. 26, 16; comp. Jer. 15, 3, in Kal no. 3. a.

2. to charge with, to commit to the care of any one, c. על יְדֵי 2 Chr. 12, 10; בְּיָד Ps. 31, 6; c. אֶת pr. to commit or entrust with any one, q. d. to deposit with him, Jer. 40, 7. 41, 10. Absol. 37, 21.

3. to deposit, to lay up anywhere, Is. 10, 28. Jer. 36, 20.

HOPH. הִפְקִיד, part. plur. מִפְקִידִים 1. to be visited, i. e. punished, Jer. 6, 6.

2. to be set over, to have the oversight of, 2 K. 12, 12. 2 Chr. 34, 10. 12.

3. to be deposited with any one, c. אֶת Lev. 5, 23.

HITHPA. fut. יִתְּפַקֵּד for יִתְּפַקֵּד, pass. of Kal no. 1. c, to be mustered, numbered, Judg. 20, 15. 17. 21, 9.

HOTHFA. plur. הִתְּפַקְדוּ for הִתְּפַקְדוּ, id. Num. 1, 47. 2, 33. 26, 62. 1 K. 20, 27.

Deriv. פָּקִיד, פְּקִידִים—פָּקִידָה.

פָּקִידָה f. (פָּקִיד) 1. a muster, enumeration, 1 Chr. 23, 11. 2 Chr. 17, 14. 26, 11. See the root no. 1. c.

2. care, providence, Job 10, 12; see the root no. 1. d.—Spec. custody, ward, i. q. מִשְׁמֶרֶת, מִשְׁמָרָה, and coner. watch, 2 K. 11, 18. 2 Chr. 23, 18. Ez. 44, 11. בֵּית הַפְּקִידוֹת the house of ward, i. e. the prison, Jer. 52, 11; comp. Hiph. no. 2.

3. oversight, office, charge, see the root no. 3; Num. 4, 16. 1 Chr. 24, 19. 26, 30. Ps. 109, 8. Concr. officers, 2 Chr. 24, 11. Is. 60, 17; comp. Num. 4, 32.

4. Something laid up, i. e. stores, substance, wealth, Is. 15, 7.

5. visitation, i. e. punishment, see the root no. 2. Is. 10, 3. Jer. 10, 15. Hos. 9, 7. Mic. 7, 4. Plur. Ez. 9, 1.

פְּקִידוֹן m. (r. פָּקִיד no. 3. c) something laid up, deposited, with any one; a deposit, store, Gen. 41, 36. Lev. 5, 21. 23.

פְּקִידָה f. (r. פָּקִיד) oversight, office, Jer. 37, 13.

פָּקִיד m. (r. פָּקִיד) 1. visitation, punishment, put allegorically as a name for Babylon, Pekod, Jer. 50, 21.

2. office, charge, see the root no. 3. a. Concr. a prefect, officer, Ez. 23, 23.

פְּקִידִים m. plur. (r. פָּקִיד) mandates, precepts, sc. of God, Ps. 19, 9. 103, 18. 111, 7; elsewhere only in Ps. 119, e. g. v. 4. 15. 27. 40. 45. al. sæp.

* **פָּקַח** fut. **יִפְקַח**, to open the eyes; once spoken of the ears Is. 42, 20. A wider signif. occurs in **פָּקַחְתִּי** q. v. Chald. id. Arab. **فَقَح** the whelp first opens his eyes, the rose opens itself. Kind. is **פָּחַח**, like **נָחַח** and **נָקַח**; also **פָּקַע**.—Hence a) **פָּקַח עֵינָיו** to open one's eyes 2 K. 4, 35; in order to see, 2 K. 19, 16. Dan. 9, 18. Job 27, 19. Also to have the eyes open, to be wide awake, watchful, opp. to be sleepy, slothful, Prov. 20, 13. With **עַל** to open the eyes upon a pers. or thing, i. e. in order to attend to, to observe, Jer. 32, 19; or to look after, to care for, Zech. 12, 4; also in a bad sense, to observe closely, to watch, Job 14, 3. b) God is said to open the eyes of any one, i. e. α) to give or restore sight to the blind, 2 K. 6, 17, 20. Is. 42, 7; ellipt. Ps. 146, 8. β) To enable one to see what he had not seen of himself, Gen. 21, 19; comp. Niph.

NIPH. to be opened, sc. the eyes: a) Of the blind, to be restored to sight, Is. 35, 5. b) So as to see what was not before perceived, Gen. 3, 7. Metaph. v. 5.

Deriv. **פָּקַחְתִּי**—**פָּקַח**

פָּקַח (open-eyed, or ellipt. for **פָּקַחְתִּי** q. v.) **Pekah**, pr. n. of a king of Samaria in the time of Isaiah. B. C. 759–739. 2 K. 15, 25 sq. 16, 1. 5. 2 Chr. 28, 6. Is. 7, 1.

פָּקַח m. (r. **פָּקַח**) open-eyed, seeing, opp. to blind, Ex. 4, 11. Plur. trop. Ex. 23, 8.

פָּקַחְתִּי (Jehovah has opened his eyes) **Pekahiah**, pr. n. of a king of Samaria, B. C. 761–759. 2 K. 15, 22. 23. 26.

פָּקַחְתִּי, or better with many Mss. in one word **פָּקַחְתִּי**, (r. **פָּקַח**, like **פָּחַח**), an opening of the prison, deliverance, Is. 61, 1; comp. **פָּחַח** Is. 14, 17. —In Arabic also **פָּקַח**, kindr. with **פָּחַח**, is not exclusively used of the eyes and ears; see in r. **פָּקַח**.

פָּקִיד m. (r. **פָּקַד**) 1. a prefect, overseer, Neh. 11, 9. 14. 22. 12, 42. **פָּקִיד** **נָגִיד** the chief overseer, head prefect, in the temple, Jer. 20, 1. 2.

2. an officer, magistrate, Gen. 41, 34. Esth. 2, 3; with genit. Judg. 9, 28. 2 Chr. 24, 11. Also of military officers, 2 K. 25, 19. Jer. 52, 25.

* **פָּקַע**, Syr. **فَقَعَ**, i. q. **בָּקַע**, to split, to burst, Arab. **فَقَعَ** crepitavit.—Hence the two following.

פָּקַעִים f. plur. wild cucumbers, *cucumeres asinini*, which are egg-shaped, bitter, and burst on being touched and scatter their seeds, 2 K. 4, 39. See Celsius Hierob. I. p. 393 sq.—Others: *colocynthides*, and so Vulg. but these do not thus burst.

פָּקַעִים m. plur. (r. **פָּקַע**) id. wild cucumbers, as an architectural ornament, 1 K. 6, 18. 7, 24.

פָּר and **פָּרָא** m. (r. **פָּרָא** II) the latter in pause and with distinct accents; c. art. **הַפָּר**, **בַּפָּר**, **לַפָּר**, plur. **פָּרִים**, a bull, bullock, espec. a young bullock, *juvencus*, a steer; hence often with the adjunct **בְּיָדֵי** Ex. 29, 1. Lev. 4, 3. 14. Num. 7, 15 sq. 8, 8. Ez. 43, 19. 23. 45, 18. 46, 6. Once a bullock seven years old, Judg. 6, 25. In appos. Ps. 69, 32 **פָּר שׂוֹר** q. d. a bullock-ox; contra **פָּר שׂוֹר** Judg. 1. c. Coupled with another name for bulls, Is. 34, 7 **פָּרִים עִם אֲבִירִים** the bullocks with the bulls. With few exceptions, as Ps. 22, 13, it is spoken only of bullocks for sacrifice; hence Hos. 14, 3 [2] **וְנִשְׁלַכְנָה בְּפִינָנוּ** **פָּרִים** **נִשְׁלַכְנָנוּ** so will we pay as bullocks our lips, i. e. we will offer our praise as victims, as sacrifice; see the beginning of the verse. Trop. of princes Jer. 50, 27.—Corresp. are Germ. *Farr*, *Färse*, Anglo-Sax. *feor*, Gr. *πότις*, perh. Arab.

فَرَّارٌ and **فَرَسٌ** young of a sheep, goat, deer etc. It follows the analogy of **פָּרָא**, and might come from the idea of breaking forth into ferocious anger; see **פָּרָא** I. But it is better referred to r. **פָּרָא** II, to be borne; the bullock being so called from bearing the yoke, drawing the cart, etc. Comp. **פָּרָא**, Germ. *Fahr* and *fahren*.

* **פָּרָא** not used in Kal, i. q. kindr. **פָּרָא** q. v.

1. to bear, spec. fruit, see Hiph.

2. to be borne swiftly, to run swiftly; hence **פָּרָא**. Talm. **פָּרָא** to run. Ethiop. **ፈርህ** to flee in fear; comp. Arab. **نَفَرَ**

and **فَرَّ** to flee.

HIPH. to bear fruit, Hos. 13, 15.

פָּרָא, once **פָּרָה** Jer. 2, 24 (r. **פָּרָא**) comm. gend. (m. Ps. 104, 11, f. Jer. 2, 24.) *a wild ass, onager*, so called from his swift running, being fleetest than the fleetest horse, Aristot. Hist. An. 6. 29; taller and better formed than the domestic ass, of a reddish colour, wild and untameable, living in troops in the deserts, Gen. 16, 12. Is. 32, 14. Jer. 2, 24. Hos. 8, 9. Job 24, 5. 39, 5; comp. Dan. 5, 21. Eccles.

13, 21 or 24. Arab. **فَرَّاءَ**, **فَرَّاءَ**, id. This animal was formerly found in the deserts of Syria; but is now exceedingly rare in western Asia, Mesopotamia, Persia, and Tartary; see Pallas in Acta Acad. scient. Petrop. A. D. 1777. R. K. Porter's Travels I. p. 459, where also an engraving is given.—Hence

פָּרָאָם (q. d. **פָּרָאָן** wild-ass-like, i. e. indomitable) *Piram*, pr. n. of a Canaanitish king, Josh. 10, 3.

פָּרָאִים f. plur. *branches, boughs*, see in **פָּאָה**.

פָּרָר 1 Chr. 26, 18, and **פָּרָרִים** plur. 2 K. 23, 11, prob. *the open porticos* surrounding the courts of the temple, from which was the entrance to the cells or chambers, **לְשִׁבוֹתָיו** q. v. The form **פָּרָר** corresponds to Pers. **فرور**; **فرور**; also **فروال**, **فرور**; which all signify *a summer-house*, or rather *an apartment open on all sides to the light and air*. In the Targ. and Talm. **פָּרָרִין** and **פָּרָרִין** are *the suburbs* or places adjacent to a city.

* **פָּרַר** 1. *to break off, to break in pieces, to separate by breaking*; comp. Engl. *to part*. This is the primary force of the biliteral **פר**, comp. **פָּרַר**, **פָּרַס**, **פָּרַשׁ**, **פָּרַץ**, **פָּרַק**, **פָּרַם**; hence also tropically in various senses, e. g. of dispersing, strewing, **פָּרַט**, **פָּרַץ**; of letting go, **פָּרַע**; of breaking or bursting forth, **פָּרַח**; of expanding **פָּרַח**, **פָּרַשׁ**; also of deciding, judging, **פָּרַד**. Comp. the similar power of the syllable **בר**, under the verb **בָּרַא**.

Arab. **فَرَّ** I, IV, V, VII, to be separated, alone; II, X, to separate oneself from others; Syr. **فَرَّ** to separate, to put apart; Chald. **פָּרַר** to separate, to disjoin.

2. *to expand, to spread out*, e. g. the wings Ez. 1, 11. Hence Syr. **فَرَّ** to fly, to flee away. Comp. **פָּרַד**.

3. *to strew, to scatter*, i. q. **פָּרַט**; whence **פָּרָדוּחַ** q. v.

NIPH. 1. *to separate oneself*, plur. *to be separated, divided, parted*. 2 Sam. 1, 23 *in their death נִפְרְדוּ לֹא—they were not divided*. Of the river of Eden, Gen. 2, 10. With **מִן** from any one, Judg. 4, 11. Prov. 19, 4; **מִעַל** id. Gen. 13, 9. 11. 14. Prægn. Gen. 25, 23 *two nations מִמֵּעֵדָה יִפְרְדוּ* proceeding from thy bowels shall separate themselves. Part. **נִפְרָד** one separating himself from others, a misanthrope, Prov. 18, 1; comp. Hos. 8, 9.

2. *to be divided out, dispersed, to disperse themselves*, Neh. 4, 13 [19]; of nations Gen. 10, 32; hyperbol. v. 5.

PIEL intrans. *to go aside* with a harlot, Hos. 4, 14. Arab. **فَرَدَ** to go aside for devotion.

PUAL part. **מִפְרָד** separated, singular, Esth. 3, 8; comp. Niph. Prov. 18, 1.

HIPH. 1. *to separate*, c. acc. Gen. 30, 40. Prov. 16, 28. 17, 9; c. **בֵּין** (comp. **הִבְדִּיל בֵּין**) Ruth 1, 17. 2 K. 2, 11. Prov. 18, 18.

2. *to disperse*, Deut. 32, 8.

HITHPA. 1. *to separate oneself, to be sundered*, Job 41, 9 [17]. Ps. 22, 15.

2. *to be dispersed, scattered*, Job 4, 11. Ps. 92, 10.

Deriv. **פָּרָדוּחַ**—**פָּרַד**, and pr. n. **פָּרִידָא**.

פָּרָר m. (r. **פָּרַר**) c. suff. **פָּרָרִי**, *a mule*, so called from his quick pace, or from bearing; comp. the root no. 2, and see above under **פר**. 2 Sam. 13, 29. 18, 9. 1 K. 10, 25. 2 K. 5, 17. Ps. 32, 9. Is. 66, 20. al.—Comp. Lat. *veredus* Germ. *Pferd*.

פָּרָדָה f. *a she-mule* 1 K. 1, 33. 38. 44. See **פָּרַד**.

פָּרָדוּחַ f. plur. (r. **פָּרַד**) *grains, kernels* of grain scattered in the earth as seed, Joel 1, 17. Syr. **فَرَّادُ** kernel. Talm. **פָּרַד** grain of a pomegranate.

פָּרָדִים m. *a park, pleasure-grounds*, a place planted with trees, Cant. 4, 13. Neh. 2, 8. Plur. Ecc. 2, 5. It corresponds to the Gr. *παράδεισος*, a word applied to the pleasure-gardens and parks with

wild animals around the residence of the Persian monarchs, comp. Xen. Œc. 4. 13. Cyr. 1. 3. 14. Sturz Lex. Xen. sub h. v. It seems however to originate neither with the Greeks nor Hebrews, but in the languages of eastern Asia; comp. Sanscr. *paradēṣa*, a region of surpassing beauty; Armen. *pardes*, a garden or park around the house; Syr. ܦܪܕܝܫ; Arab. ڤَرْدَوْس, see Camoos I. p. 784.

* **פָּרָה** rarely **פָּרָא** q. v. fut. **יִפְרָה**; part. fem. **פֹּרֶה**, also **פָּרָה** for **פָּרָה** Gen. 49, 22.

1. Lat. *ferre*, to bear. Besides the Semitic dialects this root is also widely found in the Indo-European tongues, e. g. Sanscr. *bhri* to bear, Pers. بار burden, بردن to bear, Armen. bieril, Gr. φέρω, βαρος, βαρύς, Lat. *fero*, porto, Goth. *bairan*. Engl. to bear, causat. to burden, old Germ. *bären*. Other forms see below in b.—Hence a) to bear fruit, as a tree, plant, Is. 11, 1. Metaph. Is. 45, 8. Part. Deut. 29, 17, שָׁקֵט פָּרָה שָׁקֵט a root bearing poison. Fem. גִּפְנֵי פָרִיָה a fruitful vine Ps. 128, 3. Is. 32, 12. Ez. 19, 10; ellipt. פָּרִיָה fruit-bearing tree Is. 17, 6; פָּרָה for פָּרָה id. Gen. 49, 22. b) to bear young, to bring forth, of men and beasts, to be fruitful, Gen. 26, 22. Ex. 23, 30; often coupled with רָבָה, as Gen. 1, 22. 28. 8, 17. Ex. 1, 7. Jer. 3, 16. Ez. 36, 11. al. Comp. Pers. بار fruit, Goth. *bairan* to bring forth, *barn* fœtus, Scotch *bairn*. But this signif. is in part expressed in the Indo-European languages by peculiar forms. as Lat. *pario*, both of young and fruit, *fruo*, *fruges*, *fructus*, Germ. *Börde* fertile region. In the Semitic dialects, Syr. ܦܪܝܐ to be fruitful, ܦܪܝܐ progeny; Eth. ለርፑ to bear fruit, ለርፑ fruit.

2. to be borne along, to run, of a carriage, Germ. *fahren*, Chald. פָּרָא to run. Hence **פָּרִיָה** sedan, litter. Comp. **פָּרָא**, פָּרָא.

Heb. fut. apoc. **יִפְרֶה** to make fruitful in offspring, Gen. 17, 6. 20. 41, 52. 48, 4. Lev. 26, 9. al.

Deriv. **פָּרִיָה**, **פָּרִיָה**.

פָּרָה fem. of **פָּר** q. v. plur. **פָּרוֹת**.

1. a heifer, Gen. 41, 2 sq. Num. 19, 2 sq. Also of a heifer or young cow in milk Job 21, 10. 1 Sam. 6, 7–12; as bearing the yoke Hos. 4, 16. Metaph. *heifers of Bashan*, put for the voluptuous females of Samaria, Am. 4, 1.

2. With the art. **הַפָּרָה** (heifer-town) *Parah*, pr. n. of a place in Benjamin, Josh. 18, 23.

פָּרָה f. (for **פָּאָרָה**, r. **פָּאָר** II) a mole or rat, so called from its burrowing; Arab.

فَارَةٌ. Hence plur. **פָּרוֹת** moles or rats Is. 2, 20, if the word is to be read separately, as is usually done. But see in **הַפָּרָה**.

פָּרָה, see **פָּרָא**.

פָּרָה (i. q. **פָּאָרָה** bough) *Purah*, pr. n. m. Judg. 7. 10. 11.

פָּרוּדָא (kernel, r. **פָּרָד**) *Peruda*, pr. n. m. Ezra 2, 55; for which **פָּרִידָא** *Perida* Neh. 7, 57.

פָּרוּזִים plur. **הַפָּרוּזִים** Esth. 9, 19 Cheth i. q. **כֶּרִי** **הַפָּרוּזִים**; see in **כֶּרִי**.

פָּרוּחַ (blossoming, r. **פָּרַח**) *Paruah* pr. n. m. 1 K. 4, 17.

פָּרַיִם *Parvaim*, pr. n. of a region producing gold, 2 Chr. 3, 6. Bochar regards it as the same with *Ophir*; Can I. 46. More probably *oriental regions* from Sanscr. *pūrva* prior, anterior, oriental; so Willford in *Asiat. Res.* VIII. p. 276. For the form, comp. **סַפְרַיִם**.

פָּרָר see in **פָּרָר**.

פָּרוּר m. (for **פָּאָרוּר**, r. **פָּאָר** I) pr. *heat*, then a pot for boiling Num. 11, 8 Judg. 6, 19. 1 Sam. 2, 14.

* **פָּרַז** obsol. root, Arab. ڤَرَز to separate out, to set apart; Conj. III, IV, ic But Conj. II, to prescribe, to determine to decide. It is therefore of like origin with **פָּרַשׁ**, **פָּרַץ**; the idea of cutting, and taking away being transferred to the sense of judging. To this come also the sense of expanding, spreading in **פָּרִיָה**, **פָּרִיָה**; comp. **פָּרַשׁ**.

Deriv. **פָּרוּז**, **פָּרוּז**, **פָּרוּז**, **פָּרוּז**.

פָּרָז m. a leader, chief, commander of troops, pr. i. q. **שָׂפָט**, **מְדַבֵּר**, (see **פָּרוּ**), Hab. 3, 14.

פְּרִזָּה f. (ר. פְּרִי) only plur. *country regions, open country*, as opp. to cities; Arab. **فَرْز** id. Ez. 38, 11 **אֶרֶץ פְּרִזָּה** a land of open country; as immediately follows: *without walls and having neither bars nor gates*. Esth. 9, 19 **עָרֵי הַפְּרִזָּה** the country-towns, opp. to the metropolis v. 18. Zech. 2, 8 [4] *Jerusalem shall be inhabited as the open country*, i. e. because of the multitude of her inhabitants no wall can be built around her.

פְּרִזוֹן m. (ר. פְּרִי) c. suff. **פְּרִזוֹנִי**, rule, dominion; Judg. 5, 11 *there shall they rehearse the righteousness of Jehovah*, **צְדָקוֹת פְּרִזוֹנִי בְּיִשְׂרָאֵל** the righteous acts of his rule in Israel.—Concr. for rulers, leaders, chiefs; with plur. Judg. 5, 7 **הָרְלוּ פְּרִזוֹן בְּיִשְׂרָאֵל** the rulers ceased in Israel sc. to act, remained inactive. Sept. Vat. *δυνατοί*.

פְּרִיזִי m. (from פְּרִיזָּה) a countryman, rustic, dwelling in the country; collect. Deut. 3, 5 **עָרֵי הַפְּרִזִּי** country-towns. 1 Sam. 6, 18 **כְּפֶּהר הַפְּרִזִּי** a country-village. Plur. Esth. 9, 19 Keri.

פְּרִיזִי (i. q. פְּרִיזִי a countryman, rustic) *Perizzi, Perizzite*, Sept. *Περizziταις*, collect. the *Perizzites*, a Canaanitish tribe living in the mountain regions, which they afterwards yielded to the Ephraimites and other Jews, Josh. 11, 3, 17, 15. Judg. 1, 4, 5; kindred to the Canaanites strictly so called, Ex. 23, 23. Judg. 1, c. Sometimes *Canaanites and Perizzites* are put for all the tribes of Canaan, Gen. 13, 7, 34, 30; elsewhere the *Perizzites* are enumerated with various other tribes of the same stock, Gen. 15, 20. Ex. 3, 8, 17. Deut. 7, 1. al. sæp.

פְּרִיזָּל Chald. m. emphat. **פְּרִיזָּלָא**, i. q. Heb. **בְּרִיזָל**, iron, Dan. 2, 33–45. 4, 20. 5, 4. 23. 7, 19.

* **פְּרִיחַ** fut. **יִפְרַח** 1 to break out or forth, e. g. a) From the womb; Arab. **فَرَح** Conj. II, a bird brings forth (hatches) young; IV, id. **فَرَحٌ** young

of birds, etc. b) to put forth buds, leaves, blossoms, to flourish, to blossom, as a tree Hab. 3, 17; a vine Gen. 40, 10. Cant. 6, 11, 7, 13; a rod Num. 17, 20, 23;

the desert Is. 35, 2. Arab. **فَرَح** id.—Metaph. of the flourishing and prosperous state of a person or people, Hos. 14, 6, 8. Prov. 11, 28. Is. 66, 14. Ps. 92, 8, 13; and without a comparison Ps. 72, 7. Is. 27, 6; contra, Hos. 10, 4 *punishment shall blossom like the poppy*, comp. Ez. 7, 10. c) to break out, as an ulcer, the leprosy, etc. Lev. 13, 12 sq. 14, 43. Ex. 9, 9, 10.

2. to fly, as in Chald. so Part. fem. plur. **פְּרִיחוֹת** the flying, i. e. birds; Ez. 13, 20 **לְפִיחוֹת** like birds; see in ל no. 13, ult.—For the connection of this signif. with that of sprouting, see under the synon. **נִצָּץ** no. 2, 3.

HIPH. 1. to cause to flourish, to make blossom, Is. 17, 11. Ez. 17, 24.

2. Intrans. to put forth buds, leaves, flowers, to flourish, to blossom, Ps. 92, 13. Job 14, 9. Metaph. Prov. 14, 11.

Deriv. **פְּרִיחָה**, **פְּרִיחָה**, **פְּרִיחָה**, pr. n. **פְּרִיחָה**.

פְּרִיחָה m. in pause **פְּרִיחָה** Ex. 25, 33, a flower, blossom, Num. 17, 23. Is. 5, 24; also artificial, Ex. 25, 33, 37, 17, 20. Num. 8, 4. Abstr. bloom, verdure, Nah. 1, 4.

פְּרִיחָה m. progeny of beasts, contemptuously for low and wicked men, brood, Job 30, 12. R. **פְּרִיחָה**.

* **פָּרַט** pr. to strew, to scatter, kindr. with **פָּרַס**, **פָּרַס**; then to scatter words, i. e. to boast, to prate; comp. Arab. **فَرَط** to be insolent in word or deed; also **فَرَطٌ**

to scatter, whence **فَرِطٌ** a garrulous person.—Am. 6, 5 **עַל־פִּי הַנִּבֵּל** they chatter (are garrulous) to the sound of the lyre, spoken contemptuously.—Hence

פָּרַט m. a scattering, concr. any thing scattered, strewed. Lev. 19, 10 **פָּרַט בְּרִמְקֶךָ** the scattered grapes of thy vineyard, i. e. those fallen off of themselves; as Syr. Chald. Vulg. correctly.—In the Talmud also of the scattered grains of the pomegranate.

פְּרִי m. (ר. פְּרִי) in pause **פְּרִי**, c. suff. **פְּרִי**, **פְּרִי**, but **פְּרִיָּה**, **פְּרִיָּה** Hos. 14, 9. Ez. 36, 8, and **פְּרִיָּה**, **פְּרִיָּה** Am. 9, 15. Jer. 29, 28.

1. fruit, both of the earth and fields

produce, Gen. 4, 3. Is. 4, 2. Ps. 72, 16. 107, 34. al. hence פֶּרִי אֶרֶץ a fruitful land Ps. 107, 34; also of trees Gen. 1, 12. 29, whence פֶּרִי עֵץ fruit-tree Gen. 1, 11. A tree or field producing fruit is said עֵשֶׂה פֶּרִי, see in עֵשֶׂה no. 2. c; נָשָׂא פֶּרִי, see in נָשָׂא no. 4; נָהַן פֶּרִי; see in נָהַן no. 1. d.—Metaph. of the result, consequences of an action or endeavour, the figure being often preserved; Is. 3, 10 they shall eat the fruit of their doings, experience the consequences. Prov. 1, 31. Jer. 6, 19. 17, 10. Ps. 104, 13 with the fruit of thy works (of God) is the earth satisfied, i. e. is watered with rain, which is the fruit of the skies or clouds. Prov. 31, 16 פֶּרִי כַפַּיִם the fruit of the hands, i. e. gain, profits. Is. 10, 12. פֶּרִי לִבִּי the fruit of a proud heart, i. e. boasting. Prov. 12, 14 the fruit of one's mouth, discourse. 13, 2. 18, 21. al.

2. פֶּרִי בֶטֶן fruit of the womb, see in בֶּטֶן no. 2; and so simpl. פֶּרִי i. q. זָרַע, of men Ps. 21, 11; of beasts Is. 14, 29. So עֵשֶׂה פֶּרִי of persons 2 K. 19, 30. Hos. 9, 16. Jer. 12, 2.

פֶּרִידָה, see פֶּרִידָה.

פֶּרִיץ m. (r. פָּרַץ no. 3) constr. פֶּרִיץ Is. 35, 9; but plur. פֶּרִיצִים, פֶּרִיצִי. (with Dag. impl. for פֶּרִיץ,) one violent, rapacious; an oppressor, a tyrant. Ps. 17, 4. Ez. 7, 22. 18, 10. Jer. 7, 11. Dan. 11, 14. —Is. 35, 9 פֶּרִיץ חֵיוֹת q. d. a ravenous beast.

* פָּרַק obsol. root. 1. to break, to break down, to crush; Talm. פָּרַק to break or crack nuts; comp. kindr. פָּרַק. Hence פָּרָה.

2. to separate, like Arab. فَرَق. Hence פָּרָה.

פָּרָה m. (r. פָּרַה) oppression, rigour, from the idea of crushing, Ex. 1, 13. 14. Lev. 25, 43. 53. Ez. 34, 4.

פָּרֹחַת f. (r. פָּרַח) a vail, curtain, sc. of separation, which separated the holy of holies from the outer sanctuary in the tabernacle, Ex. 26, 31 sq. Lev. 16, 2. 12. Num. 18, 7. al. ssep.

* פָּרַם fut. יִפְרֹם. to rend garments Lev. 10, 6. 13, 45. 21, 10. Freq. in Talmud. Syr. פָּרַם to cleave. See under פָּרַח.

פָּרַמְשְׁתָּא (Sanscr. *parameshta* superior*) *Parmashta*, pr. n. of a son of Haman, Esth. 9, 9.

פָּרָנָה (prob. either from Chald. פִּנָּה to leap up, to run swiftly; or from Heb. פִּנָּק to live delicately) *Parnak*, pr. n. m. Num. 34, 25.

* פָּרַס to break, in Kal only in the phrase לָחֶם לְפָרַס to break bread to persons, i. e. to deal out or distribute it, Is. 58, 7; also without לָחֶם Jer. 16, 7, comp. Ez. 24, 17. 22. Comp. פָּרַשׁ no. 1.

HIPH. to cleave, to divide. Lev. 11, 4 וּפָרַסָה אֵינָנִי מִפָּרָס but divideth not the hoof, i. e. has not the hoof wholly cloven. Elsewhere הִפְרָסָה הַפָּרָס pr. to cleave the hoof, i. e. to have a cloven foot, to part the hoof, Lev. 11, 3. 5. 6. 7. 26. Deut. 14, 7. 8. So too Ps. 69, 32 פֶּר מִקָּרְיִין וּמִפָּרָס a bullock having horns and cloven hoofs.

Deriv. פָּרַסָה, פָּרָס.

פָּרַס Chald. to divide, part. act. plur. פָּרַסִין Dan. 5, 25. Part. pass. פָּרַס v. 28.

פָּרַס in pause פָּרַס, pr. n. Heb. and Chald. *Persia, the Persians*, 2 Chr. 36, 20. 22. Ezra 1, 1. 4, 3 sq. 6, 14. Dan. 5, 28. 6, 9. 13. al. Pers. *پارس*, *Fars*. Some derive it from Zend *Pārs* pure, splendid; others from פָּרַשׁ.

פָּרַס horse, since Persia abounds in horses.—Hence gentile n. פָּרְסִי *Parsi*, a Persian, Neh. 12, 22; and Chald. emphat. פָּרַסִיָּא Dan. 6, 29 Keri.

פָּרַס m. (r. פָּרַס) 1. i. q. פָּרַסָה, a cloven foot, claw, plur. c. suff. פָּרַסִיָּהֵן Zech. 11, 16.

2. A species of eagle, Sept. *γρυψ*, Vulg. *gryphus*, Lev. 11, 13. Deut. 14, 12. According to Bochart, Hieroz. II. 185, the sea-eagle, *ossifrage*, Arab. *الكاسر* the breaker.

פָּרַסָה f. (r. פָּרַס) pr. cleft, for cloven foot, hoof, see the root; Ex. 10, 26. Ez. 32, 11. Mic. 4, 13. Then also of a horse's hoof, not cloven, Is. 5, 28. Jer. 47, 3.—In Chald. it is put also for the sole of the human foot, i. q. בָּהּ רֵגֶל in Deut. 28, 35. Josh. 3, 13.

פָּרַסִי a Persian, see n. פָּרַס.

* **פָּרַע** fut. **יִפְרַע**. 1. *to let go loose, to dismiss*, pr. *to let break away*. Chald. **פָּרַע**, Syr. **فَرَعَ**, id. Comp. the roots beginning with **פר** under art. **פָּרַר**.—Hence a) *to absolve the guilty*, Ez. 24, 14. b) *to let go loose, unbridled, unchecked*, and part. pass. **פָּרוּעַ** *unbridled, unruly*; Ex. 32, 25 bis. c) *to refuse, to reject*, Prov. 4, 15, 8, 33, 13, 18, 15, 32; *to avoid* Prov. 1, 25.

2. *to make naked, to uncover*, by loosening the garments, etc. e. g. the head Num. 5, 18; spec. by cutting off the hair Lev. 10, 6, 21, 10. Part. pass. **פָּרוּעַ** *naked, bare*, Lev. 13, 45.—Chald. and Talm. id.

3. *to begin, ἀρχομαι*, from the idea of breaking loose, opening, comp. in **הָלַל** Hiph. Hence *to lead on, to go before*; Arab. **فَرَعَ** *to be highest, to surpass others*. Judg. 5, 2 **בְּפָרֹעַ פְּרָעִיּוֹת בְּרִשְׁרָאֵל**, for which correctly Sept. Alex. and Theod. **ἐν τῷ ἀρχαίᾳ ἀρχηγού** **α. τ. λ.** *in the leading on of the leaders in Israel*, i. e. in that the princes of Israel took the lead as leaders, put themselves at the head. Opp. **הָתַנְּחַב הָעָם** the people willingly followed, volunteered.

NIPH. pass. of Kal no. 1. b, *to be unbridled, unruly*, Prov. 29, 18.

HIPH. 1. i. q. Kal no. 1, *to dismiss from labour, to let rest or cease*, c. **מִן** Ex. 5, 4.—Arab. **فَرَعَ** V, *to be free from labour*.

2. Causat. of Kal no. 1. b, *to make unbridled, unruly*, 2 Chr. 28, 19.

פָּרַע m. 1. *hair, locks*, as being shorn, see r. **פָּרַע** no. 2. Num. 6, 5. Ez. 44, 20.—Arab. **فَرَع** id.

2. *a leader of an army or people, a prince*, see r. **פָּרַע** no. 3. Plur. **פְּרָעִיּוֹת**, constr. **פְּרָעִיּוֹת**, Deut. 32, 42. Judg. 5, 2; comp. for the gender of nouns of office Lehrs. p. 468. 878.—Arab. **فَرَعَ** prince, head of a family.

פָּרַעַה, Gr. **Φαράω**, *Pharaoh*. the common title of the ancient Egyptian kings in the Old Test. and found only there and in writers who have drawn from this source.—It often stands simply, like a proper name, Gen. 12, 15, 37, 36, 40, 2 sq. 41, 1 sq. and so genr. in the Penta-

teuch, as also Is. 19, 11, 30, 2. Cant. 1, 9, al. More rarely other words are added, as **מֶלֶךְ מִצְרַיִם** 1 K. 3, 1. 2 K. 17, 7, 18, 21; sometimes also a more specific name, as **פָּרַעַה נְכוֹ** 2 K. 23, 33 sq. comp. v. 29. **פָּרַעַה מִצְרַיִם** Jer. 44, 30.—The word originally signifies *the king* in the Egyptian language, as Josephus has remarked, Ant. 8. 6. 2; and was written in the dialect of Memphis **ῥῥῥῥ**, Theb.

ῥῥῥῥ, **ῥῥῥῥ**, Basm. **ῥῥῥῥ**, **ῥῥῥῥ**, and with masc. art. **ῥῥῥῥῥῥ**, **ῥῥῥῥ**,

ῥῥῥῥ, see Peyron Lex. Copt. p. 150, 181. Jablonski Opusc. I. p. 374. Kosegarten de prisca Ægyptior. Lit. p. 17.—The idea has been started more recently, that **פָּרַעַה** corresponds to the Egypt. **ῥ-ῥῥ** *the sun*, which is written as a hieroglyphic symbol over the titles of kings; so Rosellini Monum. storici I. p. 117. Lepsius Lettre à Rosellini p. 25. But more prob. the Egypt. **ῥῥῥῥ** was so inflected by the Hebrews as to appear in a Semitic form, i. q. **פָּרַע** prince, and then the termination **יָהּ** i. q. **יָהּ** was added. See in Thesaur. p. 1129.

* **פָּרַעַשׁ** obsol. quadrilit. i. q. Ethiop. **አፈርህ** *to leap, to spring*. Hence

פָּרַעַשׁ m. 1. *a flea*, so called from its leaping, 1 Sam. 24, 15.—Arab. **بَرْغُوت**, Syr. transp. **فَرْغُوت**.

2. *Parosh*, pr. n. m. Ezra 2, 3, 10, 25. Neh. 3, 25.

פָּרַעְתֹּן (perh. chief, from **פָּרַעַה**, **פְּרָעִיּוֹת**) *Pirathon*, pr. n. of a city of Ephraim Judg. 12, 15. Gr. **Παραθών** 1 Macc. 9, 50.—Gentile n. is **פְּרָעִתֹנִי** *Pirathonite*, Judg. 12, 13, 15.

פָּרַפַּר (prob. swift, r. **פָּרַר** II, Arab. **فَرَفَرَ** *to hasten, to be swift*) *Pharpar*, one of the two rivers of the territory of Damascus, 2 K. 5, 12. [The other was the Amanah (**אֲמָנָה**) corresponding to the present *el-Barada*, coming from Anti-Lebanon and now divided on the plain into several streams to water the city and fields. The *Pharpar* has been referred: a) To one of the channels of the Barada. This is hardly probable;

since two distinct rivers are apparently intended. b) To the fountain and stream *el-Fijeh* الفيجة, high upon the eastern slope of Anti-Lebanon. This stream joins the Barada about twenty-five rods from its source; its volume of water being twice as great as the other. Hence it is regarded as the main source of the Barada, and not as a distinct river. Abulfedæ Tab. Syr. p. 15, 174. ed. Köhler. O. v. Richter p. 157. c) To the *Awaj*, the next largest river of the Damascus territory after the Barada. It rises in Jebel esh-Sheikh (Hermon), and flows S. W. to Sa'sa'; and then northeasterly through the plain to the lake el-Merj. It is described as a rapid and pretty stream; and may well be regarded as the *Pharpar*. It is mentioned by Abulfeda; see Tab. Syr. p. 97. Burckh. Syr. p. 53, 312. Schubert's Reise III. p. 27.—R.

* פָּרַץ fut. יִפְרֹץ *to break, to rend, to break out or forth*, Gen. 38, 29.—This primary power lies not only in the letters פֿר, see under פָּרַר, but also in the syllable רִץ, קָטַץ, *reissen*; comp. in r. פָּכַשׁ, נִקְשׁ. Analogous to this root, with a syllable prefixed, are Goth. *spreitan*, Germ. *spreitzen*, Engl. *to spread*. The middle radical being softened to a semi-vowel, there arises the root פִּיץ. Arab. فَرَض *to cut, to rend, to tear*; فَرَضَ *to cut in, trop. to define*. Chald. i. q. Heb.—Spec.

1. *to break or tear down, to demolish*, e. g. the house of God 2 Chr. 24, 7; a wall, etc. Is. 5, 5. Ps. 80, 13. Mic. 2, 13. Ecc. 3, 3. 10, 8. Neh. 2, 13. 4, 1. 2 K. 14, 13 וַיִּפְרֹץ בְּחֹמַת יְרוּשָׁלַיִם ... אַרְבַּע מֵאוֹת וַיִּפְרֹץ *and brake down in the wall of Jerusalem ... four hundred cubits*. עִיר פְּרוּצָה *a city broken down*, i. e. whose walls are demolished, Prov. 25, 28.

2. *to break or rend asunder*, i. e. *to disperse, to scatter*, e. g. hostile forces 2 Sam. 5, 20. 2 Chr. 20, 27. Ps. 60, 3.—Intrans. *to disperse oneself, to spread abroad*, as a people, flock, and hence *to increase in number*, Gen. 28, 14. Is. 54, 3. Ex. 1, 12. Hos. 4, 10 *they commit whoredom, וְלֹא יִפְרָצוּ but do not increase in number*. Gen. 30, 30. Job 1, 10. Also of a person whose substance increases,

Gen. 30, 43; of a rumour diffusing itself, 2 Chr. 31, 5. Metaph. *to be redundant with* any thing, c. acc. like other verbs of abundance, Prov. 3, 10 תִּירוּשׁ יִקְבִּיהָ *thy wine-vats shall overflow with new wine*. Others less well: 'thy presses shall burst with new wine;' for neither the wine-press nor wine-vat can be said to burst from the quantity of wine made, the figure applying only to a cask or wine-skin. Adverbially, 1 Chr. 13, 2 נִפְרָצָה נִשְׁלָחָה *let us disperse and send*, i. e. let us send in every direction, every where.

3. *to break forth upon, to break in upon, to rush upon*, Mic. 2, 13; with בָּ of person Ex. 19, 22. 24. 2 Sam. 6, 8. 1 Chr. 15, 13; c. acc. Job 16, 14. Also *to form by breaking through or into*; Job 28, 4 נִפְרֹץ הַחֹל he breaks a shaft through, i. e. sinks a shaft or pit, by breaking through the ground.—Further: a) In a bad sense, *to break out, to act with violence*, Hos. 4, 2. Hence פָּרִיצִי b) In kindness, *to press upon, to urge* with entreaties, c. בָּ 1 Sam. 28, 23. 2 Sam. 13, 25. 27. 2 K. 5, 23.

NIPH. pass. of Kal no. 2, part. נִפְרָץ *spread abroad*, common, 1 Sam. 3, 1.

PUAL pass. of Kal no. 1, *to be broken down, demolished*, Neh. 1, 3.

HITHPA. *to break away from any one*, i. q. *to run away*, 1 Sam. 25, 10.

Deriv. פָּרִיצִי, מִפְּרֹץ, and

פָּרַץ m. in pause פָּרִיצִי Neh. 6, 1; plur. פָּרִיצִים Am. 4, 3, פָּרִיצוֹת Ez. 13, 15, c. suff. פָּרִיצִיהֶן.

1. *a breach, rent*, in a wall 1 K. 11, 27. Is. 30, 13. Am. 4, 3. 9, 11. Job 30, 14 נִפְרָץ הָרֶחֱב יִצְחָקוּ, Vulg. well, *quasi rupto muro irruerunt*, the figure being taken from besiegers, who rush with great force into a city through a breach made in the walls. From the same source comes also the phrase עֹמֵד בַּפְּרֹץ *to stand in the breach* sc. against an enemy rushing in, and this is the station of the bravest and most devoted troops, as being most exposed to danger, Ez. 22, 30 (comp. 13, 5). Ps. 106, 23.

2. *breach*, i. e. *a breaking up, dispersion*. a) Of enemies, *defeat*. Judg. 21, 15. Ps. 144, 14. b) *breach of waters, a breaking forth, inundation*, 2 Sam. 5, 20

3. *breach*, i. e. a breaking in upon, *assault*, *impetus*. Job 16, 14 *he rusheth upon me* פָּרַץ עַל־פְּנֵי־פָּרַץ *breach upon breach*, assault upon assault. *

4. *Perez* (Engl. Vers. sometimes *Pharez*), pr. n. a) A son of Judah by Tamar; see Gen. 38, 29, 46, 12. Patronym. פֶּרֶזִי *Perezite* (*Pharezite*) Num. 26, 20. b) *Perez-Uzza* (פֶּרֶז־עֲזָא) defeat of Uzza), pr. n. of a place 2 Sam. 6, 8, 1 Chr. 13, 11. c) Plur. הַר פֶּרָצִים (mount of defeats) *Mount Perazim* Is. 28, 21.

* פָּרַץ *to break*; Syr. and Chald. id. Arab. فَرَق *to separate, to distinguish*. This is an onomatopoetic root, found widely also in the same signif. in the Indo-European languages, as Sanscr. *prah*. Lat. *frango*, Goth. *prikan, prichan*, Germ. *brechen, broken*, Engl. *to break*. In a softer form it appears as בָּרַךְ *to break* i. e. bend the knee; and with the labial dropped ῥήγνμι. Spec.

1. *to break off*, e. g. a yoke, c. מַעַל Gen. 27, 40.

2. *to break or crush* e. g. bones, limbs, as a wild beast, Ps. 7, 3.

3. *to let break away*, i. e. *to deliver*, Ps. 136, 24. Lam. 5, 8.—Syr. فَزَّ id.

PIEL 1. *to break or tear off*, Ex. 32, 2. Zech. 11, 16.

2. *to break or rend in pieces*, e. g. mountains, 1 K. 19, 11.

HITHP. 1. *to be broken in pieces*, Ez. 19, 12.

2. *to break or tear off from oneself*, c. acc. Ex. 32, 3, 24. Comp. Heb. Gram. § 53. 3. a.

Deriv. פָּרַץ, פָּרַץ, מִפְּרָצָה.

פָּרַץ Chald. pr. *to break off*, see the Heb. hence *to deliver to redeem*, Dan. 4, 24.

פָּרֶק m. (r. פָּרַק) constr. פָּרֶק, *broth, soup*. Is. 65, 4 Cheth. so called from the fragments or crumbs of bread over which the broth is poured. Comp. Arab. مغروقة a dish made of crumbs of bread with hot oil poured over them. Another form is פָּרֶק q. v.

פָּרַק m. (r. פָּרַק) 1. *violence, rapine*, from the idea of breaking in upon, Nah. 3, 1.

2. Place where two ways separate, a

fork, Obad. 14. Comp. Arab. فَرَق *to separate*, تَفَرَّقَ الطَّرِيقَيْنِ *the fork of the roads*.

* I. פָּרַר *to break, to break in pieces* comp. פָּוַר I; see the roots beginning with פַּר in r. פָּרַר.—In Kal once inf. absol. פָּוַר Is. 24, 19; although it may also be referred to r. פָּוַר I.

HIPH. הָפַר, in pause הִפָּר Gen. 17, 14; inf. הָפִיר, c. suff. הִפְרָה Lev. 26, 15; fut. יִפָּר, conv. וַיִּפָּר; *to break*, always trop.

1. *to break a covenant, to violate*, Is. 33, 8. Ez. 17, 15, 16; so of those who break their covenant with God Gen. 17, 14. Lev. 26, 15. Deut. 31, 16, 20. Is. 24, 5. al. So of God Lev. 26, 44. Judg. 2, 1. Jer. 14, 21. Also *to break a law*, Ps. 119, 126; God's precepts Num. 15, 31. Ezra 9, 14.

2. *to make vain, bring to nought, to frustrate*, as counsel 2 Sam. 15, 34. Ps. 33, 10; comp. Job 5, 12. Prov. 15, 22. Is. 44, 25; *to declare void*, e. g. a vow Num. 30, 9, 13.—Intrans. *to be in vain, to fail*, Ecc. 12, 5.

3. *to annul, to abolish*, e. g. piety Job 15, 4; one's right 40, 8. Ps. 85, 5 הָפַר אֲנִי כִפְרוֹתֵי אַמְרֵי annul thine anger towards us, i. e. avert it, cause it to cease.

HOPH. הִפַּר *to be made vain, to come to nought*. Is. 8, 10. Jer. 33, 21.

Po. פָּוַר *to cleave, to rend*, e. g. the Red Sea Ps. 74, 13.

HITHPO. הִתְפָּרַר *to be broken, rent, by concussion*, as the earth Is. 24, 19.

PILP. fut. יִפְרַר, *to shake violently*, Job 16, 12, comp. Is. 24, 19. Arab. فَرَفَرَ *to break*.

* II. פָּרַר i. q. פָּרַה, פָּרָא, *to be borne swiftly, to run*. Arab. فَرَّ *to flee*. Hence פָּרַר, פָּרַה, פָּרַר

* פָּרַשׁ fut. יִפָּשׁ 1. i. q. פָּרַס *to break, to break in pieces*, Mic. 3, 3. פָּרַשׁ לָחֵם *to break (distribute) bread to persons*, Lam. 4, 4.

2. *to spread out or abroad, to expand*, pr. from the idea of breaking apart and arranging. comp. פָּרַץ no. 2. Chald. id. Syr. فَشَّ id. Arab. فَرَشَ *to spread upon the ground*.—E. g. a cloth or cover-

ing Num. 4, 6, 8; a sail or flag Is. 33, 23; a tent Ex. 40, 19; a letter rolled up Is. 37, 14; light (c. עָלִי around himself) Job 36, 30; a cloud Ps. 105, 39; pass. part. פָּרַשׁ of the dawn spreading itself Joel 2, 2.—Spec. a) פָּרַשׁ רֶשֶׁת to spread a net Hos. 5, 1. Ps. 140, 6; c. לְ for any one Lam. 1, 13; עַל (for לְ, אֶל) Prov. 29, 5. Hos. 7, 12. Ez. 12, 13, 17, 20, 32, 3; but in Hos. 5, 1. Is. 19, 8, עַל refers to place. b) פָּרַשׁ בְּנִפְּרִים to spread the wings, as a bird, cherub, Deut. 32, 11. 1 K. 8, 7. 2 Chr. 5, 8; c. לְ, אֶל, עַל of place, 'to spread the wings in order to fly to any place,' Jer. 48, 40, 49, 22. Job 39, 26. For Ruth 3, 9 see in פָּנָה no. 2. c) פָּרַשׁ בְּיָדַי, פָּרַשׁ בְּפִי, to spread out the hands, either in prayer and adoration, c. אֶל to any one Ex. 9, 29, 33. 1 K. 8, 22, 38, 54. Ezra 9, 5. Job 11, 13; לְ Ps. 44, 21; or for bounty, c. לְ Prov. 31, 20; or for spoil, with עַל of thing Lam. 1, 10.—Metaph. Prov. 13, 16 a fool spreadeth out his folly, lays it open, bears it before him.

3. to disperse, see Pi. no. 2; hence NIPH. to be dispersed, scattered, Ez. 17, 21.

PIEL. פָּרַשׁ Is. 25, 11, fut. יִפְרֹשׁ, inf. c. suff. בְּפָרְשָׁם, to spread out, to expand, e. g. the hands in prayer to God, Is. 1, 15, 25, 11, 65, 2. Ps. 143, 6. Unusual is פָּרַשְׁתָּה בְּיָדֶיךָ to spread forth with the hands. id. Lam. 1, 17. Comp. חָרַק לְעֵינָיִם also בְּשֵׁנָיִם. Heb. Gr. § 135. n. 3.

2. to disperse, to scatter, Ps. 68, 15. Zech. 2, 10.

Deriv. מִפְּרָשׁ.

* פָּרַשׁ pr. to cleave, to divide, see Hiph. Hence

1. to separate, to distinguish, i. q. Chald. and Syr. whence פָּרִישׁ, a Pharisee. i. e. one separated.

2. to declare distinctly, to specify, Lev. 24, 12. Comp. נָקַב no. 2.—Syr. פָּרַשׁ for Gr. ὀρίζω Acts 17, 26, 31.

3. to spread out, to stretch apart, spec. the feet in riding, see פָּרַשׁ. Comp. the quadrilit. פָּרִישׁ and פָּרִישׁ.

NIPH. to be dispersed, scattered, Ez. 34, 12; where however several Mss. and editions read נִפְרָשׁוּת, which is more according to the usus loquendi; see r. פָּרַשׁ.

PUAL pass. of Kal no. 2, to be distinctly declared, to be specified, Num. 15, 34. Part. as adv. Neh. 8, 8 and they read in the book of the law of God מִפְּרָשׁ distinctly (so Vulg. i. e. word for word, Syr. faithfully), and gave the sense and explained what they read; comp. Ezra 4, 18.—Others, as also Hengstenberg Authent. Dan. p. 299, render it here, with explanation i. e. translation sc. into Chaldee; but see Thesaur. p. 1132. Compare also the use of the noun פָּרִישָׁה.

HIPH. to puncture, to sting, Prov. 23, 32.—Syr. أَلْفَنَف, Arab. فَرَس id. فَرَسًا goad.

Deriv. פָּרַשׁ, פָּרַשׁ, פָּרִישָׁה.

מִפְּרָשׁ Chald. id. PA. part. pass. מִפְּרָשׁ, as adv. distinctly, accurately, word for word. Ezra 4, 18. Vulg. manifeste, Syr. faithfully. See Heb. פָּרַשׁ Pu.

פָּרַשׁ m. (r. פָּרַשׁ, after the form קָשַׁל) constr. פָּרַשׁ Ez. 26, 10 before a conj. accent; plur. פָּרָשִׁים, c. suff. פָּרָשָׁיו, with Kamets retained.

1. a horseman, rider, eques, Syr. فَرَسَانٌ, Arab. فَارِسٌ, pr. so called as riding upon a horse, and not on an ass (Arab. حِمَارٌ) or camel (رَاكِبٌ). Jer. 4, 29. Nah. 3,

3. Plur. פָּרָשִׁים Gen. 50, 9. Ex. 14, 9 sq. 1 Sam. 8, 11. al. sæp. Is. 21, 7 צָמַר פָּרָשִׁים pairs of horsemen; horsemen and their steeds in pairs. v. 9. Opp. רָכַב חֲמֹר riders on asses and camels.

2. a horse for riding, a steed, which the Romans also called eques, according to Gell. 18. 5. Macrobian Sat. 6. 9. Comp. equitare, of a horse running with a rider, Lucil. ap. Gell. ibid. It is manifestly to be distinguished from סוּסִים i. e. common horses for chariots, etc. 1 K. 5, 6 [4, 26] and Solomon had forty thousand pairs of horses (סוּסִים) for his chariots, and twelve thousand steeds, sc. as saddle-horses. Ez. 27, 14 from Armenia they brought to thy fairs וּפָרָשִׁים וּפָרָדִים horses (common), and steeds for riding, and mules. Joel 2, 4. בְּעֲלֵי פָרָשִׁים 2 Sam. 1, 6 horsemen. Once Is. 28, 28 of horses treading out grain, but still with riders.

Arab. فَرَسٌ, Ethiop. ሂሂሰ a horse.

NOTE. It may seem strange to derive the word for *horse* from that signifying *horseman*; but for this there are the following reasons: a) The authority of the vowel-points, since in the signif. *horses* it is also read פָּרָשִׁים not פָּרָשִׁים. b) The analogy of the Latin *usus loquendi*. c) The etymology, which can be probably explained only in this way; i. e. פָּרַשׁ *a rider*, is readily derived from פָּרַשׁ to separate or spread out the feet, which in Arabic is more fully given by فرشت and فرشت.

פָּרָשׁ m. (r. פָּרַשׁ) c. suff. פָּרָשׁוֹ

1. *excrement, dung, faeces*, in the belly, so called as being separated and thrown off; Ex. 29, 14. Lev. 4, 11. 8, 7. Num. 19, 5. Mal. 2, 3. Arab. فَرَسْت, Syr. ܦܪܫܬ, Chald. ܦܪܫܬ, id.

2. *Peresh*, pr. n. m. 1 Chr. 7, 16.

פָּרָשָׁן Heb. and Chald. *a transcript, copy*, e. g. of a letter, Ezra 4, 11. 23. 5, 6. 7, 11. In Targ. id. Syr. ܦܪܫܢܐ. The etymology is obscure; though the word is prob. to be referred to the Sanscrit or old Persian; comp. in סָנַן. Thesaur. p. 1133, 1134.—Another form of the same noun is פִּרְשָׁן Esth. 3, 14. 4, 8.

* פָּרָשֵׁד quadril. not used in the verb, Arab. فرشت and فرشت to separate or spread out the feet, to straddle; compounded from פָּרַשׁ (see no. 3, also פָּרַשׁ) and פָּרַד.—Hence

פָּרָשְׁדוֹן ἄπ. λεγόμεν. Judg. 3, 22, according to the Targ. Vulg. Luth. Engl. *dung, dirt*, (comp. פָּרַשׁ.) hence הִפְרָשְׁדָּנָה and the dirt (faeces) came out from the wound. But the He parag. implies rather the place to which a thing comes out; perh. therefore better to render: and (the blade, לֶחֶב) came out between his legs, i. e. in vulgar Engl. 'into his crotch'; comp. the root and פָּרָשֵׁד —Sept. Vat. καὶ ἐξήλθεν (Ἄωδ) τὴν προσιτάδα, as if הִפְרָשְׁדָּנָה were i. q. הִפְסָדָּנָה in v. 23; but such a repetition would be frigid, and v. 23 is manifestly a transition to another topic.

פָּרָשָׁה f. (r. פָּרַשׁ. for פָּרָשָׁה verbal of Piel) *distinct declaration, exposition*, Esth. 4, 7. 10, 2.

* פָּרָשֵׁד quadril. to spread out, to expand, Job 26, 9. Compounded from פָּרַשׁ no. 3, and פָּרַד to spread; comp. פָּרָדוֹת. Kindr. with פָּרָשֵׁד q. v.

פָּרָשְׁדָּתָה Parshandatha, Pers. pr. n. of one of Haḥman's sons, Esth. 9, 7.—The form savours of Chaldaism, and might so denote *an interpreter of the law*; but the name is more prob. of Persian origin inflected in the Chaldee manner.

* פָּרַת obsol. root, Syr. and Chald. to break, i. q. פָּרַשׁ; but Arab. فَرَسْت to be sweet, spoken of water.—Hence

פָּרַת pr. n. Phrath, Euphrates, a river of Syria, which, rising in the mountains of Armenia and uniting below Babylon with the Tigris, empties itself into the Persian Gulf, Gen. 2, 14. 15, 18. Deut. 1, 7. Jer. 13, 4–7 where some erroneously understand Ephrata. 46, 2. 6. 10. al. sæp. Comp. נָהָר no. 2. Gr. Λιφράτης from a form פָּרָתָה, Arab. فَرَات, which also signifies 'sweet water'; comp. Jer. 2, 18.

פָּרַת f. *a fruit-tree*, see the root פָּרָה no. 1. a.

פָּרָתִים m. plur. *nobles, princes*, among the Persians Esth. 1, 3. 6, 9; among the Jews Dan. 1, 3. It is of Persian origin, i. q. Pehlvi pardom the first, see Anq. du Perron Zend-Avesta II. p. 468. Comp. Zend frathemô, Sanscr. prathama, the first; kindr. are Gr. πρῶτος, Lat. primus.

* פָּשָׂה to spread, as the leprosy, Lev. 13, 7 sq. Arab. فشا V, to be propagated, e. g. disease. Aram. פָּשָׂא id.—The primary idea is that of *going apart and spreading out*, a signification common to verbs beginning with the syllables פֶּס, פֶּשׁ, פֶּשׁ (פֶּשׁ), and often expressed in Latin by the particles *dis, di*.

* פָּשַׁע to stride, to go; c. פָּ to rush upon, Is. 27, 4. Chald. פָּשַׁע id.—The primary idea is that of throwing apart the legs, see in פָּשָׂה and פָּשַׁק.

Deriv. מִפְּשָׁעָה and

פָּשַׁע m. *a stride, step*, 1 Sam. 20, 3

* פָּשַׁק to dispart the lips, to open wide, Prov. 13, 3.—Kindr. with פָּשַׁע.

PIEL id. of the feet, Ez. 16, 25

פֶּשַׁח ἁπ. λεγόμεν. Job 35, 15, which, in entire accordance with the context, the Sept. and Vulg. render παραπτώμα, scelus, i. e. *transgression*, as if i. q. פֶּשַׁע; hence פֶּשַׁח is prob. put for פֶּשַׁע, פֶּשַׁע, the final פ being dropped, like פֶּשַׁח Job 15, 31 Cheth. for פֶּשַׁח. Others, after the Rabbins, *multitude* sc. of transgressions; but this and other explanations are forced. See Thesaur. p. 1136.

* פֶּשַׁח only in PIEL fut. *to tear in pieces* Lam. 3, 11. Aram. id.

פֶּשַׁח־ר Pashur, pr. n. m. a) A priest contemporary with Jeremiah, Jer. 20, 1. 2. 3. Allusion is made to the signif. of the name, i. e. *prosperity round about*, compounded from פֶּשַׁח Arab. فَسَح to be wide, ample, and רָחֹק round about. Opp. מְגֹרֵר מְסֻבֵּב. b) Jer. 21, 1. 38, 1. c) Ezra 2, 38. 10, 22. Neh. 7, 41. 10, 4.

* פֶּשַׁח fut. יִפְשַׁח, imp. c. ה parag. פֶּשַׁח Is. 32, 11.

1. *to spread out, to expand*, Syr. فَشَّ, Arab. بَسَط; kindr. פֶּשַׁח no. 1, 2. Everywhere intrans. *to spread oneself out*, of hostile troops 1 Chr. 14, 9. 13; of swarms of locusts Nah. 3, 16; with עַל of a land or people, *to invade* for the purpose of carrying off booty, Job 1, 17. Judg. 9, 33. 44; אֶל 1 Sam. 27, 8; בְּ 2 Chr. 25, 13. 28, 18; accus. 1 Sam. 30, 14; absol. 1 Sam. 27, 10. Hos. 7, 1.

2. *to put off a garment, to lay off*; which implies the opening and unfolding of it, a garment being wrapped together in putting it on; c. acc. Lev. 6, 4. 16. 23. Cant. 5, 3. al. Absol. imper. פֶּשַׁח *put off thy garments*, Is. 32, 11.

PIEL *to strip, to plunder*, e. g. the slain 1 Sam. 31, 8. 2 Sam. 23, 10. 1 Chr. 10, 8.

HIPH. *to cause to put off one's garments*, i. e. -a) With acc. of pers. *to strip* any one Hos. 2, 5. b) With acc. of garment *to strip off*, 1 Sam. 31, 9. Job 22, 6; comp. Mic. 2, 8. c) With two acc. *to strip one of* any thing. Gen. 37, 23. Num. 20, 26. 28; or acc. of thing and מֵינֵי of pers. Mic. 3, 3. Job 19, 9.

2. *to flay victims for sacrifice* Lev. 1, 6. 2 Chr. 29, 34. 35, 11; comp. Mic. 3, 3.

HITHP. *to strip oneself* 1 Sam. 18, 4.

* פֶּשַׁח fut. יִפְשַׁח 1. Pr. *to break with* any one, i. e. one's covenant, allegiance; hence *to fall away, to revolt, to rebel*, c. בְּ 2 K. 1, 1. 3, 5. 7; c. מִיְהוָה 2 K. 8, 20. 22. Comp. Arab. فَسَق to revolt, also Aram. פֶּשַׁח, פֶּשַׁח, *to break*.—Spec. פֶּשַׁח בִּיהוָה *to rebel against Jehovah, to apostatize from him*, Is. 1, 2. Jer. 2, 29. 3, 13. Hos. 7, 13. al. s̄æp. Absol. id. Am. 4, 4. Lam. 3, 42.—Hence

2. Genr. *to transgress, to sin*, Prov. 28, 21; c. עַל *against* Hos. 8, 1.—Part. פֶּשַׁח *one who makes defection from God, a transgressor*, Is. 48, 8; plur. פֶּשַׁח־ים *transgressors*, i. e. who rebel against God, Is. 1, 28. 46, 8. 66, 24. al.

NIPH. recipr. of Kal no. 1, Prov. 18, 19 פֶּשַׁח אֶחָד בְּאָחַד *brethren breaking with one another*, offended, discordant.

Deriv. פֶּשַׁח and

פֶּשַׁח m. in pause פֶּשַׁח, c. suff. פֶּשַׁח־י; plur. פֶּשַׁח־ים, constr. פֶּשַׁח־י

1. *defection, rebellion*, of a people Prov. 28, 2.

2. *a trespass, fault*, Gen. 31, 36. 50, 17. Ex. 22, 8. Espec. *transgression, sin* against God Job 7, 21. 13, 23. 14, 17. 31, 33. Ps. 32, 5. 51, 3. al. It would seem to be stronger than חַטָּאת, Job 34, 37. Plur. Prov. 10, 12. Am. 1, 3. 6.—Meton. a) *punishment of sin* Dan. 9, 24. b) i. q. *sin-offering*, Mic. 6, 7.

* פֶּשַׁח Chald. i. q. Heb. פֶּתַח, *to explain, to interpret*, e. g. visions, dreams, Dan. 5, 16.—In Targg. often for Heb.

פֶּתַח. Syr. فَشَّ, Arab. فَسَس, id.

PA. id. Dan. 5, 12.

Deriv. the two following.

פֶּשַׁח Chald. m. emphat. פֶּשַׁח and פֶּשַׁח, c. suff. פֶּשַׁח־י, plur. פֶּשַׁח־ין; *explanation, interpretation*, Dan. 2, 4 sq. 4, 3. 4. 15 sq. 5, 7. 8. 12. 15 sq. 7, 16.

פֶּשַׁח Heb. id. Ecc. 8, 1. R. פֶּשַׁח

* פֶּשַׁח obsol. root; Arab. فَشَّ II, *to dissolve, to separate into its parts*; spec. *to shake up, to card cotton*, Avicenna cited by Castell. Syr. حَمَمًا a carding. Chald. פֶּשַׁח to examine closely, to scrutinize, from the same idea of separating, etc.

Deriv. the two following.

פֶּשֶׁת f. only c. suff. **פֶּשֶׁתִּי** Hos. 2, 7, 11, and plur. **פֶּשֶׁתִּים** (f. Is. 19, 9), *flax, linen*, i. e. the material Is. 1. c. Deut. 22, 11. Prov. 31, 13. **פֶּתִיל פֶּשֶׁתִּים** *a line of flax* Ex. 40, 3, and so **פֶּשֶׁתִּים** Judg. 14, 4. Also as wrought, *linen, linen-cloth*, Lev. 13, 48. 52 **בִּגְדֵי פֶשֶׁתִּים** *a linen garment*. v. 47. 59. Ez. 44, 17.—So Josh. 2, 6 **פֶּשֶׁתֵּי הָעֵץ** *the tree-flax*, i. e. *the stalks of flax*; Vulg. *stipulae lini*, Sept. *λινοκαλάμη*. But Arab. Vers. *stalks of cotton*.

NOTE. This word is usually referred to a root **פֶּשַׁח**, whence is then derived a form **פֶּשְׁתָּה**. But there exists no trace of such a root in the kindred dialects; and a form **פֶּשְׁתָּה** is never found. I prefer therefore to assume, as above, a root **פֶּשַׁח**, whence **פֶּשַׁח**, fem. **פֶּשְׁתָּה** and **פֶּשְׁתָּה**, plur. **פֶּשְׁתָּהִים**, see Lehrs. p. 575, 576. The **ח**, though servile, is then treated as a radical, as in **אֶחָד**, **אֶחָדִים**, **קֶשֶׁת**, **קֶשֶׁתִּים**, etc.

פֶּשְׁתָּה f. (see **פֶּשַׁח** note) 1. *flax*, the plant as growing, Ex. 9, 31.

2. *a wick*, as made of linen, Is. 42, 3. 43, 17.

פֶּתֶר f. Prov. 17, 1. (r. **פֶּתַח**) c. suff. **פֶּתֶרִי**, plur. **פֶּתֶרִים**, *a bit, crumb, morsel*, e. g. of bread Gen. 18, 5. Judg. 19, 5. 1 Sam. 2. 36. 28, 22. 1 K. 17, 11. Prov. 28, 21; also without **לֶחֶם** id. Ruth 2, 14. 2 Sam. 12, 3. Job 31, 17. Prov. 23, 8. Plur. **פֶּתֶרִים** *crumbs* Lev. 2, 6. 6, 14. Ps. 147, 17 *he sendeth forth his ice פֶּתֶרִים as morsels*, i. e. the hail.

פֶּתַח m. (r. **פֶּתַח**) c. suff. **פֶּתַחִי** Is. 3, 17, plur. **פֶּתָחוֹת**, *an interstice, space between*;

Arab. **فَتْحٌ** id. It follows partly the analogy of verbs **פָּתַח**.—Spec. of the space between the feet, i. e. *pudenda muliebria*, Ital. *potta*, Is. 3, 17. Trop. **פֶּתָחוֹת** *female hinges*, i. e. the eyes or parts with holes, 1 K. 7, 50.

פֶּתָחוֹת, see **פֶּתַח**.

פֶּתָאִם adv. (for **פֶּתָאִם** from **פָּתַח** moment, with the ending **אִם**, and **פ** changed into **א**,) *in a moment, suddenly*. Josh. 10, 9. 11, 7. Job 5. 3. 9, 23. Ps. 64. 5. 8. al. In the genit. after a noun, as **פֶּתָאִם פֶּחָאִם** *sudden terror* Prov. 3, 25; often intensively after **פָּתַח**, as **בְּפֶתָאִם פֶּחָאִם** *very suddenly* Num. 6, 9; **לְפֶתָאִם** Is. 29,

5; also transp. **פֶּחָאִם לְפֶתָאִם** 30, 13. With prefix **בְּפֶתָאִם** 2 Chr. 29, 36.

פֶּתֶבֶג m. constr. **פֶּתֶבֶגִּי**, *delicate food, dainties of the king's table*, Dan. 1, 5. 8. 13. 15. 11, 26. Syr. **فَتَّيْج** in Barhebr. and Ephr. id. The word is of Persian origin; from **بَگ**, Pers. **باج**, **پاج**, *food*, see p. 111; and Sanscr. *paiti* dominus; q. d. *lordly food*, delicate; so Benfey, Monathsn. p. 194.

פֶּתָנָם Chald. m. emphat. **פֶּתָנָמָא**, *word*, i. q. **דָּבָר**; whence **פֶּתָנָמָא** *to return word*, i. e. *to answer*, Ezra 5, 11. Dan. 3, 16. **שְׁלַח פֶּתָנָמָא** *to send word*, i. e. a writing, letter, etc. Ezra 4, 17. 5, 7; comp. Heb. Prov. 26, 6. Hence *a rescript, edict, decree*, of a king Ezra 6, 11; *a decree* of Jehovah Dan. 4, 14 [24].—In the Targg. often for Heb. **דָּבָר** Syr. **فَتَّاح** id. Prob. of Persian origin, i. q. Pehl. *pedām*, Pers. *peighām*, **پیغام**, *word*, also an edict sent by letter or by a messenger. The Chald. **פֶּתָנָם** would seem to come from an antique form, in which both the *t* and *g* were preserved.

פֶּתָנָם m. (Kamets impure, see Syr. and Pers. above,) *word*, later Heb. i. q. preceded Chald. Spec. *a rescript, decree* of a king Esth. 1, 20; of a judge, *sentence*, Ecc. 8, 11.

* **פֶּתָחָה** fut. **יִפְתָּחָה**, apoc. **יִפְתָּחָה** Job 31, 27.

1. Pr. *to open, to expand*. Kindr. are **פָּתַח**, **פֶּתַח**; and in the Indo-europ. dialects comp. Sanscr. *pad* to expand, Gr. *πατέω, πατέωμι*, Lat. *pateo*.—Prov. 20, 19 **שֹׁפֶתָה פֶּתָחָה** *who openeth his lips*, spoken of a garrulous person who always has his mouth open. Also *to dilate, to make broad and large*; see Hiph. Chald. **פֶּתָא** Aph. id. Syr. **فَتَّاح** to be broad; Pa. and Aph. to make broad. Sam. **فَتَّاح** to be broad.

2. Intrans. *to be open*, and trop. of the mind, *to be open, ingenuous*, like children and youth; comp. Arab. **فَتَّاح** to be ingenuous, youthful; hence in a bad sense, *to let oneself be enticed, seduced*. Deut. 11, 16 **פֶּתָחָה לְבָבְךָ** *lest your heart be*

enticed. Job 31, 27. Part. פָּתָה *simple*, *foolish*, Job 5, 2; fem. פָּתָה Hos. 7, 11.

NIPH. *to let oneself be persuaded* Jer. 20, 7; *to let oneself be enticed, seduced*, c. גַּל *to any thing*, Job 31, 9.

PIEL פָּתָה 1. *to persuade any one*, comp. πείθω, so Jer. 20, 7. Hos. 2, 16 [11]; espec. *to evil* 1 K. 22, 20 sq. Judg. 14, 15. 16, 5. 2 Sam. 3, 25. Hence *to entice, to seduce*, Ex. 22, 15. Prov. 1, 10. 16, 29.

2. *to deceive, to delude* with words, Gr. ἀπατάω, Ps. 78, 36. Prov. 24, 28 הֲפַתִּיךָ בְּשִׁפְתֶּיךָ *will thou deceive with thy lips?* i. e. *deceive not*, see in הָ no. 1. a.

PUAL i. q. Niph. *to let oneself be persuaded* Prov. 25, 15; *to let oneself be deceived*, Ez. 14, 9. Jer. 20, 10.

HIPH. fut. apoc. יִפְתָּה, *to dilate, to make broad and large*, i. q. הִרְחִיב, comp. Kal no. 1; c. dat. *to enlarge for any one*, to give him ample room; Gen. 9, 27 יִפְתַּח יְהוָה אֶלְהֵם לִיִּפְתַּח lit. *may God make large for Japheth*, i. e. *give him wide room*. The paronomasia is to be noted.

Deriv. פִּתְיָה, פִּתְיָה, Chald. פִּתְרִי, and pr. n. יִפְתָּה.

פֶּתְרוּאֵל (prob. for מִתְרוּאֵל man of God) Pethuel, pr. n. m. Joel 1, 1.

פִּתְחוֹת m. (r. פָּתַח Pi. no. 4) plur. פִּתְחוֹת, constr. פִּתְחוֹתֵי, engraving, sculpture, carved work, 2 Chr. 2, 13. Zech. 3, 9; Plur. 1 K. 6, 29. Ps. 74, 6. פִּתְחוֹתֵי הַחֲמֵס engravings of a ring or signet, on gems, Ex. 28, 11. 21. 36. 39, 6. 14. 30. Sept. γλυφῆ, γλύμμα.

פֶּתוֹר (perh. i. q. Chald. פֶּתוֹרָא a table) Pethor, pr. n. of a place on the Euphrates where Balaam dwelt, Num. 22, 5. Deut. 23, 5.

פֶּתוֹחַ i. q. פֶּתַח, a bit, morsel, Ez. 13, 19. R. פֶּתַח.

* פִּתְחָה fut. יִפְתָּח, inf. c. suff. פִּתְחִי.

1. *to open*, Syr. פָּתַח, Arab. فُتِحَ, Ἀτῆ id. Kindred are פִּתְחָה, פִּתְחִי, also פִּתְחָה q. v.—E. g. *to open* a door Judg. 3, 25. 2 K. 9, 3; a gate Is. 26, 2. Ez. 46, 12; the doors of heaven Ps. 78, 23; a window Gen. 8, 6. 2 K. 13, 17; a sepulchre Ez. 27, 12. 13; treasures Deut. 28, 12; a rock, i. e. a fountain in a rock Ps. 105, 41; a sack Gen. 43, 21; the eyes

1 K. 8, 21. Without acc. *to open* sc. a door Is. 22, 22. Jer. 13, 19; c. dat. *to open* to any one a door Cant. 5, 2. 5. 6. Also intrans. *to open*, of the earth Ps. 106, 17. Part. pass. פָּתוּחָה open, not covered, Num. 19, 15.—Spec. in phrases: a) פָּתַח אֶפְתָּרוֹ *to open one's mouth*, either for eating Ez. 3, 2; or in song Ps. 78, 2; or for crying out Ez. 21, 27 [22]; or for speaking, mostly after a term of silence, Job 3, 1. 33, 2; hence *to speak, to utter words*, Prov. 31, 8. Ps. 109, 2. So the opp. *not to open the mouth*, i. e. *to be silent*, Ps. 39, 10. Is. 53, 7. Prov. 24, 7. Also *to open the lips*, i. e. *to speak*, Job 11, 5. b) In a different sense God is said *to open the mouth of any one* i. e. *to make the dumb speak* Num. 22, 28; or *to make one speak fluently*, Ez. 3, 27. 33, 22. c) *to open the ear of any one*, i. e. *to reveal any thing to him*, so of God Is. 50, 5, comp. 48, 8. d) *to open the hand* unto any one, c. לְ, i. e. *to deal liberally towards him*, Deut. 15, 8. 11. e) *to open* the gates of a city, spoken of cities which surrender, Deut. 20, 11. 2 K. 15, 16. f) Prægn. *to open the grain*, a somewhat bold figure for: *'to open the granaries and expose the grain for sale'*, Am. 8, 5. Also *to open a sword*, to draw it from the sheath, Ps. 37, 14. Ez. 21, 33 [28]; *to open prisoners*, i. e. *to let them go free*, Is. 14, 17.

2. *to open*, i. e. *to begin, to lead off* e. g. a song Ps. 49, 5.—Arab. id.

NIPH. 1. *to be opened* Gen. 7, 11. Is. 35, 5. Ez. 1, 1. al. Trop. Jer. 1, 14.

2. *to be loosed*, e. g. a girdle Is. 5, 27; *to be set free*, as a captive Job 12, 14.

PIEL 1. *to open* i. q. Kal, Job 41, 6. Intrans. *to open itself*, of a flower Cant. 7, 13; of the ear, *to be open*, Is. 48, 8; of gates 60, 11.

2. *to loosen, to unbind*, e. g. bonds Is. 58, 6. Job 38, 31. 39, 5. Ps. 116, 16; a rein Job 30, 11; sackcloth Ps. 30, 12. Is. 20, 2. etc. With acc. of pers. Jer. 40, 4 *I will loose thee from the chains*, etc. Ps. 102, 21. 105, 20. Gen. 24, 32. Is. 45, 1. Part. מִפְתָּח one who ungirds himself, spoken of a warrior putting off his armour after a battle, 1 K. 20, 11.

3. *to open or furrow* the ground with a plough, Is. 28, 24.—Hence in the similar sense:

4. *to engrave, to carve, to sculpture*, e.g. wood 1 K. 7, 36. 2 Chr. 3, 7; gems Ex. 28, 9. 36. 2 Chr. 2, 6. 13; also architectural ornaments in stone, Zech. 3, 9. ³ PUAL pass. of Pi. no. 4, *to be engraved*, Ex. 39, 6.

HITHPA. *to loose oneself* from bonds,
c. acc. Is. 52, 2.

Deriv. פְּתִיחָה, פְּתִיחוֹת, פְּתִיחָה—פְּתַח, פְּתַח, מִפְתָּח, מִפְתָּח, and the pr. names יִפְתָּח, יִפְתָּח, יִפְתָּח.

פָּתַח Chald. *to open*, i. q. Heb. Dan. 6, 11. Præt. pass. Dan. 7, 10.—Often in Targg.

פֶּתַח m. (r. פָּתַח) in pause פֶּתַח, c. suff.
פִּתְחֵי plur. פִּתְחִים, constr. פִּתְחֵי.

1. *an opening, entrance, door-way*, or in a looser sense *door*, e. g. of a house 1 K. 14, 27. Job 31, 24; of a tent Gen. 18, 3; of Noah's ark Gen. 6, 16; of a chamber 1 K. 6, 8. 31; of a city Gen. 38, 14. al. It differs from הֶלֶךְ, הֶלְחִים, which signify the *door* or *valves* by which the פֶּתַח *door-way* is closed. Hence בִּפְתָחוֹ *in the entrance* Gen. 38, 14. Jer. 26, 10. 43, 9. Ez. 11, 1; לְפֶתַח, לִפְתָּחוֹ *at the entrance* or *door* Prov. 9, 14. Gen. 4, 7; כְּל־פֶּתַח id. Job 31, 9. Most. freq. simpl. פֶּתַח as acc. of place *where*, c. genit. פֶּתַח הָאֵהֶל *at the door of the tent* Gen. 18, 1. 10. Ex. 33, 8. 9; פֶּתַח מוֹעֵד *Ex. 29, 11. 32. 42; פֶּתַח הַיְּבֵי* Gen. 19, 11. 2 K. 5, 9; פֶּתַח הַיְּשִׁיעַ *at the entrance of the gate*, in or by the gateway, Judg. 18, 16. 17. 2 Sam. 8, 8; comp. 9, 35. 44; פֶּתַח הַיְּצִיר *Num. 3, 26. 4, 26. After verbs of motion, פֶּתַח to or towards the door* Lev. 1, 3. 4, 4. Deut. 22, 21. Josh. 8, 29; also הִפְתָּחוּהָ Gen. 19, 6.

2. Poet. for *gate*, i. q. שַׁעַר, Is. 3. 26.
13, 2. Mic. 5, 5. Ps. 24, 7. 9 פֶּתַח עוֹלָם
the everlasting gates. Metaph. פֶּתַח חַיָּה
Mic. 7, 5.

פֶּתַח m. (r. פָּתַח) *opening, insight, instruction*, afforded by any thing, Ps. 119, 130.—Syr. **ܦܬܚܐ** an opening, explanation. Arab. **فتح** X, to explain the Korān.

פִּתְחוֹן m. (r. פִּתַּח) constr. פִּתְחוֹן, *opening of the mouth*, Ez. 16, 63. 29, 21.

פֶּתַחְיָה (whom Jehovah sets free, r. **פֶּתַח**) *Pethahiah*, pr. n. m. a) 1 Chr. 24,

16. b) Ezra 10, 23. Neh. 9, 5. c) Neh. 11, 24.

פְּתִי m. (r. פִּתְּהַ) in pause פִּתְּהִי, also out of pause Prov. 9, 4. 16. 14, 15; plur. פִּתְּהִים Prov. 22, 3, פִּתְּהִים Prov. 1, 22. 32, and פִּתְּהִים 8, 5. 9. 6. al. *simplicity, folly*, Prov. 1, 22; see r. פִּתְּהַ no. 2. Concr. *simple, foolish, easily enticed and seduced*, Prov. 7, 7. 22, 3. 27, 12. Ps. 116, 6. al. So of one credulous Prov. 14, 15; inexperienced Ps. 19, 8.

פָּתִי Chald. m. *breadth*, c. suff. פְּתִיָּה
Dan. 3, 1. Ezra 6, 3. Syr. ܦܬܝܐ id. See
r. פְּתַח no. 1.

פְּתִירִיָּה *ḥp. λεγόμεν.* Is. 3, 24, a kind of costly raiment, perhaps *an embroidered festive garment*, compounded from **פְּתִירָה** *id. comp. Syr. فطيرة* an embroidered and variegated garment, **פָּתַח** to variegate; and **גִּיל** exultation, rejoicing, as on festivals, holidays. See Thesaur. p. 1137.

פְּתִיחוֹת f. *simplicity, folly*; coner. *simple, foolish*, of a female Prov. 9, 13. R. פתח.

פְּתִיחוֹת f. plur. פְּתִיחוֹת *drawn swords*,
Ps. 55, 22. R. פָּחוּ no. 2.

פֶּתִיל m. (ר. פֶּתֶל) *a thread, line, cord*, Num. 19, 15. Judg. 16, 9. Ex. 28, 28, 37; of the cord or string by which the signet-ring was suspended in the bosom, Gen. 38, 18, 25; of a measuring-line Ez. 40, 3.

—Arab. **فَتِيلٌ** a cord.

* **פָּתַל** in Kal not used; Chald. Syr. Arab. and Ethiop. *to twist, to twine, to spin*. Hence **פָּתַל**.

NIPH. 1. *to be twisted*, metaph. *to be crooked, crafty, deceitful*, part. נִפְּחָה Prov. 8, 8. Job 5, 13.

2. *to wrestle*, which implies a mutual twisting and intertwining of the limbs Gen. 30, 8. See נפתולים.

HITHPA. *to show oneself crooked, crafty, perverse, to act thus*; fut. הִתְחַלֵּץ Ps. 18, 27. The form הִתְחַלֵּץ 2 Sam. 22, 27, seems to have arisen by transposing הִתְחַלֵּץ into הִתְחַלֵּץ, and then contracting into הִתְחַלֵּץ.

Deriv. גִּפְתָּהוּלִּי, גִּפְתָּהוּלִּי, pr. n. גִּפְתָּהוּלִּי,
also

פְּתִלְתָּל m. *crooked, crafty, perverse*, Deut. 32, 5. R. **פְּתָל**

פִּתְּחִם *Pithom*, pr. n. of a city of Goshen in lower Egypt, on the eastern bank of the Nile, Ex. 1, 11. Gr. *Πάτουμος* Herodot. 2. 158. Steph. Byz. Also *Θούμ*, dropping the syllable *pa* which expresses the Egyptian art. Itin. Anton. p. 163 Wessel. Egyptian **θου**, and with art. **θου-θου** the narrow place; see Champollion l'Egypte sous les Pharaons, I. 172. II. p. 58 sq.

* **פָּתַן** obsol. root. I. i. q. **מָתַן**, **מִתֵּן**, to be strong, to be firm; whence **מִפְתָּן** threshold.

II. Prob. i. q. **פָּתַל**. to twist, to twine. Hence

פָּתָן m. in pause **פָּתָן**, plur. **פָּתָנִים** *an asp, adder, a poisonous serpent*, Is. 11, 8. Ps. 58, 5. 91. 13. Deut. 32, 33. Job 20, 14. 16. On the deafness of the adder, Ps. 58, 5, see Bochart Hieroz. III. 156, 161 sq. Lips.—Chald. **פָּתָן**, Syr. **فَطْن**, Arab. **بَتْن**, id.

* **פָּתַע** obsol. root, Samar. i. q. **פָּתַח** to open. Hence

פָּתַע pr. *opening of the eyes, a wink, twinkling*; then *a moment*, like Gr. *ῥιπή* *ὀφθαλμοῦ*. Hence as adv. *in a moment, suddenly*, Prov. 6, 15. 29, 1. Hab. 2, 7. **בְּפָתַע** Num. 35, 22 *unexpectedly*, i. e. *accidentally*. Other examples see under **פָּתַח**, which comes from this.

* **פָּתַר** fut. **יִפְתָּר** to interpret a dream Gen. 40, 8. 16. 22. 41, 8. 12. 13. 15. The Chaldee, which is usually averse to sibilants, has in this signif. **פִּשְׁר** q. v. Ethiop **ፈጥረ**.—Hence pr. n. **פָּתוֹר** and

פָּתְרוֹן m. *interpretation of a dream*, Gen. 40, 5. 12. 18. 41, 11. Plur. Gen. 40, 8.

פָּתְרוֹס *Pathros*, the domestic pr. n. for *Upper Egypt*, distinguished from **מִצְרַיִם**, **מִצְרַיִם**, which denote in their more limited sense *Lower Egypt*; see these words. Is. 11, 11. Jer. 44, 1. 15. Ez. 29, 14 where *Pathros* is called the native land of the Egyptians. 30, 14. Gentile noun plur. **פָּתְרוֹסִים** *Pathrusim* Gen. 10, 14. The name in Egyptian is **π-ετ-ρhc** the region of the south; in later Coptic called also **ⲡⲉⲧ-ρhc** southern region. See Jablonski Opusc. ed. te Water I. p. 198. Quatremère Mém. sur l'Egypte II. 30. De Sacy ad Abdoll. p. 13, 14. See more in Thesaur. p. 1141.—Sept. *Παθούρης*, but Cod. Vat. in Ez. *Παθούρης*, both from Theb. **π-ετ-ρhc** pr. the south wind, south quarter; Peyron Lex. p. 49. 182.

פָּתְשָׁן, see in **פָּרִשָׁן**.

* **פָּתַת** to break, to break in pieces, Lev. 2, 6. Arab. **فَت** id. Eth. **ፈተ** to break bread.

Deriv. **פָּתַח**, **פָּתַח**.

צ

Tsade, **צָדִי**, the eighteenth letter of the Hebrew alphabet, as a numeral denoting 90. The name signifies perh. *a reaping-hook or scythe*, from r. **צָדָה** no. I; so called from the ancient figure of the letter; see Thesaur. p. 1143.

In the Arabic alphabet there are two letters corresponding to צ, viz. **ص** *Sad*, a sharp sibilant, and **ض** *Dad* equiv. to *d* or *t* pronounced with a slight sibilant or lisping sound; to this latter approach-

es also **ظ** *Dha* i. e. *t* uttered from the bottom of the palate near the throat, which we might call with Sanscrit grammarians *cerebral*. Thus **صدق** *sheep*; also **ظبي** *sheep*; but **ظلم** to be obscure. Hence in several Hebrew roots there is a difference of signification, according as they are written in Arabic with **ص** or **ض** or **ظ**, see e. g. **צָלַל**; but still roots of this

sort often have the same etymology, and are united by a very close affinity, comp. **בצע** **בצע**, **בצע** and **בצע** **בצע** and **בצע** **בצע**.—The LXX usually drop the dental sound, and express the Tsade by the simple sibilant *s*; as **בצעה** *Sufuōth*.

Kindred letters are: a) ט, which in Aramean is often put for the Heb. צ; comp. in the Hebrew language itself the roots **נצר** and **נצר**, **נצר** and **נצר**, etc. b) More rarely ד; comp. **דפן** and **דפן**, etc. c) The sibilants ז, ט, ס; comp. **עלז** and **עלז**, **עלז** and **עלז**, etc. d) ע, for which see p. 737. e) The palatals ג, כ, ק. This is a singular affinity, but it is proved by many examples, and is to be explained perhaps in the same way, that in Sanscrit the gutturals *g, k*, pass over into the palatals *dsh, tsh*, i. e. Engl. *j, ch*. Examples are: **צנע** *καχάζω*; **צנע** and **צנע** to be depressed; **צנע** and **צנע** to scream, to creak; **צנע** *κάνθυρος cantharus*, i. e. tube; **צנע** and **צנע** to heap up, to form a mound, and so to bury, etc.

צא f. Tsere impure (for **צא** *r. r. צא*) constr. **צא**, c. suff. **צא**; *excrement, ordure, human*, Ez. 4, 12. Deut. 23, 14. Comp. **צא** *no. 2*, **צא**, **צא**.

צא, see **צא**.

* **צא** *obsol. root. Arab. ضال to be thin, slender*; but with mid. Ye **צא** denotes the *lotus silvestris*, prickly lotus, perh. kindr. with *r. צא*.—Hence

צא m. plur. Job 40, 21, 22, rendered by Abulwalid, Schultens, and others, *loti silvestres, lotus trees, Rhammus Lotus* Linn. Arab. *Sidr* **צא**, also *Nübk* **צא**. This tree is common in Egypt and Syria; see Bibl. Res. in Palest. II. p. 210, 284.—Others regard **צא** as an Aramean form for **צא** *shades*, i. e. shady trees; as **צא**, **צא**, **צא**. So Vulg. *Syr. Aben Ezra*. See Thesaur. p. 1144.

* **צא** *obsol. root, and doubtful. Arab. ضان to be rich in sheep and goats*; but it is a denominative from **צא** **צא**

flock. Perh. i. q. **צא** *to wander, to migrate*, like nomades; hence **צא** *nomadic flock*.

צא, once **צא** Ps. 144, 13 Cheth. comm. gend. see below in no. 1. c; a collective noun.

1. a flock, flocks, i. e. small cattle, *sheep and goats*; Arab. plur. **ضان**, **ضان**, woolly flock, opp. to goats; but still **الضان الجبل** denotes the wild goat. For sheep and goats, i. e. **צא**,

a frequent Arabic word is **غنم**. Chald. **צא**, Syr. **ضان**, id.—Gen. 29, 10, 30, 36, 40, 32, 6, 37, 12. Ex. 2, 16, 3, 1. al. *sap.* Often with **צא** *herd*, as **צא** *flocks and herds* Gen. 12, 16, 13, 5, 20, 14, 21, 27, 24, 35. 1 Sam. 14, 32. al. **צא** *a keeper of flocks, shepherd*, Gen. 4, 2, 46, 32, 34. Spec. it may be noted: a) That **צא** comprehended both *sheep and goats*, usually intermingled in the same flock, as at the present day; see Bibl. Res. in Palest. II. p. 169. So Gen. 30, 35, 38, 17 *I will send thee a kid from the flock*; comp. 27, 9. Lev. 1, 10, 5, 6, 22, 21. 2 Chr. 35, 7. But *καὶ ἐξ ὧν* *sheep alone* are implied 1 Sam. 25, 2. b) As a collect. it takes numerals, which are put sometimes before it, as **צא** *two sheep* Is. 7, 21; **צא** 1 Sam. 25, 18; comp. 1 K. 5, 3. Job 1, 3, 42, 12; and sometimes after it, as Num. 31, 32. 1 Sam. 25, 2. 1 K. 8, 63. al. The corresponding noun of unity is **צא** *a sheep or goat*, one out of a flock; Ex. 21, 37 [22, 1] *if a man steal.... a sheep or goat (שׂה), he shall restore.... צא* *four sheep or goats*. Ez. 45, 15. So in Arabic **شاة** as noun of unity

corresponds to **غنم**. c) As to gender, **צא** is put with the masc. where rams and he-goats are to be understood; Gen. 30, 39 **צא** *and the rams and bucks rutted*. With the fem. where ewes and she-goats are implied, *ibid.* **צא** *and the flocks brought forth*. v. 38, 41, 33, 13. 1 Sam. 17, 28. Put also for females *καὶ ἐξ ὧν*, as usually constituting the flocks, Gen. 31, 8, 11, 12.

2. Spec. a flock, drove, i. q. **צא** (comp. **צא** Gen. 29, 2. Mic. 5, 7); so Ps.

44, 12. 95, 7. Jer. 23, 1. Trop. of Israel Mic. 7, 14. צאנ אדם *a flock (troop) of men* Ex. 36, 37. 38.

צאנן (place of flocks) *Zaanan*, pr. n. of a place in the tribe of Judah, Mic. 1, 11; perh. i. q. צנן Josh. 15, 37. R. צאן.

צאצאים m. plur. (r. רצא) constr. צאצאים Is. 48, 19; c. suff. צאצאים Is. 61, 9.

1. *issues*, what comes out from the earth, *productions, produce*, Job 31, 8. Is. 22, 24. 34, 1. 42, 5.

2. Metaph. *issue, offspring, children*, Is. 61, 9. 65, 23. Job 5, 25. 21, 8. 27, 14. Fully מציצאין מציצאין *the offspring (issue)*

of thy bowels Is. 48, 19.—Arab. ضيفى *stock, family*.

צב m. (r. צבב) 1. *a litter, sedan, palanquin*, as being lightly and gently borne; comp. r. צבב, also Germ. *Sänfte* id. from *sanft* softly. Plur. צבבים Is. 66, 20; Sept. *λαμπήρη*. Num. 7, 3 צבב *litter-wagons*, i. e. covered and commodious like litters; Sept. *ἄμαξαι λαμπηρικαί*.—Chald. צבא, צריבא, id.

2. A species of *lizard*, Arab. فب, *lacerta Libyca*, living in deserts and so called from its sluggish motion, Lev. 11, 29. Bochart Hieroz. I. p. 1044–63.

* צבא fut. רצבא *to go forth to war*, as a soldier, *to make war*, c. על *against* any one, Num. 31, 7. Is. 29, 7. 8. 31, 4. Zech. 14, 12; absol. Num. 31, 42.—In Arabic the corresponding word has a

wider use, صبا *to go or come forth*, e. g. a star, a tooth, a soldier against the enemy. Ethiop. ፀብአ *to make war*, ፀብአ *war*. Comp. צבה.—Trop. of the temple service, a sort of 'militia sacra,' *to serve in the temple*, Num. 4, 23. 8, 24; of females 1 Sam. 2, 22. Ex. 38, 8.

ἵψη. *to cause to go forth to war*, i. e. *to levy; to muster*, 2 K. 25, 19. Jer. 52, 25.

Deriv. צבה.

צבא Chald. fut. רצבא, *to will, to please*, pr. to be inclined, prone, i. q. Heb. צבה no. 4. Dan. 4, 14. 22. 29. 32. 5, 19. 21. 7, 19. Syr. id.

Deriv. צבה.

צבא m. constr. צבא, c. suff. צבא, plur. צבאות, constr. צבאות, צבאות, but צבאות Ps. 103, 21. 148, 2. Twice construed with a verb fem. Is. 40, 2. Dan. 8, 12. R. צבה.

1. *war, warfare*, military service; so צבא יהלצי *armed for war*, see in הלץ no. 3; רצא בצבא *to go out to war* Num. 31, 36. Deut. 24, 5; רצא לצבא id. Num. 31, 27. 28; רצא צבא id. Num. 1, 3 sq. So of the sacred service of the Levites Num. 4, 23; רצא לצבא *coming into the service*, qualified for it, Num. 4, 3. 30. 35. 39.—In the later writers trop. *warfare* for *hard service*, time of affliction and calamity, Job 7, 1. 14, 14, comp. 10, 17; of the Babylonish exile Is. 40, 2. Dan. 10, 1 *and true is the decree* ורצא גדול *and great the warfare*, i. e. heavy will be the calamity.

2. *an army, host*; Sept. often στρατιά, δύναμις. Ex. 6, 26. 2 Sam. 8, 16. 10, 7. al. Plur. Ex. 7, 4. Ps. 44, 10. al. sæp. צבא שר *the captain of a host, general*, Sept. ἀρχιστρατήγος, Gen. 21, 22. 32. 2 Sam. 2, 8. 1 K. 16, 16. al. אנשי הצבא *the men of the host, soldiers*, Num. 31, 53. 1 Chr. 12, 8; רצא הצבא id. Num. 31, 32.—Spec.

a) הצבא השמים *the host of heaven*, i. e. α) The host of angels which stand around the throne of God (στρατιά οὐράνιος Luke 2, 13), 1 K. 22, 19. 2 Chr. 18, 18. Plur. Ps. 103, 21. 148, 2. So too שר צבא *the captain of Jehovah's host*, i. e. one of the higher angels, Josh. 5, 14. β) Of the sun, moon, and stars, δυνάμεις τῶν οὐρανῶν Matt. 24, 29; regarded as inhabited by angels and celestial beings, comp. Job 38, 7. 25, 5, also 4, 18; see Ovid. Fast. 3. 111 'Sidera, constabat sed tamen esse deos.' Metam. 1. 73. So Is. 34, 4. 40, 26. 45, 12. Jer. 33, 22. Dan. 8, 10. Often where the worship of the heavenly bodies is spoken of, Deut. 4, 19. 17, 3. 2 K. 17, 16. 21, 3. 5. Zeph. 1, 5; where sometimes a special mention of the sun and moon precedes (Deut. 17, 3. Jer. 8, 2), and also of the stars (Deut. 4, 19. Dan. 8, 10), and then this phrase is subjoined as more general, and as if comprehending all the inhabitants of heaven (Dan. 4, 32), q. d. all the celestial divinities; comp. Matt. 24, 29. In Is. 24, 21 the

host of heaven (צבא המרום) is put in antith. with the kings of the earth.—Once by a bolder figure צבא in zeugma is made to refer to the inhabitants of the earth, or rather to all the earth contains, i. q. מלא הארץ, including even animals and plants: Gen. 2, 1 וירבלי השמים וירבלי הארץ, which is expressed without zeugma thus in Neh. 9, 6 השמים וכל צבא הארץ וכל אשר עליה; comp. Ex. 20 11 וכל השמים והארץ ... וכל אשר-בם.—Hence

b) A very frequent epithet of Jehovah is: יהוה אלהי צבאות Ps. 89, 9. Jer. 5, 14. 38, 17. 44, 7. יהוה אלהי הצבאות Hos. 12, 6 [5]. Am. 3, 13, more rarely יהוה אלהים צבאות Ps. 59, 6. 80, 5, also צבאות Ps. 80, 8. 15, and יהוה צבאות Is. 2, 12. 3, 1. Jer. 49, 7. Mic. 4, 4. Neh. 3, 5. Hab. 2, 13, etc. *Jehovah (God) of hosts*, i. e. of the celestial armies. This is a very usual appellation for the Most High God in some of the prophetic and other books, especially in Isaiah, Jeremiah, Zechariah, and Malachi; but does not occur in the Pentateuch, in the books of Joshua and Judges, nor in Ezekiel, Job, and the writings of Solomon.—As to the grammatical construction of יהוה צבאות, some suppose it to be by ellipsis for יהוה אלהי צבאות; but this is not necessary, and the Arabs too subjoin in like manner a genitive of attribute to the pr. names of persons, as عنترۃ الفوارس

Antara equitum, q. d. *Antara dux equitum*. So too in the construction אלהים צבאות, the word צבאות may be taken as an attribute which could be put in apposition with the names of God; comp. אלהי צבאות Is. 10, 16, *κύριος σωβωθ* Rom. 9, 29. James 5, 4. See Comm. on Is. 1, 9.—The *hosts* thus signified in יהוה צבאות can hardly be doubtful, if we compare the expressions יהוה צבא Josh. 5, 14. 15, plur. צבאי יהוה the hosts of Jehovah Ps. 103, 21. 148, 2; which again do not differ from צבא השמים the host of heaven, embracing both angels Gen. 32, 2. 3, and the sun, moon, and stars, comp. Dan. 8, 10. 11. The phrase יהוה צבאות therefore differs little from the later form שמים, אלהי שמים, God of heaven; see in שמים.

צבאי and צבאות, plur. of צבא roe.

צבאים (i. q. צבאים roes, or i. q. צבאים hyenas) Hos. 11, 8, also צבאים, צבאים Gen. 10, 19. 14, 2. Deut. 29, 22, *Zeboim*, pr. n. of a city in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered by the Dead Sea.

* צבב in Kal not used; kindr. with דבב.

1. to move gently, to go slowly; see צבב.

2. to flow; Arab. صَبَّ to flow, to trickle, of water, صَبَّ to pour.—To this root I would refer

Hoph. after the Chaldee manner, in the vexed passage Nah. 2, 8, where the words may be thus joined: ההרכל ההצב the palace is dissolved and made to flow down, i. e. the palaces of Ninevah inundated and undermined by the Tigris, and so falling in ruins; see Diod. Sic. 2. 26.—Usually referred to r. צבב Hoph. no. 2, where see.

Deriv. צבב, and

צבבה, c. art. הצבבה (the slow-moving) Zobebeh, pr. n. f. 1 Chr. 4, 8.

* צבחה 1. i. q. צבא, to go forth to war, to make war; Part. c. acc. Is. 29, 7 צבחה warring against her.

2. i. q. Arab. صَبَّ prodiit stella, to go forth, to appear, as a star, and so to shine, to be splendid; hence צבא splendour.

3. to project, to be prominent; Arab. صَبَّ Conj. I, and صَبَّ Conj. II. imminent in rem. Hence to swell, of the belly Num. 5, 27. Also

4. Trop. to be propense, inclined, disposed, to will; comp. חָפֵץ and בָּעָה.—Arab. صَبَّ id. Chald. צבא q. v. Syr. صَبَّ id.

Hiph. causat. of Kal no. 3, to cause to swell, Num. 5, 22.

Deriv. צבה, צבא, צבחה, and pr. n. צבאים, צבחה, צבא.

צבה in the word מצבה Zech. 9, 8, is held by some to be i. q. צבא host, which is also read in some Mss. and in Keri. But מצבה is here i. q. מצבה q. v.

צבה m. adj. (r. צבה) fem. צבה, swell-ing, swollen, Num. 5, 21.

צִבָּה, see in צִבְיָה.

צָבִי Chald. m. (r. צָבָא) pr. *will, pleasure*; then *thing, matter, affair*, Syr. ^{ܥܒܝܬܐ}, Dan. 6, 18. Comp. ^{ܥܒܝܬܐ} no. 3.

צָבִי m. (r. צָבֵב II) once Jer. 12, 9, *a hyena*, i. q. Arab. ^{صَيْغ}. Sept. *vauva*. Others genr. *a beast of prey*, comp. Talmud. צָבִי ravenous beasts. See Bochart Hieroz. P I. p. 829.

* צָבֵב fut. יִצְבֹּב pr. *to lay hold of, to grasp, to take with the hand*, like Arab. ^{ضبط}, Eth. ^{ህበረ}. Kindr. is צָבָה. Hence c. dat. *to reach out to any one*, once Ruth 2, 14.

צָבִי m. in pause צָבִי Dan. 8, 9; plur. צָבִי, צָבִי, constr. צָבִי Jer. 3, 19. R. צָבִי no. 2.

1. *splendour, beauty, glory*, nearly i. q. ^{ܥܒܝܬܐ}; corresponding is Syr. ^{ܥܒܝܬܐ}, decus. Is. 4, 2. 23, 9. 24, 16. Ez. 7, 20. 26, 20; צָבִי ^{ܥܒܝܬܐ} Is. 28, 1, 4. צָבִי ^{ܥܒܝܬܐ} the *glory of kingdoms*, i. e. Babylon, Is. 13, 19. So צָבִי ^{ܥܒܝܬܐ} the *land of beauty*, i. e. Palestine, Dan. 11, 16. 41; צָבִי ^{ܥܒܝܬܐ} the *glory of the earth*, id. Ez. 25, 9; צָבִי ^{ܥܒܝܬܐ} id. Ez. 20, 6. 15; and with art. ^{ܥܒܝܬܐ} the *beauty* sc. of lands, id. Dan. 8, 9; so often in the Rabbins.—Plur. constr. צָבִי; Jer. 3, 19 צָבִי ^{ܥܒܝܬܐ} a *possession of beauty of beauties among the nations*, i. e. a possession most beautiful, most glorious. So Targ. Kimchi, etc.

2. *a roe, antelope*, Gr. ^{δορκάς}, so called from its beauty and gracefulness; Arab.

^{طبي}, Chald. ^{ܥܒܝܬܐ}, Syr. ^{ܥܒܝܬܐ}. It is very timid Is. 13, 14; and fleet 2 Sam. 2, 18. 1 Chr. 12, 8. Prov. 6, 5, comp. Ecclus. 27, 22 or 20; and the flesh was and is regarded as a delicacy, Deut. 12, 15. 22. 14. 5. 15, 22. 1 K. 4. 23 [5. 3]. See Bochart Hieroz. I. p. 895 sq. 924 sq. or II. p. 304 Lips. where he shows that צָבִי is to be referred to the whole genus of the roe and antelope, and not to a particular species. Their fleetness is referred to in Cant. 2. 9 comp. v. 8. 2 Sam. 1, 19 ^{ܥܒܝܬܐ} ^{ܥܒܝܬܐ} ^{ܥܒܝܬܐ} thy *antelope*, O Israel, *slain upon thy heights*! i. e. Jonathan, as being swift of foot, comp. v. 25. 2. 18. The roe or antelope,

and espec. the gazelle, is highly prized by the orientals for its elegance, and they even obtest by it; Cant. 2, 7 *I adjure you, O daughters of Jerusalem, by the roes and by the hinds of the field*. 3, 5.—Plur. צָבִי 2 Sam. 2, 18; צָבִי 1 Chr. 12, 8; fem. צָבִי Cant. 2, 7. 3, 5.

צָבִי (roe, fr. צָבִי) *Zibia*, pr. n. f. 1 Chr. 8, 9.

צָבִי (roe, fr. צָבִי) *Zibiah*, pr. n. of the mother of king Josiah, 2 K. 12, 2. 2 Chr. 24, 1.—Hence the Aramean צָבִי *Tabitha*, Gr. ^{Δορκάς} *Dorcas*, Acts 9, 36.

צָבִי fem. of צָבִי, *a roe or female antelope*, Cant. 4, 5. 7, 4.

צָבִי, see צָבִי.

* I. צָבֵב obsol. root, i. q. ^{صبع} *to dip in. to immerse*; hence *to tinge, to dye*; kindr. טָבַע, where see.—Hence צָבֵב, and pr. n. צָבֵב.

* II. צָבֵב i. q. ^{سبع} *to seize as prey, to raven as a wild beast*; hence צָבֵב *beast of prey, hyena*, and pr. n. צָבֵב. Arab. ^{سبع}, ^{سبع}, lion.

צָבֵב Chald. *to dip in, to immerse*; PA. *to wet, to moisten*, Dan. 4, 22. ^{ΙΤΗΡΑ}. ^{ܥܒܝܬܐ} *to be wet, moistened*, Dan. 4, 12. 20. 5. 21.—In the Targums often, 'to dye, to colour.'

צָבֵב m. (r. צָבֵב I) *a dying*; concr. *something dyed, dyed garments*, Judg. 5, 30.

צָבֵב (dyed, r. צָבֵב I) *Zibeon*, pr. n. of a son of Seir, phylarch or head of the Horites. Gen. 36, 2. 20. 24. 29.

צָבֵב (hyenas, see צָבֵב) *Zeboim*, pr. n. of a valley and town in the tribe of Benjamin, 1 Sam. 13, 18. Neh. 11, 34. R. צָבֵב II.

* צָבֵב fut. יִצְבֹּב *to heap up, to store up as grain* Gen. 41, 35; treasures Job 27, 16. Ps. 39, 7. Zech. 9, 3; a mound Hab. 1, 10.—Chald. צָבֵב and Arab. ^{ضبر} id. Kindr. is טָבַע q. v.—Hence

צָבֵב m. plur. *heaps of heads* 2 K. 10, 8.

* **צָבַח** obsol. root, prob. *to grasp with the hand*; hence

צָבָה m. only in plur. **צָבָהִים**, *handfuls*, once Ruth 2, 16. Vulg. *well manipuli*.—Talmud. id.

צָדַר m. (r. **צָדַר**) c. suff. **צָדָרִי**; plur. **צָדָרִים**, constr. **צָדָרִי**, c. suff. **צָדָרִי**.

1. *the side of any thing*; **בְּצָדָר** *in the side* e. g. of the ark Gen. 6, 16; of a man 2 Sam. 2, 16; *with the side* Ez. 34, 21. **בְּצָדָר** *at or by the side of a pers.* Ruth 2, 14. 1 Sam. 20, 25. Ps. 91, 7 (opp. to the right side); of a thing Deut. 31, 26; spec. of a place, Josh. 12, 9 **בֵּית-אֵל**. **מִצָּדָר** *to carry a child upon the side*, where we say, 'in the arms,' Is. 60, 4. 66, 12. With **ה** parag. **צָדָה** 1 Sam. 20, 20. Plur. **צָדָרִים** Ex. 26, 13. 30, 4. 37, 27.

2. Plur. **צָדָרִים** Judg. 2, 3, *adversaries, enemies*, comp. Schult. Opp. min. p. 150. Vulg. *hostes*; Targ. **מִצְדָּקִין** *oppressors*; Sept. *συροζυγῆ*. But all these versions seem to have expressed the sense of Heb. **צָדָרִים**, which perh. should be read; comp. Num. 33, 55 **וְצָדָרֵינוּ אֶתְּכֶם**.

צָדַר Chald. m. i. q. Heb. no. 1, *side*; **מִצָּדָר** *on the side or part of*, in respect to, Dan. 6, 5. **לְצָדָר** *at or against the part of*, i. e. *against*, Vulg. *contra*, Dan. 7, 25.

צָדָה Chald. m. (r. **צָדָה** II) *purpose, design*. Dan. 3, 14 **הֲצָדָה** *is it on purpose?* etc.

* **צָדַד** obsol. root; Arab. **صَدَّ** *to turn oneself away*; IV, *to turn away*, *to avert*; **صَدَّ** *to turn away, to avert*; Talm. **צָדַד** *to turn one's side to any one*. But all these seem to be denominatives from **צָד** *side*, pr. *to turn one's side, to turn away from any one*. See Buxtorf Lex. Chald. h. v.

Deriv. **צָדַר**, pr. n. **צָדָרִים** and **צָדָר**.

צָדָד or **צָדָר**, with **ה** loc. **צָדָדָה**, pr. n. *Zedad*, a town in the northern extremity of Palestine, Num. 34, 8. Ez. 47, 15. Now a large village, still called **صَدَد** *Sūdūd*, in the desert east of the great road from Damascus to Hums or Emesa; see Bibl. Res. in Palest. III. p. 461. App. p. 171, 173, 174.

* I. **צָדָה** 1. pr. *to cut down, to mow or reap*; whence the name of the letter **צָדָרִי** *Tsade*, reaping-hook, or scythe; see p. 877. Eth. **ጸዖ** *harvest, harvest-time, summer*. The primary root is **צָד**, whence **חָצַר** Chald. Syr. Sam. also **حصد** *to harvest*; **צָדָר** q. v. **عَصَد**, *to cut down branches of a tree*, whence **מִצְדָּר** *an axe*. Comp. Lat. *caedo*.—Comp. in **צָדָה** II. no. 1.

2. *to lay waste, to desolate a region or city*; comp. Is. 7, 20. Chald. **צָדָה** often in Targ. for Heb. **שָׁמַם**; see Buxtorf Lex. col. 1887 sq. Syr. **ܥܕܐ** and **ܥܕܐ**, *devastation, desolation*.

NIPH. *to be desolated, destroyed, razed*, as cities Zeph. 3, 6; parall. **נִשְׁמַד**.

* II. **צָדָה** 1. pr. *to fix the eyes upon any thing, to look at*. So Syr. **ܥܕܐ**, whence **ܥܕܐ** a fixing of the eyes, **ܥܕܐ**, *keen-sighted, etc.*—The primary idea is prob. that of *sharpness* of the eyes, *keenness of sight*; so that this signif. coalesces with that of *cutting* in no. I.—Hence

2. Trop. *to fix the mind or purpose upon*, i. e. *to search, to lie in wait, to hunt after*; c. acc. 1 Sam. 24, 12 **אֶתְּהָ צָדָה** *thou huntest after my life to take it*; Vulg. *insidiaris vitæ meæ*. Absol. Ex. 21, 13; comp. v. 14.

צָדָה, see **צִדָּה**.

צָדוֹק (just, r. **צָדָק**) *Zadok*, pr. n. m. a) The father-in-law of king Uzziah 2 K. 15, 33. 2 Chr. 27, 1. b) 2 Sam. 8, 17. 15, 24. c) 1 Chr. 5, 38. d) Neh. 3, 4. 10, 22. e) Neh. 3, 29. 13, 13. f) 11, 11.

בְּצִדָּה f. *purpose, design*; hence **בְּצִדָּה** *by design, purposely*, Num. 35, 20. 22. R. **צָדָה** II.

צָדָרִים, c. art. **הַצָּדָרִים** (the sides) *Ziddim*, pr. n. of a town in Naphtali, Josh. 19, 35.

צָדִיק m. adj. (r. **צָדָק**) plur. **צָדִיקִים**. 1. *just, righteous*, i. e. *doing justice*, spoken of a judge or king who dispenses justice and defends the right, 2 Sam. 23, 3; Sept. usually *δικαιος*. Hence very often of God as a righteous judge, Deut. 32, 4. Job 34, 17. Jer. 12, 1. Ps.

11, 7. 119, 137; now in punishing 2 Chr. 12, 6. Ezra 9, 15. Lam. 1, 18. Dan. 9, 14; now in rewarding Ps. 112, 6. 129, 4. 145, 17. Is. 24, 16, where God *אֱלֹהֵינוּ* is called *הַצַּדִּיק*; now as fulfilling his promises, Neh. 9, 8 *וְהָיָה אֲרִידֶרְיָה בִּי וְהָיָה אֲרִידֶרְיָה בִּי* and *hast fulfilled thy words, for thou art righteous*. v. 33. Is. 45, 21 *a righteous God and a deliverer*.

2. *just* in one's cause, *right*, i. e. in the right, not in the wrong. a) In a forensic sense, opp. *רָשָׁע*. Ex. 9, 27 *Jehovah is in the right, and I and my people are in the wrong*. 23, 8. Prov. 18, 17. b) In assertion. of one who speaks what is right and true, whence adv. *right, truly*, Is. 41, 26; comp. 43, 9, where in the same context it is *אֱמֶת*.—Hence

3. Of a private person, *just* toward other men (Prov. 29, 7), obedient to divine laws; hence *righteous, upright, virtuous, pious, good*, all which qualities Cicero also comprehends under the term *justitia*, e. g. Offic. 2. 10 'justitia, ex qua una virtute boni viri appellantur.' De Fin. 5. 23 'justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem.' Partit. 22 extr. 'justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur.'—Gen. 6, 9. 7, 1. Ps. 5, 13. 11, 3. 31, 19. 34, 20. 37, 25. 72, 7. Job 12, 4. 17, 9. Often coupled with *חֶסֶד* Job 12, 4; *נָקִי* Ex. 23, 7; and as often put in opposition with *רָשָׁע* Prov. 10, 3. 6. 7. 11. 16. 30. Gen. 18, 25. al.—To the *just and upright* man the Hebrews, like Cicero as above quoted, attributed also kindness and liberality Ps. 37, 21. Prov. 12, 10. 21, 26; temperance and moderation in eating Prov. 13, 25, and in speaking 15, 28; love of truth 13, 5; wisdom 9, 9.—Emphat. of innocence from faults, crime, etc. Ecc. 7, 20 *there is not a just man on earth, that doeth good and sinneth not*. Just before, in v. 16, the words: *be not righteous overmuch... lest thou destroy thyself*, are apparently to be understood of a self-complacent admirer of his own virtue; comp. *בְּצִדְקָתוֹ יִצְרֶה* Job 32, 1.—In Is. 49, 24, A. Schultens renders *בְּצִדְקָתוֹ bellator*

strenuus, as if i. q. *צָרִיף* in v. 25; but *שְׁבִי צְדִיק* is here *the captives of the righteous*, i. e. taken from among them.

צְדִיקוֹת, see in *צִדְקָתוֹ*.

* *צָדִיק* fut. *יִצְדֵּק* pr. *to be right, straight*, i. q. *רָשָׁע*, as if spoken of a way, comp. *צָדִיק* Ps. 23, 3, also Is. 33, 15. Arab. *صَدَقَ* to be true, sincere. Syr. *ܥܕܝܩܐ* to be right, just.—Hence

1. *to be just, righteous*, in dispensing justice; of God Ps. 51, 6; of his laws Ps. 19, 10.

2. *to have a just cause, to be in the right*. a) In a forensic sense, Gen. 38, 26 *צְדִיקָה מִמֶּנִּי she (Tamar) is more in the right than I*. Job 9, 15. 20. 10, 15. 13, 18. 34, 5. Opp. *רָשָׁע* to have an unjust cause, to be in the wrong. b) Of disputants, *to be right, to speak the truth*, Job 33, 12. c) *to gain one's cause, to be justified*, Job 11, 2. 40, 8. Is. 43, 9. 26. 45, 25. Ez. 16, 52.

3. *to be righteous, upright, good*, see in *צָדִיק* no. 3. Job 15, 14. 22, 3. 35, 7; with *לִפְנֵי יְיָ* Ps. 143, 2; *עַם אֱלֹהִים* Job 9, 2. 25, 4; *מִצְדִּיקוֹת* 4, 17, i. e. God being judge.

NIPH. pr. to be declared just, i. e. *to be justified, vindicated* sc. from violence and injury; Dan. 8, 14 *נִצְדָּק קֶדֶשׁ*. Vulg. not unaptly *mundabitur*.

PIEL *צָדַק*, inf. *צִדְקֶה* Ez. 16, 52.

1. *to make righteous, upright, innocent*, eccl. Lat. *justificare, to justify*. Ez. 16, 51 *thou hast justified thy sisters through thine abominations*, i. e. hast caused them to appear comparatively innocent. So likewise Jer. 3, 11 *צְדִיקָה נִפְשָׁה Israel hath made herself more righteous than Judah*, i. e. appears so in comparison.

2. *to pronounce just, righteous, innocent*, a person Job 33, 32; c. *נִפְשָׁה* oneself Job 32, 2.

HIPH. 1. *to make righteous, upright, pious*, by one's example, teaching, etc. c. acc. Dan. 12, 3; *לְ* Is. 53, 11.

2. i. q. Pi. no. 2, *to pronounce right, just, innocent*. a) In a forensic sense, of a judge, *to absolve, to acquit*. Ex. 23, 7. Deut. 25, 1. 2 Sam. 15, 4. Is. 5, 23. Also *to make one gain his cause, to do justice to*, Ps. 82, 3. Is. 50, 8. b) In a disputation, *to pronounce right*, to allow

to be in the right, to assent to his opinion, Job 27, 5. Comp. in Kal no 2. b.

HITHPA. *to justify oneself, to clear oneself* from suspicion, Gen. 44, 16.

Deriv. צדק, צדקה—צדק.

צדק m. in pause צדק Ps. 4, 6; c. suff. צדק.

1. In a physical sense, *rightness, straightness*, i. q. ישר. Ps. 23, 3 מִעֲגָלֵי צֶדֶק *straight paths*. See r. צדק.

2. In a moral sense, *rectitude, right, righteousness*, 'what is right and just,' such as it should be, comp. ישר no. 2. a. Ps. 15, 2 צֶדֶק פָּעַל *doing right*, acting rightly; comp. עָשָׂה צֶדֶק Is. 64, 4. Ps. 45, 8. Job 8, 3. 36, 3 לִפְעֲלֵי אֱתֹן צֶדֶק *to my Maker I will ascribe righteousness*, i. e. will vindicate his justice. Hence צֶדֶק שָׁפַט *to judge the right*, i. e. righteously, justly, Jer. 11, 20; מִשְׁפַּט צֶדֶק *righteous judgment* Is. 58, 2; מֵאֲזֵנֵי צֶדֶק, *a just balance, just weights*, Lev. 19, 36. Job 31, 6. Ez. 45, 10; וּבְחֵי צֶדֶק *rightful sacrifices*, i. e. such as are right, due, proper, Deut. 33, 19. Ps. 4, 6. 51, 21. With suff. *the right* of any one, his *just cause*; Ps. 7, 9 *judge me according to my right*, my righteous cause. 18, 21. 25. Job 6, 29; comp. Ps. 17, 1. Often joined, צֶדֶק וּמִשְׁפָּט, *right and justice*, Ps. 89, 15. 97, 2.—Also of what is spoken, *the right, the truth*, Ps. 52, 5. Is. 45, 19; comp. 48, 1.

3. *justice*, i. q. צדקה, e. g. of a judge Lev. 19, 15; of a king Is. 11, 4. 5. 16, 5. 32, 1; of God Ps. 9, 9. 35, 24. 28. 50, 6. 72, 2. 96, 13.—Hence *righteousness, uprightness, integrity*, see in צדיק no. 3. Is. 1, 21. 51, 1. 7. 59, 4. Ps. 17, 15. Hos. 2, 21.

4. *deliverance* from wrong or evil, *prosperity, happiness*, as the consequence and reward of righteousness, see Is. 32, 17; or also as resulting from Jehovah's retributive justice and equity. So often where the other member has רָשָׁע, רְשָׁעִים, Is. 41, 2. 45, 8. 51, 5. Dan. 9, 24. Ps. 132, 9, comp. v. 16. Of the servant of Jehovah, Is. 42, 6 קָרָאתִיךָ בְּצֶדֶק *I have called thee with deliverance*, i. e. that thou mayest come with deliverance, mayest bring prosperity and happiness; comp. Jer. 26, 15. In the same sense of Cyrus, Is. 45, 13 אֲנִכִּי

הֵעִירְתִּיהוּ בְצֶדֶק *I have raised him up that with deliverance* he may come. Also i. q. בְּרָכָה, Is. 61, 3 הֵצֵק אֵילֵי הַתְּרֵבִינִים *of blessing*, benediction, on which God's blessing rests, blessed or happy terebinths, as we also say a blessed land.—Frequently also the word צדקה q. v. is used in the same manner; and it is in vain to deny this signification; see צדקה no. 4.

צדקה (r. צדק) constr. צדקה, c. suff. צדקות, plur. צדקות, constr. צדקות.

1. *rectitude, right*, what is right and just. (A trace of the phys. origin lies in the phrase הֵלֶךְ צִדְקוֹת Is. 33, 15.) 2 Sam. 19, 29 *what right have I more?* Neh. 2, 20. Joel 2, 23 לְצִדְקָה הַמֶּוֹרֶה *the early rain according to right*, i. e. in right measure, according as the earth requires.

2. *justice*, e. g. of a king Is. 9, 6. 32, 16. 17. 60, 17; so of God Is. 59, 16. 17, both as exhibited in punishing the wicked Is. 5, 16. 10, 22, and in delivering, avenging, rewarding the righteous Ps. 24, 5. 36, 11. Plur. *acts of justice*, i. e. benignant or gracious deeds, Ps. 11, 7. 103, 6. Judg. 5, 11 צִדְקוֹת פְּרוּזוֹנוֹ *the righteous acts of his rule in Israel*, i. e. the aid which he gave them, the triumph, victory, which he bestowed on them.

3. In private persons, *righteousness, integrity, virtue, piety*, Is. 5, 7. 28, 17. 46, 12. 54, 14. 59, 14. עָשָׂה צִדְקָה Ps. 56, 1. 58, 2. Gen. 15, 6 *God counted it to him for righteousness*, held it as a proof of his upright sincerity and piety. Deut. 6, 25. Plur. צִדְקוֹת *righteous acts* Is. 64, 5. צִדְקַת יְהוָה *a righteousness well pleasing to God* Ps. 5, 9.—Sometimes espec. for *kindness, compassion, mercy*, Prov. 11, 4. Ps. 24, 5; *liberality, beneficence*, Prov. 10, 2. Mic. 6, 5. Sept. often ελεημοσύνη, Deut. 6, 25. 24, 13.

4. *deliverance, prosperity*, i. q. צדק no. 4 where see; parall. רְשָׁעִים, Is. 45, 8. 46, 13. 48, 18. 51, 6. 8. 54, 17. 56, 1. 57, 12. 59, 9. 17. 61, 10. 11. Ps. 24, 5, parall. בְּרָכָה.

צדקה Chald. f. *liberality, beneficence*, Dan. 4, 24. So often in the Talmud and Rabbins. Comp. Samar. צדקה of alms, Arab. صَدَقَة, Syr. ܐܢܬܐ. Comp. צדקה no. 3 fin.

צִדְקָהוּ (justice of Jehovah, r. צָדַק) *Zedekiah*, pr. n. a) A king of Judah, r. 600–588 B. C. to whom this name was given by Nebuchadnezzar instead of his former one מִתְנִיָה, 2 K. 24, 17. Jer. 1, 3. c. 37–39. He was the son of Josiah, and uncle of Jehoiachin his predecessor, Jer. 37, 1. 2 K. 24, 17. 1 Chr. 3, 15. In 2 Chr. 36, 10 he is called the *brother* of Jehoiachin, prob. in the general sense of *relative*. b) A false prophet under Ahab 1 K. 22, 24. 2 Chr. 18, 10. 23; also צִדְקִיָה 1 K. 22, 11. c) Jer. 29, 21. 22. d) 1 Chr. 3, 16. e) Jer. 36, 12.

* **צָהַב** to glitter, to shine, as gold; Talm. id. Arab. صهب to glitter, also to be reddish or yellowish, like the human hair. For the origin see in צָהָה.

Норн. Part. מְצָהֵב polished, glittering, like gold, Ezra 8, 27.—Hence

צָהָב m. gold-coloured, yellow, of hair, Lev. 13, 30. 32. 36.

* **צָהָה** obsol. root, to be sunny, and so to become dry, arid; kindr. with צָחַח, צָחָה, where see. Syr. and Chald. צָהָה to be thirsty. With the mid. rad. ה softened the Arabs have صرى, صرا, to become dry; and the Hebrews צָהָה q. v.

* **צָהָל** 1. to shine, to be bright, see Hiphil. i. q. צָהָר, צָהָר; see under צָחַח.

2. Trop. of a clear shrill tone or voice; hence to neigh, of a horse Jer. 5, 8. 50, 11. Arab. صهل, Syr. صَاح. Also of persons, to shout, to sing, to cry aloud for joy, Is. 12, 6. 54, 1. Jer. 31, 7. Esth. 8, 15; c. בָּ for i. e. on account of any thing, Is. 24, 14. Once of the cry extorted by terror: Is. 10, 30 צָהָלִי קוֹלֶךָ cry aloud with thy voice; where for the acc. of instr. see Heb. Gr. § 135. 1. n. 3.

Hiph. causat. of Kal. no. 1, to cause to shine, Ps. 104, 15.

Deriv. מְצָהֵלָה.

* **צָהָר** to shine, to glitter, like the kindr. צָהָה, צָהָר, see under r. צָחַח Arab. ظهر to appear, to come forth, to be manifest; IV, to manifest. Hence צָהָר light, and רִצְהָר oil.

Hiph. denom. from רִצְהָר, to make or press out oil, with a press, from olives, etc. Job 24, 11.—Chald. id.

צָהָר f. 1. pr. light, a light; collect. Gen. 6, 16 צָהָר תַּכְשֶׁתָּה לַחֲבֵה light shalt thou make for the ark, i. e. windows, Gr. φῶτες, comp. 8, 6. Like collectives it is construed with the fem. whence אֶל-אֲמָה of a cubit long shalt thou make them, the windows.

2. DUAL צָהָרִים noon, pr. double light, i. e. the strongest, brightest, Gen. 43, 16. 25. Deut. 28, 29. 2 Sam. 4, 5. 1 K. 18, 26. 27. 29. al. Chald. טִיחָרָה, טִיחָרָה, Syr.

ظَهْرٌ, Arab. ظَهْرٌ, id. ظَهَرَ to do at noon.—Jer. 6, 4 נִצְלָה בַּצְהָרִים let us go up at noon sc. against the enemy, i. e. at once, suddenly, unexpectedly, since an attack was seldom made at that hour, because of the heat. 20, 16. Comp. Kor. 9, 82.—Metaph. of high prosperity, happiness, Job 11, 17. Ps. 37, 6. Is. 58, 10.

צֶוֶר and **צֶוֶר** m. (r. צִוָּה, as קִי, קִי, from קִוָּה, קִוָּה, קִוָּה) a commandment, precept. Hos. 5, 11 הִלֵּךְ אַחֲרֵי צֶוֶר to follow the commandment, unless we prefer to read שִׁוֵּי for שִׁוֵּי; with Sept. and Syr. Is. 28, 10. 13 in the language of the wicked rulers: צֶוֶר לְצֶוֶר צֶוֶר precept upon precept, precept upon precept, i. e. precept is added to precept, law to law, by priests and prophets, we are daily wearied with new precepts. Jerome imitates the paronomasia: manda, remanda, manda, remanda.

צוֹא m. adj. filthy, of garments, Zech. 3, 3. 4. R. רָצָא, comp. צוֹאָה.

צוֹאָה or **צוֹאָה** f. (r. רָצָא) excrement, ordure, i. q. צָאָה, Is. 36, 12. 2 K. 18, 27 Keri.—Hence genr. filth, Is. 4, 4. 28, 8 צָאָה קִיא filthy vomit. Metaph. of the pollution of sin, Prov. 30, 12. Is. 4, 4.—Chald. Syr. Talm. id.

צֶוֶרֶר m. (r. צוּר II) constr. צֶוֶרֶר Jer. 28, 10. 12. c. suff. צֶוֶרֶרֶי, once צֶוֶרֶר Neh. 3, 5; plur. constr. צֶוֶרֶרֶי, c. suff. צֶוֶרֶרֶי, once צֶוֶרֶרֶי Mic. 2, 3; the neck, Gr. τραχήλος, pr. the nape of the neck, the back part at and above the shoulders, so called from bearing, see the root. Thus upon the neck are borne burdens, the yoke, etc. Gen. 27, 40. Deut. 28, 48. Is. 10, 27. Jer. 27, 2. 8. 11. 28, 10. 11. 12. 14. Hos. 10, 11; also garments, ornaments, Judg. 5, 30; upon the neck (the nape) of

the vanquished the victors put their foot Josh. 10, 24. So of the neck of a horse Job 39, 19; of the crocodile, as the seat of his strength, Job 41, 14 [22]. Also **צוה** with nape erect, stiff, i. e. proudly, obstinately, Job 15, 26. Ps. 75, 6; comp. Gr. *τραχηλιάω* to walk with nape erect, to be proud, *τραχαλᾶς* an epithet of Constantine the Great.—Elsewhere the neck genr. is understood, the nape included; Cant. 1, 10 *comely is thy neck with strings of pearls.* 4, 4. 7, 5. Gen. 27, 16. 41, 42. [So **צוה** **עַד** *even to the neck*, spoken of floods of deep waters, Is. 8, 8. 30, 28; trop. and poet. of the deep bottom, *depth*, of the sea, as laid bare, Hab. 3, 13.—R.] Also **צוה** neck is perh. put for the headless trunk, body, Ez. 21, 34 [29].—PLUR. necks, pr. in a plur. signif. Josh. 10, 24. Judg. 8, 21. 26; oftener for the sing. like Gr. *τὰ τραχέλα*, Lat. *cervices*, Gen. 27, 16; so **נָפַל עַל-צוֹאֲרֵי פ'** *to fall upon one's neck*, to embrace him, Gen. 33, 4. 45, 14; **בָּקָה עַל צ' פ'** Gen. 45, 14. 46, 29.

צוה Chald. m. nape, neck, Dan. 5, 7. 16.

צוה, rarely **צוה** 2 Sam. 23, 36. **צוה** 10, 6, (for **צוה** station, r. **צוה**.) **צוה**, pr. n. of a Syrian kingdom, fully **צוה** Ps. 60, 2. 2 Sam. 10, 6. 8; whose king made war with Saul 1 Sam. 14, 47, with David 2 Sam. 8, 3. 10, 6. 1 Chr. 18, 5. 9, and with Solomon 2 Chr. 8, 3. It was on the north of Damascus, and seems to have comprehended Hamath, (see **צוה**, hence called **צוה** 2 Chr. 8, 3,) and to have extended as far as to the Euphrates, 2 Sam. 8, 3. 1 K. 11, 23.—The Syriac translators understand by it *Nisibis* in Mesopotamia, **נִסִּיב**, and they are followed by J. D. Michaelis, Supplem. p. 2073. But the former opinion is correctly maintained by Hyde ad Peritsol Itin. mundi p. 60. and Rosenm. Bibl. Geogr. I. ii. p. 144, 249.

* **צוה** fut. **צוה** pr. *to lie in wait*; kindr. with **צוה**, and of the same origin; comp. **צוה** 1 Sam. 24, 12 and **צוה** Prov. 6, 26.—Spec. a) *to hunt* wild animals, Gen. 27, 3. 5. 33. Jer. 16, 16. Poet. ascribed to beasts of prey, as the lion Job 38, 39; comp. 10, 16. Metaph.

Ps. 140, 12. b) *to catch* birds, *to lay snares*, Lev. 17, 13. Trop. of snares laid for men, Lam. 3, 52. 4, 18. Prov. 6, 26. Mic. 7, 2.—Arab. **صَاد** mid. Ye, to hunt, to fish, **صَيَّاد** hunter, fisher, a lion; Chald. **צוה**, Syr. **ܥܝܕܐ**, of hunting, fowling, fishing.

PIEL i. q. Kal, *to lie in wait* for Ez. 13, 18. 20.

HITHP. **הִצִּיתִי** denom. from **צוה** no. 3, *to provide oneself with food* for a journey, Josh. 9, 12. Aram. **ܐܘܕܝܐ** id.

Deriv. **צוה**, **צוה**, **צוה**, **צוה**, **צוה**, **צוה**, **צוה**, pr. n. **צוה**.

* **צוה** in Kal not used, pr. *to set up, to put, to place*; kindr. with **צוה**; hence **צוה** cippus. Syr. **ܥܝܕܐ**, e. g. **ܥܝܕܐ** to set up a monument Ez. 39, 15 Pesh.

Arab. **صَوَّ** cippus. The primary syllable **צו** corresponds to **צב** in **צב**.

PIEL **צוה**, fut. apoc. **יִצִּי**, imp. **צוה** Ps. 44, 5, apoc. **צוה**

1. *to constitute, to appoint, to confirm*; Num. 27, 19 and *set him before Eleazar* .. **וְצוּתָהּ אֹתוֹ לְעִינֵיהֶם** and *constitute him in their sight*. The primary force of **צוה** i. q. **כִּינֶה** is found perh. in Ex. 18, 23 *if thou shalt do this thing*, **וְצוּתָהּ אֹלֵהֶם** then *God will confirm* (establish) thee, and thou shalt be able to endure; Sept. κατασχύσει σε ὁ Θεός.—Hence a) *to set over* any thing, *to appoint*, with acc. of pers. and **עַל** of thing, 1 Sam. 13, 14. 25, 30. 2 Sam. 6, 21. 7, 11. 1 Chr. 22, 12. Neh. 5, 14. 7, 2. Is. 45, 11 **עַל-בְּנֵי וְעַל-פָּעַל דָּרִי הַצְּוֹנִי** pr. *set me over my sons and over the work of my hands*, i. e. ye may safely commit to me the care of all that I have created. b) *to appoint, to institute*, with acc. of thing; Ps. 7, 7 **מִשְׁפַּט צוּתָהּ** *institute thou a judgment*, trial. 68, 29. 111, 9. Is. 45, 12 *all the host of heaven have I appointed*, i. e. constituted, created. Is. 48, 5 parall. **עָשָׂה** Also *to appoint, to ordain, to decree*, Ps. 44, 5. 71, 3. 105, 8.

2. *to command, to charge*; absol. Ps. 33, 9 **צוה וְיַעֲמִד** *With acc. of pers.* (Lat. 'jubere aliquem,') Gen. 26, 11. 44, 1. Num. 36, 2. al. sæp. More rarely c. **עַל** Gen. 2, 16. 28, 6. 2 Chr. 19, 9. Am. 2, 12. Nah. 1, 14; **אַל** Gen. 50, 16. Ex. 16, 34.

Num. 15, 23; לְ Ex. 1, 22. 1 Sam. 20, 29. al. So with the express words of command after **לֵאמֹר** Gen. 2, 16. 26, 11. 32, 5. 50, 16. Ex. 5, 6. al. sēp.—Further, that which one commands to be done is put: a) In the acc. Gen. 47, 11 **פֶּאֶשֶׁר צִוָּה פַּרְעֹה** *according to what (as) Pharaoh had commanded*. Ex. 7, 10. 20; with two acc. of pers. and thing, Gen. 6, 22. 7, 9. 16. 21, 4. Ex. 7, 6. 12, 50. 1 Chr. 22, 13. Neh. 8, 1. So also *to command a thing, precept, statute, law*, i. q. to give a command, to make a law, etc. Ex. 16, 16 **וְהָיָה הַדָּבָר אֲשֶׁר יֹאמַר יְהוָה**. 35, 4. Num. 30, 2. 1 K. 13, 21 **וְהָיָה אֲשֶׁר יֹאמַר יְהוָה**. Num. 30, 17 **וְהָיָה אֲשֶׁר יֹאמַר יְהוָה**. Josh. 1, 7 **וְהָיָה אֲשֶׁר יֹאמַר יְהוָה**. Also c. dat. pers. Deut. 33, 4. Neh. 9, 14. Ps. 119, 4. b) In the inf. c. לְ, Gen. 50, 2 *and Joseph commanded the physicians to embalm his father*. Ex. 35, 1. 29. 36, 5. Lev. 7, 36. 2 Sam. 7, 7. Jer. 26, 8. Where one is commanded *not* to do a thing, i. e. where any thing is *forbidden*, it is put with מִן c. infin. Is. 5, 6 **וְעַל הַזֵּבִים אֲצִיָּה**; or with לְבָלְתִּי c. inf. Gen. 3, 11. Jer. 35, 8. c) In the fut. with אֲשֶׁר *that*; Esth. 2, 10 *for Mordecai had charged her* **וְאֲשֶׁר לֹא תִגִּיד** *that she should not tell it*; and so with אֲשֶׁר impl. Lam. 1, 10. Oftener with Vav, as Gen. 42, 25 **וַיִּצְוֵה וַיִּמְלֵא** *and he commanded and they filled*, i. e. he commanded them to fill. Ex. 36, 6. 1 K. 5, 31.

3. With an acc. of pers. without mention of the thing commanded, *to give charge to any one, to send with commands, to command to go*. Jer. 23, 32 *I have not sent them* **וְלֹא צִוִּיתִיהֶם** *nor given them charge*, i. e. have not commanded them to go to you. 14, 14. The pers. to whom one is thus sent is put with עַל Esth. 4, 5. Ezra 8, 17. 1 Chr. 22, 12. Is. 10, 6; אֶל Jer. 27, 4. Esth. 4, 10.—The pers. or thing concerning which charge is given is put with עַל Gen. 12, 20. 2 Sam. 14, 8; אֶל Ex. 6, 13. 25, 22. Is. 23, 11. Jer. 47, 7; לְ Ps. 91, 11.—Not seldom God is thus said *to command or send things*; e. g. his blessing Lev. 25, 21. Deut. 28, 8. Ps. 133, 3; his favour Ps. 42, 9. 44, 5; the sword Am. 9, 4; the dawn Job 38, 12. So Job 36, 32 **וַיִּצְוֵה עָלֶיהָ בְּרָקֶיהָ** *and commanded it (the light, lightning) against the enemy*.—

The person upon whom the command is laid is put with עַל Gen. 2, 16. Job 36, 32; with לְ, as **צִוָּה לְבֵיתוֹ** *to give charge to one's household*, i. e. to declare one's last will, to set one's house in order, 2 K. 20, 1. Is. 38, 1; also **צִוָּה אֶל-בֵּיתוֹ** id. 2 Sam. 17, 23. Comp. Rabb. צִוָּצָה testament.

Pual **צִוָּה** *to be commanded*, Gen. 45, 19. Lev. 8, 35 **צִוִּיתִי בֵּן** *so I am commanded*, this charge is given me. Ez. 12, 7 **כַּאֲשֶׁר צִוִּיתִי** *as I was commanded*. 24, 18. 37, 7. With בְּ of him by whom the command is given, Num. 36, 2.

Deriv. מְצִוָּה, צִוּוּ, צִוּוּ.

* **צָוָה** *to cry out, to shout for joy*, Is. 42, 11. Chald. id. The Arabs use a contracted form, mid. quiesc. صَاح for صَاح. Both Heb. and Arab. are prob. softer forms from צָוָה, صَرَخ, comp. Is. 42, 11. 13.—Hence

צִוָּה f. outcry, e. g. of joy, shouting, Is. 24, 11; of sorrow Jer. 14, 2. Ps. 144, 14; c. suff. צִוָּהָ *thy cry*, i. e. caused by thee, Babylon, Jer. 46, 12; comp. Gen. 18, 20.

* **צוּל** obsol. root, prob. i. q. צָלַל III, *to be sunk, immersed*; hence מְצוּלָה, מְצוּלָה, and

צוּלָה f. depth of the sea, abyss, Is. 44, 27.

* **צוּם** fut. צוּמִים, conv. וַיִּצְעַם, *to fast*;

Arab. صَام and Aram. id. The primary idea lies in *keeping the mouth shut*, comp. the remarks on roots ending in מ under art. הָמָם note.—Judg. 20, 26. 1 Sam. 7, 6. 2 Sam. 1, 12. 1 K. 21, 27. Is. 58, 3. Jer. 14, 12. al. Zech. 7, 5 **צוּמִים צִמְמֵנִי** *did ye at all fast unto me?* where the suffix is to be taken in the dative.—Hence

צוּם m. plur. צוּמוֹת Esth. 9, 31; *a fast, fasting*, 2 Sam. 12, 16. Is. 58, 5. 6. Zech. 8, 19. Esth. 4, 3. Neh. 9, 1. **קָרָא צוּם** *to proclaim a fast* 1 K. 21, 9. 12. Ezra 8, 21. **קָדַשׁ צוּם** *to consecrate a fast*, institute it as a sacred rite, Joel 1, 14. 2, 15. Ps. 69, 11 **בְּצוּם נַפְשִׁי** *in fasting is my soul*, i. e. I fast, comp. נָפַשׁ no. 2.

* **צוּלַע** obsol. root; Arab. **صاغ** to form, to fabricate, to ply the trade of a goldsmith. Hence **צִצְצָעִים** sculptured work.

צוּעָר (smallness, r. **צָעַר**) *Zuar*, pr. n. m. Num. 1, 8, 2, 5.

צוּעַר see **צָעַר**.

* **צוּתָה** to flow, to overflow, c. **עָב** Lam. 3, 54.—Chald. Ithp. to flow out, Syr. **بَجَّ**, Chald. **بَجَّ**, to overflow, to float, to swim.

HIPH. 1. to make overflow or overwhelm, c. acc. et **עָל** Deut. 11, 4.

2. to cause to float or swim, 2 K. 6, 6.

Deriv. **צָפָה**, **צִפְצָפָה**, and

צוּתָה m. 1. comb, honey-comb, so called because the honey flows out from it; Prov. 16, 24 **צוּתָה דְּבַשׁ אֲמָרִי נָעַם** pleasant words are as the honey-comb; Sept. **κηρίον μέλιτος**, Vulg. *favus mellis*. Plur. **נָפְחִים צוּתָה** Ps. 19, 11, see in **נָפַח**.

2. *Zuph*, pr. n. of an ancestor of Elkannah 1 Sam. 1, 1. 1 Chr. 6, 20 where Keri has **צוּרָה**; also **צוּרָה** 1 Chr. 6, 11.

צוּפָח (a cruse, r. **צָפַח**) *Zophah*, pr. n. m. 1 Chr. 7, 35, 36.

צוּפִיר, see in subst. **צוּרָה** no. 2.

צוּפִיר and **צוּפִיר** (perh. i. q. **צוּפִיר** sparrow) *Zophar*, pr. n. of one of Job's three friends and opponents Job 2, 11, 11, 1. 20, 1, 42, 9.

* **צוּרִיץ** i. q. **נִצֵּץ** and **נִיץ**, comp. **זוּזוּ**.

1. to glitter, see Hiph.

2. to flower, to flourish. Præt. **צָץ** Ez. 7, 10, metaph.

HIPH. fut. **רִצִּיץ**, conv. **וּרִצֵּץ**, part. **רִצִּיץ** Cant. 2, 9.

1. to glitter, to sparkle, pr. to emit splendour, comp. **הִאִיר**. Ps. 132, 18. Hence to glance forth, i. e. to look by stealth; pr. to let the eyes sparkle; Cant. 2, 9 **הִתְרַבֵּם מִן הַחֲרָבִים** glancing from the lattice. Talm. **הִצִּיץ** id. Arab.

וּמָצָא and **וּמָצָא** to look by stealth, e. g. a female through a hole in her veil.

2. to bloom, to blossom, pr. to produce blossoms, Num. 17, 23 [8]. Ps. 90, 6, 103, 15. Metaph. Ps. 72, 16, 92, 8. Is. 27, 6.

Deriv. **צִיץ**, **צִיץ**, **צִיץ**.

* I. **צוּק** to be narrow, straitened, compressed, Arab. **ضاق** mid. Ye. Eth. **ጠቁ** to straiten, to compress; **ጸቀ** to be strait, narrow; IV, to straiten. Kindr. is **עוֹק**, also **עוֹק**, **עוֹק**, and the like. [Hence perh. to press close upon, to cleave to any one, Ps. 41, 9; but see in **רָצַק** no. 1. a.—R.]

HIPH. **הִצִּיק** 1. to straiten, to press, upon, to distress any one, c. dat. Deut. 28, 53 sq. Jer. 19, 9; spec. a city by a siege, c. dat. Is. 29, 2, 7. Part. **מִצִּיק** an oppressor Is. 51, 13.

2. to press, to urge, with entreaties, prayers, c. acc. Judg. 14, 17; c. dat. 16, 16.—Also Job 32, 18 **הִצִּיקְתִּי רוּחַ בְּתוֹכִי** the spirit within me presseth (constraineth) me.

Deriv. **צוּק**, **צוּקָה**, **מִצִּיק**, **מִצִּיק**, **מִצִּיקָה**.

* II. **צוּק** fut. **רִצֵּץ**; kindr. **רָצַק**, **רָצַק**, **רָצַק**.

1. i. q. **רָצַק** to pour out, Job 29, 6, 28, 2 **וְאֶבֶן רִצֵּץ נְחוֹשֶׁת** and stone pours out brass, i. e. ore is molten into brass. Metaph. Is. 26, 16 **צָקוּן לַחַשׁ** they pour out prayer; where **צָקוּן** Milra is præt. Kal with Nun paragogic, for **צָקוּ**.

2. i. q. **הִצִּיק** (Hiph. of r. **רָצַק**) to set up, to place; hence **מִצִּיק** column.

צוּק m. distress, trouble of the times Dan. 9, 25. R. **צוּק** I.

צוּקָה f. (r. **צוּק** I) id. Prov. 1, 27. Is. 8, 22, 30, 6.

* J. **צוּר** fut. **רִצֵּר**, apoc. **וּרִצֵּר** (like kindr. **צָרַר**), to straiten, to press upon, to compress; comp. **זוּר** I. Hence

1. to bind up or together, sc. into a roll or package, i. q. **צָרַר** no. 1. Præt. **צָרַר** Deut. 14, 25; fut. **וּרִצֵּר** 2 K. 12, 11, **וּרִצֵּר** 5, 23.

2. to press, e. g. a) In a hostile sense, to press upon, to beset, to assail; c. acc. Ex. 23, 22. Deut. 2, 9, 19; c. **עָל** 2 K. 16, 5; **עָל** 2 Chr. 28, 20. Part. plur. **צָרִים** assailants, persecutors, Esth. 8, 11. b) Of a city, to press with siege, to besiege, with acc. of city 1 Chr. 20, 1; often c. **עָל** Deut. 20, 12. 2 Sam. 11, 1. 1 K. 15, 27. 2 K. 6, 24. Jer. 21, 4. Ez. 4, 3; c. **אָל** Deut. 20, 19; absol. Is. 21, 2. Also with **עָל** of a pers. besieged in a

city 2 Sam. 20, 15; אָל 1 Sam. 23, 8. Metaph. Ps. 139, 5 צָרָה־נִי *thou besettest me behind and before*, so that I cannot escape thee. c) With acc. and עַל, *to press one thing upon another; to push forward upon*; Is. 29, 3 צָרָה־י עֲלֶיךָ *I will push forward posts (of troops) against thee, Jerusalem*. Cant. 8, 9. Judg. 9, 31 *lo, they urge on (excite) the city against thee*.

3. *to cut, to carve*. a) Pr. by pressing upon with a knife, comp. גָּדַר no. 1, 2; hence צוֹר an edge, sharp rock. b) *to form, to fashion, to shape*, i. q. רָצַר

no. 2. Syr. צָר to form; Arab. صَوَّر id. Found only in fut. וְצָר Ex. 32, 4. 1 K. 7, 15; וְצָרָה Jer. 1, 5 Cheth. The other tenses are from רָצַר.

Deriv. צוֹר, צוֹרָה, צוֹר, מְצוֹר, pr. n. n. צוֹר־שָׂדֵי, צוֹר־רֶאֱל, צוֹר, צוֹר.

* II. צוֹר or צָרַר *to bear, to carry*; Ethiop. ጸፈር id. IV. *to load*; ጸር a load; ጸፈ a porter. Kindr. perh. with Aram. סָבַר, סָבַץ, *to bear*.—Hence צוֹרֶא nape, צוֹרֶן.

צוֹר m. (ר. צוֹר I. 3) plur. צוֹרִים, once צוֹרֶה Job 28, 10.

1. *a rock*. a) Genr. sharp and precipitous, see the root, comp. Virg. Æn. 8, 233 'stabat acuta silex, præcisus undique saxis.' Sept. πέτρα. Chald. טִּירָא, Syr. ܥܝܪܐ, a mountain; and so Arab. طور, as طور سينا Mount Sinai.—Ex. 17, 6. 33, 21. 22. Judg. 6, 21. Job 14, 18. Ps. 78, 20. 105, 41. Is. 2, 10. 48, 21. al.—Metaph. of a place where one is secure from enemies, comp. Ps. 27, 5 בָּצוֹר *he hath set me high upon a rock*. 61, 3. Hence *a refuge, shelter*; espec. of God, as affording refuge and protection to Israel, Deut. 32, 37 צוֹר צ' מְעוֹז Ps. 94, 22, מְחַסֵּי. So חֲסִיוֹ בּוֹ. a rock of refuge Is. 17, 10. Ps. 31, 3; 2 Sam. 22, 47. Deut. 32, 15, רִשְׁתִּי צ' Ps. 73, 26; 22, 47. Ps. 89, 27; לִבְבִּי צ' Is. 30, 39; c. suff. רִשְׁתִּי צ' 2 Sam. 23, 3. Is. 30, 39; c. suff. צוֹרִי *my rock*, Ps. 18, 3. 47. 19, 15. 28, 1; c. art. הַצּוֹר Deut. 32, 4. Of any tutelary divinity, Deut. 32, 31. 1 Sam. 2, 2. —By another metaphor, drawn from a quarry, צוֹר is put for the founder of a people, Is. 51, 1.

b) *a stone, pebble*; Is. 8, 14 צוֹר מְכַשֵּׁל *a stone of stumbling*. Job 22, 24 צוֹר נְחָלִים *pebbles of the brooks*; see Heb. Gr. § 106. 3. c.

2. *an edge*, see the root no. 3. a. Ps. 89, 44 צוֹר הַחֶרֶב *the edge of the sword*; according to which analogy Josh. 5, 2. 3 צוֹרֵם הַחֶרֶב are *sharp knives*; comp. צוֹר Ex. 4, 25, and so Targ. But Sept. Vulg. Syr. Arab. understand *knives of stone* (comp. no. 1), which the ancient Orientals were accustomed to use for castration and circumcision, Hdot. 2. 86. Plin. 35. 46; and this interpretation is favoured by the words of the Alex. translator inserted after Josh. 21, 30, ἐκεί ἔθραυαν εἰς τὸ μνημα εἰς ὃ ἔθραυαν αὐτὸν (Joshua) ἐκεί τὰς μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ. καὶ ἐκεί εἰσιν ἕως τῆς σήμερον ἡμέρας. This is a circumstance worthy of remark; and goes to show at least, that knives of stone were found in the sepulchres of Palestine, as well as in those of north-western Europe.—Hence

3. *form, shape*, Ps. 49, 15 Keri; pr. cut, comp. Fr. *taille* from *tailler*; see צוֹר no. 3. b.

4. *Zur*, pr. n. m. a) A phylarch or chief of the Midianites, Num. 25, 15. 31, 8. Josh. 13, 21. b) 1 Chr. 8, 30. 9, 36.

צוֹר and צָר (a rock, i. q. צוֹר, comp. Rochelle) pr. n. f. *Tyre*, Gr. Τύρος, from an Aramean form ܥܝܪܐ, the celebrated and opulent emporium of Phœnicia, of which the most ancient and strongly fortified part, afterwards called *Palætyrus* (צוֹר 2 Sam. 24, 7, צוֹר Josh. 19, 29), was situated upon the continent, and the more modern part upon an island over against the former; see Ez. 26, 17. 27, 4. 25. Is. 23, 4. Comp. Menand. Ephes. ap. Jos. Ant. 9. 14. 2. ib. 8. 2. 7. For the history of the city see Comment. on Is. 1. p. 707 sq. Thesaur. p. 1160. Bibl. Res. in Palest. III. p. 401–8.—The domestic name צוֹר is found in O. T. 2 Sam. 5, 11. 1 K. 5, 15. 7, 13. Ps. 45, 13. Ez. 26, 2. al. sæp. and also in inscriptions on Tyrian coins struck in the time of the Seleucidæ, either simply לצר (לְצָר) Τύρου, or more fully (לְצָר ἄם צוֹרִים) 'of

Tyre the metropolis of the Zidonians; see Monumm. Phœn. p. 79, 261. Tab. 6. 34. Mionnet Descr. des Medailles, T. V pl. 23, 24.—At the present day its ruins, called **صور** *Sûr*, lie upon a peninsula, Alexander the Great having joined the island to the continent by a mole; Bibl. Res. in Palest. III. p. 394 sq.—Gentile n. **צרי** q. v.

צֶנֶק see **צִנָּאָר** *neck*.

צִנְיָה f. (r. **צור** I. 3) constr. **צִנְיָה**, plur. **צִנְיָהוֹת**, *form*, Ez. 43, 11 bis.

צִנְרֹן only in plur. **צִנְרֹנִים** *necks* Cant. 4, 9, for *neck*. The ending **ון** is dimin. and implies affection, Lehrs. p. 13. Others a *collar*.

צִירִיָּאל (my rock is God) *Zuriel*, pr. n. m. Num. 3, 35.

צִירִישַׁדַּי (my rock is the Almighty) *Zurishaddai*, pr. n. m. Num. 1, 6. 2, 12.

* **צִוֵּת**, HIPH. **הִצִּיתָ** to set on fire, to kindle, i. q. **הִצִּיתָ**, once Is. 27, 4. See **רִצֵּת**.

צִח m. adj. (r. **צָחַח**) 1. *dazzling white, bright*, Cant. 5, 10.

2. Spec. *sunny, bright, clear*; Is. 18, 4 **צִחַ הַסָּרַח** *clear heat*. Jer. 4, 11 **רִיחַ צִחַ** *a serene wind*, i. e. warm and dry.

3. Trop. *clear, plain*, of words Is. 32,

4. Arab. **فَحَصَحَ** to be clear, manifest.

צָחָא and **צִיחָא** (dry, thirsty, r. **צָחַח**) *Ziha*, pr. n. m. Ezra 2, 43. Neh. 7, 46. 11, 21.

* **צָחַח** obsol. root, i. q. **צָחַח**, to be bright, sunny; then to be dry. Aram. **צָחָא** to be thirsty.—Hence **צָחַח**, pr. n. **צָחָא**.

צָחַח adj. (r. **צָחַח**, after the form **קָצַל**) *dry, from thirst*, Is. 5, 13.

* **צָחַח** 1. to be bright, to be of a dazzling white, Lam. 4, 7.

2. to be sunny, i. e. exposed to the light and heat of the sun; whence **צָחַח**,

צָחִיתָה, **צָחִיתָה**, **צָחִיתָה**. Arab. **صَحِيح**

sunny plain, also the sun; Syr. **صَحِيح** to shine, to be serene, **صَحِيح** warm; Chald. **צָחַח** to make shine, to polish.

—This idea of brightness and splendour belongs very extensively to roots from the biliteral stock **צח**, as also to those beginning with the softer letters **צה** **זה**, and with the sibilant dropped **זח** **זח**; comp. **צָחַח**, **צָחַח**, **צָחַח**, **צָחַח**; **נָצַח**, **נָצַח**, **נָצַח**, **נָצַח**; **זָחַח**, **זָחַח**, **זָחַח**, **זָחַח**; **זָחַח**, **זָחַח**, **זָחַח**, **זָחַח**.

Deriv. **צָחַח**, and the three here following.

צָחִיתָה m. adj. *sunny*, hence *dry, parched*, Ez. 24, 7. 8. 26, 4. 14. R. **צָחַח**.

צָחִיתָה f. *a dry and parched land*, Ps 68, 7. R. **צָחַח**.

צָחִיתָה id. plur. **צָחִיתָה** Neh. 4, 7 Cheth

* **צָחַח** obsol. root, Syr. **صَحِيح** to be filthy, foul; also to be impudent Chald. **צָחַח** id. The primary idea is

that of *stinking*; comp. **נָחַח** and **سَنَخ** to stink.—Hence

צָחִיתָה f. *stench* Joel 2, 20.

צָחִיתָה f. plur. *droughts*, Is. 58, 11 R. **צָחַח** no. 2.

* **צָחַח** fut. **רָצַח** to laugh; Arab

رَحَكَ, Syr. and Zab. **رَحَكَ**, Chald. also

רָצַח id. All these are onomatopoeic and correspond with Sanscr. *kakh* to laugh, Gr. *καχίζω*, *καχίζω*, Lat. *cachinor*, Germ. *gackern*, *kichern*, Engl. *to giggle*. With the exception of Judg. 16 25. Ez. 23, 32, this verb is found only in the Pentateuch; while the later writers and the poets use instead of it the softer form **שָׂחַק** Comp. **צָחַח**.—Gen. 17, 17. 18 12. 13. 15; c. **ל** at any one Gen. 21, 6.

PIEL to play, to sport, to jest, pr. as iterat. 'to laugh repeatedly'; Gen. 19, 14 Spec. a) With singing, leaping, dancing, Ex. 32, 6. Judg. 16, 25. Gen. 21, 9 comp. Matt. 14, 6. b) With females to toy, to caress, like *παίζω*, Lat. *ludere* Gen. 26, 8; c. **ב** Gen. 39, 14. 17.

Deriv. pr. n. **רָצַח**, and

צָחַק m. *laughter, scorn*; Gen. 21, 6 *God hath prepared laughter for me*, i. e. against me. Ez. 23, 32.

* **צָחַח** obsol. root, Arab. **صَحِيح** Conj XI, to be dazzling white; kindr. is **צָחַח**, see under **צָחַח**.—Hence the three following.

צַחַר m. *whiteness* of wool Ez. 27, 18.

צָחֹר adj. *white*, e. g. she-asses Judg. 5, 10; prob. those of a light reddish colour, since asses entirely white are rarely if ever found. A light colour is highly prized by the Orientals in asses, camels, and elephants. Vulg.

nitens; Syr. whitish. Arab. ^{صَوَّر} pr. white, but also spoken of an ass of a light reddish shade. R. **צָחֹר**.

צָחָר (whiteness) *Zohar*, pr. n. m. a) A son of Simeon, Gen. 46, 10. Ex. 6, 15; called also **צָרָה** Num. 26, 13. b) Gen. 23, 8. 25, 9. c) 1 Chr. 4, 7 Keri; in Cheth. **יִצְחָר**.

I. **צִי**, i. q. **צִיָּה** *dryness*, see in **צִיָּים**.

II. **צִי** m. (for **צָנִי**, r. **צָנָה**) *a ship*, so called as being set up, built; comp. **סָפִינָה**. Is. 33, 21. Plur. **צִיִּים** Num. 24, 24. Ez. 30, 9; also **צִיָּים** Dan. 11, 30.—

Castell adduces Arab. ^{صَوَايَة} *a small vessel*; but this word is not found in Arabic lexicographers.

צִיבָא (for **נְצִיבָה** statue, r. **נָצַב**) *Ziba*, pr. n. of a servant of Saul, 2 Sam. 9, 2, 16, 1.

צִיד m. (r. **צוּד**) 1. *hunting, the chase*, Gen. 10, 9. 25, 27.

2. *game taken in hunting, venison, etc.* Gen. 27, 5. 7. 19. 25. 33. Prov. 12, 27. Also *prey*, as of ravenous birds Job 39, 3 [38, 41].

3. *food of any kind*, Neh. 13, 15. Ps. 132, 15. Spec. *provision for a journey* Josh. 9, 5. 14. Comp. **צִידָה**.

צִידָן m. (r. **צוּדָן**) *a hunter*, Jer. 16, 16.

צִידָה or **צָדָה** f. (r. **צוּדָה**) i. q. **צִיד** no. 3, *food*; spec. *provision for a journey* Gen. 42, 25. 45, 21. Ex. 12, 39. Josh. 9, 11. Judg. 7, 8. 20, 10. 1 Sam. 22, 10. Ps. 78, 25.—Arab. ^{زَاد}, Aram. ^{זִידָא}, id.

צִידוֹן and **צִידוֹן** Gen. 10, 15 (fishing, fishery, r. **צוּד**) *Zidon*, pr. n. of a very ancient and opulent city of Phenicia, fully **צִידוֹן רְבָה** *great Zidon*, or *Zidon the metropolis*, Josh. 11, 8. 19, 28. The name is fem. where the city is spoken of, Josh. 11, 8. 19, 28; and masc.

where the people is meant, as Gen. 10, 15. Often coupled with Tyre, Joel 4, 4. Jer. 25, 22. 27, 3. Zech. 9, 2. al. Gentile n. **צִידוֹנִי** *Zidonian*, see in its order.—The name *Zidon*, *Zidonians*, is often applied to all the inhabitants of the northern parts of Canaan, dwelling around the skirts of Mount Lebanon, and called by the Greeks *Phenicians*, comprehending also the *Tyrians*; so Is. 23, 2. 4. 12. Deut. 3, 9. Ez. 32, 30. Josh. 13, 6; comp. 1 K. 11, 5. 33. 2 K. 23, 13. Comp. *Σιδόνιοι* Hom. Il. 6. 290. ib. 23. 743. Od. 4. 84. ib. 17. 424, which name has the same extent. Hence it is apparent, why Ethbaal king of Tyre (see Menand. ap. Jos. Ant. 8. 3. 2) is also called king of the *Zidonians* i. e. of *Phenicia*, 1 K. 16, 31; and why on Tyrian coins (see **צוּר**) we read **לְצִידוֹן** *of Tyre the metropolis of the Zidonians*. See more in Comment. on Is. 23, 2. On the coins of *Zidon* itself the inscription is **לְצִידוֹן**, i. e. **לְצִידוֹן**, *of Zidon, of the Zidonians*. At the present day a town of importance still occupies the same site, called **صَيْدَا** *Saida*; see Bibl. Res. in Palest. III. p. 415–423. Reland Palest. p. 1010.

צִידוֹנִי gentile n. *a Zidonian*. Judg. 3, 3. Ez. 32, 30. Plur. **צִידוֹנִים**, **צִידוֹנִים** 1 Chr. 22, 4. Ezra 3, 7; **צִידוֹנִי** 1 K. 11, 33. Fem. plur. **צִידוֹנִיּוֹת** 1 K. 11, 1; in other Mss. **צִידוֹנִיּוֹת** or **צִידוֹנִיּוֹת**.

* **צִיָּה** absol. root, i. q. **צָהָה** q. v. *to be sunny, dry*.—Hence **צָהָה**, **צִיָּה**, **צִיָּה**, **צִיָּה**.

צִיָּה f. *dryness, drought*, Job 24, 19; whence **צִיָּה אֶרֶץ** *a dry land*, desert, Ps. 63, 2. Is. 41, 18. Jer. 2, 6. Hos. 2, 5. Joel 2, 20. al. So with **אֶרֶץ** impl. id. Ps. 78, 17. Is. 35, 1. Jer. 50, 12. Zeph. 2, 13. Plur. **צִיָּהּ** Ps. 105, 41. R. **צִיָּה**.

צִיָּה m. *dryness*, concr. *a dry place, desert*, Is. 25, 5. 32, 2. R. **צִיָּה**.

צִיָּה (sunny place, sunny mount, r. **צִיָּה**) *Zion*, pr. n. f. the southwesternmost and highest of the hills on which Jerusalem was built; Sept. *Σιών*. It included especially the most ancient part of the city with the citadel and temple, (mount Moriah on which the temple was built being reckoned to *Zion*;) and

was also called the *City of David*, 2 Chr. 5, 2. By the poets and prophets it is very often put for Jerusalem itself, Is. 8, 18, 10, 24, 33, 14, al. Also for its inhabitants, fem. Is. 1, 27, 49, 14, 52, 1. Ps. 97, 8. Zeph. 3, 16. The inhabitants are also poetically called *בְּצִיּוֹן* Is. 30, 19, *בְּנֵי צִיּוֹן* Ps. 49, 2, *בַּת צִיּוֹן* the daughter of Zion Is. 52, 2, 62, 11. Ps. 9, 15, al. and *יוֹשֶׁבֶת צִיּוֹן* Is. 12, 6. So *בַּת צִיּוֹן* is also put for the inhabitants even in exile Zech. 2, 11, 14, comp. Is. 40, 9; once for the city itself Is. 1, 8; see in *בַּת* no. 5. But *בָּנוֹת צִיּוֹן* the daughters of Zion are the females of Jerusalem, Is. 3, 16, 17, 4, 3. Once c. genit. Is. 60, 14 *צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל* Zion of the Holy One of Israel, i. e. sacred to him. For the topography, see Bibl. Res. in Palest. I. p. 388 sq. comp. p. 413.—Arab. *صهيون*, Syr. *ܨܝܘܢ*, as if from *צחה*.

צִיּוֹן m. (r. *צוּן*) a pillar, cippus, a short column, as being set up; either sepulchral 2 K. 23, 17. Ez. 39, 15; or as a way-mark, guide, Plur. *צִיּוֹנִים* Jer. 31, 21.—Chald. id. Syr. *ܨܝܘܢܐ*, Arab. *صُؤة*, id.

צִיּוֹנָה, see in *צחה*

צִיּוֹם m. plur. (from a form *צִי* i. q. *צִיָּה* dryness, with the ending *־י*) inhabitants of the desert, viz. a) Men, i. e. nomades, Ps. 72, 9; and so according to some Is. 23, 13. b) Animals, i. e. jackals, ostriches, wild beasts, Is. 13, 21, 23, 13, 34, 14. Jer. 50, 39. Ps. 74, 14.

צִיּוֹן see *צִי*

צִיּוֹן m. (r. *צִיּוֹן*) Jer. 29, 26, Sept. and Vulg. a prison; better stocks, as confining the hands and feet; so Symm. and the Heb. intpp. Comp. Arab. *زناق* fetter.

צִיּוֹר (smallness, r. *צִיּוֹר*) Zior, pr. n. of a place in the tribe of Judah, Josh. 15, 54.

צִיּוֹר see in art. *צוּר* no. 2.

צִיּוֹן m. (r. *צִיּוֹן*) 1. a brightness, i. e. a burnished plate of gold on the forehead of the high priest, Ex. 28, 36–38, 39, 30. Lev. 8, 9. Comp. Ps. 132, 18.

2. a flower, Job 14, 2. Ps. 103, 15. Is.

28, 1, 40, 6–8. Plur. *צִיּוֹנִים* for *צִיּוֹנִים* 1 K. 6, 18, 29, 32; see Lehrs. § 37. n. 1.

3. a wing; see in *נֶצֶץ* no. 2, 3. Jer. 48, 9.—Chald. *צִיּוֹן* wing, also a fin.

4. Ziz, pr. n. of a place or pass, once 2 Chr. 20, 16. Prob. near En-gedi, see Bibl. Res. in Palest. II. p. 215.

צִיּוֹנָה f. (r. *צוּן*) a flower; Is. 28, 4 *צִיּוֹנָה נִבֶּלֶת* a flower of fading, i. e. a fading flower, comp. v. 1. But prob. it should read *צִיּוֹן הַנֶּבֶלֶת* with the same sense.

צִיּוֹנָה f. (for *צִיּוֹנָה*) pr. flower-like, or wing-like, from *צִיּוֹן* with the adj. fem. ending *־יָה*. Hence

1. a lock of hair, forelock, Ez. 8, 3. Comp. under *נֶצֶץ* no. 1.

2. fringe, tassel, worn by the Israelites on the corners of their garments Num. 15, 38, 39. Comp. Matt. 23, 5.

צִיּוֹן 1 Chr. 12, 1, 20, elsewhere *צִיּוֹן*, in pause *צִיּוֹן*, Ziklag, pr. n. of a city of Simeon, at times subject to the Philistines, Josh. 15, 31, 19, 5. 1 Sam. 27, 6, 30, 1, 14, 26. 2 Sam. 1, 1, 1 Chr. 4, 30; comp. Neh. 11, 28. The etymology is obscure. Simonis derives it from *צִיּוֹן* outpouring of a fountain; but this has little probability.

צִיּוֹר a root doubtful in the verb itself, signifying according to the derivatives:

1. to go in a circle, to revolve, kindr. with *טוּר*, *הוּר*, *הוּר*. Hence *צִיּוֹר* hinge, writhing.

2. to go, Arab. *صار* mid. Ye, to go, to arrive; comp. *סוּר*. Hence *צִיּוֹר* a messenger.—Hence also

HITHPA. fut. *יִצְטָרוּ* Josh. 9, 4 could be: they went and betook themselves to the way, they set off. But since no other trace of this form or signification exists in Hebrew or in Aramean, it is better to read with six Mss. *יִצְטָרוּ* they provided themselves with food for the journey, as in v. 12; which is also expressed by the ancient versions.

I. *צִיּוֹר* m. (r. *צִיּוֹר*) plur. *צִיּוֹרִים*, constr. *צִיּוֹרֵי*.

1. hinge of a door Prov. 26, 14. Chald. Syr. Arab. *صبي* id.

2. Plur. *צִיּוֹרִים* i. q. *הִתְבָּלִים* writhings, throes, pains, of a woman in travail, Is.

13, 8, 21, 3. 1 Sam. 4, 19. Metaph. of terror Dan. 10, 16, which is often compared with the pains and trembling of childbirth. Comp. Arab. صار V, to writhe with pain.

3. *a messenger*, Prov. 13, 17. 25, 13. Jer. 49, 14. Obad. 1. Plur. Is. 18, 2. 57, 9. See r. ציר no. 2.

II. ציר m. (r. ציר I. 3) 1. *form, shape*, i. e. beauty, Ps. 49, 15 Cheth.

2. *an idol, image*, Is. 45, 16.

צל m. (r. צל II) c. suff. צל; once fem. 2 K. 20, 11. Is. 38, 8, where צל can only refer to צל, comp. צלה; *shade, shadow*; Arab. ظل, Syr. ظِل id. So

Judg. 9, 36. Ps. 80, 11. Cant. 2, 31. Ez. 17, 23. 31, 6. Hos. 14, 8. al. צל נטוי *a lengthened shadow*, i. e. lengthening with the declining day, Ps. 102, 12, comp. 109, 23. Jer. 6, 4. Job 17, 7 *all my members are as a shadow*, i. e. wasted, thin, so that only a shadow of me remains.—Metaph. a) Put for any thing fleeting and transient, Job 8, 9. Ps. 102, 12. Ecc. 6, 12. 8, 13. 1 Chr. 29, 15. So צל עובר *a passing shadow* Ps. 144, 4. b) Concr. *a shade*, i. e. as affording shelter, protection, the figure being preserved, as Gen. 19, 8 בצל קוֹרְחִי *under the shadow of my roof*, the protection of my house. So *in or under the shadow of thy wings* Ps. 17, 8. 36, 8. 57, 2. Is. 25, 4 thou, Jehovah, *art a shadow* (shelter) *from the heat*. 16, 13. Also the figure being neglected, e. g. *in the shadow of his hand*, i. e. under his protection, Is. 49, 2. 51, 16; *in the shadow of God*, Ps. 91, 1. Lam. 4, 20; of Egypt Is. 30, 2; of Heshbon Jer. 48, 45. Ecc. 7, 12 בצל חֵכְמָה *in the shadow of wisdom* we are *in the shadow of wealth*, i. e. wisdom protects men not less than wealth. So Ps. 121, 5. Num. 14, 9.—Once צל may be referred to the approach of evening, as in Engl. *the shades of evening*, the end of the day's labours, Job 7, 2.

* צלח Chald. *to incline, to decline*, often in Targg. for Heb. נָטָה. Spec. *to incline the ear, to listen*, Targg. Ps. 40, 2. Prov. 5, 13. Syr. ظَلَّ id.—Hence in O. T.

PA. *to pray, to implore*, pr. 'to cause to listen'; Dan. 6, 11. Ezra 6, 10.—Often in Targg. Syr. رَحِب, Arab. صَلَّى, Eth. ጸለ, id.

* צלה *to roast*, 1 Sam. 2, 15. Is. 44, 16, 19. Arab. صَلَا and صلي id.—Hence צלי.

צלח (shade) Zillah, pr. n. of a wife of Lamech, Gen. 4, 19, 23.

צלח, in Keri צליל, pr. κολλύρα, *a round cake*; so called from rolling, from r. צל; III. Comp. קצר. Once Judg. 7, 13 צלח (צלח) לָהֶם שֶׁכֶרֶם, where Sept. and Chald. well, *a cake of barley-bread*.

* I. צלה and צילה Jer. 12, 1, fut. צלח, pr. *to cleave, to cut, to break through*. Chald. *to cleave wood*; Syr. id. Aph. *to break through*, whence خُصْل rupture, hernia. Kindr. is צלה.—Hence spec.

1. *to go over or through, to pass over a river, to ford*, c. acc. 2 Sam. 19, 18.

2. *to come upon, to fall suddenly upon*; mostly of the Spirit of God falling upon men. c. על Judg. 14, 19. 15, 14. 1 Sam. 10, 6. 11, 6; c. אל 16, 13, 18, 10. Of fire and of God himself breaking forth upon men. poet. c. acc. Am. 5, 6. Comp. צא no. 2. d.

3. *to go on well, to prosper, to succeed*, comp. צַשֵּׁר, צַשֵּׁר; e. g. of a business Is. 53, 10. 54, 17. Jer. 12, 1. Ez. 17, 15; of a plant, *to thrive, to flourish*, Ez. 17, 9. 10; of a person in any matter, business, etc. Ps. 45, 5. Jer. 22, 30. With ל, pr. *to prosper for any thing*, i. e. *to be good or fit for any thing*, Jer. 13, 7. 10. Ez.

15, 4. 16, 13. Arab. صَاح aptus fuit.

HIPH. 1. Causat. of Kal no. 3. a) *to give success, to prosper*, spoken of God as prospering e. g. the business of any one Gen. 24, 21. 56. 39, 3. 23; also a person, with acc. of pers. 2 Chr. 26, 5; ל Neh. 1, 11. 2. 20; absol. Ps. 118, 25. b) *to accomplish prosperously, to finish happily*, 2 Chr. 7, 11. Ps. 1, 3. Dan. 8, 25. Is. 55, 11. Spec. with the nouns דַּרְכֵי, דַּרְכֵי, pr. *to make one's way or counsel prosper*, i. e. *to prosper in one's ways, to be successful*, Deut. 28, 29. Ps. 37, 7 בַּצִּלֵּיהֶם

חָרַבְו *who prospereth in his way, who is successful in all things.* Josh. 1, 8. Is. 46, 15.

2. Intrans. *to have success, to be successful*, e. g. an undertaking Judg. 18, 5; a person in any undertaking 1 K. 22, 12. 15. 1 Chr. 22, 13. 29, 23. 2 Chr. 18, 14. Prov. 28, 13. al. Jer. 2, 37 c. הַ of thing.

* II. **צָלַח** i. q. Chald. **צַלַּח**, *to flow, to be poured out.* Syr. **ܐܠܚܝܬ** *to pour out into any thing, to sprinkle.*—Hence **צִלְחָה**, **צִלְחָה**, dish.

צִלְחָה Chald. i. q. Heb. **צֶלַח** I, **APH**. **הַצִּלְחָה** after the Heb. form.

1. Trans. *to cause one to go on well, to promote rapidly* sc. to public offices and honours, Dan. 3, 30; *to accomplish* any thing *prosperously*, Ezra 6, 14.

2. Intrans. *to be prospered* i. e. to be promoted to high honours Dan. 6, 29; of a thing, *to be prosperously accomplished*, to succeed, Ezra 5, 8.

צִלְחָה f. (r. **צַלַּח** II) only plur. **צִלְחָה** 2 Chr. 35, 13, *dishes, platters*, into which things are poured. Chald. **ܐܠܚܝܬܐ**, Syr. **ܐܠܚܝܬܐ**, id. Arab. **زِلْج** large plat-

ters.

צִלְחָה f. *a dish*. 2 K. 2, 20. R. **צֶלַח** III.

צִלְחָה f. *a dish*, 2 K. 21, 13. Prov. 19, 24. 26, 15. R. **צֶלַח** II.

צָלַח m. constr. **צָלַח**, *roast, roasted*, Is. 44, 16. **צָלַח** Ex. 12, 8. 9. R. **צָלַח**.

צָלַח, see **צָלַח**.

* I. **צָלַח** *to tinkle*, onomatopoeic; as metal, comp. **צָלַח** no. 1; also of the tinkling stridulous sound of insects, see **צָלַח** no. 2. Arab. **صَلَّ**, Syr. **ܠܝܬܐ**, id. Comp. Germ. *schallen*, *Schelle*, and without the sibilant, *gellen*, *hellen*, comp.

צָלַח. Also *l* being changed to *n*, **צָלַח** i. q. Lat. *tinnire*.—Trop. a) Of the ears, *to tingle* with astonishment, terror, fut. 3 pers. plur. Chald. **ܐܠܚܝܬܐ**, 2 K. 21, 12.

Jer. 19, 3. Arab. **ظَلَّن** id. b) Of the lips (and teeth) as rapidly striking each other, *to chatter, to quiver*, Hab. 3, 16.

HIPH. i. q. Kal lett. a, fut. **הַצִּינָה** 1 Sam. 3, 11.

Deriv. **צָלַח**, **מִצְלָה**, **מִצְלָה**.

* II. **צָלַח** *to be shaded, darkened*, e. g. by shadows, or twilight; see Hiph. In the kindred dialects also the signif. both of *shade* and of *darkness* is prevalent;

Arab. **ظَلَّ** II *to shade*, IV *to be shaded*, dark, e. g. the day; **ظِلٌّ** *shade*, also

morning twilight. Eth. **ጸላላ** *to shade*, IV *to seek the shade*; but **ጸላላ** *darkness*. Aram. **ܐܠܚܝܬ** id. Kindr. is **צלם**.—Once Neh. 13, 19 *and it came to pass when the gates of Jerusalem began to be dark (צָלַח) before the sabbath*, i. e. on the eve before the sabbath, when the holy time began; comp. Lev. 23, 32.

HIPH. part. **מִצְלָה** *shading, giving shade*, Ez. 31, 3.

Deriv. **צָלַח**, **צָלַח**, **מִצְלָה**, **צָלַח**, and pr. n. **צָלַח**, **צָלַח**, **צָלַח**, **צָלַח**, **צָלַח**.

* III. **צָלַח** *to roll or tumble down of oneself, to be rolled down*; kindr. with **צָלַח**, the letters **ג** and **צ** being interchanged. Once, of the Egyptians in the Red Sea, Ex. 15, 10 **צָלַח** *they rolled down like lead in the mighty waters*, i. e. tumbled to the bottom, sank; Sept. *ἔδυσαν*, Vulg. *submersi sunt*.

Deriv. **צָלַח**, **צָלַח**.

צָלַח m. (r. **צָלַח** II) c. suff. **צָלַח**; plur. **צָלַח**, constr. **צָלַח**; *shade, shadow*, Cant. 2. 17. 4, 6. Job 40, 22; **צָלַח** *the shades of evening* Jer. 6, 4; comp. Ps. 102, 12. 109, 23.

צָלַח (shade looking upon me) *Zeleeponi*, pr. n. m. with the art. *Hazeleeponi*, 1 Chr. 4, 3.

* **צָלַח** obsol. root, kindr. with **צָלַח** II; Arab. **ظَلِمَ** I, IV, *to be shady, dark*, e. g. the night; **ظَلَمَ**, **ظَلَمَ**, *darkness*. Eth. **ጸላላ** *to be obscure, dark*.

Deriv. the four following.

צָלַח m. c. suff. **צָלַח**; plur. c. suff. **צָלַח**, constr. **צָלַח**.

1. *shade, shadow*; metaph. of any

thing empty and vain, Ps. 39, 7; an illusion, Ps. 73, 20.—Hence

2. *image, likeness*, as shadowing forth any thing, comp. Gr. *σκια, σκιασμα, σκιαγραφέω*. Gen. 1, 26. 27. 5, 3. 9, 6. Plur. *images* of things 1 Sam. 6, 5. 11; of men Ez. 16, 17. 23, 14; spec. *idols* Num. 33, 52. 2 K. 11, 18. Ez. 7, 20. Am. 5, 26.—Syr. and Chald. *ܕܠܡܢܐ*, *ܕܠܡܢܐ*, id. Arab. *صَمَم* *image*, the letters *ن* and *ل* being interchanged.

צֶלַע and *צֶלֶם* Chald. m. emphat. *ܕܠܡܢܐ*, *an image, idol*, Dan. 2, 31 sq. 3, 1. 2. 3. 5. 7. 10. 18. al.

צֶלְמוֹן (shady) *Zalmon, Salmon*, pr. n. a) A mountain in Samaria near Shechem, Judg. 9, 48. Many suppose this to be the same as the *Zalmon* in Ps. 68, 15: *when the Almighty scattered kings in it (the land), there was snow (impers.) on Zalmon*, i. e. the fields were whitened with the bones of the slain. [But the only high mountains around Shechem are Gerizim and Ebal, and these would be first covered with snow.—R.] Others here take *צֶלְמוֹן* as an appellative, *shade, darkness*, i. e. *צֶלֶם*, and render: *there was snow in the darkness*, i. e. light arose in the darkness, calamity; so Targ. Theod. Kimchi. b) One of David's military chiefs 2 Sam. 23, 28; called in 1 Chr. 11, 29 *עִיֵּל*.

צֶלְמוֹנָה (shady) *Zalmonah*, pr. n. of a station of the Israelites in the desert Num. 33, 41.

צֶלְמוֹת f. only poet. *death-shade, shadow or darkness of death*, i. e. such as is in the place of the dead or Sheol; compounded of *צל* shadow, darkness, and *מוֹת* q. v. no. 2. Hence *thickest darkness*. pr. that of Sheol Job 10, 21. 22. 12, 22. 28, 3. 38, 17; and then genr. i. q. *חֲשֵׁךְ* but stronger, Job 3, 5. 24, 17. 34, 22. Ps. 23, 4. Am. 5, 8. Jer. 13, 16; of a prison Ps. 107, 10. 14.—Metaph. of great evil and calamity Ps. 44, 20. Is. 9, 1; of great distress Job 16, 16. The desert, as being pathless, is also called *צֶלְמוֹת* Jer. 2, 6.

צֶלְמוֹנָה (perh. for *צֶלְמוֹנָה* shelter is denied him) *Zalmunna*, pr. n. of a prince of the Midianites, Judg. 8, 5. Ps. 83, 12.

* *צֶלַע* 1. pr. prob. *to be prominent*; Arab. *طلع* id. of a tooth. Hence *צֶלַע* rib, Arab. *ضلع* rib, also a large tooth.

2. Denom. from *צֶלַע* no. 2, pr. 'to lean on one side'; hence *to halt, to limp*, Gen. 32, 32. Part. fem. *הַצֶּלֶע* collect. *the halt, the lame*, pr. of a flock weary with heat and travel, trop. of the Israelites Mic. 4, 6. 7. Zeph. 3, 19.—Arab. *ظِلْع* and *ضِلْع* id.

Deriv. *צֶלַע*, *צֶלַע*.

צֶלַע m. constr. *צֶלַע* Ex. 26, 26 sq. once *צֶלַע* 2 Sam. 16, 13; c. suff. *צֶלַעִי* Jer. 20, 10; plur. *צֶלַעִים* m. 1 K. 6, 34 in signif. no. 2; elsewhere *צֶלֶעוֹת* fem. Ex. 25, 12. al.

1. *a rib*, Gen. 2, 21. 22. Arab. *ضلع*, Chald. *ܕܠܡܢܐ*, Syr. *ܐܠܚܢܐ*, id.—Plur. *ribs*, i. e. *beams, joists* of a building. 1 K. 6, 15. 16. 7, 3. Comp. in Engl. *ribs* of a ship.

2. *the side*, e. g. a) Of a man Job 18, 12. Jer. 20, 10 *צֶלַעִי* *צֶלַעִי* *the keepers of my side*, who do not leave my side, my familiar companions. Comp. Arab. *جار الجنب* protector of the side; Lat. '*tegere latus*,' Hor. b) Of things, as of a mountain 2 Sam. 16, 13; of the tabernacle Ex. 26, 26. 27; of an altar 27, 7. 38, 7; of the ark Ex. 25, 12. 37, 3. So of a side or quarter of the heavens Ex. 26, 35. Plur. *צֶלַעִים* m. *sides or leaves* of a double door 1 K. 6, 34.

3. *a side-chamber* of the temple 1 K. 6, 5. Ez. 41, 6. Of these there were *thirty* (Jos. Ant. 8. 3. 2), or *thirty-three* according to Ez. 41, 6, surrounding the temple on three sides, and divided into three stories; see *רִצְיָה* no. 2. Collect. *a side-story or range* of these *chambers* 1 K. 6, 8; and put also, like *רִצְיָה*, for this whole part of the edifice, Ez. 41, 5. 9. 11. Also *צֶלֶעוֹת* Ez. 41, 9, i. e. the space between the wall of the *ναός* and the external wall, in which these chambers were erected. See espec. Josephus l. c.

4. *Zelah*, pr. n. of a city in Benjamin where Saul was buried, Josh. 18, 28. 2 Sam. 21, 14.

צֶלַע m. *a halting*, and hence *a fall* Ps. 35, 15. 38, 18. R. *צֶלַע*.

* **צָלַח** obsol. root, Syr. *to break, to wound*.—Hence the two following.

צָלַח (fracture, wound) *Zalaph*, pr. n. m. Neh. 3, 30.

צֶלְפָּחָד (first fracture, perh. first-born, comp. **צָלַח**.) *Zelophehad*, pr. n. m. Num. 26, 33, 27, 1. 36, 2. Josh. 17, 3. R. **צָלַח**.

צֶלֶזַח (shade from the sun, from **צָלַח** shade and **צָח** i. q. **ضَح** sun) *Zelzah*, pr. n. of a place on the border of Benjamin, 1 Sam. 10, 2.

צֶלְצֶל m. (r. **צָלַח** I) in pause **צֶלְצֶל** Deut. 28, 42, constr. **צֶלְצֶל** Job 40, 31. Is. 18, 1; plur. **צֶלְצֶלִים**, constr. **צֶלְצֶלִי**, see in no. 1. b.

1. Put for any *tinkling, ringing, clanging* instrument, e. g. a) *a fish-spear, harpoon*. Job 40, 31 [41, 7]; used by the ancient Egyptians for hunting the hippopotamus and crocodile, see Wilkinson's Mann. and Cust. of the Anc. Egyptians III. p. 72, 73. b) Plur. **צֶלְצֶלִים** 2 Sam. 6, 5, constr. **צֶלְצֶלִי** Ps. 150, 5; *cymbals*, which are struck together and produce a loud clanging sound; comp. Joseph. Ant. 7. 12. 3.

2. Put for a stridulous insect, which gives forth a *tinkling* or *clanging* sound; e. g. *a grasshopper, cricket*, Deut. 28, 42.—Sept. and Vulg. not well, *rubigo*.

3. Put for the *whizzing* or *whirring* of wings; Is. 18, 1 **אֶרֶץ צֶלְצֶל בְּפָנִים**, lit. *the land of the whirring of wings*, i. e. 'land of the clangour of armies,' full of armies (wings) clanging their arms, viz. Ethiopia. Wings are here put for armies, see **בָּנָה** no. 1; and this double meaning of **בָּנָה** and **צֶלֶל** gives room for an ingenious play of words.—For a review of other interpretations. see Comm. on Is. l. c. Thesaur. p. 1167.

* **צָלַק** obsol. root, Chald. *to cleave, to split*, i. q. **צָלַח** I.—Hence

צֶלֶק (fissure) *Zelek*, pr. n. of one of David's military chiefs, 2 Sam. 23, 37. 1 Chr. 11, 39.

צִלְתַּי (contr. for **צֶלַת** shadow i. e. protection of Jehovah) *Zillethai*, pr. n. m. a) 1 Chr. 8, 20. b) 12, 20.

* **צָמָא**, præst. (without **א**) 1 pers. **צָמָא** Judg. 4, 19, 2 pers. f. **צָמָה** Ruth 2, 9; fut **צָמָה**; *to thirst*, Ex. 17, 3. Judg. 15, 18. Is. 48, 21. 49, 10. Job 24, 11. Metaph. **צָמָה לְאֱלֹהִים** *to thirst after God*, to long for his worship, Ps. 42, 3. 63, 2. Comp **δυσίω** Matt. 5, 6. Arab. **ظَمِيَ**, Ethiop **ጸፋ**, id.

Deriv. the four following.

צָמָה m. *thirst*, Neh. 9, 15. 20. Ps. 69, 22. 104, 11. al. c. **זָ** Am. 8, 11. With prep. **בְּ** it usually takes the art. as **בְּצָמָה** זֶה Judg. 15, 18. Is. 50, 2; **בְּצָמָה** הָיָה Ex. 17, 3. Hos. 2, 5. al. but without art. Deut. 28, 48. 2 Chr. 32, 11.—Once **צָמָה** Is. 5, 13 in some editions.

צָמָה m. adj. (r. **צָמָה**) fem. **צָמָה** *thirsty*, 2 Sam. 17, 29. Is. 21, 14. 55, 1. al. Spec. *a thirsty land* i. e. dry, desert, Is. 44, 3.—Fem. Deut. 29, 18 *to take away אֶת-הַצָּמָה הַרְוָה* *the full with the thirsty* i. e. one and all. Comp. in r. **עָוָב** no. 1. a

צָמָה f. *thirst*, trop. of sexual desire Jer. 2, 25. R. **צָמָה**.

צָמָה m. (r. **צָמָה**) *a thirsty land*, i. e. dry, parched, Deut. 8, 15. Is. 35, 7. Ps. 107, 33.

* **צָמַד** in Kal not used. 1. *to bind to fasten*, see Pu. Hiph. Kindr. with **צָמַד**; comp. **עָמַד** and **עָמַד**. Arab. **عَمِد** to bind up, e. g. a wound. Syr. **عَمِد** Chald. **צָמַד**, id.—Spec. 'to bind to the yoke;' hence

2. *to subject to the yoke*, i. e. to rule and discipline, *to subdue*; and in the pass conjugations *to be subdued, to serve*. So Ethiop. **ሰፈረ** to subdue to the yoke **ተሰፈረ** to serve, spec. of divine worship; **ሰፈረ** and **ሰፈረ** a servant spec. of God.—Hence

NIPH. **לְבַצֵּל לְבַצֵּל** *to serve Baal, to worship Baal*, Num. 25, 3. 5. Ps. 106, 28.

PUAL *to be bound, fastened*, e. g. **לְבַצֵּל** sword, 2 Sam. 20, 8.

HIPH. with **מָרָה**, trop. *nectere dolos* i. e. *to contrive, to frame*, Ps. 50, 19.

Deriv. **צָמַד**, and

צָמַד m. c. suff. **צָמַדִּי**, plur. **צָמַדִּים** constr. **צָמַדִּי**.

1. *a pair, yoke*, e. g. of oxen 1 Sam. 11, 7. 1 K. 19, 19. 21; of asses Judg. 19

10. 2 K. 9, 25 רִכְבִּים צִמְדִים *riding in pairs, pair-wise*, two and two. Collect. Is. 21, 7 צִמְד פָּרְשֵׁימָה *pairs of horsemen*. v. 9.

2. *yoke*, as a measure of land, i. e. as much as a yoke of oxen can plough in a day, comp. Lat. *jugerum*; 1 Sam. 14, 14. Is. 5, 10. So Arab. فدان *feddān*.

צָמָה Is. 5, 13, see in צָמָה fin.

צָמָה f. *a veil*, Cant. 4, 1. 3. 6, 7. Is. 47, 2. R. צָמָם no. 2.

צְמוּקִים m. (r. צָמַק) only plur. צְמוּקִים or צָמָקִים, *dried grapes, raisins, bunches of raisins*, Ital. *simmuki*. 1 Sam. 25, 18. 30, 12. 2 Sam. 16, 1. 1 Chr. 12, 40. Diff. from אֲשִׁישָׁה q. v.

* צָמַח fut. יִצְמַח, *to sprout, to spring up*, as plants Gen. 2, 5. 41, 6. Ex. 10, 5; hair Lev. 13, 37. Trans. once Ecc. 2, 6 יָצַר צֹמְחֵי הָעֵצִים *the grove shooting forth trees*, i. e. producing trees. Metaph. a) Of men as likened to plants, Job 8, 19. Is. 44, 4. Zech. 6, 12. b) Of calamity Job 5, 6; truth Ps. 85, 12; new events Is. 42, 9. 43, 19. 58, 8.—The primary root צָח see in צָחַח. Syr. مَضَّ to be bright.

PIEL i. q. Kal, of the hair Ez. 16, 7. Judg. 16, 22; of the beard 2 Sam. 10, 5. 1 Chr. 19, 5.

HIPH. *to cause to sprout or spring up, to make grow*, e. g. God the plants Gen. 2, 9. Ps. 104, 14. Job 38, 27; the earth plants, *to bring forth*, Gen. 3, 18. Is. 61, 11. and so with acc. impl. Deut. 29, 22. With two acc. Ps. 147, 8 מְצַמְחֵה הָהָרִים *who maketh the mountains to bring forth grass*; impl. Is. 55, 10. Metaph. God is said: הִצְמִיחַ הָרֶן לִי *to cause the horn of any one to put forth*, i. e. to enlarge his power and authority, Ez. 29, 21. Ps. 132, 17. Also הִצְמִיחַ צְדָקָה *to cause deliverance to spring up*, i. e. to appear, Is. 45, 8. 61, 11.—Hence

צִמְחָה m. in pause צָמָה Zech. 3, 8, c. suff. צִמְחָהי.

1. *a sprouting, springing up*; Ez. 17, 9 בְּרִפְיִי צִמְחָה v. 10.

2. *a sprout, shoot*, only collect. *growth, increase*, i. e. 'what springs from the earth.' its *fruits, productions*, Gen. 19, 25. Hos. 8, 7. Ez. 16, 7. Ps. 65, 11. Hence יִרְחַב צִמְחָה Is. 4, 2, *the increase of*

Jehovah, i. e. the produce of the Holy Land as consecrated to God, i. q. פָּרִי הָאָרֶץ in the other hemistich; comp. Gen. 4, 3. 13, 26. Deut. 1, 25. 26, 2. 10. 28, 30. etc. The whole passage I interpret thus: *The increase of Jehovah shall be splendid and glorious, and the fruit of the earth excellent and beautiful, for those escaped of Israel*, i. e. the land shall flourish in beauty and with abundance of produce and fruits, in behalf of those who shall escape the slaughter. All other interpretations of this passage fail to accord with the context and with the parallelism of the words; and among them, that which regards צָמָה as the sprout, i. e. offspring of God, viz. the Messiah, which the expression פָּרִי הָאָרֶץ in the other hemistich forbids.—But the Messiah is undoubtedly to be understood in Jer. 23, 5. 33, 15, where there is promised to David צִמְחָה צְדָקָה, *a sprout or branch of righteousness*, a righteous descendant; and Zech. 3, 8. 6, 12, where the Messiah is elliptically called צִמְחָה *the Branch*, offspring, sc. of David.

צָמִיד m. (r. צָמַד) 1. *a bracelet*, Num. 31, 50; plur. Gen. 24, 22. 30. 47. Ez. 16, 11. 23, 42.

2. *a lid, cover* of a vessel, as 'made fast' upon it, Num. 19, 15.

צָמִים m. sing. (r. צָמַם, after the form צָדִיק) *a snare, noose*, Job 18, 9; comp. vv. 8. 10. Metaph. *destruction*, Job 5, 5 וְשָׂאָה צָמִים חֵילָם *and destruction panteth after their substance*; where destruction is aptly represented by a snare which lies in wait gaping for its prey. The ancient versions here render צָמִים *the thirsty*, as if i. q. צָמָאִים; but against the laws of the language.

צְמִיתָה f. (r. צָמָה) pr. *destruction, extinction*; hence לְצְמִיתָה, *until extinction*, i. e. so long as a thing endures, i. q. לְעוֹלָם, *for ever, in perpetuity*, Lev. 25, 23. 30.

* צָמַם obsol. root. 1. *to braid, to bind*; kindr. with צָמַם. Arab. ضَمَّ to join two things, to conjoin.—Hence צָמִים *snare*.

2. i. q. Chald. צָמַם, *to cover, to veil*, Targ. Gen. 24, 65.—Hence צָמָה

*צִמֵּק *to dry up, to be dry*, of the breasts, Hos. 9, 14. Arab. صَامِقٌ *dry, thirsty*.—Hence צָמִיק.

*צָמַר *obsol. root, perh. i. q. צָמַר and Arab. transp. صَرَم, to cut off*.—Hence

צָמַר m. in pause צָמַר, c. suff. צָמַר Hos. 2, 7, 11, *wool*, perh. so called as being shorn; comp. צֹנֶה fleece, from צָנָה. Lev. 13, 48. Deut. 22, 11. 2 K. 3, 4. Prov. 31, 13. Is. 1, 18. 51, 8. al. צָנָה *a fleece of wool* Judg. 6, 37. Of woollen garments Ez. 34, 3, 44, 17.—Eth. ፀፍር wool, a fleece; Chald. עֲמָרָא, Syr. كَمْدُ id.

צָמַר Gen. 10, 18, *the Zemarite*, pr. n. of a Canaanitish tribe, apparently the inhabitants of *Simyra*, a Phœnician city near the river Eleutherus; Strabo XVI. p. 753 Causab. [Cellarii Not. Orbis ant. II. 445. Ruins are mentioned here by Maundrell (p. 31) and by Shaw (p. 269, 270); the latter says they are five miles west of Arca, and bear the name of *Sumra*, prob. سمار *Semâr*. But neither Maundrell nor Burckhardt has this name.—Another سمار جبيل *Semâr Jebeil* lies near the coast north of Jebeil; and a site of ruins called *Zemrah* exists north of Tortosa the ancient Antaratadus.—R.

צָמַרִים *Zemaraim*, pr. n. of a city in the tribe of Benjamin Josh. 18, 22. Hence would seem to be derived the name צָמַרִים הַר *Mount Zemaraim*, in the mountains of Ephraim, which extended to or into the territory of Benjamin, 2 Chr. 13, 4.

צָמַרֶת f. (r. צָמַר) c. suff. צָמַרֶתוֹ, *foliage*, q. d. *fleece or locks* of the trees, Gr. λάρκη, Lat. 'coma arborum,' as transferred from animals to plants; comp. צָמַל note, פָּרַח, יוֹנֵקֶת, Gr. οἶος ἄστρον Hom. Od. 1. 443.—Ez. 17, 3, 22, 31, 3, 10, 14. Others, *topmost bough*; comp. מוֹדָה

*צָמַת pr. *to be silent*, like Arab. صَمِت; of the same family with צָיַם, צָמַם, and many others ending in ם, see in צָמַם note.—Trans. pr. *to make silent*, and hence *to cut off, to destroy*,

Lam. 3, 53. So Eth. አልፎ፣ *to extirpate*.

NIPH. *to be cut off, to become extinct*, as torrents Job 6, 17; a person Job 23, 17.

PIEL i. q. Kal. Ps. 119, 139.

HIPH. i. q. Kal. Ps. 18, 41. 54, 7. 69, 5. 83, 27. 94, 23. 101, 5. 8. 143, 12.

PIL. צָמַחֲתוֹ id. Ps. 88, 17, where צָמַחֲתוֹ is read for צָמַחֲתוֹ, which no one seems to have explained. Prob. Kibbutz is put for the movable Sheva because of the following ו; see Lehrg. p. 68, 69. Monum. Phœn. p. 436.

Deriv. צָמַחֲתוֹ.

צָנָה, see צָנָה.

צָנָה *Zin* (also צִין in some Mss.) pr. n. of a desert on the south of Palestine and westward from Idumea, in which was situated the city קָדֶשׁ בַּרְנֶזֶה *Kadesh-Barnea*, Num. 13, 21. 20, 1. 27, 14. With He parag. צָנָה Num. 34, 4. Josh. 15, 3. It was therefore in the western part of the 'Arabah, south of the Dead Sea; see in קָדֶשׁ.—Talm. צִין a low palm-tree.

*צָנָה and צָנָה *obsol. root, i. q. צָנָה*, Arab. ضأن IV, *to have large flocks*.—Hence

צָנָה comm. gend. c. suff. צָנָהֶם Num. 32, 24, also צָנָה Ps. 8, 8, i. q. צָנָה, *flocks*, small cattle, espec. sheep.

צָנָה f. I. Pr. a thorn, from r. צָנָה I; plur. צָנָה trop. *hooks*, for fishing Am. 4, 2. Comp. in חוֹתָה.

II. a shield, buckler, from צָנָה II, i. e. of the largest size covering the whole body, θυστός, see 1 K. 10, 16. 17.—Ps. 35, 2. Ez. 23, 24. 38, 4. 1 Sam. 17, 7. 41. al. Metaph. Ps. 5, 13. 91, 4.

III. cold, Prov. 25, 13. R. צָנָה III.

צָנָה, see צָנָה.

צָנָה i. q. צָנָה, Is. 62, 3 Cheth. R. צָנָה.

צָנָה m. (r. צָנָה) a cataract, waterfall, so called from its rushing sound, Ps. 42, 8; a water-course 2 Sam. 5, 8.—Chald. id.

*צָנָה fut. תִּצְנֶה *to let oneself down, to descend*, e. g. from an ass, *to alight*, Judg. 1, 14. Josh. 15, 18. Once of things,

Judg. 4, 21 *she smote the tent-pin through his temples, וַהֲצִנְחָה בְּאַרְצָן and it went down (penetrated) into the ground.*—Kindred is צָנַע q. v. also جَنَح to incline oneself, see in צ lett. e. p. 878.

צִנִּים m. plur. *thorns, prickles*, Prov. 22, 5; so of a thorn-hedge Job 5, 5. R. צִנִּי I.

צִנִּיִּים m. plur. *thorns, prickles*, Num. 33, 55. Josh. 23, 13. R. צִנִּי I.

צִנִּיהָ m. (r. צָנַח) *a tiara, turban*, as 'wound around' the head, e. g. of men Job 29, 14; of women Is. 3, 23; of the high priest Zech. 3, 5; of kings Is. 62, 3 Keri.

* צָנַם pr. *to be hard*, as in Samaritan; comp. Syr. ܥܢܡܐ, Chald. צִנְמָא, a stone.—Part. pass. צָנוּם *dry, barren*, of ears of grain Gen. 41, 23. Comp. גִּלְבֹּדֵר.

* צָנַן I. i. q. שָׁנַן, *to sharpen*; Pass. *to be sharp, to be pointed, to prick*. Hence צָנָה, צָנִים, צָנִיִּים, *thorn, thorns*.

II. i. q. גָּנַן, *to cover, to protect*; for the affinity of the letters ג and צ see under צ lett. e. Arab. صَان mid. Waw, *to keep, to preserve*.—Hence צָנָה II, a shield, also צָנֶצֶנֶת.

III. *to be cold*, whence צָנָה III. So Talm. אֶצְטֵנֶן *to cool, to become cold*. Chald. צָנָה *cold*.

צָנָן, see צָנָן.

* צָנַע *to depress*; Part. pass. צָנוּעַ 'depressed,' then *submissive, humble, modest*, Prov. 11, 2. Chald. צָנִיעַ id. Kindr. are צָנָה, פָּנַע, جَنَح.

HIPH. c. לָכַח, *to act or live humbly, modestly*, Mic. 6, 8.

* צָנַח fut. יִצְנַח, *to roll or wind around, to wrap around*, e. g. the tiara or turban, Lev. 16, 4.—Is. 22, 18 צָנַח צָנַח lit. *rolling he will roll thee together as a roll, or with a rolling*.

Deriv. מִצְנֶחֶת, צָנִיָּה, and

צָנֶחֶת f. *a roll, ball*, Is. 22, 18; others, *a rolling*.

צָנֶחֶת f. (r. צָנַח II) *a vase, vessel*, for keeping, preserving; spoken of the ves-

sel in which manna was laid up, Ex. 16, 33.

* צָנַק obsol. root, kindr. with צִיַק I, *to be narrow, straitened*; comp. הָנַק.—Samar. to shut up, Arab. ضَنَكَ to be narrow. Hence צָנֶק.

* צָנַר obsol. root, prob. onomatopoeitic and kindr. with the verb פָּנַר, (for the affinity of צ with the palatals, see lett. צ ult.) pr. *to screech*, Germ. *schnarren*, (as פָּנַר *to creak*, Germ. *knarren*.) or rather *to whirr, to whizz*, especially of the *rushing* sound of falling water, as in cataracts, aqueducts, etc. Hence צָנֹר.

צָנֹתָר f. plur. צָנֹתָרוֹת, *canthari, canals, tubes*, through which the oil passes from the olive-branches into the reservoir (צָנֹתָה) of the candelabra in Zechariah's vision, Zech. 4, 12; comp. v. 2.—Chald. צָנֹתָרִין id. The same word is κανθαρος, *cantharus*, צ and כ being interchanged. This quadriliteral seems to come from צָנַר and to have nearly the same power.

* צָעַר fut. יִצְעַר, inf. c. suff. מִצְעָרָה, *to step, to go by steps*, spoken both of *ascending*, as in no. 1, and of *descending*,

as in Hiph.—Arab. صَعَدَ to ascend by steps; II, IV, to ascend a mountain, also to descend into a valley. Corresponding is Lat. *scando* with *n* inserted; perh. Sanscr. *skad, skand*, to leap up and down.—Hence

1. *to go up, to mount*; so of a fruit-tree or vine, Gen. 49, 22 בָּנוּת צָעָרָה עָלֶי שָׁנִי her daughters (branches) *mount upon the wall*, sc. by the aid of supports, trellis-work, comp. Ps. 128, 3. Vulg. well: *filiae discurrerunt super murum*. For the verb sing. see Heb. Gr. § 143. 3.

2. *to step, to move slowly* in a regular stately manner, *to march*. e. g. in solemn procession 2 Sam. 6, 13. Jer. 10, 5; hence of Jehovah Judg. 5, 4. Ps. 68, 8; of the sauntering gait of a youth Prov. 7, 8. With acc. *to pass or march through* a land, Hab. 3, 12.

HIPH. *to cause to descend, to drive down*. Job 18, 14 הִצְעִירָהּ לְמַלְכָּה בְּהוֹחַ imper. one *drives him down to the king of terrors*, i. e. death, who reigns in Sheol.

Deriv. מִצְעָרָה, מִצְעָר, and the two following.

צַעַר m. c. suff. **צַעֲרִי**; plur. **צַעֲרִים**, constr. **צַעֲרִי**; *a step, pace*, 2 Sam. 6, 13. Prov. 5, 5. Job 34, 21. Ps. 18, 37. Jer. 10, 23. al. sæp. *To number one's steps*, to watch him closely, Job 14, 16. 31, 4; *to hunt one's steps*, Lam. 4, 18.

צַעֲדָה f. 1. *a going, marching*, of God, 2 Sam. 5, 24. 1 Chr. 14, 15.

2. Plur. **צַעֲדוֹת** *step-chains*, Arab.

מַעֲסָא, i. e. short chains which orien-

tal females wore attached to the ankle-band (**בָּכָס**) of each foot, so as to compel them to take short and mincing steps, to walk mincingly (**טִפְפָּה**), Is. 3, 30; comp. in **אַצְעֲרָה**.

* **צַעֲרָה** 1. *to turn on one side, to incline*, e. g. a vessel for pouring Jer. 48, 12. Arab. **صغا** IV, id. Eth. **ከሀሀ** to pour out, **צ** and **צ** being interchanged; see lett. **צ** ult.

2. *to be inclined, bent, bowed down*, of a captive in bonds, Is. 51, 14. Also *to bow oneself ad concubitum*, *ατακνυει-σθαι*, Jer. 2, 20.

3. *to bend or toss back the head*, i. e. to be proud, Is. 63, 1.

PIEL i. q. Kal no. 1, Jer. 48, 12.

צַעֲרִי for **צַעֲרִי** Jer. 14, 3. 48, 4 Cheth.

צַעֲרִיָּה m. (r. **צַעֲרָה**) *a veil*, Gen. 24, 65. 38, 14. 19.

צַעֲרִי m. (r. **צַעֲרָה**) c. suff. **צַעֲרִיָּו**, plur. **צַעֲרִיָּו**, constr. **צַעֲרִיָּו**. Fem. **צַעֲרִיָּה**.

1. Adj. *small*, Jer. 48, 4 Keri. Arab.

صَغِير. a) In number, *few*, 1 Sam. 9, 21. Mic. 5, 1. Is. 60, 22. Judg. 6, 15. b) In age, *younger, minor natu*, Gen. 19, 31. 43, 33. 48, 14. Josh. 6, 26. 1 K. 16, 34; with **לְיָמִים** Job 30, 1. c) In estimation and value, *petty, ignoble, mean*, Jer. 14, 3 opp. **אֲדִיר**; *contemned, despised*, Ps. 119, 141; *worthless*, of flocks Jer. 49, 20.

2. *Zair*, pr. n. of a place, 2 K. 8, 21; in the parall. 2 Chr. 21, 9 is **שָׁרִי**.

צַעֲרִיָּה f. (r. **צַעֲרָה**) *minority in age, youth*, Gen. 43, 33.

* **צַעֲרָה** fut. **יִצְעַר**, pr. *to load up* beasts of burden, i. q. **טָעַן** II; hence *to remove, to migrate*, as nomades, Is. 33, 20. Arab.

ظعن id.

Deriv. pr. n. **צַעֲנָנִים**.

צֶעֱן pr. n. *Zoan*, i. e. *Tanis*, an ancient city of lower Egypt, situated on the eastern side of the Tanitic arm of the Nile, called in Egyptian **ḏḏnḏ** and **ḏḏn** 'low region,' whence both the Hebrew and Greek forms are derived; as also the Arabic **سان** *Sân*, by which name the site is still known. See Comment. on Is. 19, 11. Wilkinson Mod. Egypt, I. p. 449 sq. Lond. 1843.—Num. 13, 22. Is. 19, 11. 13. 30, 4. Ez. 30, 14. Ps. 78, 12. 43.

צַעֲנָנִים (removals, r. **צַעֲנָן**) *Zaananim*, pr. n. of a place in Naphtali occupied by the Kenites, Josh. 19, 33. Judg. 4, 11. In Judg. I. c. Cheth. **צַעֲנָנִים** *Zaanaim*.

* **צַעֲרָה** obsol. root, prob. i. q. **צָכָה** *to cover, to veil*. Hence **צַעֲרִיָּה** *veil*.

צַעֲצָעִים m. plur. *sculptured work*, Vulg. *opus statuarium*, 2 Chr. 3, 10. R. **צַעֲצָה** q. v.

* **צַעֲקָה** fut. **יִצְעַק**, i. q. **יָצַק** where see, *to cry out*, Is. 42, 2; espec. from pain, sorrow, Gen. 27, 34. 2 K. 4, 40. Is. 33, 7; in complaint and for help Deut. 22, 24. 27. Ps. 34, 18. Job 35, 12. With **אֶל** of pers. *to cry to any one, to implore*, as God Ex. 8, 8. 14, 15. Lam. 2, 18; idols Is. 46, 7; a king, prophet, Gen. 41, 55. 1 K. 20, 39. 2 K. 4, 1; c. **לְ** 2 Chr. 13, 14. With acc. of thing *of which one complains*, Job 19, 7. Trop. ascribed to the heart, Lam. 2, 18; to blood unavenged Gen. 4, 10.—Arab. **صَعِقَ** *to cry out for*

terror; **صَعَقٌ** outcry, clamour. More usual are the forms with **י**, see in **יָצַק**.

PIEL *to cry out, to exclaim*, 2 K. 2, 12.

HIPH. *to call together, to convoke*, like **הִזְדִּיק**, 1 Sam. 10, 17.

NIPH. pass. of Hiph. *to be called together, to come together*, Judg. 7, 23. 24. 10, 17. 12, 1. 1 Sam. 13, 4. 2 K. 3, 21.—Hence

צַעֲקָה f. constr. **צַעֲקָה**, c. suff. **צַעֲקָהּ**, *cry, outcry*, from pain Gen. 27, 34; for help Is. 5, 7. Zeph. 1, 10. With genit. of the pers. crying out Ps. 9, 13. Job 34, 28. 1 Sam. 9, 16. With genit. of object, i. e. of those against whom the cry is raised, Gen. 18, 21. 19, 13. Also **צַעֲקָה** **אֶתְּ** a great and bitter cry, Jer. 48, 5; see in **אֶתְּ** no. I. a.

* צָרָה fut. רָצַר to be small, i. q. צָר

q. v. Arab. صَغِرَ and صَغُرَ id.—Metaph.

to be low and despised, to be brought low, opp. קָבַר, Jer. 30, 19. Job 14, 21. Zech.

13, 7. Arab. صَغُرَ id. Syr. رَاحَ to contemn, to dishonour; Chald. Pa. id.

Deriv. צָרַר, צָרַר, צָרַר, צָרַר, the pr. names צָרַר, צָרַר, also

צָר, fully צָרַר Gen. 19, 22. 30, (smallness, comp. Gen. 19, 20,) Zoar, pr. n. of a place near the southern extremity of the Dead Sea, on the eastern shore; Gen. 13, 10. 14, 2. 8. 19, 22. 30. Is. 15, 5. Jer. 48, 34. More anciently called צָרָה. Sept. Ζόγορα, Arab. زَغَرَ Zoghar. [The site was apparently discovered by Irby and Mangles; see Bibl. Res. in Palest. II. p. 480, 648.—R.]

* צָרַר kindr. with צָרַר, to adhere firmly, to cleave fast, Lam. 4, 8. Arab. صَدَد to bind together.

* I. צָפָה fut. apoc. צָפַח, to look about, to view from a distance. The primary idea is that of *inclining, bending forward*, in order to behold, comp. in השָׁקִיף, השָׁקִיף. Similar are σκέπω, σκέπτουαι, σκοπῶ, and also by transp. Lat. specio, specto, specula, etc.—Part. צָפֵה speculator, a watchman stationed on a tower, 1 Sam. 14, 16. 2 Sam. 13, 34. 18, 24 sq. Metaph. of prophets, who like watchmen announce future things as revealed to them in vision, Jer. 6, 17. Ez. 3, 17. 33, 7. Is. 52, 8; comp. Hab. 2, 1. In a still wider sense Is. 56, 10. Once of things Cant. 7, 5.—Hence spec. a) to look out for any thing, to await; Hos. 9, 8 צָפֵה אֶפְרַיִם Ephraim awaiteth sc. response, help; comp. Lam. 4, 17. Ps. 5, 4. b) to watch, to observe closely, c. acc. Prov. 15, 3. 31, 27; Ps. 66, 7; c. פִּי to observe and judge between, Gen. 31, 49. c) to lie in wait, c. לְ Ps. 37, 32. d) With אֵל to look out for, i. e. to select, i. q. רָצָה; Job 15, 22 אֵלֶי הָרָבָה he is selected (destined) for the sword, where צָפֵה is צָפֵה

PIEL i. q. Kal, to look about, to watch, 1 Sam. 4, 13. Jer. 48, 19. Hab. 2, 1; c. acc. Nah. 2, 2. Part. מְצַפֵּה speculator, a watchman, Is. 21, 6; metaph. of a

prophet, Mic. 7, 4. With אֵל of that for which one looks about, which he expects, e. g. help Lam. 4, 17; Mic. 7, 7. Absol. Ps. 5, 4 אֶצְפָּה I will await sc. the divine help, I will look unto God.

Deriv. מְצַפֵּה, מְצַפֵּה, מְצַפֵּה, and the pr. names מְצַפֵּה, מְצַפֵּה, מְצַפֵּה, מְצַפֵּה, מְצַפֵּה

* II. צָפָה in Kal not used, prob. to be broad, expanded, spread; kindr. with צָפָה, comp. Heb. Gr. § 74. init. n.—Hence

PIEL צָפָה to overlay with metal, wood, stones, c. dupl. acc. Ex. 25, 11. 13. 1 K. 6, 22 sq. 2 K. 18, 16. 2 Chr. 3, 4. 10. al. Rarely with בָּ of the material 1 K. 6, 15; c. acc. id. ibid.

PUAL pass. of Piel, to be overlaid; part. Ex. 26, 32. Prov. 26, 23.

Deriv. צָפֵה, צָפֵה.

צָפָה f. (ר. צָפָה) inundation; Ez. 32, 6 אֶרֶץ צָפָה thy land inundated by the Nile. Others, a floating, swimming.

צָפֹר (watch-tower, r. צָפָה I) Zepho, pr. n. of a son of Eliphaz Gen. 36, 11. 15; called also צָפִיר 1 Chr. 1, 36.

צָפִיר m. (r. צָפָה II) an overlaying, thin covering, of metal. Ex. 38, 17. 19. Num. 17, 3. 4 [16, 38. 39]. Is. 30, 22.

צָפוֹן comm. gend. but f. Is. 43, 6. Cant. 4, 16; with הָ loc. צָפוֹנָה R. צָפוֹן.

1. the north, the northern quarter of the heavens; pr. 'the hidden, the dark,' since the ancients regarded the north as the seat of gloom and darkness, in contrast to the bright and sunny south; see in הָרוֹם. —Ex. 26, 20. 35. 27, 11. Num. 34, 7. al. sæp. אֶרֶץ צָפוֹן the land of the north, i. e. Assyria Jer. 3, 18 comp. 12. Zech. 2, 10 [6]; Babylonia Jer. 6, 22. 10, 22. 31, 8. 50, 3. Zech. 2, 10 comp. 11, 6. 6. 8. In the book of Daniel the king of the north is the king of Syria, 11, 6–15. 40; opp. the king of the south i. e. Egypt.—Poetically also for the north wind (רוּחַ צָפוֹן) Cant. 4, 16; also for the northern heavens or hemisphere, which is nearly equivalent to the heavens generally, since the southern hemisphere is for the most part hidden to the inhabitants of Palestine, Job 26, 7. מְצַפֵּה צָפוֹן on the north of any place Josh. 8, 11. 13; and without לְ 11, 2.—With הָ loc. צָפוֹנָה northward Gen. 13.

14; also of a region situated *towards the north*, מְצִפוֹת הַמְּלָכוֹת *the kingdoms of the north* Jer. 1, 15; and with prepositions. אֶל-הַצִּפוֹנָה Ez. 8, 14, לַצִּפוֹנָה 1 Chr. 26, 17, *towards the north, northward*; מִצִּפוֹנָה *on the north, on the north side*, Josh. 15, 10; מִצִּפוֹנָה לְ *on the northward of*, Judg. 21, 19; מִפְּנֵי צִפוֹנָה *from towards the north* Jer. 1, 13. Comp. נִגְבָּה. נִגְבָּה.

2. *Zaphon*, pr. n. of a city in the tribe of Gad, Josh. 13, 27.

צָפוֹן, see צָפוֹן, also צָפוֹן p. 147.

צָפוֹנִי m. (fr. צָפוֹן) 1. Adj. *northern* Joel 2, 20; spoken of the army of locusts approaching from the north.

2. Patronym. of the name צָפוֹן, צָפוֹנִי q. v. *Zephonite*, Num. 26, 15.

צָפוֹר Ez. 4, 15 Cheth. i. q. צָפִיר.

צָפוֹר comm. gend. (r. צָפִיר I) m. Ps. 102, 8; f. Lev. 14, 4. Is. 31, 5; plur. צָפִירִים, as if from a form צָפִירָה, which occurs in the Talmud.

1. *a bird*, i. e. a small bird, so called from its chirping, twittering, see the root;

spec. *a sparrow*, (Arab. عَصْفُور with prosthetic guttural,) Ps. 84, 4. 102, 8. Prov. 26, 2. 27, 8. Job 40, 29. al. Ecc. 12, 6 לְקוֹל צָפוֹר *at the voice of the sparrow*, i. e. at early dawn. Also of other small birds of the sparrow genus, or similar to the sparrow, Ps. 11, 1. 104, 17. 124, 7; as caught by the fowler Prov. 6, 5. 7, 23. Am. 3, 5. al. So Arab. عَصْفُور, Syr. عَصْفُور.

2. *a bird* of any kind, sing. as collect. *fowl, birds* Gen. 15, 10. Lev. 14, 4-53. Deut. 4, 17. Ps. 8, 9. al. Also of birds of prey Ez. 39, 4. With genit. כָּל-כְּנָף *of every wing or kind* Ez. 17, 23. 39, 17. Gen. 7, 14; without כָּל Ps. 148, 10.

3. *Zippor*, pr. n. of the father of Balak king of Moab, Num. 22, 2-10. Josh. 24, 9. al.

*צָפַח obsol. root, kindr. with נָפַח Arab. صَفَح I, II, *to draw out, to spread out, to expand*, as metal into plates, to overlay, comp. צָפַח II. Eth. ሰፋፈ id. ሰፋፈ expansion, breadth.—Hence צָפִירָה, pr. n. of a city, and

צָפַח f. *a cruse, flask*, perh. of iron plates; for water 1 Sam. 26, 11 sq. 1 K. 19, 6; for oil 1 K. 17, 12. Chald. טַפְיָה id. Syr. قَصْلٌ a dish, platter; Arab. by transp. كَفَّة id.

צָפִי, see צָפוֹ.

צָפִירָה f. (r. צָפִיר I) *a watch-tower*, i. q. מִצְפָּה, Lam. 4, 17.

צָפִירִי (a looking out, r. צָפִיר I) *Ziphion*, pr. n. m. Gen. 46, 16; for which צָפוֹן *Zephon* Num. 26, 15.

צָפִירָה f. *a flat cake*, so called from its spreading out, comp. πλάξ, πλακός, Ex. 16, 31. R. צָפַח.

צָפִיר Ps. 17, 14 Cheth. for צָפוֹן; see צָפוֹן no. 2.

צָפִירִי only plur. constr. צָפִירִי *excrements* of animals, dung, Ez. 4, 15. Arab.

صَفَع. R. צָפַח q. v.

צָפִירָה f. (r. צָפִיר) only plur. צָפִירָה *shoots* of a tree, but only such as are worthless, q. d. *excrecences*; trop. spoken of *humbler offspring*, in antith. Is. 22, 24 הַצָּאֲצָאִים וְהַצָּפִירָה *the offshoots and the excrecences*, the noble and the ignoble.

צָפִיר m. *a he-goat*, Dan. 8, 5. 21; fully צָפִיר הָעִזִּים Dan. 8, 5. 8. Plur. Ezra 8, 35. 2 Chr. 29, 21. So called from leaping, see the root צָפַר no. 2. It is a word of the later Heb. and Chald. for the earlier טָפִיר; see the Chald.

צָפִיר Chald. plur. צָפִירִין, *a he-goat*, Ez. 6, 17. Syr. زَيْب.

צָפִירָה f. (r. צָפִיר I. 3) once צָפִירָה Ez. 7, 10; constr. צָפִירָה.

1. Pr. *a crown, diadem*, Is. 28, 5.

2. *a circle, cycle*, put for the vicissitude or *turn* of human things, which return in the same succession, as if in a circle, comp. סְבִיבוֹת Ecc. 1, 6. So Ez. 7, 7 בָּאָה הַצָּפִירָה אֵלַיָּה *the circle comes to thee*, thy turn has come; Abulwalid aptly: انتهى الدور اليك. Ez. 7, 10.

צָפִירָה f. (r. צָפִיר I) *a watch, watching, guard*. Is. 21, 5 הַצָּפִירָה *they watch the watch*, i. e. *they keep a watch* upon the towers. Other interpretations see in Thesaur. p. 1179.

* **צָפֵן** fut. יִצְפֵּן, kindr. with צָפַן q. v.

1. to *hide, to conceal*, Ex. 2, 2. Ps. 31, 21. Espec. in order to protect and defend any one Josh. 2, 4. Ps. 27, 5. Part. pass. Ps. 83, 4 צָפוּנֵי יְהוָה those protected of Jehovah; also as neut. צָפוּן *hidden*, i. e. secret, private, inaccessible Ez. 7, 22.—Intrans. to *conceal oneself, to lurk* in ambush, c. לְ Prov. 1, 11. 18. Ps. 10, 8; absol. 56, 7 Keri.

2. to *lay up, to treasure up, to hoard*, Hos. 13, 12. Prov. 10, 14. With לְ to *lay up for any one*, Cant. 7, 14. Ps. 31, 20. Prov. 2, 7. 13, 22. Job 21, 19. Trop. צָפֵן *to lay up in one's mind* Ps. 119, 11. Job 10, 13, comp. 23, 12; צָפֵן אֱהִי id. Prov. 2, 1. 7, 1.—Part. pass. plur. צָפוּנִים *hoards, treasures, wealth*, Job 20, 26. Ps. 17, 14 Keri.

3. to *keep back, to hold back, to restrain*, Prov. 27, 16; c. בְּן i. q. to *deny to any one*, Job 17, 4.

NIPH. 1. to *be hidden from any one*, i. e. to *be unknown* to him, c. בְּן Job 24, 1. Jer. 16, 17.

2. Pass. of Kal no. 2, to *be laid up for any one*, i. e. destined, appointed to him, לְ Job 15, 20.

HIPH. i. q. Kal no. 1, to *hide*, Ex. 2, 3. Job 14, 13; to *hide oneself, to lurk* in ambush, Ps. 56, 7 Cheth.

Deriv. צָפוּן (צָפוּנִי), מִצְפָּנִים, the pr. n. צָפוּן and

צָפוּנִיה (Jehovah hides, protects) pr. n. Sept. Σοφορίας, Vulg. Sophonias, i. e. Zephaniah, for צָפוּנִיה. a) A prophet, the ninth in order of the twelve minor prophets, Zeph. 1, 1. b) A priest Jer. 21, 1. 29, 25. 29. 52, 24; called also צָפוּנִיה 37, 3. c) Zech. 6, 10. 14. d) 1 Chr. 6, 21.

צָפְנַת פַּעֲנָה, Zaphnath-paaneah, an Egyptian pr. n. given by Pharaoh to Joseph in reference to his public office, Gen. 41, 45. The Sept. translator seems to have preserved more nearly the genuine Egyptian form of the word, which he gives by Φουθουφανήξ, in which both Jablonski and Rosellini (Opusc. I. p. 207-216. Monn. Storici I. p. 185) recognise the Egyptian σωτηρ σωτήρ, σωτηρία, the *salvation* or *saviour of the age*, from Π article, σωτ ὁ σωτήρ, σωτηρία,

and **q-enez** αἰών. Jerome: *salvator mundi*. Better perhaps Π-σωτ-ω-**q-enez** sustentator s. vindex seculi. This in Hebrew letters would be properly expressed by פַּעֲנָה; but the letters פַּצ are transposed in order to bring it nearer to a Hebrew etymology. For the Egyptian root *SNT* sustentare, tueri, see Champollion Gramm. p. 380, 386. Peyron Lex. Copt. p. 207.

* I. **צָפַע** obsol. root, pr. to *thrust out, to protrude*, kindr. with דָּפַע to *thrust, to push, to impel*. Spec. of any thing ignoble, worthless, mean, as excrements; comp. Arab. صَفَع to discharge the bowels, to break wind, and צָפִירִים excrements. Also of worthless shoots, excrescences of a tree, see צָפִירָה.

* II. **צָפַע** obsol. root, onomatopoeic, to *hiss* as a serpent, basilisk; comp. the kindr. צָפָה to *blow*, to *hiss*, whence אֶפְפָּה viper.—Hence the two following.

צָפַע m. Is. 14, 29, and צָפְעָנִי m. Is. 11, 8. 59, 5. Prov. 23, 32; plur. צָפְעָנִים Jer. 8, 17; a *viper*, so called from its hissing; perh. with Aquil. and Vulg. basiliscus, regulus, a small serpent of Africa exceedingly venomous, which also was called sibilus, Isidor. Orig. XII. 4.

צָפְעָנִי see in צָפַע.

* צָפַץ only in PILP. צָפַץ, an onomatopoeic verb, to *peep, to chirp*, as a small bird Is. 10, 14. 38, 14. Arab. صَفَصَفَ peeping of a sparrow; صُفُفَ a sparrow. Gr. πιρίζω, τιρίζω, τριρίζω, Germ. zirpen.—Like the Greek τριρίζω, it is transferred to the voice of the manes or ghosts, which the wizards professed to imitate, Is. 8, 19. To the same the Latin poets apply the epithet stridor; see the Lexicons.

צָפְפָה f. (ר. צוּף) according to the Rabbins a *willow, salix*, Ez. 16, 5; so called as growing in places overflowed by water. Arab. صِفْصَف id.

* I. **צָפַר** 1. to *twitter, to chirp*, as small birds. Arab. صَفَر id. Hence צָפִיר, Chald. צָפִיר, also pr. n. צָפִיר.

2. to dance in a circle, also *genr. to dance, to leap, to spring*; comp. דחל, גיל and מחול. Arab. ضَفَر id.—Hence צפר he-goat.

3. to go in a circle, to revolve, see צפירה. Hence, to turn oneself round, to turn about; Judg. 7, 3 *whosoever is timid and fearful*, וְיִצְפֹּר let him turn back and return.

* II. צַפֵּר i. q. ظفر to scratch, sc. with nails and claws; comp. ספר and שפר.—Hence צפרן.

צפר Chald. (f. Dan. 4, 18 and 4, 9 Keri, but Cheth. m.) a bird, i. q. Syr. ܘܢܦܪ; Sing. Targ. Gen. 7, 14. Deut. 4, 17. Plur. צפרין, constr. צפרי Dan. 4, 9, 11. 18. 30.

צופר, see צופר.

צפירי m. a frog; sing. twice collect. frogs Ex. 8, 2. Ps. 78, 45, where it is coupled with a fem. in the manner of collectives. Plur. צפיריים Ex. 7, 27–29. 8, 1–9. Ps. 105. 80.—This quinqueliteral is compounded from the verb צפר I. no.

2, to leap, to spring, and רָדַע marsh, q. d. *marsh-leaper*; and not, as Ewald suggests, from the root צפר I. no. 1, since the twittering and chirping of birds cannot properly be ascribed to frogs. From this fuller form, the Arabic and Syriac have the contracted quadriliterals צַפְרִי and ܘܢܦܪ frog.

צפורה (little bird, see צופר) Zipporah, pr. n. of the wife of Moses Ex. 2, 21. 4, 25. 18, 2.

צפרן m. (r. צפר II) 1. nail of the finger, plur. c. suff. צפרניה Deut. 21, 12. Arab. ظفر, Chald. ܛܦܪ, Ethiop. ጸፋር, id. Corresponding in form are Gr. περισσός, Germ. Sporn, Engl. spur.

2. point of the stylus, which was tipped with adamant or diamond, Jer. 17, 1. Comp. Plin. H. N. 37. 4. 15.

צפת f. (r. צפה II) chapter, capital of a column, i. q. כְּתִיבָה 2 Chr. 3, 15. Syr. ܘܢܦܪ ornament.

צפח (watch-tower, r. צפה I) Zephath, pr. n. of a Canaanitish city, afterwards

called ܘܢܦܪ, Judg. 1, 17. [This ancient name is perh. retained in the modern *Sūfāh*, صفاء, the name of a difficult pass leading up from the 'Arabah to the south of Judah; see Bibl. Res. in Palest. II. p. 592. 616.—R.]

צפחה (id.) Zephathah, pr. n. of a valley at Mareshah in the tribe of Judah 2 Chr. 14, 9. See Bibl. Res. in Palest. II. p. 365.

צצים, see ציץ no. 2.

* צָקַל obsol. root, perh. i. q. עָקַל, to bind together, to tie. Hence צָקִיל.

צָקִיל, see צִיקִיל.

צָקִיל m. (r. צָקַל) a sack, bag, scrip, from being drawn together and tied; once 2 K. 4, 42.—Talmud. עָקַל a sack for straining; comp. also Gr. *φύλακος* sack.

צָר m. (r. צָרָה) also צָר with distinct. acc. and with art. הַצָּר, c. suff. צָרִי; plur. צָרִים, constr. צָרִי, c. suff. צָרִיו.—Fem. צָרָה see in its order.

A) Adj. strait, narrow, pent up, Num. 22, 26. הוּחָם צָר a seal closely pressed, Job 41, 7 [15]. נָהַר צָר a stream pent up, as between rocks and therefore violent, Is. 59, 9. Trop. Prov. 24, 10 צָר straitened will be thy strength, i. e. limited, small.

B) Subst. 1. an adversary, enemy, i. q. אוֹיֵב, Gen. 14, 20. Num. 10, 9. 2 Sam. 24, 13; elsewhere only poetic, as Num. 24, 8. Ps. 3, 2. 44, 6. 89, 24. Is. 1, 24. 63, 18. al. saepe; and in the later books, Esth. 7, 4. 6. Neh. 4, 5. 9, 27.

2. straitness, narrowness of place; 1 Sam. 2, 32 מְצוֹן צָר. Trop. straits, distress, affliction, Ps. 4, 2. 44, 11. 78, 42. צָר וּמַצוֹקָה distress and affliction Job 15, 24. Ps. 119, 143. צָר לָחֶם bread of affliction Is. 30, 20. צָר צֵה a time of distress Job 38, 23. With prep. בַּצָּר Is. 26, 16; מַצָּר Ps. 32, 7. 60, 13. Also with לְ, as בַּצָּר לִי in my distress, Ps. 18, 7. 66, 14. 106, 44. 102, 3 צָר לִי in the time of my distress. 69, 17.

3. a stone, pebble, flint, i. q. צָר and צוּר no. 1, Is. 5, 28.—Arab. ظفر id.

צֵר (flint, i. q. ظفر) Zer, pr. n. of a place in Naphtali, Josh. 19, 35. R. צֵרִי.

צִיר see צִיר.

צִיר m. (ר. צָרַר) 1. *a rock*, i. q. צִיר no. 1. Ez. 3, 9.

2. *a knife*, pr. of flint, Ex. 4, 25. Comp. צִיר no. 2.

3. i. q. צִיר Tyre, q. v.

* צָרַב in Kal not used, *to burn*, *to scorch*; kindr. with שָׂרַב, שָׂרַב, also שָׂרַב. —Chald. צָרְבָא *a burning*.

NIPH. *to be burned, scorched*, Ez. 21, 3 [20, 47].

Deriv. the two following.

צָרַב adj. (for צָרַב) f. צָרְבָה, *burning, scorching*, as צָרְבָה אֵשׁ Prov. 16, 27.

צָרַב f. (ר. צָרַב) *a scar, cicatrix*, as Sept. Vulg. Chald. well; whether from a burn Lev. 13, 28; or as left by a sore, v. 23.—Others derive it from Arab.

צָרַב to smite; as נָגַע from נָגַע.

* צָרַר obsol. and doubtful root, Arab. צָרַר *to cool, to be cool*. Hence

צָרַד (cooling) Zeredah, pr. n. of a city in Manasseh near Scythopolis, 1 K. 11, 26. 2 Chr. 4, 17. For the same we find צָרַד Judg. 7, 22; where צָרַד is to be restored. The same is also prob. intended by צָרַד Josh. 3, 16. 1 K. 7, 46; c. h. parag. צָרַד 1 K. 4, 12.

* צָרַר obsol. root. 1. i. q. Syr. and Chald. *to cleave, to make fissures*; then

2. i. q. Arab. צָרַר *to flow, to run*, as a wound; hence צָרַר and pr. n. צָרַר.

צָרַר f. of masc. צָרַר, constr. צָרַר, c. suff. צָרַר, plur. צָרַר R. צָרַר.

A) Adj. fem. *strait, narrow*, e. g. a well, pit, Prov. 23, 27.

B) Subst. 1. *a female adversary*; spec. *a rival*, e. g. another wife, 1 Sam. 1, 6. See the root no. 2. a, b.

2. *straits, distress, affliction*, Gen. 42, 21. Prov. 11, 8. 12, 13. 17, 17. al. sæp. Often, צָרַר *in time of distress* Ps. 50, 15. Prov. 24, 10; צָרַר id. Ps. 37, 39; צָרַר *times when one is in distress* Ps. 9, 10. 10, 1. With synonym. צָרַר Is. 30, 6. Prov. 1, 27; צָרַר Zeph. 1, 15; comp. Is. 8, 22. 37, 3. With suff. צָרַר Ps. 77, 3. 86, 7; also c. dat. comp. in צָר B. 2, Jon. 2, 3 *in distress* Ps. 120, 1.—Plur. צָרַר Job 5, 19. Ps. 25, 22. 34, 7. 18. al.

3. *anguish*, Lat. *angor*, see the root no. 2. c. β. Jer. 6, 24 *anguish hath taken hold of us*. 49, 24. 50, 43; of a woman in travail Jer. 4, 31. צָרַר נָפֶשׁ *anguish of soul* Gen. 42, 21.

צָרַר (cleft, wounded, r. צָרַר) Zeruiah, pr. n. of a daughter of Jesse, sister of David 1 Chr. 2, 16; and mother of Joab, Abishai, and Asahel, 2 Sam. 2, 18. 3, 39. 8, 16. 16, 9. al.

צָרַר (leprous, r. צָרַר) Zeruah, pr. n. of the mother of Jeroboam, 1 K. 11, 26.

צָרַר m. Prov. 26, 8 (r. צָרַר) plur. צָרַר Gen. 42, 35.

1. *a bundle* Cant. 1, 13. Spec. *a bundle of money*, and so for *a purse, bag*, Gen. 42, 35. Prov. 7, 20. Job 14, 17. Prov. 26, 8 see in צָרַר Metaph. 1 Sam. 25, 29, see in צָרַר no. 1.

2. i. q. צָרַר no. 1. b, *a small stone, pebble*, 2 Sam. 17, 13. Hence apparently *a grain. kernel*, Am. 9, 9.

3. Zeru, pr. n. m. 1 Sam. 9, 1.

* צָרַר obsol. root. 1. i. q. Arab.

צָרַר II, *to be clear, manifest*; whence צָרַר high ground, elevated land, צָרַר high building, tower; Heb. צָרַר. Kindr. are צָרַר, צָרַר.

2. Trop. of the voice, comp. צָרַר no. 2, *to cry aloud*, i. e. with a *clear and loud voice*. Zeph. 1, 14. Arab. צָרַר, Eth.

צָרַר and צָרַר id. Kindr. is צָרַר.

HIPH. *to lift up a cry, to shout*, for battle, Is. 42, 13.

צָרַר *a Tyrian*, gentile n. from צָרַר Tyre, 1 K. 7, 14. 2 Chr. 2, 13. Plur. צָרַר Tyrians 1 Chr. 22, 41. Ezra 3, 7. Neh. 13, 16.

צָרַר m. (r. צָרַר) Gen. 43, 11. Jer. 8, 22. 46, 11. 51, 8; in pause צָרַר Ez. 27, 17, once with Vav. copul. צָרַר Gen. 37, 25; *opobalsamum, balsam of Gilead*, distilling from a tree or shrub growing in Gilead, and used for healing wounds. So the Talmudists and Rabbins well. This balsam was always reckoned as one of the precious gifts of Palestine, Gen. 43, 11; comp. Strabo XVI. p. 763. Tacit. Hist. 5. 6. Plin. H. N. XII. 25 or

54. In the times of the N. T. and Josephus, the balsam which anciently belonged to Gilead was cultivated largely in the gardens of Jericho; Jos. Ant. 14. 4. 1. ib. 15. 4. 2. B. J. 1. 6. 6.—See Bochart Hieroz. T. I. p. 628. Celsii Hierobot. II. 180-185.

צרי pr. n. for רצרי, see in רצר no. 3.

צריח m. a *high building*, which may be seen far and wide, e. g. a *tower* or *castle* Judg. 9, 46. 49; a *watch-tower*, plur. 1 Sam. 13, 6. R. צרה no. 1.

* צרה obsol. root, Talmud. and Syr. Ithpe. *to need, to be needy, poor.* Hence

צרה m. *need*, c. suff. צרה thy *need*, 2 Chr. 2, 15.—Chald. and Rabb. id.

* צרע to *smite heavily, to strike*; Arab. صرع to *strike down, to prostrate*; whence صريع a *scourge*, also *scourged*.

—Hence part. pass. צריע Lev. 13, 44. 22, 4. al. also PUAL Part. מצרע, f. מצרעת, 2 K. 5, 1. 27. 15, 5. al. *leprous*, pr. *smit-ten*, scourged of God, since the leprosy was regarded as a special divine infliction; comp. the words נגע, נגע, נקה.

Deriv. צרע, pr. n. צרה, and

צרה f. Ex. 23, 28. Deut. 7, 20. Josh. 24, 12, according to the ancient versions and Rabbins, a *hornet*, with art. collect. *hornets, wasps*, so called from their *striking* as they sting; comp. נקה, ضرب. — But these passages are not to be understood of *hornets* literally; they are put metaph. as a symbol of the *terror, panic*, sent from God upon the enemy (חור אלהים Gen. 35, 5), by which they are agitated and put to flight as if stung to madness; see Ex. 23, 27 comp. 28; also Deut. 7, 23, where just after the mention of hornets (v. 20) it is added: *he shall discomfit them with a great discomfiture, until they be destroyed.* In antithesis to this is the promise, that God would send his angel before the Israelites, to aid and guard them, and help them on their way; see Ex. 23, 20. 23. 32. 34. 33, 2. Gen. 24, 7. 40.

צרה (for צרה q. d. hornet's town) Zorah, pr. n. of a town reckoned to the plain of Judah Josh. 15, 33, but inhabit-

ed by Danites 19, 41; not far from Esh-taol, and celebrated as the birth-place of Samson, Judg. 13, 2. 25. 18, 2. 8. 11; comp. 2 Chr. 11, 10. Neh. 11, 29. Now صرع Sūr'ah, situated on a spur of the mountains running out into the plain, on the north of Beth-shemesh; see Bibl. Res. in Palest. II. 339, 343, 365. III. 18. —Gentile n. צרתי Zorite 1 Chr. 2, 54; צרתי Zorathite 1 Chr. 2, 53. 4, 2.

צרע f. (r. צר) *leprosy*, e. g. of persons, i. e. the *white leprosy*, פצע, see Ex. 4, 6. Num. 12, 10. So Lev. 13, 2 sq. 2 K. 5, 3. 6. 7. 27. 2 Chr. 26, 19. The black leprosy is the elephantiasis, see צהיך —Also of garments, prob. mouldiness, spots contracted from lying shut up; and likewise of houses, prob. a nitrous scab or crust on the walls; Lev. 13, 47-59. 14, 34-57.

* צרה fut. רצה 1. *to melt, to smelt* metals, spec. gold and silver; *to refine, to purify* with fire and thus separate from scoria, Ps. 12, 7. Is. 1, 25. Zech. 13, 9. Metaph. Judg. 7, 4. Part. pass. metaph. *pure, sincere*, Ps. 18, 31. 119, 140. Prov. 30, 5.—Part. צרה a *smelter, refiner, goldsmith*, Judg. 17, 4. Is. 40, 19. Prov. 25, 4. al.

2. Metaph. *to try, to prove* any one, δοκιμάζειν, Ps. 17, 3. 26, 2. 66, 10. 105, 19. Is. 48, 10. Dan. 11, 35.

NIPH. *to be tried, purified*, Dan. 12, 10.

PIEL part. מצרה a *refiner, goldsmith*, Mal. 3, 2. 3.

Deriv. the two following.

צרפי (goldsmith) Zorphi, pr. n. m. (c. art.) Neh. 3, 31.

צרפת (perh. smelting-house, r. צרה) Zarephath, with ה parag. צרפתה, pr. n. of a Phenician town between Tyre and Sidon, 1 K. 17, 9. 10. Obad. 20. Gr. Σαρεπτα Sarepta, Luke 4, 26. Now صرند Sūrafend; see Bibl. Res. in Palest. III. p. 413, 414.

* צר to *press, to compress*, kindr. with צר I. Hence

1. *to bind up, to bind together*; comp.

צר I. Arab. صر. —With ב to *bind* or *roll up* in a cloth, bundle, etc. Ex. 12, 34. Job 26, 8. Is. 8, 16. Prov. 30, 4. Me-

taph. 1 Sam. 25, 29 *the life of my lord shall be bound up in the bundle of lives with God*, i. e. will be under God's protection. But in a different sense, Hos. 13, 12 *the iniquity of Ephraim is bound up*, is reserved against the day of vengeance; comp. Job 14, 17.—Spec. a) Hos. 4, 19 *the wind hath bound her up* (seized her) *in its wings*. b) *to shut up, to confine*, 2 Sam. 20, 3.

2. *to press upon*, i. e. a) *to persecute, to be hostile to*, Arab. ضَرَّ id. With acc. Num. 33, 55. Is. 11, 13; with dat. Num. 25, 18.—PART. צָרַר i. q. צָר, *an adversary, enemy*, Ex. 23, 22. Ps. 6, 8. 7, 5. 23, 5. Is. 11, 13. al.

b) *to rival, to be jealous of*, spoken espec. of two wives, Lev. 18, 18. Arab.

ضَرَّ.

c) Intrans. *to be pressed, straitened, distressed*; in which sense is chiefly used the monosyll. præf. צָר (fully צָרַר Prov. 30, 4. Hos. 4, 19) Is. 49, 20. 2 K. 6, 1; f. צָרָה Is. 28, 20.—Often Impers. צָר לי lit. 'it is strait to me,' i. e. a) *I am in a strait, in trouble*. Ps. 31, 10. 69, 18. Judg. 11, 7. β) *I am in distress, in anguish*, 1 Sam. 28, 15. 2 Sam. 24, 14.

γ) With עַל, *wo is me for any one, I grieve for*, etc. 2 Sam. 1, 26.—In the same connection is also used fut. יִצָּרַר לי, see r. יָצַר no. 1.

PUAL part. מִצָּרַר *bound up*, Josh. 9, 4. Hiph. הִצָּר, inf. הִצֵּר, fut. יִצָּר 1 K. 8, 37, plur. יִצָּרוּ Neh. 9, 27.

1. *to press upon, to straiten*, Jer. 10, 18; with siege, *to besiege*, Deut. 28, 52. 1 K. 8, 37; *to distress, to harass, to vex*, Neh. 9, 27. 2 Chr. 28, 20. Zeph. 1, 17. 2 Chr. 28, 22 בַּעֲתֵּי הִצֵּר לוֹ *in the time of (their) distressing him*. 33, 12.

2. אִשָּׁה מִצָּרָה *a woman in her pains, throes*, i. e. pr. *pressing* upon the fœtus, or else intrans. *pressed* with anguish, Jer. 48, 41. 49, 22.

Deriv. מִצָּר, צָרָה, צָר, צָרוּר, pr. n. צָר.

צָרוּר see in צָרוּר.

צָרָה, see צָרָה.

צָרַת (for צָרָה splendour, r. צָהַר) Zereth, pr. n. m. 1 Chr. 4, 7.

צָרַת הַשָּׁחַר (splendour of the dawn) Zereth-shahar, pr. n. of a city in Reuben, Josh. 13, 19.

צָרָה, see צָרָה.

ק

Koph, the nineteenth letter of the Hebrew alphabet, as a numeral denoting 100. The name קוֹפֶה, קוֹף, Arab. كَفَّ, signifies *occiput, the back of the head*. Hence two letters, Koph and Resh, take their names from the *head*; just as two others, Yod and Caph, from the *hand*. Koph corresponds to Lat. Q. Its pronunciation differs from כ with or without Dag. lene, in that the sound of ק is produced from the back part of the palate near the throat, and with a stronger effort, in the same manner as ט, where see. So Arab. ق.

Koph is interchanged with the other palatals ג, ב, see those letters; and also passes over into the gutturals, so that

we find as kindr. roots e. g. קָטַר, Chald. קָטַר, to burn incense; see in ח and ע. Besides this, in the primary elements of the language at least, the sound of *k* appears to have passed over into that of *t*, just as children often substitute for *k* the sound of *t*, as being more easily pronounced; and in this way has arisen the affinity of the roots פָּקַח and פָּתַח to open, שָׁקַח and שָׁתַּח to drink, פָּתַח Eth. פָּתַח to interpret; comp. σύνιτω and τέτταρες, *quatuor* and τέτταρες, *quīs* and τίς.

קָא m. (r. קוֹא) vomit, Prov. 26, 11.

קָאָה f. (r. קוֹא) c. art. הַקָּאָה Lev. 11, 18. Deut. 14, 17, constr. קָאָה, pr. *the vomiter*, a water-fowl (Lev. and Deut. l. c.) inhabiting also desert places Is. 34,

11. Zeph. 2, 14. Ps. 102, 7; according to the ancient versions *the pelican*, Targ. קָבָא, Syr. عَمَّا, Arab. قوق. Sept. πελεκάν. So called from its vomiting the shells and other things which it has voraciously swallowed.

קב m. (r. קבב) pr. *a hollow or concave vessel*, comp. Lat. *cupa*, Engl. *cup*. Then, a measure for things dry, *cab*, 2 K. 6, 25; according to the Rabbins the sixth part of a seah (סֵאָה), or nearly two quarts. Comp. Gr. κύβος i. e. χοῖνιξ.

* קבב kindr. with קבב, II, *to curve, to make convex or concave*; hence
1. i. q. נִקֵּב, *to hollow out*, and also *to arch, to vault*; comp. קבב, קבב i. q. קבב.

Arab. قَبَّ Conj. II, Chald. קבב, id.—Hence קבב, קבב.

2. Metaph. i. q. נִקֵּב no. 3 (q. v.) *to curse*, pr. to pierce with words, to perforate. The forms found are: Præt. קבב c. suff. Num. 23, 8. 27; Inf. constr. קבב v. 11, and as absol. v. 25; Imper. c. הִקֵּבֵנָה Num. 22, 11. 17; with suff. and Nun epenth. קבבֵנָה Num. 23, 13.

קבה f. (for נִקְבָה, r. נִקֵּב) *the maw, ventricle*, i. e. the rough prickly stomach of ruminating animals, *echinus*, Deut. 18, 3.—Arab. قَبَّة and قَبَّة id.

קבה f. (for נִקְבָה, r. נִקֵּב) c. suff. קבֵה once Num. 25, 8, *genitalia muliebra*, comp. נִקְבָה; so Sept. and Vulg. correctly.

קבה f. (r. קבב) *a tent*, high and rounded like a dome, a vaulted pleasure-tent, devoted to the impure worship of Baal-peor or Priapus, Num. 25, 8.—Syr. قَبَّة, Arab. قَبَّة, id. Hence with the Arabic art. Span. *alcova* alcove; comp. later Lat. *cuppa*, Germ. *Kuppel*, Engl. *cupola*.

קבץ m. (r. קבץ) *a gathering, throng*; Is. 57, 13 קבצֵי תִבְרֹת *thy throngs of idols*. Comp. v. 9.

קבירה f. (r. קבר) 1. *sepulture, burial*, Jer. 22, 19. Ecc. 6, 3.

2. *a sepulchre*, i. q. קבר, Gen. 35, 20. 47, 30. Deut. 34, 6. 1 Sam. 10, 2. 2 K. 21, 26. Is. 14, 20.

* קבל in Kal not used, pr. *to be before, in front, over against*. Arab. قَبَّلَ front, قَبَّل before.—Hence 'to come from an opposite direction,' *to meet* any one, Arab. قَبَّل.

PIEL קבל, found only in the later Heb. pr. 'to let come to oneself,' i. e. a) Of persons, *to receive, to admit*, 1 Chr. 12, 18. b) Of things, *to receive, to take* any thing offered, Ezra 8, 30. Esth. 4, 4. 1 Chr. 21, 11. Job 2, 10. So *to receive, to admit* a precept, law, i. e. to observe it, Esth. 9, 23. 27; instruction Prov. 19, 20. Simpl. *to take*, i. q. לָקַח, 2 Chr. 29, 16. 22.

HIPH. intrans. *to stand over against each other, to be opposite*, Ex. 26, 5. 36, 12. Arab. Conj. III id.

Deriv. קבל, קבל.

קבל Chald. only in PA. *to receive*, Dan. 2, 6. 6, 1. 7, 18.

קבל prep. (r. קבל, after the form קבל) or according to other copies קבל (kōbāl). *before*, i. q. Chald. קבל no. 1. a. 2 K. 15, 10 קבלָה *before the people*.

קבל and קבל Chald. (r. קבל) pr. *the front*; hence

1. לִקְבֹּל Prep. c. suff. לִקְבֹּל a) *over against* Dan. 5, 5; *before*, Dan. 2, 31. 3, 3. 5, 1. b) *on account of, because of, propter*, i. q. מִפְּנֵי no. 2, Dan. 5, 10. Ezra 4, 16. Before הִי it becomes a conjunction, *because. propterea quod*, Ezra 6, 13.

2. Oftener, in the diffuse Chaldee manner of expressing particles, more fully and pleonastically הִי פִּלְקֵבֶל a) Pr. 'and all because that,' *forasmuch as*, Germ. *alldieweil*, for the simple *because, since*, Dan. 2, 8. 41. 45. 3, 29. 4, 15. 5. 12. 22. 6, 4. 5. 23. Ezra 4, 14. 7, 14. With relat. *for which cause, wherefore*, Dan. 2, 10. b) *in the manner that*, i. e. *as*, Dan. 2, 40 Sept. ὡς τρόπον. 6, 11 Sept. καθὼς.

3. פִּלְקֵבֶל הִי *for this cause*, Dan. 2, 12. 24. 3. 7. 8. 22. 6, 10. Ezra 7, 17. See Chald. פל no. 4.

קבל m. (r. קבל) pr. *the front, what is over against*, Arab. قَبْل; so Ez. 26, 9 מִחֵי קַבְלֵי הִי *the stroke of what is in front of it*, i. e. *a battering-ram* for battering

down walls.—Other copies read קבולו *kōbōllo*, which is also admissible, see קבון; but the form קבולו, found in J. H. Michaelis and Van der Hooght, is contrary to the laws of grammar.

*קבֵּעַ fut. יִקְבֹּעַ 1. i. q. קֵבֵעַ, *to be high and rounded off*, like a mound, hump, the head; Arab. قَبَعَ *gibbosus* fut. Hence קֵבֵעַ helmet, קֵבֵעָה cup. Comp. Gr. κνβή.—From these nouns, which all designate things serving to cover, comes the signification:

2. *to cover, to hide*, Arab. قَبَعَ to hide, e. g. the head in one's garment, or of a flower hiding itself in its calyx.—Hence trop. *to defraud, to rob any one covertly*, comp. בָּגַד, Mal. 3, 8, 9; c. dupl. acc. *to rob one of any thing, to despoil*, Prov. 22, 23.

Deriv. see in no. 1.

קֵבֵעָה f. (r. קֵבֵעַ) *cup, calyx*, pr. of a flower, κάλυξ, Arab. قُبْعَة; then also for drinking, κύλιξ, *goblet*, whence Is. 51, 17. 22 כֵּס קֵבֵעָה בֹּשֶׁת pleonast. *the goblet-cup*.

*קִבֵּץ fut. יִקְבֹּץ pr. *to take or grasp in the hand*; Arab. قَبَضَ to take with the fingers; قَبِضَ to grasp with the hand; قَبِطَ id. Kindr. are Aram. קִבֵּץ, קִבֵּץ, to compress; also Heb. קִבֵּץ, קִבֵּץ. Hence

1. *to gather, to collect things*, e. g. grain Gen. 41, 35, 48; spoils Deut. 13, 17 (with אֶל of place); wealth Prov. 13, 11; c. לְ for any one Prov. 28, 8. Metaph. Ps. 41, 7 *his heart יִקְבֹּץ אָנֹכִי gathereeth iniquity for itself*, i. e. my adversary in visiting me gathers new matter for hatred and slander.

2. *to gather together persons, to assemble*, Judg. 12, 4. 1 Sam. 7, 5. 2 Sam. 2, 30. 1 K. 18, 20. al. sēp. With אֶל of pers. *to whom* 1 K. 18, 19. 2 Sam. 3, 21; אֶל of place *at which* Ezra 8, 15; also אֶלֶי 2 Chron. 32, 6. Hab. 2, 5; יָבִיחַ id. 1 K. 11, 24.

NIPH. 1. *to be gathered, collected*, e. g. corpses Ez. 29, 5.

2. *to be gathered together, to be assembled*, of persons; also *to gather themselves together*; Gen. 49, 2. 1 Sam. 7, 6, 25, 1. Esth. 2, 8, 19. Is. 43, 9. al. Of

beasts Is. 34, 15. With אֶל of pers. Josh. 10, 6. Ezra 10, 1; עַל 2 Chr. 13, 7.

PIEL 1. *to take or fold in the arms*, as a shepherd his lambs Is. 40, 11. Metaph. Jehovah his people Is. 54, 7. Opp. is יָבֵא

2. *to gather, to collect things*, e. g. grapes in the vintage Is. 62, 9; sheaves to the threshing-floor Mic. 4, 12; waters into a pool Is. 22, 9; idols, *to get together* Mic. 1, 7.—Joel 2, 6 and Nah. 2, 11, see in פָּארוּר

3. *to gather together, to assemble*, e. g. beasts Is. 34, 16; a flock, so that it may not be destroyed, Is. 13, 14. Chiefly of persons, a people, nations, Joel 4, 2. Is. 66, 18. Ez. 20, 34, 41, 36, 24. al. as dispersed Is. 11, 12, 56, 8. Very often of God, as gathering together the Israelites when dispersed, with מֵן of place *whence*; e. g. from Egypt Hos. 9, 6; from foreign lands, Ez. 34, 13, 39, 27. Ps. 107, 3; out of the nations Deut. 30, 3. Ez. 11, 17. With עַל *to any one* Is. 56, 8; *against* Ez. 16, 37.

PUAL part. f. מִקְבָּצָה *gathered, assembled*, Ez. 38, 8.

HITHP. plur. *to gather themselves together, to assemble*, Josh. 9, 2. Judg. 9, 47. 1 Sam. 7, 7. 2 Sam. 2, 25. Is. 44, 11. al.

Deriv. קִבְיָן, and the three here following.

קִבְיָאֵל, see יִקְבֹּצְאֵל.

קִבְיָה f. *a gathering, heap, hoard*, Ez. 22, 20. R. קִבְיָה.

קִבְצַיִם (two heaps, r. קִבֵּץ) *Kibzaim*, pr. n. of a city in Ephraim, Josh. 21, 22. See in יִקְבֹּצְאֵל.

*קָבַר fut. יִקְבֹּר, *to bury*, e. g. one person Gen. 23, 4. 19. 25, 9, 50, 14. Judg. 2, 9. 1 Sam. 31, 13. al. sēp. Once of several, i. q. Piel, Ez. 39, 12.—Arab. Aram. Eth. id. The primary idea is that of *heaping up* a tumulus, see Syr. مَصَّ to heap up, for Gr. σωρεύω Rom. 12, 20. Kindr. is קָבַר. The bilateral root is קָבַר, comp. the verbs קָבַר, קָבַר.

NIPH. pass. *to be buried*, e. g. one person Gen. 15, 15. 35, 8, 19. Judg. 12, 7 sq. Of several, Job 27, 15. Jer. 8, 2, 16, 4, 6.

PIEL to bury, e. g. several (comp. קָטַל) Num. 33, 4. 1 K. 11, 15. Jer. 14, 16. Ez. 39, 14. Hos. 9, 6.

PUAL pass. Gen. 25, 10.

Deriv. קְבִירָה and

קָבֵר m. in pause קָבֵר, c. suff. קְבִיר; plur. קְבִירִים, constr. קְבִירָה; and קְבִירֹת, constr. קְבִירֹת; pr. 'a burial-place,' a sepulchre, grave, Gen. 23, 9. Ex. 14, 11. Num. 11, 34, 35. Job 21, 32. Jer. 26, 23. al.—Job 17, 1 קְבִירִים לִי the sepulchres are ready for me, i. q. Engl. the graveyard awaits me.

קְבִירֹת־הַתְּמָנָה (the graves of long-ing, see קָבֵר) Kibroth-hattaavah, pr. n. of a place in the desert of Sinai, Num. 11, 34. 33, 16. Deut. 9, 22.

* I. קָדַר i. q. Arab. قَدَّ, to divide, to cleave; kindr. with קָדַר, קָדַר, and the like, see קָדַר; comp. also كَدَاو, كَدَاو-ζω, σκαδάζω. Hence קָדָה cassia, and קָדַקְר vertex.

* II. קָדַר to bow down, to bow the knee, to incline oneself in honour and reverence; found only in fut. of the Chaldee form, קָדַר, קָדַר, plur. קָדַרִי. Followed always by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24, 26 וַיִּשְׁתַּחֲוֶה לַיהוָה and the man bowed down and prostrated himself before Jehovah. Ex. 12, 27. Num. 22, 31. 1 K. 1, 16. 1 Sam. 24, 9. 2 Chr. 29, 30. Neh. 8, 6. al. Sept. usually κύπτω.—Kindr. is Syr. مَكَب to incline oneself, to bend the knee; comp. Arab. قَعَد to sit down; also Chald. עָקַר to bend the knee, Samar. עָקַר id.—This signif. cannot well be conciliated with that of no. I, by assuming it to be a denom. from קָדַקְר pr. 'to bow the head.'

* קָדָה obsol. root, Syr. قَدَّ to possess. Hence pr. n. יְקָדָם (possessed by the people) Jokdeam, q. v. Comp. קָדָה, קָדָה, from r. קָדָה.

קָדָה f. (r. קָדַר I) Ex. 30, 24. Ez. 27, 19, according to the Syr. Chald. Vulg. cassia, a species of aromatic bark resembling cinnamon, but less fragrant and less valuable; so called from its rolls being split. See Dioscor. 1. 12. Theophr. Hist. Plant. 9. 5. Celsii Hierob. II. 186. 350 sq. Comp. קָדַיָה

קְדוּמִים m. plur. (r. קָדַם) i. q. קָדַם no. 3; aforetime, ancient days; once Judg. 5, 21 קְדוּמִים נַחַל a stream of ancient days. Sept. Vatic. αἰμαρόφους ἀρχαίων, Targ. 'rivus in quo facta sunt Israëlī signa et fortia facta ab antiquis.'—The form is like נְעָרִים, עֲלָמִים, which also designate time.

קָדוֹשׁ and קָדַשׁ adj. (r. קָדַשׁ) constr. קָדוֹשׁ, c. suff. קָדוֹשִׁי; plur. קְדוֹשִׁים, קְדוֹשִׁים, see at the end of the article; holy, sacred, sanctus, ἅγιος, ἁγνός, pr. pure, clean, free from the defilement of vice, idolatry, and other impure and profane things; opp. is חִנּוּף impure, profane. In fixing the primitive signification of this word, the following are classical passages: Lev. 11, 43 sq. where after the law respecting unclean meats, it is said: ye shall not pollute yourselves with these, that ye should be defiled therewith, 44 .. וְהִייתֶם קְדוֹשִׁים כִּי קָדוֹשׁ אֲנִי (sanctus, pure), for I am holy. v. 45. So 19, 2, and 20, 26, where the same formula, be ye holy, for I am holy, is placed at the beginning and end of a section (c. 19. 20) containing various laws against fornication, adultery, incest, idolatry, and other like crimes. In Deut. 23, 15, after the law for removing human filth out of the camp, it is added: for Jehovah thy God walketh in the midst of thy camp וְהָיָה מִחֲנֶיךָ קָדוֹשׁ wherefore let thy camp be holy (sanctus, clean), that he (God) behold no unclean thing in thee, and turn away from thee.—In a sense somewhat varied it is applied: a) To God as abhorring every kind of impurity both physical and moral; see Lev. 11. cc. Also as the avenger of right and justice, Ps. 22, 4 comp. v. 2. 3. Is. 6, 3 comp. v. 5 sq. and as the object of fear and reverence to men Ps. 99, 3. 9. 111, 9 where it is coupled with נֹרָא. Sometimes God is κατ' ἑξοχῆς called קָדוֹשׁ Holy, the Holy One, Job 6, 10. Is. 40, 25. Hab. 3, 3; and more frequently also קָדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, espec. by Isaiah, as Is. 1, 4. 5, 19. 24. 10, 17. 20. 12. 6. 17, 7. 43, 3. 14. 45, 11. 47, 4. 48, 17. al. Elsewhere rarely, as Ps. 78, 41. 89, 19. b) To angels, who κατ' ἑξοχῆς are called holy, Dan. 8, 13; see below in Plur. c)

To priests, with dat. of the divinity, as Lev. 21, 6 **יְהוָה יִהְיֶה קָדוֹם** *let them be holy* (pure, clean) *unto their God*, in his sight, *and not profane*, etc. v. 7. Ps. 106, 16 *and Aaron קָדוֹם יְהוָה holy unto Jehovah*. Also with dat. of other men, unto whom the priest should be holy, Lev. 21, 8. Of a Nazarite Num. 6, 5. d) Spoken of pious men, who are pure and clean from the defilement of guilt and sin, so far as is possible for erring mortals, Is. 4, 3; then of the people of Israel, who were bound to abstain from and avoid every kind of impurity, Lev. 11, 43–45. 19, 2 see above. Deut. 7, 6 comp. v. 5; with dat. *holy to Jehovah* 14, 2. 21. 26, 19. e) Of places *consecrated, holy*, Ex. 29, 31. Lev. 6, 9. 19. al. Of days consecrated to God, before **אֱלֹהִים** Neh. 8, 10. 11.—Hence **קָדוֹם** *a holy place, sanctuary*, Is. 57, 15. Ps. 46, 5 **קָדוֹם מִשְׁכְּנֵי עֲלִיוֹן** *the holiest of the dwellings of the Most High*.

PLUR. **קְדוּשִׁים**, **קְדוּשִׁים** 1. As plur. majest. for the sing. *the Most Holy*, for Jehovah, Hos. 12, 1. Josh. 24, 19. Prov. 9, 10. 30, 3.

2. Pr. *holy ones*, i. e. a) *angels*, espec. in the later books (see in **קְדוּשִׁים**), Job 5, 1. 15, 15. Zech. 14, 5. Ps. 89, 6. 8; perh. Deut. 33, 3. b) *the pious worshippers of God, saints*, Ps. 16, 3. 34, 10. Deut. 33, 3; spec. the Jewish people (see **קְדוּשִׁים**) Dan. 8, 24.

* **קָדַח** 1. *to kindle fire*, Jer. 17, 4. Is. 50, 11. 64, 1. Syr. Aph. id. Arab. **قَدَح** *to strike fire*.

2. Intrans. *to kindle or be kindled, to burn*, Deut. 32, 22. Jer. 15, 14.

Deriv. **אֶקְדַּח** and

קְדַחַת f. *burning fever*, Lev. 26, 16. Deut. 28, 22.

קְדָרִים m. (r. **קָדַם**) with ה loc. **קְדָרִים**. 1. *the front*, the part or region *over against* any one. Hab. 1, 9 **קְדָרִים** *forwards*.

2. *the east*, the eastern quarter of the heavens. i. q. **קָדַם**; see in **אֶחָד** no. 2. Often in Ezekiel, as **בָּאֵת קְדָרִים** Ez. 47, 18. 48, 2. 6–8. 16; in acc. *eastward* 43, 17. 44, 1. 46, 1. 12. 47, 2; and so **קְדָרִים** 11, 1.—Hence poet. **רִיחַ הַקְדָרִים**, **רִיחַ קְדָרִים**,

the east wind, Ex. 10, 13. 14, 21. Ps. 48, 8. Ez. 17, 10; oftener ellipt. **קְדָרִים** id. the most vehement of all winds in western Asia and the adjacent seas, Job 27, 21. Is. 27, 8. Jer. 18, 17. Ez. 27, 26; as scorching and withering plants and herbage, Gen. 41, 6. 23. Ez. 17, 10. 19, 12. Jon. 4, 8. But *the east wind* is perh. put for any violent wind between the east and south; [so the Arabs at the present day call the violent south wind of the desert *Shūr-kīyeh* i. e. east wind; and hence the Italian *Sirocco*, which also is mostly employed of southerly winds; see Bibl. Res. in Palest. I. p. 305, comp. p. 287, 289.—R.] Metaph. i. q. **רִיחַ**, of any thing vain and empty, Hos. 12, 2. Job 15, 2.

קְדָרִישׁ Chald. adj. i. q. Heb. **קָדוֹם**, *holy, sanctus*; spoken a) Of God and also of false deities; **אֱלֹהֵי קְדָרִישׁ** *the holy gods*, Dan. 4, 5. 6. 5, 11. b) Of angels; Dan. 4, 10 **עִיר וְקְדָרִישׁ** *a watcher (angel) even a holy one*. Plur. **קְדָרִישִׁים** *holy ones*, i. e. angels, 4, 14 [17]. See **קְדוּשִׁים** Plur. no. 2. a. c) Of the Jews, Dan. 7, 21; fully **עֲלִיוֹנֵי קְדָרִישׁ** *the holy ones (saints) of the Most High*, Dan. 7, 18. 22. 25; comp. Esdr. 8, 70 **το σπένγμα το ὕγιον**.

* **קָדַם** in Kal not used; Arab. **قَدَم** *to go before, to precede*; mid. Damm. *to precede in time, to be of old*. The primary idea seems to be that of *being sharp, pointed*; comp. quadril. **קָדַם** for **קָדַם** a sharp instrument, axe; hence pr. *to be or go in front, at the point, head*, Germ. *an der Spitze stehen*.

PIEL **קָדַם** 1. *to go before, to precede*, Ps. 68, 26; with acc. of pers. Ps. 89, 15.

2. *to come or get before any one, to anticipate*, **קָדַם**. Syr. **قَدَمَ** id. With acc. Ps. 17, 13 **קָדַם עֵינַי** 119, 148 **קָדַם עֵינַי אֶשְׁמְרוֹת** *my eyes anticipate the night-watches*, i. e. I wake ere the night-watches are cried out.—With inf. *to do hastily, speedily*, i. e. *early* in the morning, as Syr. **قَدَمَ**, Eth. **ቀደሙ**, Chald. **קָדַם** for Heb. **הִשָּׁבִים**. So Jon. 4, 2 *therefore קָדַם לְבָרְחַי I made haste to flee*. Absol. Ps. 119, 147 **קָדַם בִּנְשָׁא** *I rise early with the dawn*.

3. *to go to meet any one, to meet, to encounter*, with acc. of pers. Ps. 88, 14.

מִקְדָּמָה Chald. *former time*; hence
מִקְדָּמָה-הָהֵנָּה Dan. 6, 11, *former times, aforesaid*
Ezra 5, 11, *in former times, formerly*.

קְדָמָה (eastward) *Kedemah*, pr. n. of a son of Ishmael, Gen. 25, 15.—Another **קְדָמָה** see in **קָדַם** no. 1.

קְדָמָה i. q. **קָדַם** no. 2, only in constr. **קְדָמָה**, on the east of, eastward of a place, Gen. 2, 14, comp. **אֲשֹׁר**. 4, 16. 1 Sam. 13, 5. Ez. 39, 11.

קְדָמוֹן adj. (fr. **קָדַם**) fem. **קְדָמוֹנָה**, eastern, Ez. 47, 8.

קְדָמוֹנִי, see **קְדָמוֹנִי**.

קְדָמוֹת (antiquities) *Kedemoth*, pr. n. of a city in Reuben, Josh. 13, 18. 21, 37. 1 Chr. 6, 64. An adjacent desert bore the same name, Deut. 2, 26.

קְדָמִי Chald. *first*, plur. **קְדָמִיָּא** Dan. 7, 24. Fem. st. emphat. **קְדָמִיָּהּ** 7, 4; plur. **קְדָמִיָּהּ** 7, 8.

קְדָמִיָּאֵל (one before God, i. e. minister of God, r. **קָדַם**) *Kadmiel*, pr. n. m. Ezra 2, 40. 3, 9. Neh. 7, 43. 9, 4. 10, 10. 12, 8.

קְדָמוֹנִי or **קְדָמוֹנִי** adj. f. **קְדָמוֹנִית**; plur. **קְדָמוֹנִיִּים**; comp. **קְדָמוֹנִיִּים**. R. **קָדַם**.

1. *eastern*, Ez. 10, 19. 11, 1. **הַיָּם הַקְדָּמוֹנִי** the eastern sea, i. e. the Dead Sea, opp. to the western sea or Mediterranean, Ez. 47, 18. Joel 2, 20. Zech. 14, 8.

2. *former, ancient*, Ez. 38, 17. Mal. 3, 4. Plur. **קְדָמוֹנִים** older persons, the aged, Job 18, 20. Sing. collect. 1 Sam. 24, 14 **מִשְׁלֵי הַקְדָּמוֹנִים** the proverb of the ancients. Plur. f. **קְדָמוֹנִיִּים** former things, things of old, Is. 43, 18.

4. *Kadmonite*, collect. pr. n. of a Canaanitish tribe, dwelling prob. in the eastern part of the country, Gen. 15, 19. Bochart conjectures them to be the same with the Hivites; Canaan I. 19.

קְדָקֵד m. (r. **קָדַד** I) c. suff. **קְדָקֵדוֹ**, others **קְדָקֵדוֹ**, Job 2, 7. Ps. 7, 17, *vertex, top, crown* of the head, so called because the hair there divides itself; comp. Germ. *Scheitel, die Haare scheiteln*. Gen. 49, 26. Deut. 33, 16. 20. Is. 3, 17. Jer. 2, 16. 48, 45. al. Fully **שֹׁעַר קְדָקֵד** the crown of hair (pr. the dividing of

the hair) Ps. 68, 22. Arab. **مُقَدِّ** is the part of the head from the vertex to the neck behind.

* **קָדַר** 1. *to be dirty, foul*; spoken of a turbid torrent, Job 6, 16. Hence, *to go about in dirty garments*, like mourners, i. q. *to mourn*, Jer. 8, 21. 14, 2. Part. **קָדַר** a mourner Ps. 35, 14. 38, 7.

42, 10. 43, 2. Job 5, 11. Arab. **قَدَر**, **قَدَر**

to be squalid, of garments; Chald. **קָדַר** id. comp. **קָדַר**.

2. *to be of a dirty or dusky colour, to be dark coloured*, e. g. the skin as scorched by the sun Job 30, 28; *to be darkened, to become dark*, as the day, the sun, the moon, Mic. 3, 6. Jer. 4, 28. Joel 2, 10. 4, 15.

HIPH. 1. *to cause to mourn*, Ez. 31, 15. 2. *to darken, to obscure*, e. g. the sun, stars, Ez. 32, 7. 8.

HITHP. *to be darkened, overcast*, e. g. the heavens 1 K. 18, 45.

Deriv. **קָדַרְיָה**—**קָדַר**.

קָדַר (dark-skinned) *Kedar*, pr. n. of a son of Ishmael, Gen. 25, 13. Also of an Arabian tribe descended from him, Cant. 1, 5. Is. 21, 16. 42, 11 (where it is joined with a fem.) 60, 7. Jer. 2, 10. 49, 28. Ez. 27, 21; more fully **בְּנֵי קָדַר** Is. 21, 17. Ps. 120, 5 *Kedar and Meshech*, put for barbarous tribes. The *Kedar* are the *Cedrei* of Pliny, connected with the Nabatheans, Hist. V 11; comp. Reland Palæst. p. 96 sq. The Rabbins call all the Arabs by this name; whence **לְשׁוֹן קָדַר** the Arabic tongue.

קָדְרוֹן (the turbid, r. **קָדַר**, comp. Job 6, 16) *Kidron*, pr. n. of the brook or torrent flowing in winter through the valley of like name between Jerusalem and the Mount of Olives, and emptying itself into the Dead Sea; 2 Sam. 15, 23. 1 K. 2, 37. 15, 13. 2 K. 23, 4. Jer. 31, 40. Hence *χεῖμα ὁρῶς τοῦ Κεδρῶν* John 18, 1. See a full description in Bibl. Res. in Palest. I. p. 396–402.

קָדְרוֹת f. (r. **קָדַר**) *darkness, obscurity*; of the heavens, Is. 50, 3.

קָדְרוֹנִית adv. *in mourning, mournfully*, Mal. 3, 14. R. **קָדַר**.

* **קָדַשׁ** and **קָדַשׁ** Num. 17, 2; fut. **יִקְדַּשׁ**.

1. *to be pure, clean*, pr. of physical purity and cleanness; see Hithpa. no. 1, and adj. **קָדוֹשׁ**. Kindr. is perh. **קָדַשׁ**, of

which the primary idea is 'to be bright.'—Hence

2. *to be holy, sacred, sanctus*; so in all the kindred dialects, espec. in Pi. or Pa.
a) Of a person who consecrates himself to God, and so regards himself as holier than the profane vulgar; Is. 65. 5 קִדְּשֵׁהָ I am holy unto thee, for קִדְּשֵׁהָ לָהּ; or of those who are consecrated by touching sacred things, Ex. 29, 37. 30, 29. Lev. 6, 11. 20. b) Of things destined for the sacred worship Num. 17, 2. 3. Ex. 29, 21; or which are consecrated by the contact of sacred things 1 Sam. 21, 6. Hag. 2, 12; or which are devoted to the sacred treasury, Deut. 22, 9.

NIPH. 1. *to be regarded and treated as holy, to be hallowed, sanctified*, sc. God, c. בָּ Lev. 10, 3. 22, 32. Also to show oneself holy, glorious, in any one, either by bestowing favours Ez. 20, 41. 28, 25. 36. 23. 38, 16. 39, 27; or by inflicting judgments Ez. 28, 22. Num. 20, 13; comp. Is. 5, 16.

2. *to be consecrated*, e. g. the sacred tabernacle Ex. 29, 43.

PIEL קָדַשׁ to make holy, to sanctify, to hallow, i. e.

1. *to hold sacred, to regard and treat as holy*, as God Deut. 32, 51; a priest Lev. 21, 8; the sabbath, *to keep holy*, Ex. 20, 8. Deut. 5, 12. Neh. 13, 22. Jer. 17, 22. 24. 27. Ez. 20, 20.

2. *to pronounce holy, to sanctify*, e. g. the sabbath Gen. 2, 3; a people Lev. 20, 8. 21, 8. Also to institute any holy thing, to appoint, e. g. a fast Joel 1, 14. 2, 15 (parall. with קָדַשׁ); a festival 2 K. 10, 20.

3. *to consecrate*, e. g. a priest Ex. 28, 41. 29, 1. 1 Sam. 7, 1; an altar, the temple, Ex. 29, 36. Lev. 8, 15. Num. 7, 1. 1 K. 8, 64; the first-born, Ex. 13, 2; the people of Israel, Ex. 19, 10. 14. Josh. 7, 13; a building when completed, Neh. 3, 1; a mountain, as separate and distinguished from all others, Ex. 19, 23.—Hence *to consecrate* or *sanctify with solemn rites*, e. g. by lustrations for sacrifice 1 Sam. 16, 5. Job 1, 5; troops for battle, Jer. 51, 27. Comp. Hiph. Also קָדַשׁ מִלְחָמָה to consecrate or inaugurate a war, battle, (i. e. with sacred rites, comp. Ps. 110, 3. 1 Sam. 7, 9. 10,) q. d. *to prepare, to begin*, Joel 4, 9. Jer. 6, 4. Trop. Mic. 3, 5.

PUAL part. מִקְדָּשׁ, consecrated, spoken of priests and sacred things, Ez. 48, 11. 2 Chr. 26, 18. 31, 6.—Is. 13, 3 מִקְדָּשֵׁי my consecrated ones, i. e. soldiers whom I have consecrated to war; comp. Jer. 51, 27.

HIPH. 1. i. q. Pi. no. 1, Is. 8, 13. 29, 23. Num. 20, 12.

2. i. q. Pi. no. 2, *to pronounce holy, to sanctify*, Jer. 1, 5.

3. i. q. Piel no. 3, *to consecrate to God* Lev. 27, 14 sq. Judg. 17, 3. 2 Sam. 8, 11. 1 Chr. 26, 27. Also of God, *to sanctify, to hallow* for himself, e. g. the first-born Num. 3, 13. 8, 17; the temple 1 K. 9, 3. 7.

HITHP. 1. *to cleanse or purify oneself*, by sacred ablutions and observances. 2 Sam. 11, 4 וְהָיָה מִתְקַדְּשָׁה מִתְּמֵאָתָהּ for she had purified herself from her uncleanness. Is. 66, 17 coupled with הִטָּהֵר. Often of the priests and Levites, as purifying themselves for the holy service, Ex. 19, 22. 1 Chr. 15, 12. 14. 2 Chr. 5, 11. 29, 15. al. Comp. Kal no. 1.

2. *to show oneself holy*, i. e. pure from guilt, *to sanctify oneself*, Lev. 11, 44. 20, 7; of God, as the punisher of guilt, Ez. 38, 23.

3. *to be celebrated, kept*, e. g. a festival, Is. 30, 29.

Deriv. קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ

מִקְדָּשׁ m. pr. sacred, consecrated. Hence

1. Spec. a male prostitute, a catamite, sodomite, *κίναυδος*, so called as consecrated to the service of Astarte or Venus; Deut. 23, 18. 1 K. 14, 24. 15, 12. 22, 47. 2. K. 23, 7. Job 36, 14. These wretched beings were priests or rather temple-servants (*ἱεροδούλοι*) of Astarte at Hierapolis in Syria; and having been emasculated and wearing a female dress, they wandered about through the cities and villages begging and bearing with them an image of the goddess. They were courted by females, and gave themselves up to unnatural lusts. See espec. Lucian. Luc. § 35 sq. Id. de Dea Syra, § 27, 51. Jerome ad Hos. 4, 14. Spencer de Legg. rit. II. 35. Movers Phœnizier I. p. 678.

2. *Kadesh*, pr. n. Gen. 14, 7. 16, 14. 20, 1. Num. 13, 27. al. also קָדַשׁ בְּרִנָּה

Kadesh-barnea Num. 32, 8. 34, 4. Deut. 1, 2. 19. 2, 14. Josh. 10, 41. al. a city in the south-eastern extremity of Judah, adjacent to Idumea, whither the children of Israel came under Moses, sent spies into Palestine, and then turned back to Mount Hor, etc. Gen. 20, 1. Num. 13, 27. 20, 14. 16. 22. 33, 36. 37. Judg. 11, 16. 17. There was here a fountain called עֵין מִשְׁפַּט Gen. 14, 7; afterwards מִי מְרִיבָה Deut. 32, 51; the adjacent desert was called also קְדֵשׁ מִדְבָּר Ps. 29, 8. [All these notices go to fix the site of Kadesh in the western part of the 'Arabah south of the Dead Sea, perh. not far from the fountain 'Ain el-Weibeh, the most frequented watering-place in all that region. See Euseb. Onom. art. *Kaddēs Baqrē*. Jerome Quæst. Heb. in Gen. 14, 7: "*Cades* .. significat locum apud Petram, qui Fons Judicii nominatur." Reland Palæst. p. 114. Bibl. Res. in Palest. II. p. 582, 620.—R.] The term בְּרִנֵּעַ Simonis regards as from בָּר open country, desert, and נָע wandering, from ר. נִיַּע.

קְדֵשׁ (sanctuary) in pause קִדְשׁ Judg. 4, 11, *Kedesh*, pr. n. a) A city in the southern part of Judah, Josh. 15, 23. b) Another in Naphtali, Josh. 12, 22. 19, 37. 21, 32. Judg. 4, 6. 1 Chr. 6, 61. With He parag. קְדֵשָׁה Judg. 4, 9; and קְדֻשָּׁה 4, 10. This city, *Kedesh* of Naphtali, lay upon the hills west of the upper lake of the Jordan, el-Hüleh; and still exists under the same name, Arab. *قدس* *Kedes*; see Bibl. Res. in Palest. III. p. 355. Biblioth. Sacr. I. p. 11 and Map. c) A third in Issachar 1 Chr. 6, 57, also called קִשְׁיֹן Josh. 19, 20. 21, 28.

קְדֵשׁ m. once קִדְשׁ Dan. 11, 30, c. suff. קְדָשִׁי; plur. קְדָשִׁים (*kōdashim*). with art. and pref. הַקְדָּשִׁים, הַקְדָּשִׁים Lev. 22, 4. לְקְדָשִׁים Neh. 10, 34; but c. suff. קְדָשִׁי Ez. 22, 8, קְדָשִׁי 2 Chr. 15, 18 (comp. Ewald's Krit. Gramm. p. 335), and קְדָשִׁי Num. 5, 10.

1. *holiness, sanctity*; so Arab. *القدس* *el-Kuds*, coner. 'the holy,' pr. n. of Jerusalem, *روح القدس* the Holy Spirit; Syr. *ܩܕܝܫܐ* id.—Most. freq. in the genit. after another noun, instead of an adjective, as קְדָשִׁי אֲדָמָה *holy ground* Ex. 3, 5; מְקוֹם הַקְדָּשׁ *the holy place* Lev. 10,

17. 14, 13. So c. suff. הַר קְדָשִׁי *my mountain of holiness*, i. e. my holy mountain, Ps. 2, 6; רֹחַ קְדָשְׁךָ *thy Holy Spirit* Ps. 51, 13; rarely with אֱלֹהִים added, as 1 Chr. 22, 19 קְדָשׁ אֱלֹהִים *the holy vessels of God*. Ascribed also to all those things which in any way pertain to God or to his worship, as שֵׁם קְדָשִׁי *my holy name* Lev. 20, 3. 22, 2; יוֹם קְדָשְׁךָ *thy holy sabbath* Neh. 9, 14; עִיר הַקְדָּשׁ *the Holy City, Jerusalem*, Is. 48, 2. Neh. 11, 1; הַיְכָל קְדָשְׁךָ *thy holy temple* Ps. 138, 2; לֶחֶם קְדָשׁ *hallowed bread*, the shewbread, 1 Sam. 21, 5; בְּגָדֵי קְדָשׁ *holy vestments* Ex. 28, 2. 4; אֲבִנֵי קְדָשׁ *the sacred jewels*, trop. for the nobles of the people, Lam. 4, 1; שְׂרָרֵי קְדָשׁ *the sacred princes*, i. e. the priests of higher rank, 1 Chr. 24, 5. Is. 43, 28; עַם קְדָשׁ *a holy people*, Israel, Dan. 12, 7; בְּרִית קְדָשׁ *a holy covenant* Dan. 11, 28. 30, etc. etc.—Rarely only, and in doubtful examples, is it to be rendered as abstr. *holiness*, Am. 4, 2. Ps. 60. 8. 108, 8; in which places בְּקְדָשִׁי, בְּקְדָשִׁי, is usually translated: *by my (his) holiness*; perh. more correctly: *in my (his) sanctuary*. Sept. in Ps. 11. cc. *ἐν τῷ ἁγίῳ αὐτοῦ*.—The notion of *purity*, physical or moral, is referred to in Ex. 22, 30. 2 Chr. 31, 18. Is. 6, 13; see in art. קְדֻשָּׁה init.

2. Concr. *a holy thing*, something *sacred, consecrated* to God, opp. חֵל profane; Lev. 10, 10. Ex. 29, 33. 34. Num. 18, 17. Prov. 20, 25. al. sæp. With dat. added, קְדָשׁ לַיהוָה Lev. 27, 10. 14. 21. Jer. 2, 3. Ezra 8, 28; קְדָשׁ לְאֱלֹהִים Lev. 21, 7. 23, 20; קְדָשׁ הוּא לַיהוָה Num. 6, 20. 18. 10; rarely c. genit. id. Lev. 19, 8.—PLUR. הַקְדָּשִׁים *the consecrated things* Lev. 21, 22. 22. 3. 6. 7. 12. *the silver dedicated* to the temple 1 Chr. 26. 20. 26. 23, 12. With genit. of the person consecrating, as 1 K. 15, 15 קְדָשִׁי אֲבִירֵי Lev. 22, 15. Num. 5, 9; also of him to whom they are consecrated, קְדָשִׁי יְיָ Lev. 5, 15.

3. *a holy place, sanctuary*, as the tabernacle Ex. 28, 43. 29, 30. 35, 19. 39, 1; the temple Ps. 20, 3. Dan. 8, 14. al. Spec. of the temple itself, as distinguished from its courts, etc. i. e. the הַיְכָל, ὁ ναός, 1 K. 8, 8. 2 Chr. 29, 7. Once of the inner sanctuary, for קְדָשִׁים קְדָשִׁים Ez. 41, 23.

4. Intens. קֹדֶשׁ קֹדֶשׁ *holiness of holinesses, something most holy*, e. g. a) Of things, as the sacred incense Ex. 30, 36; the sacred utensils v. 29; the altar 29, 37. 30, 10. 40, 10; the part of the sacrifices which only the priests might eat, Lev. 2, 3. 10. 6, 10. Num. 18, 9. Ez. 48, 12. al. So of things devoted with a curse Lev. 27, 28. Plur. הַקֹּדָשִׁים *the most holy things*, of offerings destined for the priests alone, Lev. 21, 22. 2 Chr. 31, 14. Ez. 42, 13. 44, 13. b) Of men, as Aaron, 1 Chr. 23, 13. c) Of places, *a most holy place*, Num. 18, 10. Spec. *the inner sanctuary, adytum*, הַדְּבִיר, in the tabernacle Ex. 26, 33. 34. Num. 4, 4. 19; and in the temple 1 K. 6, 16. 8, 6. 1 Chr. 6, 34. Ez. 41, 4. al. Fully הַקֹּדָשִׁים בֵּית קֹדֶשׁ 2 Chr. 3, 8. 10.

קְדֻשָּׁה fem. of subst. קֹדֶשׁ no. 1, *a female prostitute, harlot*, pr. one consecrated like the קֹדֶשׁ to the worship of Astarte, and the gains of whose prostitution went into the treasury of the temple of that goddess; Gen. 38, 21. 22. Deut. 23, 18. Hos. 4, 14. Comp. Num. 25, 1. Jerome l. c. Hdot. I. 199. Lucian de Dea Syra § 6. Id. Hetær. 7, 1. 14, 3. Tac. Hist. 2. 3. Similar are the Hindu *Bayadères*.

* קָהָה, kindr. with בָּהָה, *to become dull, to be blunted*, e. g. the teeth Jer. 31, 29. 30. Ez. 18, 2. Syr. id. Chald. קָהָה id.

PIEL קָהָה id. intrans. of iron Ecc. 10, 10.

* קָהַל in Kal not used, prob. *to call, to convoke*, kindr. with ר. קָוַל.

HIPH. *to call together, to convoke*, e. g. a people Num. 8, 9. 10, 7. 20, 8. Deut. 4, 10. al. With עַל *against* any one, Num. 16, 19; acc. impl. sc. a tribunal Job 11, 10.

NIPH. *to be convoked, to assemble*, e. g. a people Esth. 9, 2. 15. 16. 18. 8. 11; c. עַל Ex. 32, 1. Num. 16, 3. 17, 7; אֶל 1 K. 8, 2. Jer. 26, 9; also with אֶל of place Lev. 8, 4. Judg. 20, 1; לְ 2 Chr. 20, 26; acc. of place Josh. 18, 1. 22, 12.

Deriv. מִקְהָלוֹת, מִקְהָלִים, and the four here following.

קָהַל m. constr. קָהָל, c. suff. קָהָלִים.

1. *a coming together, an assembling*, the act, Deut. 9, 10. הַקָּהָל 10, 4. 18, 16.

2. *an assembly, congregation, convocation*. a) Spec. of the *assembly or convocation* of the people of Israel, for any cause Judg. 21, 8. 1 Chr. 29, 1. 2 Chr. 23, 3, comp. Job 30, 28; mostly for religious purposes, i. q. הַעֲדָה, fully קָהַל יִשְׂרָאֵל Lev. 16, 17. Deut. 31, 30; קָהַל דָּרִי Num. 16, 3. Deut. 23, 2; קָהַל הָאֱלֹהִים Neh. 13, 1; also c. art. הַקָּהָל κατ' ἐξουσίαν Ex. 16, 3. Lev. 4, 13. 14. Num. 10, 7. al. ssep. So קָהַל רַב Ps. 35, 18. 22, 26; קָהַל גָּדוֹל 1 K. 8, 65. b) In a wider sense, of any *assembly or multitude* of men, Jer. 31, 8. Ez. 16, 40. 23, 46. 47. 32, 22; of troops Ez. 17, 17. 38, 4. 15; of nations Gen. 28, 3. 35, 11. 48, 4. Jer. 50, 9; of the wicked Ps. 26, 5 comp. Gen. 49, 6; of the righteous Ps. 149, 1; of holy ones i. e. angels Ps. 89, 6. 8; of the dead Prov. 21, 16.

קָהָלָה (convocation) *Kehelah*, pr. n. of a station of the Israelites in the desert, c. ה parag. Num. 33, 22. 23.

קָהָלָה f. (ר. קָהַל) *an assembly, congregation*, Deut. 33, 4. Neh. 5, 7.

קֹהֶלֶת *Kohemoth*, pr. n. by which Solomon is denoted in the book thus inscribed, i. e. the book of Ecclesiastes. It is usually of the masc. gend. and without the article, Ecc. 1, 1. 2. 12, 9. 10; once c. art. 12, 8, see Lehrs. p. 656, 657; once with verb fem. Ecc. 7, 27 אֲמַרְהָ קֹהֶלֶת, where perh. it should be read אֲמַר הַקֹּהֶלֶת as in 12, 8.—The fem. termination is not infrequent in words denoting office, station, etc. (see פְּתָחָה, בְּנֵי خَلِيفَة i. e. Khalif,) and also in later Hebrew even in proper names of men, see סִפְרָה, פִּכְרָה; Lehrs. p. 468, 878.—As to the signification, the only true one seems to be that given by the earliest versions, e. g. Sept. and Vulg. *Ἐκκλησιαστής, Ecclesiastes*, i. e. *a preacher*, one addressing a public assembly and discoursing of human things, i. q. בִּיעַל 12, 11, pr. 'a convoker'; unless one chooses to derive the signif. of preacher or orator from the primary notion of calling and speaking, קָהַל i. q. קָוַל, קָוַל. For other explanations, see Knobel Comm. p. 2, 3. Thesaur. p. 1199, 1200.

* **קָהַת** a root of doubtful authority, found once in Cod. Samar. Gen. 49, 10 וְלוֹ יִקְהָת עַמִּים, for Heb. וְלוֹ יִקְהָת עַמִּים, i. e. from the Chald. *to him shall the nations be gathered together*. It seems therefore to have been i. q. Chald. **קָהַת**, Heb. **קָהַל**, to assemble. Hence pr. n. **קָהַת** and

קָהַת (assembly) *Kehath*, pr. n. of a son of Levi, Gen. 46, 11. Ex. 6, 16. Josh. 21, 5. Written also **קָהַת** *Kohath* Num. 4, 14, 15. Hence patronym. **הַקָּהָתִי** the *Kohathite* Num. 3, 27, 4, 18, 37.

קָהַת and **קָהַת** m. (r. **קָהַת**) the latter absol. Is. 28, 10, 13. but constr. 2 K. 21, 13. Is. 34, 11; c. suff. **קָהַתִּי** Ps. 19, 5.

1. a cord, line, Arab. **قَوَّةٌ**. Spec. a) a measuring line, Is. 34, 17. Ez. 47, 3. **לָקַח קוֹ עַל** to stretch a line upon any thing, in order to measure it; which is done where any thing is to be made Is. 44, 13; or built Job 38, 5. Zech. 1, 16 **קָהַת**; or also to be destroyed and made even with the ground so that the line may be drawn over the levelled spot, 2 K. 21, 13. Lam. 2, 8. Is. 34, 11. b) Metaph. a line, i. e. a rule, law, norm, Is. 28, 17. and so vv. 10, 13 **קוֹ לְקוֹ קוֹ לְקוֹ** line upon line, line upon line, see in art. **צוֹ** c) the margin, rim of a laver, resembling a cord, 1 K. 7, 23 **קָהַת**. 2 Chr. 4, 2. d) a string of a lyre or other musical instrument; hence sound, q. d. accord, Ps. 19, 5; Sept. **ὁ φθόγγος**, and so Rom. 10, 18, Symm. **ὁ ἥχος**, Vulg. *sonus*. But perh. instead of **קָהַת** it should here read **קָהַת** or **קָהַת**, as in v. 4; parall. **מִלֵּיהֶם**

2. strength, might, Arab. **قَوَّةٌ**, see r. **קָהַת** no. 2. Is. 18, 8 **קָהַת** a nation most mighty. The repetition is intensive.

* **קָהַת** to spue out, to vomit forth. Arab. **قَاءَ** mid. Ye, Eth. **ቀደሰ** id. It would seem to have been formed by softening the final letter of the onomatopoeic **קָהַת**, and perhaps also primarily the form **קָהַת**; comp. under the letter **ע** p. 738.—Metaph. Lev. 18, 28 that the land spue you not out, reject you. Once Imper. plur. **קָהַת** and **קָהַת** ye Jer. 25, 27, as if from a root **קָהַת** drop-ping **א**; see Arab. and Eth. above.

HIPH. id. Prov. 23, 8, 25, 16. Jon. 2, 11. Trop. Lev. 18, 25, 28. Job 20, 15; where comp. Cic. in Pis. 37, 'devorata pecuniam evomere.'

Deriv. **קָהַת**, **קָהַת**, **קָהַת**.

קָהַת (Milra) Ez. 23, 24, constr. **קָהַת** (Milél) 1 Sam. 17, 38, a helmet, i. q. **בּוֹרֵךְ**. On the form and tone of this word. see in **בּוֹרֵךְ**, note. R. **קָהַת**.

קָהַת, see in **קָהַת**.

* **קָהַת** 1. pr. to twist a rope, cord, to wind; whence **קָהַת**, **קָהַת** no. 1, **קָהַת**. Hence

2. to be strong, robust, the notion of binding fast, girding being tropically referred to strength; see **רוֹחַ** no. 3. Comp. Germ. *Stränge* i. e. cords. *strenge*, (whence Engl. *strength, strong*), also *anstrengen*, all which come from the notion of binding fast, Lat. *adstringere*. Hence **קָהַת** no. 2.—Arab. **قَوِي** to be strong, robust; II, to strengthen. **قُوَّةٌ** strength.

3. to hope strongly, to trust, implying firmness and constancy of mind, comp. **הַאֲמִיץ**. So of trust in God, Part. **קָהַת** Ps. 37, 9. Is. 40, 31; c. suff. **קָהַת** Ps. 49, 23; **קָהַת** 25, 3. 69, 7. Lam. 3, 25. See Piel.

PIEL **קָהַת** i. q. Kal no. 3, to hope for, to wait for, to expect any thing, c. acc. Job 7, 2, 17, 13, 30, 26; **קָהַת** Jer. 8, 15, 14, 19; inf. c. **קָהַת** Is. 5, 2. Ps. 69, 21. Spec. a) **קָהַת** Ps. 25, 5, 39, 8, 40, 2. **קָהַת** Prov. 20, 22, **אֶל יְיָ** Ps. 27, 14, 37, 34, to wait for or on Jehovah, i. e. for his help, to rest one's hope on him. b) to lie in wait for any one, c. dat. Ps. 119, 95; c. acc. **קָהַת** Ps. 56, 7.

NIPH. to gather themselves together, to assemble, (pr. perh. 'to be wound together.' see Kal no. 1.) spoken of nations Jer. 3, 17; of waters Gen. 1, 9.

Deriv. **קָהַת**, **קָהַת**, **קָהַת**, and

קָהַת or **קָהַת** i. q. **קָהַת**, a rope, cord, in Cheth. thrice 1 K. 7, 23. Zech. 1, 16; constr. perh. **קָהַת** Jer. 31, 39.

קָהַת Is. 61, 1, see **קָהַת** p. 863.

* **קָהַת** i. q. **קָהַת** and **קָהַת**, to loathe, to nauseate, trop. Præter. **קָהַת** Ez. 16, 47, where however both the reading and the interpretation are doubtful; all the ancient

versions omit קָט. Others make it i. q. Arab. *قط* only, *duntaxat*; see Thesaur. p. 1202.—Fut. אָקוּט c. ב. Ps. 95, 10. But יָקוּט Job 8, 14, see in r. קָטט.

NIPH. id. c. בַּפְּנֵי Ez. 20, 43, 36, 31. Once נָקָטוּ in some copies for נָקְטוּ Ez. 6, 9.

HITHPAL. הִתְקַטַּט id. Ps. 119, 158; c. ב. 139, 21.

* קוּל obsol. root, to call, to cry out;

Arab. *قَالَ* to speak, to say. Corresponding roots are Sanscr. *gāl* to call aloud, Gr. *καλέω*, Lat. *calo*, whence *calendæ*, Eng. *to call*. Kindred is also apparently קָהַל q. v. and Chald. קָבַל.—Hence

קוּל m. also קָל Ex. 19, 16, c. suff. קוּלִי; plur. קוּלוֹת, קָלוֹת, *the voice*; Eth. ቃል voice, word, sound. Arab. قَوْل dictum, saying. Syr. مَلّ voice; Chald. קָל id. Spoken.

a) Of the voice of men, e. g. as speaking, crying out 1 Sam. 4, 6, 14; singing Ez. 33, 32. Ex. 32, 18; wailing Ps. 6, 9. Gen. 45, 2; groaning Ps. 102, 6; rejoicing Ps. 42, 5, 118, 15. Jer. 7, 34; so of the voice or noise of a multitude, 1 K. 1, 41. Dan. 10, 6. Of the voice of God as speaking, Deut. 4, 33, 5, 23, 18, 16, al. So Gen. 27, 22 יַעֲקֹב קוּל יַעֲקֹב *the voice is Jacob's voice*. Judg. 18, 3. 1 K. 19, 13.—Also בָּקוּל גְּדוֹל *with a loud voice* 1 Sam. 28, 12. 1 K. 18, 27, 28. Is. 36, 13. Prov. 27, 14; in acc. קוּל גְּדוֹל id. Deut. 5, 19. 2 Sam. 15, 23, 19, 5, al. קוּל id. Deut. 27, 14; קוּל אֶחָד *with one voice* 2 Chr. 5, 13; קוּלִי *with my full voice* Ps. 3, 5, 142, 2, and so קוּלָּה Is. 10, 30 see in צָהַל. Pleonast. *the voice of words* Deut. 1, 34, 5, 25. 1 Sam. 15, 1. Job 33, 8; *the voice of prayer* Ps. 28, 2, 6, 66, 19; *the voice of weeping* Ps. 6, 9. Ellipt. in exclamation; *a voice! the voice!* Cant. 2, 8 קוּל דּוֹדִי *the voice of my beloved!* sc. I hear. 5, 2. Is. 13, 4, 52, 8, 66, 6. Jer. 50, 28; comp. Job 39, 24.—Metaph. ascribed to blood unavenged. Gen. 4, 10. Put also meton. for *speech, discourse*, Ecc. 5, 2, 5 [3, 6]; for *rumour, report*, Gen. 45, 16. Jer. 3, 9. Ez. 26, 15.

b) Of the voice or cry of beasts, e. g.

the bleating of flocks and lowing of herds 1 Sam. 15, 14, comp. Jer. 9, 9; the neighing of horses Jer. 8, 16; the roaring of lions Job 4, 10. Zech. 11, 3. Also of the voice of birds Ecc. 12, 4; of the turtle Cant. 2, 12; of the dove Nah. 2, 8.

c) Of the sound and noise of inanimate things, as of a trumpet Ex. 19, 19, 20, 18. Josh. 6, 5; a harp, pipe, Ez. 26, 13. Job 21, 12; a bell Ex. 28, 35; thunder Ps. 104, 7; rushing waters Ez. 1, 24, 43, 2. Ps. 42, 8; rain 1 K. 18, 41; of chariots and horses, *a rattling*, 2 K. 7, 6. Joel 2, 5; of fire, ibid. of burning thorns, *crackling*, Ecc. 7, 6; of a mill Ecc. 12, 4; of a whip, *cracking*, Nah. 3, 2; also of the sound of steps 2 Sam. 5, 24. 1 K. 14, 6. 2 K. 6, 32, and prob. Gen. 3, 8; of wings in motion Ez. 1, 24, 3, 13; of a falling leaf, *rustling*, Lev. 26, 36. בָּקוּל גְּדוֹל *with great noise* Is. 29, 6.—So יְהוָה קוּל יְהוָה *for thunder* Ps. 29, 3 sq. Is. 30, 30, 31. Job 37, 2, 4, 5. 1 Sam. 7, 10. Plur. קוּלוֹת *thunders* Ex. 9, 23, 29, 33, 34. 1 Sam. 12, 17; fully אֶלְהִים קוּלֵי Ex. 9, 28. הוֹרִיז קוּלוֹ *thunder-flash, lightning*, Job 28, 26, 38, 25.

Spec. may be noted the following phrases:

aa) נָשָׂא קוּל *to lift up the voice*, see in נָשָׂא no. 1. e; also הִרִים קוּל id. see in רִים Hiph.

bb) נָתַן קוּלוֹ α) *to give forth one's voice*, of persons, e. g. in weeping Gen. 45, 2. Num. 14, 1; in outcry Lam. 2, 7; in calling Prov. 1, 20, 8, 1. Jer. 22, 20; c. ל. i. q. *to call to any one* Prov. 2, 3; נָתַן קוּל בְּאֶרֶץ *to proclaim in the land* 2 Chr. 24, 9. So of birds singing Ps. 104, 12; of the lion roaring Am. 3, 4; of the sea Hab. 3, 10; of the noise of a multitude Jer. 48, 34; of thunder-clouds Ps. 77, 58. Of God as thundering Ps. 18, 14. Am. 1, 2. Joel 2, 11, 4, 21. Jer. 25, 30. β) נָתַן בָּקוּלוֹ *to give forth (to utter) with his voice*, comp. Heb. Gr. § 135. 1. n. 3. So of a lion roaring, c. עַל *against*, Jer. 12, 8; of God as thundering Ps. 46, 7, 68, 34.

cc) שָׁמַע קוּל פ' α) *to hear the voice of any one*, i. e. *to listen to him*, Gen. 4, 23. Is. 28, 23. Of God as hearing and answering a suppliant Num. 20, 16. Deut. 26, 7. Ps. 5, 4, 27, 7, 55, 18, 64, 2. Jon. 2, 3. So הִשְׁמָעוּ קוּל id. Job 9, 16. Ps. 141, 1.

β) שָׁמַע בְּקוֹל פ' *to hearken to the voice of any one, i. e. to listen and obey*, Gen. 27, 8. 13. 43. Ex. 18, 19. Deut. 21, 18. al. Spec. *to obey God* Gen. 22, 18. 26, 5. Deut. 8, 20. 1 Sam. 12, 15. 15, 19. 20. 22. al. Of God as listening to a suppliant Gen. 30, 6. Judg. 13, 9. Ps. 130, 2. γ) שָׁמַע לְקוֹל פ' *to hearken to the voice of any one, to listen and obey*, Gen. 3, 17. 16, 2. Ex. 18, 24. 1 Sam. 2, 25; *to obey God* Ex. 15, 26. Judg. 2, 20. Ps. 81, 12. δ) שָׁמַע אֶל-קוֹל פ' *to listen to the voice of a suppliant, so God* Gen. 21, 17.

dd) הִצְבִּיר קוֹל ב' *to cause to be proclaimed in a land*, see in הִצְבִּיר Hiph. no. 2.

קוֹלֵיהָ (i. q. קוֹלֵיהָ, voice of Jehovah) Kolaiah, pr. n. m. a) Jer. 29, 21. b) Neh. 11, 7.

* קוּם fut. וְקוּם, apoc. וָקָם Gen. 27, 31, וָקָם לָהּ Job 22, 28; conv. וַיָּקָם, וַיָּקָם, but 1 pers. וָקָם Neh. 2, 12, וָקָם 1 K. 3, 21; Imper. קוּם, קוּם Josh. 7, 10, c. ה parag. קוּמָה; Præt. once קָאם Hos. 10, 14, like Arab. قَام.

1. *to rise up*; Arab. قَام id. also to stand. Syr. to rise up, to stand. Eth. ቋፂፃ to stand.—E. g. from the ground, or from a bed, Gen. 27, 31. 32, 23. Cant. 5, 5; c. מִן 1 Sam. 28, 23; מִצֵּל 2 Sam. 11, 2. So of one who rises in the morning Ps. 127, 2; or who had fallen down Prov. 24, 16. Mic. 7, 8; or was upon his knees 1 K. 8, 54; or was sitting, e. g. on a seat c. מִצֵּל Judg. 3, 20, or at table c. מִצֵּם 1 Sam. 20, 34. So קוּם מִתְעַנִּית *to rise up from fasting* Ezra 9, 5, since in fasting, as connected with mourning, they sat upon the ground, comp. v. 3. 4. 2 Sam. 12, 16. Job 2, 13. Imper. with dat. pleon. לָהּ קוּמִי Cant. 2, 10.—Spec.

a) *to rise up to or before any one in token of respect, reverence*, Is. 49, 7; c. מִפְּנֵי Gen. 31, 35. Lev. 19, 32; לִקְרָאָה Gen. 19, 1. 1 K. 2, 19.

b) Very often it stands before verbs of going, departing, and the like; Gen. 22, 3 וַיָּקָם וַיֵּלֶךְ *and he rose up and went*. 28, 2 קוּם לָהּ. 24, 10. 25, 34. Ex. 24, 13. Num. 16, 25. Judg. 19, 5. al. sæpiss. 1 Sam. 21, 11 וַיָּקָם וַיֵּרֶד. 26, 2 וַיָּקָם וַיֵּרֶד. Gen. 21, 32 וַיָּשָׁבוּ וַיָּקָם. Deut. 17, 8 וַיָּקָם, etc. Also, these being

omitted, קוּם itself is i. q. *to rise up and go, to set off*, Gen. 31, 17. Josh. 8, 19. 1 Sam. 17, 48; with מִן of place *whence* Gen. 23, 3. 46, 5. 1 Sam. 20, 41.—Sometimes קוּם marks the doing or undertaking of any thing with impetus; 2 Sam. 23, 10 *he arose and smote* (הָיָא קָם וַיִּךְ) *the Philistines until his hand was weary*. Judg. 8, 21. 2 K. 11, 1. 2 Sam. 13, 31 *then the king arose and tore his garments*. Job 1, 20. 2 K. 12, 21. Jer. 1, 17. Prov. 31, 28. 1 Sam. 24, 5. Sometimes it implies a doing *again*, after an interval; Josh. 6, 26 *that riseth up and buildeth this city Jericho*. Deut. 31, 16. In a few cases it is pleonastic or marks a verbose style; Num. 11, 32 *and the people rose up all that day... and gathered the quails*. Ex. 2, 17.—Arab. قَام c. fut. to undertake, to begin.—Hence Imper. קוּם *rise up! arise!* as a word of incitement; either to go, as קוּם לָהּ Gen. 28, 2; קוּם צֵא 31, 13; קוּם עֲלֶה 35, 1, etc. or to do any thing, Judg. 8, 20 הָרֹג קוּם. v. 21. 1 K. 21, 15. With ה parag. intens. espec. as addressed to Jehovah that he may help, Ps. 3, 8 קוּמָה יְיָ. הוֹשִׁיעֵנִי 7, 7. 9, 20. 10, 12. 74, 22. 82, 8. 132, 8. al.

c) *to rise up against any one, in a hostile sense*; c. עַל Judg. 9, 43. Is. 14, 22. Am. 7, 9. al. אֵל Gen. 4, 8. 1 Sam. 22, 13. 24, 8; ב' Mic. 7, 6; לְפָנַי Num. 16, 2; with לְמַחֲזָמָה Ob. 1. Also as a witness, *to rise up against* Ps. 35, 11; c. ב' Deut. 19, 15. 16. Ps. 27, 12. Job 16, 8. Part. קָמִים עָלַי *those rising up against me, my adversaries, enemies*, Ps. 92, 12; also הַקּוֹמִים עָלַי id. 2 K. 16, 7; oftener c. suff. קָמִי id. Ps. 18, 40. 49. Lam. 3, 62, קָמִינִי Ps. 44, 6, קָמִיךָ Ex. 15, 7, etc. Arab. قَامَ عَلَي id.—Trop. Ps. 27, 3 *though war should rise up against me*. Hos. 10, 14. Nah. 1, 9. Prov. 24, 22.

d) *to arise, to come forth, to appear*; e. g. a new king after his predecessor Ex. 1, 8. 1 K. 3, 12. 2 K. 23, 25; a leader Judg. 5, 7; a prophet Deut. 13, 2. 34, 10; a new generation Gen. 41, 30. Judg. 2, 10. Ps. 78, 6. With תַּחַת *in place of*, Num. 32, 14. 1 K. 8, 20. Syr. مَصْر often of a king. Arab. قَامَ بَعْد id.

e) Trop. *to rise up out of calamity*

Jer. 51, 64. Also *to rise* in prosperity, wealth, q. d. 'to rise in the world,' Prov. 28, 12.

f) Of God as *rising up* for judgment, לְמִשְׁפָּט, Ps. 76, 10; to punish the wicked Is. 2, 19. 21. 28, 21. Ps. 12, 6. Job 31, 14.

g) *to rise up, to rise again*, as the dead returning to life, Job 14, 12. Ps. 88, 11. Is. 26, 14. 19. Also *to arise* out of sleep Prov. 6, 9; *to rise up* from sickness Ps. 41, 9.

h) *to sit down and rise up*, put for the general course of life and conduct, Ps. 139, 2. So *to lie down and rise up* id. Deut. 6, 7. 11, 19.

i) *to rise*, as the light Job 25, 3; the noon-day light Job 11, 17.

2. *to set oneself, to stand*, i. q. עָמַד; see the Arab. and Ethiop. usage above. 2 K. 13, 21 וַיָּקִים עַל־רַגְלָיו and stood upon his feet. Job 19, 25. 30, 12; c. קָם Ps. 24, 3. Of waters heaped up, Josh. 3, 16; with neg. of idols, i. q. to be cast down, Is. 27, 9.—Trop. a) *to stand firm, to be established*, as a kingdom 1 Sam. 13, 14. 24, 21; of a king 2 Chr. 21, 4. Hence *to stand*, i. e. *to stand out, to endure*, Job 15, 29. Am. 7, 2. 5. Nah. 1, 6. Ps. 1, 5; c. לִפְנֵי *to stand out before, to withstand* any one, Josh. 7, 12. 13. Of things Job 41, 18 [26]. b) *to remain* Josh. 2, 11. Is. 40, 8; c. לְ to any one, Lev. 25, 30. 27, 19. With עַל, Is. 32, 8 וְהָיָא עַל־נִרְיבֻת וְקִים and he remaineth (persisteth) in liberal things. Arab. قَامَ عَلَى to persist in. c) With לְ of pers. *to stand up for* any one, in his behalf, *to stand by* him, Ps. 94, 16. Arab. قَامَ لَهُ id. d) Trop. *to be confirmed, established*, e. g. a purchase Gen. 23, 17. 20; counsel or purpose Is. 8, 10. 14. 24. Prov. 19, 21; once c. לְ, *to be established to* any one, i. e. *to be successful*, Job 22, 28; of a prediction Jer. 44, 28, opp. נָשַׁל. So *to be valid, to stand good*, e. g. testimony Deut. 19, 15; a vow Num. 30, 5 sq. e) עַל־שֵׁם פ' קִים *to stand upon* (in) the name of any one, i. e. in the public registers, to be enrolled in his place, to succeed to the name and estate of any one, Deut. 25, 6. f) קָמָה עֵינָיו 1 K. 14, 4 comp. 1 Sam. 4, 15, his eyes were set, fixed, spoken of a person afflicted with a disease of the eye, in which the pupil

becomes fixed, so as no longer to contract and dilate. Arab. قَامَتِ الْعَيْنُ id.

3. Like Samar. קָמָה, *to live*; see Pi. no. 2, and the nouns יָקִים, יָקִים (الْقَوْمُ) the people.

PIEL קָמָה, chiefly in the later books; like Aram. קָמָה, قَامَ.

1. Causat. of Kal no. 2, in various connections: a) *to confirm, to establish*, Ruth 4, 7. Esth. 9, 29. 31 init. Of a prophecy, *to confirm* by the event, Ez. 13, 6. b) With עַל *to enjoin* any thing upon any one, pr. *to cause to be imposed upon* any one, Esth. 9, 21. 31 mid. comp. Chald. קָמָה עַל to bind by an oath. Hence קָמָה עָלָיו *to take upon oneself*, pr. 'to enjoin upon oneself,' Esth. 9, 27. 31 fin. c) *to make stand good*, i. e. *to perform, to fulfil*, an oath, Ps. 119, 106.

2. Trans. of Kal no. 3, *to preserve alive*, Ps. 119, 28. Frequent in the Targums.

PIL קִימָה 1. Causat. of Kal no. 1, *to raise up, to build up*, e. g. ruins, Is. 44, 26. 58, 12. 61, 4.

2. Intrans. *to rise up*; Mic. 2, 8 long since hath my people קָמָה רִשְׁנָה risen up as an enemy; Vulg. consurrexit. Others, long since hath my people set (me) up as an enemy; but this is far-fetched.

HIPH. הִקְיָה, fut. יִקְיָה, apoc. יִקָּם, conv. יִקְיָה.

1. Causat. of Kal no. 1, *to raise up, to lift or help up*, e. g. one lying down 2 Sam. 12, 17. 1 Sam. 2, 8; one fallen Deut. 22, 4; the afflicted Job 4, 4. Ps. 41, 11. Spec. a) *to raise up*, i. e. *to excite* a hostile people Hab. 1, 6; an adversary (שֹׁנֵן) 1 K. 11, 14; c. עַל *against* Am. 6, 14. Mic. 5, 4. Also *to rouse up* a wild beast Gen. 49, 9. Num. 24, 9. Trop. *to raise up* evil, calamity, *against* (עַל) any one, 2 Sam. 12, 11. Ez. 34, 23. Zech. 11, 16; אָל id. 1 Sam. 3, 12. b) *to raise up*, i. e. *to cause to arise or appear*, e. g. judges Judg. 2, 18; a prophet Jer. 29, 15; a priest 1 Sam. 2, 35; a king in place of another, c. תָּחַת 2 Sam. 7, 12; a new generation Josh. 5, 7; a plant, *to make grow up*, Ez. 34, 29. Spec. הִקְיָה שֵׁם לְ Deut. 25, 7. Ruth 4, 5. 10, and הִקְיָה זֶרַע לְ Gen. 38, 8, *to raise*

1. *to rise up* Dan. 3, 24. 6, 20; before verbs of doing, undertaking, etc. as in

Arab. ^sقَيْنَة a maid, also according to some a female minstrel.

PIL. קוּן, fut. 3 plur. מְקוֹנִינָה Ez. 32, 16; spec. *to chant a mournful song, to lament*, fully קוֹנֵן קִינָה 2 Sam. 1, 17. Ez. 32, 16; c. לַעֲלֹת *over or upon* any person or thing 2 Chr. 35, 25. Ez. 27, 32; אֶל 2 Sam. 3, 33. Part. f. plur. מְקוֹנִינֹת *female wailers, hired mourners*, Jer. 9, 16.

Deriv. קוֹנֵן, קִינָה, pr. n. קִינָה, קִינָה.

* קוּץ obsol. root, prob. 1. *to dig, to scrape*, i. q. קור; see in lett. ר. Hence

2. i. q. Arab. قاع mid. Waw, Conj. I, VIII, *to mount, to cover*, spoken of the camel in copulation, from the idea of digging, piercing; see in r. זָבַר no. 1.

Deriv. קָצַע and

קוּץ m. once Ez. 23, 23, pr. a *he-camel, stallion*, then trop. *prince, noble*, as the Vulg. and Rabbins correctly. This metaphor is common among the Hebrews and Arabians, comp. צֶהָדִיר, also Arab.

قريع, قريم, فحول all which denote a *he-camel* for breeding, espec. of a nobler race, and likewise a *prince*. In paronomasia with שׁוֹיץ *wealthy*.

* קוּץ obsol. root, i. q. נָקַח no. 3, *to move in a circle*; hence הִקְוִיפָה circuit.

קוּה m. plur. קוּפִים, *an ape* 1 K. 10, 22. 2 Chr. 9, 21. Sanscr. and Malabar *kapi*, *ape*, (pr. *swift, agile*), a word of Indian origin; whence also Gr. ἀπίος, ἀπίος, ἀπίος, which are used of various species of apes and monkeys.

* קוּץ see in קוּץ III.

* I. קוּץ fut. קוּץ, conv. וְקוּץ.

1. *to loathe, to feel disgust, to abhor* any thing. Corresponding are קוּט, Eth. ቆጠጠ *to loathe*; comp. Chald. קִנַּט. The primary idea is prob. *to feel nausea, to vomit*, as a sort of onomatopoeic verb, comp. in קוּא.—With בָּ Gen. 27, 46. Lev. 20, 23. Num. 21, 5. 1 K. 11, 25. Prov. 3, 11.

2. *to fear, to be anxious*, c. בָּקִי Ex. 1, 12. Num. 22, 3. Is. 7, 16.—The idea of loathing in several other verbs is also transferred to that of fear, as Chald. קִנַּט *to loathe*, Syr. مَلَبَّ *to fear greatly*; so Arab. مَلَّ, فَجَرَ; comp. also Germ.

'Grauen haben vor etwas,' Engl. 'to feel horror.'

HIPH. הִקְיִץ, causat. of Kal no. 2, *to put in fear*, e. g. a city, region, *to terrify* it with invasion, siege, Is. 7, 6. Comp. Arab. فحس Conj. III, *timorem iniecit, oppugnavit*.

* II. קוּץ only in HIPH. הִקְיִץ intrans. *to awake* from sleep, i. q. קָצַץ, but except 2 K. 4, 31 only poetic, Ps. 3, 6. 17, 15. 73, 20. 139, 18. Is. 29, 8. Prov. 6, 22; from drunken sleep Joel 1, 15. Trop. a) Of God, הִקְיִץ *awake!* sc. for help, Ps. 35, 23. 44, 24. 59, 6. Hab. 2, 19. b) From the sleep of death 2 K. 4, 31. Job 14, 12. Is. 26, 19. Dan. 12, 2. c) Ez. 7, 6 בָּא הִקְיִץ אֶלְנָה *the end cometh, it awaketh* (riseth up) *against thee*, where note the paronomasia.

* III. קוּץ and קָצַץ 1. i. q. קָצַץ *to cut, to cut up or off*; comp. קוּצוּת. Hence קוּץ *thorn*, so called from cutting, wounding; also קָצַץ pr. the cutting off of fruits, harvest; then summer.—From the noun קָצַץ then comes

2. Denom. *to summer*, Is. 18, 6; opp.

קָרָה no. 2 *to winter*. Arab. قَاط mid. Ye, id.

קָצִים, קִיצִים (r. קוּץ III) plur. קוּץ Ex. 22, 5.

1. *a thorn*, Ez. 28, 24. Collect. *thorns, a thornbush, briars*, Gen. 3, 18. Is. 32, 13. al. Plur. Jer. 4, 3. Is. 33, 12. Judg. 8, 7.

2. *Koz*, pr. n. m. a) 1 Chr. 4, 8. b) With art. הַקּוּץ Ezra 2, 61. Neh. 3, 4. 21. 7, 63. 1 Chr. 24, 10.

קָצִצוֹת f. plur. (r. קוּץ) *locks of hair, forelocks*, so called from being cut, shorn, Cant. 5, 2. 11. Syr. قُصْ or قُصْ id.

Arab. قَصَّة forelocks. Comp. Schul-tens Opp. min. p. 246.

* קוּר *to dig for water*, 2 K. 19, 24. Is. 37, 25. Arab. قار mid. Waw, excidit e medio; قَوْر *to have one eye dug out*.

The biliteral root קר *to dig* occurs also in קָרַר, קָרַר, קָרַר; comp. פִּיר, פִּיר, פִּיר II, פִּיר.—Deriv. מְקוּר, פִּירָה, פִּירָה.

HIPH. 2 præt. f. הִקְרָה, inf. הִקְרִי, *to*

let flow forth, as a fountain its waters Jer. 6, 7.

PILP. קָרַקַר 1 to dig under, to undermine a wall, as in Talmud. So in paronomasia, Is. 22, 5 מְקַרְקַר (a day) *undermining the walls*, when all shall be overthrown. Talmud. קַרְקוּרָא דְקִיר destruction of the wall.—Hence

2. to destroy persons; Num. 24, 17 שָׂח וְקָרַקַר כָּל-בְּנֵי שָׂח and destroy all the sons of pride; Sept. *προνουέουσαι*, Vulg. *vastabil*.

Deriv. מְקָרַק, מְקָרַק, מְקָרַק.

קִירָה m. (r. קָרָה) c. suff. קִירָה, plur. קִירוֹת; a beam, joist, pr. a cross-beam, 2 K. 6, 2, 5; plur. 2 Chr. 3, 7. Cant. 1, 17. By synecd. a roof, like Gr. *μέλαθρον*, Gen. 19, 8.—Syr. *قُرّة* id.

קִירוֹם m. plur. fine threads, webs, i. e. spiders' webs, Is. 59, 5, 6. Arab. *قور* thread of cotton. Comp. Gr. *καίρος* the cross thread in weaving, whence *καίρω*, *καίρωσις*. The etymology is obscure.

* קוּשׁ 1. i. q. Arab. *قوس* to be curved, bent, as a bow, the back; II, to curve, to bend, as a bow; compare Gr. *γαῦσος* curved. Hence קוּשׁ, קוּשׁ, bow, קוּשׁ, and pr. n. קוּשׁ.

2. i. q. קוּשׁ, to lay snares; once in fut. Is. 29, 21 יִקְוֹשׁוּן, in other Mss. יִקְוֹשׁוּן.

Deriv. see in no. 1, also pr. n. קוּשׁ, אֶלְקוּשׁ, and

קוּשׁוּיָהוּ (bow of Jehovah, i. e. rainbow) *Kushaiah*, pr. n. m. 1 Chr. 15, 17; called in 6, 29 [44] קִישִׁי *Kishi*.

קח see r. לָקַח and Index.

קט Ez. 16, 47, see קוט

* קָטַב obsol. root, Chald. and Arab. *قطب* to cut; hence to cut off, to destroy. Kindred verbs are קָצַב, קָצַב, קָצַב. The biliteral root קט has this sense of cutting, cutting off, like the kindred קָץ, קָץ; see the verbs קָטַב, קָטַב, Arab. *قط*, *قَطَعَ*; and comp. under קָצַץ, קָצַץ, קָצַץ.—Hence קָטַב, קָטַב.

קָטַב m. in pause קָטַב 1. a cutting off, destruction; Is. 28, 2 שֹׁעַר קָטַב a destroying storm.

2. Spec. contagion, pestilence, Deut. 32, 24. Ps. 91, 6.

קָטַב m. c. suff. קָטַב id. spec. contagion, pestilence, Hos. 13, 14. R. קָטַב

קָטוּרָה f. (r. קָטַר I) incense, Deut. 33, 10.

קָטוּרָה (incense) *Keturah*, pr. n. of the wife whom Abraham took after the death of Sarah, Gen. 25, 1. 1 Chr. 1, 32.

* קָטַל fut. יִקְטַל, to kill, to slay, a poetic verb, Ps. 139, 19. Job 13, 15. 24, 14. Syr. and Chald. id. Arab. *قتل*, Ethiop. *ጥጥሉ*. The primary idea is that of cutting, see in קָטַב. Comp. the Gr. *ΚΤῆνω*.—Hence קָטַל.

קָטַל Chald. to kill; Part. act. קָטַל Dan. 5, 19. Part. pass. קָטַל Dan. 5, 30, 7, 11.

PA. קָטַל intens. to kill many, more than one, like Syr. Pa. and Arab. *قَتَلَ*. Dan. 2, 14, 3, 22.

ITHPE. and ITHPA. Dan. 2, 13, pass.

קָטַל m. in pause קָטַל, slaughter, Ob. 9.

* קָטַן fut. יִקְטַן, to be little, small, opp. גָּדַל. The primary idea seems to be that of cutting off, and so making shorter and smaller, pr. 'to be docked;' see in קָטַב. Syr. *قُتِنَ*, Ethiop. *ጥጠን*, fine, subtle.—2 Sam. 7, 19 and this was yet small in thy sight, did not suffice. 1 Chr. 17, 17. Trop. c. מִן to be unworthy of, Gen. 32, 11.

HIPH. to make small, Am. 8, 5.

Deriv. קָטַן, קָטַן, קָטַן, and pr. n. קָטַת, יִקְטַן

קָטַן and קָטַן, constr. once קָטַן 2 Chr. 21, 17; but c. suff. קָטַנִּי, plur. קָטַנִּים 2 K. 2, 23, constr. קָטַנִּי, and fem. קָטַנָּה, plur. קָטַנּוֹת Zech. 4, 10, all from קָטַן

1. Adj. little, small, opp. גָּדוֹל. a) Of persons. as not grown up. מִקְטַן וְעַד גָּדוֹל from small to great, i. e. all, Gen. 19, 11. 1 Sam. 5, 9, 30, 2. Jer. 8, 10. al. מִקְטַן וְעַד גָּדוֹל id. 2 Chr. 34, 30. Esth. 1, 5, 20. נֶעַר קָטַן a little son 2 Sam. 9, 12; 1 Sam. 20, 35. 1 K. 11, 17, plur. 2 K. 2, 23. אֲחֻזַּת קָטַנָּה a little sister Cant. 8, 8. 2 K. 5, 2. Hence of age, c. art. יִקְטַן, young, the younger, Gen. 9, 24. 27, 15. 42. 44, 2. 1 Sam. 16, 11. 17, 14. b) Of beasts 2 Sam. 12, 3. Cant. 2, 15. c)

Of things, as **הַמִּצָּנִים הַקְּטָנִים** Gen. 1, 16; **קְטָנָה עֵר** Ecc. 9, 14; so 1 Sam. 20, 2, 22, 15. 1 K. 2, 20.—Abstr. *smallness*, whence **הַקְּטָנִים בְּלִי** *vessels of smallness*, i. e. smaller vessels, Is. 22, 24. Plur. **יְדֵי קְטָנוֹת** *the day of small things*, Zeck. 4, 10.

2. Trop. a) Of a small number 1 Sam. 9, 21. Is. 60, 22. b) Of time Is. 54, 7. c) Of might, authority, Am. 7, 2, 5; comp. Is. 36, 9.

3. **קָטַן** *Katan*, pr. n. m. c. art. *Hakatan*, Ezra 8, 12.

קָטַן m. (r. **קָטַן**) *smallness*, then *the little finger*; whence c. suff. **קָטָנִי** *kōl'ni* 'my little finger' 1 K. 12, 10. 2 Chr. 10, 10. Other Mss. read in 2 Chr. 1. c. **קָטָנִי** *kōl'ōnni*, from a form **קָטַן** with Dag. impl. in **י**, the moveable Sheva being changed into Kamets-Hateph; see J. H. Michaelis ad h. l. But it would seem inadmissible to read with Van der Hooght in 1 K. 1. c. Comp. **קָבֵל**.

* **קָטַח** fut. **יִקְטָח**, *to pluck off, to break off*, e. g. ears of grain, foliage, etc. Deut. 23, 26. Job 30, 4. Ez. 17, 4, 22.—Arab. **قطف**, Syr. **قطف**, *to pluck grapes*. Kindr. are **קָטַח**, **קָטַח**.

NIPH. pass. Job 8, 12.

* **1. קָטַר** in Kal not used, i. q. **קָטַר** no. 1, *to smoke*, see **קִיטֹר** Spec. of *fragrant smoke*, perfume, incense; Arab. **قطر** II, *to smoke with aloë-wood*; V, *to perfume oneself with smoke, as a female*; **قُطِرَ** and **قُطِرَ** odorous wood burned as perfume, aloë-wood.

PIEL 3 plur. **קָטְרוּ**, fut. **יִקְטְרוּ**, *to burn incense*, chiefly to idols, c. dat. e. g. **לְבַעַל** 2 K. 23, 5. Jer. 7, 9; the queen of heaven Jer. 44, 17–19, 25; the brazen serpent 2 K. 18, 4; the host of heaven Jer. 19, 13; to 'other gods' Jer. 1, 16. 19, 4, 44, 8, 15. Absol. or with adjunct of place 1 K. 22, 44. 2 K. 12, 4, 14, 4. Is. 65, 7. Jer. 44, 21, 23. Trop. Hab. 1, 16. Rarely like Hiph. no. 2, of sacrifice offered to God, c. acc. *to burn* the fat, the odour of which went up as incense, 1 Sam. 2, 16; comp. Am. 4, 5.—Part. fem. plur. **מִקְטָרוֹת** *altars of incense*, on which incense was burned, pr. 'diffusing odours,' 2 Chr. 30, 14

PUAL part. f. **מִקְטָרֶת** *incense* Cant. 3, 6.

HIPH. 1. i. q. Piel, *to burn incense to idols*, c. dat. 1 K. 11, 8. Jer. 48, 35. Hos. 2, 15; absol. 1 K. 3, 3, 13, 2. 2 Chr. 28, 3.—Often

2. *to burn upon the altar*, c. acc. e. g. incense, **קָטְרָה**, Ex. 30, 7, 8, 40, 27. 2 Chr. 29, 7; the fat of victims and the victim itself, Lev. 1, 9, 17. 3, 11, 16. 4, 10, 8, 21. Ez. 29, 18. 1 Sam. 2, 15, 16; an offering or memorial, Lev. 2, 2, 16. 6, 8. Jer. 33, 18. With dat. of the divinity, as **הַקָּטֹרֶת לַיהוָה** 2 Chr. 13, 11, comp. Ex. 30, 20; without acc. 2 Chr. 26, 18; with **יְי** **לִפְנֵי** 1 Chr. 23, 13. 2 Chr. 2, 3, 5; absol. 1 K. 13, 1, 12, 33. 1 K. 6, 34.

HOPH. **קָטְרָה** pass. of Hiph. no. 2, Lev. 6, 15. Part. **מִקְטָרֶת** *incense* Mal. 1, 11.

Deriv. **קָטֹרֶת**, **קָטָר**, **קִיטֹר**, **מִקְטָרֶת**, and pr. n. **קָטֹרֶת**.

* II. **קָטַר** i. q. Aram. **קָטַר** and Heb. **קָטַר**, *to bind, to tie*; and hence *to shut, to close*. Comp. Ethiop. **ቆፈረ** to bind, **ቆፈረ** to shut, to watch a door.—Part. Pass. f. Ez. 46, 22 **חֲצֹרוֹת קָטְרוֹת** *closed courts*, i. e. surrounded by a wall and closed with doors; referring to the smaller courts in the four corners of the great court, which served as kitchens, v. 24.—Hence pr. n. **קָטְרוֹן** and

קָטַר Chald. m. only in plur. **קָטְרִין**, *knots*, i. e. a) *vertebrae, joints* of the back, Dan. 5, 6; see in **חֲרָץ** Syr. **ܡܢܗܝܬܐ** joint of the hand, wrist. b) Trop. *knotty questions, hard problems*, Dan. 5, 12, 16.

קָטְרוֹן (knotty, i. q. Chald. **קָטְרִין**, r. **קָטַר** II) *Kitron*, pr. n. of a town of Zebulon, Judg. 1, 30. Some hold it to be i. q. **קָטַח** Josh. 19, 15; but without reason.

קָטַרֶת f. (r. **קָטַר** I) c. suff. **קָטְרֶתִי**, *incense* Ex. 30, 35. Lev. 10, 1. Is. 1, 13. Prov. 27, 9. al. sæp.—Ps. 66, 15 **קָטַרֶת אֵילִים** *incense of rams*, i. e. the fat as burned in sacrifice.

קָטַת (for **קָטָת** small, r. **קָטַן**) *Kattath*, pr. n. of a place in Zebulon, Josh. 19, 15.

קִיא m. *vomit*, Is. 19, 14, 28, 8. Jer. 48, 26. R. **קִיא**.

* **קָיָה**, Imper. **קִי** Jer. 25, 27, see in r. **קִיא**.

קִיט Chald. m. i. q. Heb. קִיץ, *summer*, Dan. 2, 35.

קִיטֹר m. (r. קִיטֹר I) 1. *smoke*, Gen. 19, 28. Ps. 119, 83.

2. *vapour, a cloud*, Ps. 148, 8.

קִים m. (r. קִים) *a rising up* against any one, see the root no. 1. c; hence concr. Job 22, 20 קִימֵנו *our adversaries, enemies*, i. q. קִימֵנו.

קִימֵן Chald. m. *a statute, edict*, Dan. 6, 8. In Targ. often for Heb. בְּרִיחַ, הֶחֱלָה. Syr. مَصْنَعٌ. R. קִים.

קִים Chald. adj. *enduring, sure*, Dan. 4, 23. Syr. مَصْمُومٌ id. R. קִים.

קִימָה f. (r. קִים) *a rising up*, Lam. 3, 63.

קִימוּשׁ, see קִימוּשׁ.

קִין see in r. קִין.

קִין m. (r. קִין) 1. *a lance, spear*, c. suff. קִינֵי 2 Sam. 21, 16.

2. *Cain*, pr. n. a) The eldest son of Adam, the murderer of his brother Abel, Gen. 4, 1 sq. Among his posterity were the inventors of arts and arms. The name comes from r. קִין, perh. *lance*, as a murderous weapon; though in Gen. 4, 1 the etymology is explained as if r. קִין were i. q. קָנָה no. 1, viz. *she bore Cain and said: I have gotten (borne) a man with the help of the Lord*. b) The tribe of the Kenites, Num. 24, 22. Judg. 4, 11; see קִינִי. c) A town in the tribe of Judah, c. art. Josh. 15, 57.

קִינָה f. (r. קִין) plur. קִינֹת, once קִינִים Ez. 2, 10.

1. *song*, Syr. مَنَّانٌ musical sound, song. Spec. *a song of mourning, lamentation*, Jer. 9, 9. Am. 5, 1. 8, 10. Ez. 2, 10, 19, 14. al.

2. *Kinah*, pr. n. of a town in Judah Josh. 15, 22.

קִינִי Gen. 15, 19. Judg. 4, 11. 17. 1 Sam. 30, 29, also קִינִי 2 Sam. 27, 10 קִינִי 1 Chr. 2, 55, gentile n. *Kenite*, collect. *the Kenites*, a Canaanitish tribe dwelling among the Amalekites, 1 Sam. 15, 6, comp. Num. 24, 20. 21. Hobab. the father-in-law of Moses, was phylarch of one of their tribes, Judg. 1, 16. 4, 11. The family of Heber the Kenite dwelt

in Naphtali, Judg. 4, 11. See too קִין no. 2. b.—Syr. مَنَّانٌ id. pr. 'a smith,' and this is prob. the signif. of Heb. קִינִי, from r. קִין.

קִינָן (smith, perh. lancer, r. קִין) *Kenan* or *Cainan*, pr. n. of an antediluvian patriarch descended from Seth, Gen. 5, 9. 1 Chr. 1, 2.

קִיץ m. (r. קִיץ III) c. suff. קִיציָה, *harvest* of fruits, *fruit-harvest*, not of grain which is קִצִּיר; pr. *the cutting off* of fruit. Is. 16, 9. Jer. 8, 20. 48, 32. Spec. *fig-harvest*, which in Palestine takes place in August; although *early figs* (בְּפִירִים) ripen at the summer solstice; Is. 28, 4 *as the early fig before the harvest*. Mic. 7, 1.—Hence

a) *the harvest-time* of figs, i. e. *summer*, espec. *midsummer*, the hottest season; Arab. قَيْظٌ or قَوْظٌ mid-summer.

Chald. קִיט, Syr. مَصْنَعٌ, id.—Ps. 32, 4 קִיץ בְּהִרְבּוֹנֵי קִיץ *into the droughts of summer*. Prov. 6, 8. 10, 5. 26, 1. 30, 35. קִיץ הַקִּיץ *the summer-house* Am. 3, 15. Sometimes it seems to include *the spring*, as הֶרֶק also includes autumn and winter; see in הֶרֶק.

b) *fruit*, spec. *figs*, as harvested, Am. 8, 1. 2; comp. Jer. 24, 1 sq. Jerome *poema*, which is a general word including *figs*; see the lexicons. 2 Sam. 16, 1 מֵאָה קִיץ, ellipt. for קִיץ דְּבָלִית קִיץ, *a hundred cakes of figs*. Comp. in Engl. *the harvest for the grain harvested*.

קִיציָן m. adj. (r. קִיץ, for קִיציָן, after the analogy of קִיציָן from קִיץ, Dag. om. after (י) *the last, the extreme*, only in f. קִיציָן Ex. 26, 4. 10. 36, 11. 17.

קִיציָן m. Jon. 4, 6–10, according to Jerome, the Talmud, and Heb. intpp. *the ricinus, palma Christi*, Arab. الخروع. *el-kherû'a*, Egyptian ξίκυ, κούκυ, Diod. Sic. 1. 34, a tall biennial plant still cultivated in gardens, of an elegant appearance and rapid growth, with a stalk or trunk full of sap. At Jericho it becomes a considerable tree; see Bibl. Res. in Palest. II. p. 281. Bochart. Hieroz. II. p. 293. 623. Celsii Hierobot. II. p. 273 sq. Thesaur. p. 1214.—According to Sept. and Peshito, a gourd.

קִיָּקִלּוֹן m. (r. קָלַל q. *ignominy*, *shame*, once Hab. 2, 16.—Vulg. *vomit* *ignominiae*, *shameful vomit*, as if compounded from קִי for קִיא vomit, and קִלּוֹן *ignominy*, in which sense also nine Mss. write it in separate words, קִי קִלּוֹן — Perhaps for קִיָּקִלּוֹן, comp. טֹשֵׁפִית from טָפַה. But not improb. the letters קִי are not genuine, and have crept in by an error of the copyists.

קִיר m. once קִר Is. 22, 5 (where several Mss. קִיר), plur. קִירוֹת. R. קִיר.

1. *a wall*, Sept. *τείχος*, e. g. of a city Num. 35, 4. Is. 22, 5. **קִירֵי הַקִּיר** *workmen in walls*, masons, 1 Chr. 14, 1, comp. 2 Sam. 5, 11. **אֶבֶן בְּקִיר** Hab. 2, 11. Lev. 14, 37. **קִיר נָטִי** *a leaning wall*, ready to fall, Ps. 62, 4; **קִיר נָפֵל** Ez. 13, 12, 14, 15.—Spec. a) *wall* of a house, e. g. exterior 2 K. 9, 33. Ez. 8, 8, 12, 5. Am. 5, 19; also the inside wall, often ornamented with panels and pictures, 1 K. 6, 15. Ez. 8, 10, 23, 14. 1 Sam. 19, 10. 2 K. 20, 2. **מוֹשֵׁב הַקִּיר** *the wall-seat*, by the wall, 1 Sam. 20, 25. So of the walls (sides) of an altar Lev. 1, 15, 5, 9; trop. of the heart Jer. 4, 19. b) *wall* of a garden, park, etc. Num. 22, 25. 1 K. 5, 13. **קִירֵי הַקִּיר** *a wall-storm* i. e. destroying walls Is. 25, 4. c) *wall-side*, as **קִיר הַחֲזִימָה** Josh. 2, 15; and so prob. 2 K. 4, 10 **עֲלִימָה** *a little wall-chamber*, built against the side of the house; here **קִירֵי הַקִּיר** agrees with **עֲלִימָה**.—Prob. the primary idea of קִיר may have been *a mound, rampart*, Lat. *vallum*, so called from digging, r. קִיר; hence *a wall*; just as Engl. *wall* comes from Lat. *vallum*.

2. *a walled place*, like Gr. *τείχος* (Herod. Xen.) *a fortress, citadel*; whence **קִיר מוֹאָב** Is. 15, 1 (fortress of Moab, Chald. **בְּרִבְנָא מוֹאָב** *Kir Moab*, pr. n. of a fortified city in the territory of Moab, now called *Kerak*, which name is also applied in a wider sense to the whole district. The same is called in Is. 16, 11. Jer. 48, 21, 36 **קִיר הַקִּיר** (brick fortress) *Kir-heres*; and in Is. 16, 7. 2 K. 3, 25 **קִיר הַקִּיר** *Kir-hareseth*, id. For the present *Kerak*, see Burckh. Travels in Syria p. 377–390. Irby and Mangles p. 361 sq. [110 sq.] Bibl. Res. in Palest. II. p. 569.

3. *Kir*, pr. n. of a people and region

subject to the Assyrian empire, Is. 22, 6. 2 K. 16, 9. Am. 1, 5, 9, 7. Prob. the tract on the river Cyrus (Gr. *Κύρος* and *Κύρῳ*) between the Euxine and Caspian seas, called at the present day in Armenian, *Kur*.

קִירֹס (Chald. a weaver's comb) *Kiros*, pr. n. m. Neh. 7, 47; for which **קִירֹס** *Keros*, Ezra 2, 44.

קִישׁ (perh. i. q. **קִישׁ** a bow) *Kish*, pr. n. m. a) The father of king Saul 1 Sam. 9, 1, 14, 51. 1 Chr. 8, 33. b) 1 Chr. 8, 30, 9, 36. c) 1 Chr. 23, 21, 22, 24, 29. d) 2 Chr. 29, 12. e) Esth. 2, 5. R. **קִישׁ**.

קִישׁוֹן (curved, winding, r. **קִישׁ**) *Kishon*, pr. n. of a stream which in winter rises near Mount Tabor and empties itself into the bay of 'Akka, Judg. 4, 7, 5, 21. 1 K. 18, 40. Ps. 83, 10. In summer it is dry in the plain. See Bibl. Res. in Palest. III. p. 228–233.

קִישִׁיר, see **קִישִׁירָה**

קִיתָרֹס Chald. i. q. Gr. *κιθάρα*, *cithara*, a *lyre, harp*, Dan. 3, 5, 7, 10 Cheth. In Syriac also the Greek ending *ης* is commonly changed to *os*.—Keri **קִיתָרֹס** q. v.

קָל m. adj. (r. קָלַל f. **קָלִים**, plur. **קָלִים**).
1. *light*, Job 24, 18.—Hence
2. *swift*, with lightness, Is. 19, 1; of one running. Am. 2, 14. Jer. 46, 6. Lam. 4, 19; fully **קָל בְּרִנְלִי** 2 Sam. 2, 18. Am. 2, 15. Poet. spec. *a fleet horse* Is. 30, 16. Adv. *swiftly*, Joel 4, 4. Is. 5, 26.—Aram. **קָלִל**, **קָלִל**, light, swift.

קָל Chald. m. i. q. Heb. **קוֹל**, *voice*, Dan. 4, 28, 6, 21, 7, 11; *sound* of a trumpet, Dan. 3, 5, 7, 10, 15.

קָל, see **קוֹל**, also **קָלִל** no. 4.

* **קָלָה** whence **קָלָה** Niph. **הִקְלָה** 2 Sam. 20, 14 Cheth. Better is the Keri **הִקְלָה**.

* **קָלָה** I. *to roast, to parch*, as ears of grain, etc. Part. pass. **קָלָה** Lev. 2, 14. Josh. 5, 11. Also a person, as a species of torture, Jer. 29, 22.—Arab. **قلا** and **قلى**, Eth. **ቀለ**, Chald. **קָלָה**, id. **Kindr.** is **קָלָה**, see under **קָל** p. 878.

NIPH. Part. **הִקְלָה** *scorched, burned*; hence *burning, inflammation*, Ps. 38, 8.

Deriv. **קָלָה**.

* **קלה II.** i. q. קלל, *to be light*, in Kal not used.

NIPH. *to be made light of, to be contemned*, Is. 16, 14; *to become despised, despicable*, Deut. 25, 3. Part. **נִקְלָה** *despised, ignoble, low*, 1 Sam. 18, 23. Is. 3, 5. Prov. 12, 9.

HIPH. *to make light of, to lightly esteem*, Deut. 27, 16.—Hence

קלון m. 1. *contempt, shame, dishonour*, Prov. 3, 35. 6, 33. 13, 18. Jer. 46, 12. Job 10, 15. Concr. Is. 22, 18.—Hence a) *shame*, i. e. a shameful deed, Prov. 18, 3. Hos. 4, 18. b) *shame, reproach*, in words Prov. 22, 10. c) *shame*, i. e. the parts of shame, Nah. 3, 5. Jer. 13, 26.

* **קלה** obsol. root; Talmud. *to flow, to flow out*; Pi. *to pour out*. Kindr. is **צלה** II, *to flow, to be poured out*; whence **צִלְהָה** a dish.—Hence

קלח f. verbal of Pi. *a pot, kettle*, from pouring, 1 Sam. 2, 14. Mic. 3, 3. Comp. Lat. *futum* (Varr.) and *futile*, vessel, from *fundo*.

* **קלט** 1. *to contract, to draw in, to shrink*, i. q. Arab. **قلص**. Part. pass. **קליט** *contracted, shrunk*; then any thing of diminished stature, *dwarf*, spoken of victims Lev. 22, 23. Arab.

قَلَطُ small stature, **قَلِيطٌ**, small, dwarf; see Camoos p. 965.—Hence pr. n. **קליטא**.

2. *to take in unto oneself, to receive a fugitive*, i. q. Chald. **קלט**. Hence **מִקְלֵט** an asylum.

קלי m. (r. **קלה** I), once **קליא** with א in otio (as **נקרי**, **נקריא**) 1 Sam. 17, 17, *roasted or parched grain*, i. e. wheat or barley roasted in the ears and then rubbed out, as is still common among the Bedawin Arabs; see Legh in Mac-michael's Journey p. 235. Bibl. Res. in Palest. II. p. 394.—Lev. 23, 14. Ruth 2, 14. 1 Sam. 25, 18. 2 Sam. 17, 28 where **קלי** is twice read, once of grain and again of pulse. Comp. Lev. 2, 14.

קלי (perh. for **קליה**, **קליה**, the swift messenger of Jehovah) **Kallai**, pr. n. m. Neh. 12, 20.

קליה **Kelaiah**, pr. n. of a Levite, Ezra 10, 23; called also

קליטא (*dwarf, קְלִיטָא*) **Kelita**, pr. n. m. Ezra 10, 23. Neh. 8, 7. 10, 11.

* **קלל** fut. **קלל**, **קלל** Gen. 16, 4. 5. 1 Sam. 2, 30.

1. *to be light*, not heavy, see **Hiph.** **ΕΛΛ** id. **ΕΛΛ** light. Syr. **ܩܠܐ** to be light, swift, lightly esteemed.—Hence

2. *to be swift, fleet*; comp. **κωφός** light, swift, **ελαφρός** and **ελαφός**, Lat. 'levis cervus,' Engl. *light-footed*; also adj. **קל**. So 2 Sam. 1, 23 **קליו** *they were swifter than eagles*. Hab. 1, 8. Jer. 4, 13. Job 7, 6. 9, 25.

3. *to be or become few, small, to be diminished*; Arab. **قل** to be few. Gen. 8, 11 and Noah saw **מִיַּד הָאָרֶץ** *that the waters were diminished from off the earth*. v. 8.

4. Trop. of persons, *to be lightly esteemed, to be insignificant, vile*; opp. r. **נָבֵד** no. 6. With **בְּעִינֵי** Gen. 16, 4. 5. Job 40, 4. Nah. 1, 14 **בְּכִיחָהּ** *for thou art become small, thy power is broken*, O Assyria. Sometimes intens. *to be despised, contemned*, opp. **נָבֵד**, 1 Sam. 2, 30. Comp. **קלה** II.—Hence, according to some, **קל** inf. as noun, *lightness*, i. e. *shame, reproach*, Jer. 3, 9; better i. q. **קול** voice, rumour.

NIPH. **קלל** 2 K. 3, 18, **קלל** 1 K. 16, 31; fut. **קלל**.

1. *to be light*; Part. fem. **קללה** *lightly, slightly*, Jer. 6, 14. 8, 11. Also *to be light, easy*, 2 K. 20, 10; with dat. of pers. *to any one* Prov. 14, 6.

2. *to be swift*, i. q. Kal no. 2, Is. 30, 16.

3. Trop. of things. *to be light, small, trifling*; c. **בְּעִינֵי** 1 Sam. 18, 23. 2 K. 3, 18.—Impers. 1 K. 16, 31; and so with **מִן** with inf. Is. 49, 6 **קלל** *it is too light a thing that thou shouldst be my servant*; also with dat. added Ez. 8, 17. But Hitzig has well remarked on Is. 1. c. that this construction is not accordant with the laws of thought or language, but we should rather expect **מִן** of person, thus **קלל** *li* **עֶבֶד**. The writer confounds the two constructions, and puts before the infin. the **מִן** which should have stood before the person.

4. Trop. of persons; *to be lightly esteemed, to be contemned, vile*, 2 Sam. 6, 22.

PIEL קָלַל *to vilify, to curse*, pr. to make vile, contemptible; Syr. *كَلَّل* to lightly esteem, to vilify. Spec. a) *to revile, to abuse* with reproachful words, Lev. 19, 14. Neh. 13, 25. 2 Sam. 16, 5. 7. 9. 10. 11. 13. b) Intens. *to curse*, to utter imprecations, i. q. *אָרַר*, and opp. *בָּרַךְ*. Ps. 62, 5. 109, 28; with acc. as parents Lev. 20, 9. Prov. 20, 20; God, i. q. to blaspheme, Ex. 22, 27. Lev. 24, 11; also one's natal day Job 3, 1; c. *אָרַר*, as the king and God Is. 8, 21; so *בָּשַׂם יְהוָה* 2 K. 2, 24, *בְּאַלְהוּוֹ* 1 Sam. 17, 43. A curse followed by immediate destruction is ascribed to the prophets, 2 K. 2, 24. Deut. 23, 5. Josh. 24, 9; espec. to God Gen. 8, 21.—Reflex. *קָלַל לֹא* *to curse oneself*, i. e. to bring a curse upon oneself; 1 Sam. 3, 13 *because he knew בְּרִי מְקַלְלִים* *that his sons were bringing a curse upon themselves*.

PUAL fut. *יִקְלַל*, part. *מְקַלֵּל*, *to be accursed*, Ps. 37, 22. Job 24, 18; so i. q. *to perish under a curse*, Is. 65, 20.

HIPH. *הִקְלִיל*, fut. *יִקְלִיל*, inf. *הִקְלִיל*, imper. *הִקְלִיל*.

1. *to make light, to lighten*. a) With acc. of thing and *מִיָּד* of pers. *to lighten* any thing *from off* any one, to take it away, 1 K. 12, 10. 1 Sam. 6, 5. 2 Chr. 10, 10. b) Acc. impl. Ex. 18, 22 *הִקְלִיל מִיָּדֶיךָ* *lighten from off thee* sc. the burden, business, make thy business lighter. Jon. 1, 5. c) With *מִן* of burden, *to lighten* or *remit* something *from* a burden; 1 K. 12, 4 *הִקְלִיל מִשְׂבַּדְתָּ אֲבִירָה* *lighten (something) from the service of thy father*, i. e. remit something of the service which thy father imposed upon us. v. 9.

2. *to make light of, to despise*, 2 Sam. 19, 44. Ez. 22, 7; *to make despised, to bring into contempt*, Is. 8, 23.

PILP. *קָלַל* 1. *to shake, to move quickly to and fro*, from Kal no. 2;

Arab. *قَلَّلَ* id. Eth. *አንቀላቀለ* to be moved, shaken.—Ez. 21, 26 [21] *בְּהִצְרִים* *he shaketh (waveth) the arrows*, a species of divination.

2. *to make smooth, to polish*. and hence *to sharpen* Ecc. 10, 10.—The notion of smoothness exists also in the adj. *קָלִיל*.

HITHPALP. *to be moved, shaken*, Jer. 4, 24.

Deriv. *קָלַל*, *קָלִיל*, *קָלִילָה*, *קָלִילָה*, *קָלִילָה*, pr. n. *קָלִיל*.

קָלִיל m. adj. *smooth, polished*, of brass Dan. 10, 6. Ez. 1, 7. Vulg. *æs candens*. See r. *קָלַל* Pilp. no. 2. Thesaur. p. 1217.

קָלִילָה f. (r. *קָלַל* Pi.) constr. *קָלִילָה*, c. suff. *קָלִילָהּ*, plur. *קָלִילוֹת*; *malediction*, i. e. a) *cursing, reviling*, 2 Sam. 16, 12. Prov. 27, 14. b) *a curse, imprecation*, Gen. 27, 12. Deut. 11, 26. 29, 30, 1. 19. al. Gen. 27, 13 *קָלִילָהּ* *thy curse*, pass. i. e. which lights on thee. Concr. *one accursed* Deut. 21, 23. Jer. 24, 9. 42, 18. al. Plur. *קָלִילוֹת* *curse* Deut. 28, 15. 45.

* *קָלַס* in Kal not used, PIEL *to scoff at, to scorn, to deride*, Ez. 16, 31 *thou art not as a harlot, לִקְסֵם אֶתְּךָ* *who scoffeth at her hire*, in order to get more. Vulg. well, *fastidio augens pretium*.—Chald. *קָלַס* to praise, also to mock.

HITHP. id. c. *אָ* 2 K. 2, 23. Ez. 22, 5. Hab. 1, 10.

Deriv. the two following.

קָלַס m. *scorn, derision*, Ps. 44, 14. Jer. 20, 8.

קָלַסָה f. id. Ez. 22, 4. R. *קָלַס*.

* I. *קָלַע* *to sling, to throw with a sling*. Part. *קָלַעַת* *a slinger*, Judg. 20, 16. Trop. *to sling out*, i. e. to eject a people from a land, Jer. 10, 18. Chald. and Syr. id.—The primary idea is perhaps that of *moving up and down*, shaking; comp. Arab. *قلع* id. Hence *קָלַע* no. 2.

PIEL i. q. Kal, 1 Sam. 17, 49. 25, 29.

Deriv. *קָלַעַת*, *קָלַעַת*.

* II. *קָלַע* *to carve* wood, etc. 1 K. 6, 29. 32. 35. Eth. *ለከሀ* to impress, mark, stamp money; *ፋለከሀ* an image on coin.—Hence *מְקָלַעַת*.

קָלַע m. (r. *קָלַע* I) in pause *קָלַעַת*, c. suff. *קָלַעִי*; plur. *קָלַעִים*, constr. *קָלַעִי*.

1. *a sling* 1 Sam. 17, 40. 50. 25, 29. Zech. 9, 15. 2 Chr. 26, 14. Chald.

קָלַעַת, Arab. *مِقْلَاع*, id.

2. *a curtain, hanging*, Ex. 27, 9 sq. 35, 17. Num. 3, 26. al.—Chald. id. Arab.

قَلَع sail of a ship; *قلع* IV, to sail, to navigate. Eth. *ፋለሀ* the sail is furled.

This signification perh. comes from the idea of moving up and down; see the root.

3. In 1 K. 6, 34 for קלערים, we ought prob. to read קלערים *leaves of the door*, which stands in the first clause and in cod. Kennic. no. 150.

קלע *a slinger* 2 K. 3, 25. R. קלע I.

קלעקל adj. (r. קלל, as קלער from קלר) *light, mean, vile*, of food Num. 21, 5.

* קלש obsol. root. perh. i. q. קמש *to prick*; then, *to be sharp*. Chald. קלש *to be thin, lean*.—Hence

קלשוך m. *a sharp point, prong*; 1 Sam. 13, 21 קלשוך *a three-pronged fork*, with which hay, straw, and the like are gathered up, pr. 'a triad of prongs.'—Spoken of a pointed instrument Ecc. 12, 11 Targ.

* קמה obsol. root, perh. i. q. Arab. *قما* *to heap together, to collect*. Hence the pr. names קמאל, קמהרה, קמאדם, קמאדם.

קמה f. (r. קים) constr. קמה, plur. קמה; pr. *a stalk of grain, collect. stalks, put for standing grain* Ex. 22, 5. Deut. 16, 9. 23. 26. al. Plur. Judg. 15, 5.—Chald. id. also a statue.

קמאל (assembly of God? r. קמה) *Kemuel*, pr. n. m. a) A son of Nahor Gen. 22, 21. b) Num. 34, 24. c) 1 Chr. 27, 17.

קמון (perh. full of stalks or grain, see קמה) *Kamon*, pr. n. of a place in Gilead Judg. 10, 5.

קמוש m. Is. 34, 13, קמוש Hos. 9, 6, and plur. קמושנים Prov. 24, 31, *a prickly weed*, e. g. *nettle*, thistle; see Celsii Hierob. T. II. p. 206. *Kimchi thorns*. R. קמש.

* קמה obsol. root, prob. *to be fat*, *marrowy*; comp. *قما* *to be fat*, and *קמה* *to be marrowy*.—Hence

קמה m. in pause קמה, *meal, flour*, pr. marrow, *μελὸς ἀρδῶν*. Judg. 6, 19. 1 Sam. 1, 24. 28, 24. 1 K. 5, 2. al. sēp.

—Chald. קמה id. Arab. *قمح* grain, wheat. Eth. *ቀፍፍ* pulse from which meal is made.

* קמט *to lay fast hold of*, Job 16, 8. —Chald. id. Arab. *قبط* *to bind*. Kindr. are קמץ, קפץ.

Pual pass. Job 22, 16.

* קמיל Is. 33, 9, and קמיל 19, 6, *to pine away and die*, of a tree, plant.

Kindr. is קמל Arab. *قمل* pr. *to be thick set with insects, lice*, and so *to languish*, of a plant. Syr. *معل* *to languish*, of persons.

* קמץ pr. *to press together, to compress*, comp. kindr. קפץ; then *to take with the hand or fist*, e. g. a handful Lev. 2, 2. 5, 12. Num. 5, 26. Hence

קמץ m. c. suff. קמצו, *a handful*, of meal etc. as an offering, Lev. 2, 2. 5, 12. 6, 8. Also of grain, *a handful, manipulus*, as laid down by the reapers, but not yet bound into sheaves; Gen. 41, 47 *לקמצים by handfuls*, i. e. abundantly. Arab. *قمة*.

* קמש obsol. root, prob. i. q. קלש, *to prick. to sting*, as a nettle.—Hence קמוש (קימוש).

קן m. constr. קן Deut. 22, 6, c. suff. קני, plur. קנים. R. קנו.

1. *a nest* Is. 10, 14. Ps. 84, 4. Prov. 27, 8. Meton. *a nest of young birds, nestlings*, Deut. 32, 11. Is. 16, 2.—Syr. *قن* id.

2. Metaph. *a dwelling*, espec. one built upon a lofty rock like an eagle's nest (comp. Job 39, 27). Num. 24, 21. Jer. 49, 16. Obad. 4. Hab. 2, 9; or as being pleasant and comfortable, Job 29, 18; comp. 'nidum servas' Hor. Ep. I. 10. 6. —Plur. קנים *cells, chambers* in the ark, Gen. 6, 14.

* קנא in Kal not used, Arab. *قنا* *to become very red*. Hence

PIEL קנא 1. *to be jealous*, from the redness or flush with which the face is suffused; with acc. of one's wife Num. 5, 14; with *ב* of a female rival Gen. 30, 1.—Causat. i. q. Hiph. *to excite to jealousy*, with *ב* by or with any thing, Deut. 32, 21. 1 K. 14, 22.

2. *to envy any one*, with *ב* of pers. Gen. 37, 11. Ps. 37, 1. 73, 3. Prov. 23,

17. 24, 1. 19; acc. Gen. 26, 14. Is. 11, 13. Ez. 31, 9; לְ Ps. 106, 16.

3. *to be zealous towards* any person or thing, *to burn with zeal*, ζήλω. a) With לְ to be zealous *for* any one, for his cause, Num. 25, 11. 13. 2 Sam. 21, 2. 1 K. 19, 10. al. b) *to emulate* any one, c. בְּ Prov. 3, 31.

HIPH. causat. *to provoke to jealousy*, see Piel no. 1; c. בְּ Deut. 32, 16. 21. Ps. 78, 58.—For part. מְקַנֵּה Ez. 8, 3, see in r. קָנָה Hiph.

Deriv. קִנְיָה, קִנְיָה, קִנְיָה.

קָנָה Chald. *to buy*, i. q. Heb. קָנָה no. 3. Ezra 7, 17.

קָנָה m. (r. קָנָה) *jealous*, spoken of God as permitting no rival, and the severe avenger of defection from himself. Ex. 20, 5. 34, 14. Deut. 4, 24. 5, 9. 6, 15.—Chald. קִנְיָה and קִנְיָן id.

קִנְיָה f. (r. קָנָה) constr. קִנְיָה, c. suff. קִנְיָה; plur. קִנְיָה.

1. *jealousy*, e. g. in a husband Prov. 6, 34. 27, 4; of God Ez. 8, 3; of rival nations Is. 11, 13. Plur. קִנְיָה Num. 5, 15. 18. 25. 29.—Hence *envy* Ecc. 9, 6; meton. object of envy Ecc. 4, 4.

2. *zeal, ardour* towards any one, ζήλος, e. g. of lovers Cant. 8, 6; of God for his people Zech. 1, 14. Is. 9, 6 קִנְיָה יְהוָה the *zeal of Jehovah of hosts*, in behalf of his people. With genit. of object, קִנְיָה קָנָה the *zeal (of God) towards the people* Is. 26, 11; so 2 K. 10, 16. Ps. 69, 10.

3. *heat, anger, indignation*, coupled with חֵמָה Ez. 5, 13. al. עֲבָרָה Ez. 38, 19; אֵשׁ 35, 11. To it is ascribed fire, קִנְיָה אֵשׁ Ez. 36, 5, as devouring Zeph. 1, 18. 3, 8, smoking Deut. 29, 19; comp. Ps. 79, 5. Spoken of the indignation of God Num. 25, 11. Ez. 16, 42. Is. 59, 17; of men Ps. 119, 139. Job 5, 2.

* קָנָה fut. קִנְיָה, conv. יִקְנֶה. pr. *to set upright, to erect*, i. q. הִקְיָן; kindr. with קָן; see קָנָה, קָנָה, canna.—Hence

1. *to found, to create*, e. g. the heavens and earth Gen. 14, 19. 22; mankind Deut. 32, 6. Ps. 139, 13. Prov. 8, 22 where Sept. ἐκτίσας, Targ. and Peshito בָּרָא, אֱלֹהִים. Arab. قَنَا i. q. خلق God created, see Camoos p. 1937.

2. *to get, to gain, to obtain, to acquire*;

Syr. قَنَا, Arab. قَنَا and قَنِي, id. E. g. a woman to wife Ruth 4, 9. 10; wisdom, understanding, Prov. 4, 7. 15, 32. 16, 16. 17, 16. 19, 8; God his holy mountain by conquest, Ps. 78, 54; the people of Israel as his own, Ex. 15, 16. Ps. 74, 2. Gen. 4, 1 קָנִיתִי אִישׁ אֶחָדִי I have gotten a man with the help of Jehovah, have borne a son; see in קָנָה no. 2. a.

3. Spec. *to get by purchase, to buy*, Gen. 25, 10. 47, 19. 22. 50, 13. Ex. 21, 2. 2 Sam. 12, 3. Jer. 13, 1. 4. Is. 43, 24. al. sæp. Metaph. *to buy* the truth Prov. 23, 23. Part. קָנָה a buyer Prov. 20, 14. Ez. 7, 12; opp. מָכַר Is. 24, 2. Also *to buy off, to redeem* from captivity, Deut. 28, 68. Neh. 5, 8. Is. 11, 11.—Comp. Lat. conciliare for emere Ter. Eun. 4. 4. 21.—Hence

4. *to own, to possess*. PART. קָנָה an owner, possessor, master, e. g. of a house Lev. 25, 30; a flock Zech. 11, 5; an ox Is. 1, 3. Comp. מְקַנֵּה.—Syr. قَنَا id. Eth. ቀረፀ to possess, to be master; Arab. اُتَمَنِي to possess.

NIPH. *to be bought*, Jer. 32, 15. 43.

HIPH. pr. 'to let buy or be bought,' i. e. *to sell*; Zech. 13, 5 אָדָם הִקְנִינִי a man sold me as a slave; comp. Kal in Am. 8, 6. Ecc. 2, 7. Verbs of buying often take in the causative conjug. the signif. of selling; comp. וָכֶּה וָכַח to buy, וָכֶּה וָכַח to sell.—Part. מְקַנֵּה, Ez. 8, 3 אֲשֶׁר-שָׁם מוֹשָׁב סֵמֶל הַקְנָה הַמִּקְנָה where was the seat of the image of wrath (i. e. the idol provoking God's wrath) which selleth sc. Israel to his enemies, i. e. which delivers Israel even as a slave into the power of his enemies; note the paronomasia. Others refer הַמִּקְנָה to r. קָנָה, and render: which provoketh to wrath.

Deriv. מְקַנֵּה, קִנְיָה, קִנְיָה, and pr. n. קָנָה, קָנָה.

קָנָה m. (r. קָנָה init.) constr. קָנָה, c. suff. קָנָה; plur. קָנָה. constr. קָנָה. c. suff. קָנָה; a reed, cane, Lat. canna, Gr. κανη, κάρη, κάρη, id. Chald. קָנָה, קָנָה,

Syr. قَنَا, قَنَا, id. Arab. قَنَا id. also spear.—Of a reed or cane growing in wet or marshy ground 1 K. 14, 15. Job 40, 21. Is. 19, 6. 35, 7. Ps. 68, 31 הִיטָה קָנָה

the beast of the reeds, i. e. the crocodile. [At the present day the banks of the Jordan and the upper part of the lake Hüleh are full of tall reeds or cane; see Bibl. Res. in Palest. II. p. 255. III. p. 340.—R.] Spoken also of the *sweet cane*, *sweet flag*, *acorus calamus* Linn. *calamus odoratus*, growing in India (Plin. XII. 12 or 48), Is. 43, 24. Ez. 27, 19. Cant. 4, 14; fully קנה בשם Ex. 30, 23, קנה השבב Jer. 6, 20.—Also *the cultivated cane*, *arundo sativa*, *arundo donax* Linn. growing very tall, and used as a staff for walking, מששקנה הקנה Ez. 29, 6. Is. 36, 6, comp. קנה רצוץ Ez. 42, 3; and for measuring rods. See on these species of cane Celsii Hierob. II. p. 312 sq.—Hence

a) *a measuring reed or rod*, fully קנה המדה Ez. 40, 3. 5. 42, 16–19; this was a measure of six larger cubits (אמה וטפח), i. e. six cubits and six palms, Ez. 40, 5–8. 41, 8; plur. Ez. 42, 16–19.—So Gr. *κάλαμος* was a measure of 6½ cubits.

b) *a stalk of grain*, Gr. *κάλαμος*, *κάλαμη*, Gen. 41, 5. 22.

c) *the upper bone of the arm*, Job 31, 22. Comp. Germ. *Armrohre*; Arab.

قَصَب reed, also a marrow-bone.

d) *the rod or beam of a balance*; hence meton. for *a balance*, Is. 46, 6. Gr. *κανών*.

e) *the hollow shaft, stem*, of the sacred candelabra, Ex. 25, 31. 37, 17.

f) Plur. קנים *arms, branches, tubes*, bearing the lights of the sacred candelabra, Ex. 25, 32. 33. 35. 37, 18; c. suff.

קניחם Ex. 25, 36. 37, 22.—Arab. قَنَاة channel, trough.

קנה (place of reeds) *Kanah*, pr. n. a) A stream on the borders of Ephraim and Manasseh, Josh. 16, 8. 17, 9. b) A city in Asher Josh. 19, 28. [Now a village about three hours south of east from Tyre, still called *Kāna* قانا; see Bibl. Res. in Palest. III. p. 384.—R.]

קנז m. (r. קנה) i. q. קנז, *jealous*, spoken of God, Josh. 24, 19; also *angry* against his enemies, Nah. 1, 2.

* קנז obsol. root, perh. i. q. قنص *to hunt*.—Hence

קנז (a hunt) *Kenaz*, pr. n. a) An Edomite, descended from Esau; also a tract of Arabia named from him, Gen. 36, 11. 15. 42. b) The father or rather the grandfather of Othniel the brother of Caleb, Josh. 15, 17. Judg. 1, 13. 1 Chr. 4, 13. See קנזי c) A grandson of Caleb 1 Chr. 4, 15.

קנזי (hunter) *Kenizite*, pr. n. a) A Canaanitish tribe, of which nothing further is known, Gen. 15, 19. b) Patronym. of the name קנז lett. b, Num. 32, 12. Josh. 14, 6.

קנז m. (r. קנה) constr. קנזי, c. suff. קנזי.

1. *a creature*, Ps. 104, 24. Sept. *κτίσις*. Chald. קנזי id.

2. *a getting, acquisition, purchase*, Prov. 4, 7. Lev. 22, 11.

3. *possession, substance, wealth*, Gen. 34, 23. 36, 6. Ps. 105, 21. Ez. 38, 12. 13.

* קנז obsol. and doubtful root; perh. *to set up, to erect*, like קנה, קנז, קנז. Hence קנזי cinnamon, after the form קנזי, pr. i. q. קנה cane, since the rolls of cinnamon resemble a cane or tube.

קנזי m. constr. קנזי Ex. 30, 23, *cinnamon*, Prov. 7, 17. Cant. 4, 14. Gr. *κινναμωμ*, *κιννάμωμον*, according to Hdot. 3. 111 a word of Phœnician origin. For the etymology see in r. קנז.

* קנז in Kal not used, pr. *to set up, to build*; kindr. with קנה, קנז, also קנז. Hence קנז nest; and from this:

PIEL קנז denom. *to nest, to build a nest*, as a bird Ps. 104, 17. Jer. 48, 28. Ez. 31, 6; a serpent Is. 34, 15. Syr. *قَنَّ* id.

PUAL *to have a nest built, to nestle*, Part. f. מקנזי Jer. 22, 23.

קנזי Job 18, 2, see in קנז.

קנז (possession, r. קנה) *Kenath*, pr. n. of a city beyond Jordan, situated in Auranitis (Hauran) some distance north from Bostra, Num. 32, 42. 1 Chr. 2, 23. Gr. *Κανάθα*, *Kanótha*. Now called *قنawat* *Kūnawāt*. See Reland Palest. p. 61. Burekhardt's Travels in Syria p. 83.

* קסם fut. יקסם, 2 pers. pl. תקסמנה Ez. 13, 23, *to divine, to practise divination*, used in the verb only of false pro-

phets, etc. e. g. of the Hebrews Deut. 18, 10. 14. Mic. 3, 6. 7. 11; of necromancers 1 Sam. 28, 8; of foreign prophets, as of the Philistines 1 Sam. 6, 2, of Balaam Josh. 13, 22. Classic for the three kinds of divination common among the Semitic nations, viz. arrows, entrails, and Teraphim, is Ez. 21, 26 [21]. Constr. with acc. of thing, 2 K. 17, 7. Ez. 13, 23. 21, 26. 28; dat. of pers. 1 Sam. 28, 8; acc. and dat. Ez. 21, 34. 22, 28. PART. קָסֵם *a diviner*, one who foretells, 1 Sam. 6, 2. Is. 3, 2. 44, 25. Jer. 27, 9. 29, 8. Zech. 10, 2. Sept. usually μάντις, μαντεύω.—The primary idea is prob. that of *dividing, dividing out*; comp. Arab. قَسَم to divide out. As this was often done by lot, hence קָסַם pr. to divide out by lot, like Arab. قَسَم; and then for any species of lot or divination. Chald. קָסַם, Syr. قَسَم, id.

Deriv. מִקְסָם and

קָסַם m. 1. *lot*, Ez. 21, 27 [22]; see the root.

2. *divination*, Num. 23, 23. 1 Sam. 15, 23. Jer. 14, 14. Ez. 13, 6. 23. Plur. קָסָמִים Deut. 18, 10. 2 K. 17, 17. Meton. *reward of divination* Num. 22, 7. Comp. פְּזָלָה.

3. In a good sense, *an oracle*, divine sentence, Prov. 16, 10.

* קָסַם in Kal not used, *to cut off*, i. q. קָצַץ.

Po. קוֹסֵם *to cut off fruit*, Ez. 17, 9.

קֶשֶׁה f. (ר. קָשָׁה) any vessel, *a dish, cup*, so called from its rounded form, i. q. קָשָׁה q. v. Hence קֶשֶׁת הַסֵּפֶר a writer's vessel, i. e. *an ink-horn, ink-stand*, worn in the girdle, Ez. 9, 2. 3. 11.—Eth. ቀሠት a water-vessel, water-pot.

קַעֲיִלָּה (prob. i. q. قَلْعَة arx) *Keilah*, pr. n. of a city in Judah Josh. 15, 44. 1 Sam. 23, 1. 1 Chr. 4, 19. Neh. 3, 17. 18. See Reland Palest. p. 698.

קַעֲקַע m. *a stigma, mark*, cut or burnt in, Lev. 19, 28. R. קַעֲקַע no. 1.—Talmud. קַעֲקַע to dig, to scratch as a fowl, also to cut in a mark.

* קָעַר obsol. root, Arab. قَعَرَ *to be deep*; pr. to dig, kindr. with קָוַר, קָנַר, also קָוַר, קָנַר.—Hence

קַעֲרָה f. constr. קַעֲרִי, plur. constr. קַעֲרִי, c. suff. קַעֲרִיָּה *a deep dish, bowl, charger*, Num. 7, 13 sq. 84. 85. Ex. 25, 29. 37, 16. Sept. τρύβλιον. Arab. قَعْرَان *a deep dish*.

* קָפַס *to draw in oneself, to contract*. Kindr. are קָפַץ, קָפַז, קָפַד, and softened

קָפָה; also Arab. قَفَّ *to be wrinkled, shrunk, as cloth after washing*.

1. *to draw in the feet*, to sit with the feet drawn under, in the oriental manner, Zeph. 1, 12; comp. Jer. 48, 11.

2. *to concreate, to coagulate*, as milk, see Hiph. Poet. of the sea, Engl. Vers. *to congeal*, Ex. 15, 8.

NIPH. *to be drawn in, contracted*, Zech. 14, 6 Cheth. יִקְרֹחַ וְיִקְפְּאוּ, see in יִקְרָה no. 4. p. 420.

HIPH. causat. of Kal no. 2, *to make coagulate, to curdle milk*, Job 10, 10.—Hence

קִפְּאוֹן m. *congelation, ice*; Zech. 14, 6 Keri יִקְרֹחַ וְיִקְפְּאוּ, Sept. καὶ ψυχὸς καὶ πάγος, Vulg. sed frigus et gelu. Better is Chethibh, see in r. קָפַס Niph. and יִקְרָה no. 4.

* קָפַד *to draw oneself together, to shrink, to roll oneself up*; like kindr.

קָפַץ, קָפַז, Syr. مَقَص, also קָפַס, קָפַץ. Hence קָפֹד hedgehog.

PIEL id. Is. 38, 12 קָפַדְתִּי בְּאֵיגֶר חַיִּי *I have rolled together, like a weaver, my life*; or intrans. *my life is rolled together, as by a weaver*; i. e. in either case, my life is finished, like the piece of cloth which the weaver, when completed, rolls together. The latter is perh. preferable. Intrans. also in Targ. and Pesh.

Deriv. the two following.

קָפַד m. also קָפֹד Is. 34, 11 (r. קָפַד) *a hedgehog*, so called from rolling himself up; Is. 14, 23. 34, 11. Zeph. 2, 14.—Arab. resolving the Dag. قَفْدٌ and قَفْدٌ, Syr. مَقَص id. Eth. ቀጥፋ፡H porcupine.

קַפְּדָה f. Milél (r. קָפַד) Ez. 7, 25 קַפְּדָה *destruction cometh*, according to the Targg. and Heb. intpp. Better, *horror, terror*, from the primary signif. of the

root. i. e. 'to shrink, to start back.' Comp. Syr. **مَقَم**.—The **קָפַח** is not paragogic, and the tone is retracted prob. only by an error of the punctators; see Heb. Gr. § 79, note 2. e.

קפוד, see in **קפר**.

קפוז m. (r. **קפז**) i. q. Arab. **قَفَّازَة**, *serpens jaculus*, q. d. arrow-snake, so called from its darting, springing, in the manner of the rattle-snake, Is. 34, 15. See Bochart Hieroz. II. p. 408.

* **קפז** obsol. root, pr. i. q. **קפץ**, **קפץ**, (comp. **קפץ**, **קפץ**,) to draw oneself together, to contract, espec. in order to make a spring, in the manner of a cat, lion, deer, serpent, etc. So Arab. **قَفَز** and Chald. **קפץ** to leap, to spring upon. Syr. **مَقْطِ** locust, grasshopper; comp. r. **קפץ**.—Hence **קפוז**.

* **קפץ** fut. **יִקְפֹּץ**, to draw together, to contract, to shut, kindr. with **קפד**, **קפד**, also **קפץ**. Chald. id. Arab. **قَفَص** constrinxit.—E. g. the mouth Job 5, 16. Ps. 107, 42; the hand, i. e. to be illiberal, niggardly, Deut. 15, 7; trop. one's compassion, sympathy, Ps. 77, 10.

קפח. to draw or gather oneself up, to compose the body and limbs as in death, i. q. to die; Job 24, 24 **יִקְפְּצוּן**; comp. Gen. 49, 33. Arab. **قَفَسَ** and **قَفَرَ** to die.

PIEL to leap, to spring, comp. **קפז**, Cant. 2, 8. Chald. **קפץ** id.

קץ m. (r. **קצץ**) c. suff. **קצ**; plur. constr. **קְצִי** once Job 18, 2 see in Plur. below, where also see other forms; an end, i. e.

1. Of place, end, extremity. 2 K. 19, 23 **בֵּיתוֹ קְצָה** his extreme lodging-place, i. e. the highest. Jer. 50, 26 **מִקְצֵי** i. e. 'from the extremity of the earth;' or, 'all from the extremity,' i. q. **מִקְצָה**, see in **קצה**. So **קָץ** **לְ** to put, set, an end (limit) to any thing. Josh. 28, 3.

2. Of time, end, e. g. of the year 2 Chr. 21, 19; of words Job 16, 3; of war Dan. 9, 26; of wonders Dan. 12, 6. So **אֵין קָץ** there is no end to a thing, i. e. it is infinite, Is. 9, 6. Ecc. 4, 8; or innume-

table Ecc. 4, 16. With **ל** om. Ecc. 12, 12 **וְעֵשׂוֹת סְפָרִים הָרְבִּיחַ אֵין קָץ** to the making of many books there is no end. Also **קָץ** with genit. of time, at the end of (comp. no. 4. c), i. e. after, e. g. Gen. 8, 6 after forty days. 4, 3. 16, 3. 41, 1. Ex. 12, 41. Is. 23, 15. 17. al. **סָפ**. Later writers use **לְקָץ** id. 2 Chr. 18, 2. Neh. 13, 6. Dan. 11, 6. 13, 12, 13.

Spec. a) the end of a person, i. q. destruction, death, Ps. 39, 5. Dan. 9, 26. 14, 45. Job 6, 11; of nations, destruction, Jer. 51, 13. Ez. 7, 2. 3. 6. Am. 8, 2; of mankind Gen. 6, 13. Also **יְמֵי קָץ** iniquity of destruction, causing it, Ez. 21, 30. 34 [25. 29]. 35, 5. b) event, fulfilment of a prophecy, Hab. 2, 3. c) **יְמֵי קָץ** the time of the end, Dan. 8, 17. 11, 35. 40. 12, 4, also **מִיּוֹצֵר קָץ** id. 8, 19, **קָץ הַיָּמִים** the end of days 12, 13, and simpl. **קָץ** id. 11, 27, i. e. the last days, the time of calamity immediately preceding the coming of Jehovah and the Messiah.

PLUR. once in the constr. state, Job 18, 2, where **קְצִי** is for **קציר** the Daghesh being resolved in the Chaldee manner, see Lehrs. p. 134. Thesaur. p. 1223. The words are: **עַד-אָנָּה הַשְּׂמִימִין קְצִי לְמִלִּין** how long (i. e. when) will ye put an end to words?—Elsewhere for plur. absol. is used the form **קְצִיּוֹת**, see **קצה**; for the constr. and c. suff. **קְצִיּוֹת**, **קְצִיּוֹת**, from **קצ**, **קצה**.—Denom. is **קִיצוֹן**, for **קצוֹן**.

קִיצוֹן see **קִיצוֹן**.

* **קצב** fut. **יִקְצֹב**. 1. to cut, to cut off, e. g. wood, a stick, 2 K. 6, 6.—Arab. **قَصَب** to cut off, to cut in pieces. Kindr. is **قَتَب**, also **قَضَب**, **قَضَب**. But all verbs beginning with the letters **קצ** have the notion of cutting, cutting off, e. g. **קצץ**, **קצה**, **קציר**, **קצע**, comp. **קָצַץ**, also **קָצַר**, which are all of the same family.

2. Spec. to shear sheep, Cant. 4, 2. Arab. **قَصْرَب** a shorn sheep.—Hence

קצב m. 1. cut, i. e. form, shape, comp. Fr. *taille*, Germ. *Zuschnitt*, 1 K. 6, 25. 7, 37.

2. Plur. constr. **קְצִבֵּי הָהָרִים** Jon. 2, 7, cuttings off (i. e. extremities, foundations) of the mountains sc. in the depths of the sea. Vulg. *extrema montium*.

* **קָצָה** 1. Pr. to cut off spec. the end or extremity, to *curtail*, and so differing from **קָצַח** to cut in the middle; see P

Kindr. are **קָצַב**, **קָצַץ**, q. v. Arab. **قَصَا** I, II.—Then

2. to end, to finish; Arab. **قَامِس**, **قَصِي**, extremity. Hence **קָצָה**, **קָצָה**, **קָצָה**, end.

3. to cut off persons, to destroy, inf. Hab. 2, 10 **קָצוּת-רַבִּים** Arab. **قَصِي** IV to exterminate.

4. to decide, to judge, Arab. **قَضَى**; hence **קָצַן** judge.

PIEL i. q. Kal no. 1. Prov. 26, 6 **מִקְצָה רַגְלִים** who cutteth off the feet i. e. whose feet are cut off. The whole verse is to be rendered thus: he cutteth off his own feet, he drinketh (suffereth) damage, who sendeth a message by the hand of a fool, i. e. uses a fool as his messenger. —2 K. 10, 32 **יְהוָה בִּקְצוֹת בְּרִשְׁרָאֵל** to cut off in Israel, i. e. to remove one part after another.

HIPH. to scrape off or away, i. q. **קָצַע**, Lev. 14, 41, 43.

Deriv. **קָצָה**—**קָצוּ**, **קָצַן**, **קָצָה**.

קָצָה f. (r. **קָצָה**) pr. fem. of **קָצָה** an end, extremity. Sing. only in the form **מִקְצָה** at the extremity Ex. 25, 19, 26, 4, 36, 11, 37, 8.—Elsewhere only in plur. constr. **קָצוֹת**, c. suff. **קָצוֹתָיו**, i. e.

1. ends, extremities, e. g. of a vine-stock Ez. 15, 4; of wings 1 K. 6, 24; of a breastplate Ex. 28, 23 sq. **קָצוֹת הָאָרֶץ** the ends of the earth, the remotest regions and nations, Is. 40, 28, 41, 9, 29, Job 28, 24, **קָצוֹת הַשָּׁמַיִם** the four ends (quarters) of the heavens Jer. 49, 36; comp. Ps. 19, 7. Metaph. Job 26, 14 **קָצוֹת דְּרָכָיו** the ends of his ways, i. e. the extreme part, outline, sketch, of the divine operations.

2. the ends of a thing, i. e. the whole, to the very end, to the uttermost; see in **קָצָה** no. 3; so the whole number, Judg. 18, 2 they sent of their family five men out of their whole number. 1 K. 12, 31, 13, 33, 2 K. 17, 32.

קָצָה m. (r. **קָצָה**) constr. **קָצָה**, c. suff. **קָצָה**; but also **קָצִיחָה** sing. Ez. 33, 2, see in **מִרְאָה** and Heb. Gr. § 91, 9, n. an end, i. e.

1. Of place, the end, extremity of a thing; e. g. in length, as of a staff Judg. 6, 21; a spear 1 Sam. 14, 27; the Jordan as it enters, the Dead Sea Josh. 15, 5. Also of length and breadth, as of a curtain Ex. 26, 5; a field Gen. 23, 9; the desert Ex. 13, 20; a city 1 Sam. 9, 27; the Dead Sea, its southern end, Num. 34, 3, Josh. 15, 2, etc. **קָצָה הַהָר** the extremity of the mountain, i. e. its foot, Ex. 19, 12; **קָצָה הַמַּיִם** id. 1 Sam. 14, 2, the extremity of the water, water's edge, Josh. 3, 15. **קָצָה גְּבוּל** the extreme border of a land Gen. 47, 21, Num. 20, 16, 22, 36. **בְּקָצָה מְזֻרָה יִרְיָחוֹ** in the extreme east of Jericho, i. e. on the eastern border of its territory. So **קָצָה הָאָרֶץ** the end of the earth, the remotest parts and regions, Ps. 46, 10, Is. 5, 26, 42, 10, 48, 20, Jer. 10, 13, al. and so **קָצָה הַשָּׁמַיִם** the end of the heavens, i. e. the remotest parts of the world; Is. 13, 5, Deut. 4, 32, Is. 7, 18 **בְּקָצָה יִאֲרִי מִצְרַיִם** in the uttermost streams of Egypt, in its remotest parts. —Peculiar is Gen. 19, 4 all the people even from the extremity, i. e. from the remotest parts. Jer. 51, 31 his city is taken from its extremity, at all ends, wholly. So **מִקְצָחוֹ** Is. 56, 11, Ez. 25, 9.—Arab. **عن انصا** ab extremo, i. e. omnes. Comp. in no. 3.

2. Of time, end; often in the connection: **מִקְצָה שְׁלֹשֶׁת יָמִים** at the end of three days, i. e. after three days Josh. 3, 2; and so Gen. 8, 3, Deut. 14, 28, 2 Sam. 24, 8, 1 K. 9, 10, Ez. 3, 16, al.

3. the end of a thing, i. e. the whole, q. d. to the very end, to the uttermost. E. g. the whole number, Gen. 47, 2 **מִקְצָהוֹ** from the whole number of his brethren. Ez. 33, 2. So Num. 22, 41 he saw the uttermost of the people, i. e. the whole people even to the extremities. See in no. 1. fin.

קָצָה m. (r. **קָצָה**) end, only in the formula: **אֵין קָצָה לִּי** there is no end to a thing, i. e. it is infinite, innumerable, Is. 2, 7, Nah. 2, 10, 3, 3, 9.

קָצוּ or **קָצוּ** m. (r. **קָצָה**) only in plur. constr. **קָצוֹת אֶרֶץ** the ends of the earth, Ps. 48, 11, 65, 6, Is. 26, 15.

קָצוֹת plur. see in **קָצָה**.

* **קָצַח** obsol. root. Arab. **قَرَح** is 'to sprinkle onion-seed and other condiments upon food in a pot'; **قَرَح** 'onion-seed and other condiments.' The primary idea seems to be: *to sprinkle, to strew*.—Hence

קָצַח m. Is. 28, 25, 27, according to Sept. Vulg. and the Rabbins, *nigella, melanthium*, i. e. *black cumin*. See Celsii Hierobot. P. II. p. 70.

קָצִין m. (r. **קָצָה** no. 4) constr. **קָצִין**, plur. constr. **קָצִינִי**.

1. *a judge, magistrate*, Is. 1, 10, 3, 6, 7.

Mic. 3, 1, 9. Arab. **قَاضٍ** *kady*, a judge.

2. *a leader, chief*, in war Josh. 10, 24. Judg. 11, 6, 11. Is. 22, 3. Dan. 11, 18. Comp. **שָׁפֵט**.

3. *a prince*, Prov. 6, 7, 25, 15.

קָצִיעָה f. (r. **קָצַע**) 1. *cassia*, Gr. *κασία*, *laurus cassia* Linn. a bark resembling cinnamon, but less aromatic, so called from being *stripped off*; plur. **קָצִיעוֹת** Ps. 45, 9. See Celsii Hierob. T. II. p. 360. Arab. **قَصِيعَة** id. Castell.

2. *Keziah*, pr. n. of one of Job's daughters, Job 42, 14.

קָצִיר m. (r. **קָצַר**) constr. **קָצִיר**, c. suff. **קָצִירִי**.

1. *reaping, harvest of grain*; diff. from **קָרַץ** harvest of fruits, figs, where see. [In Palestine the barley-harvest precedes the wheat-harvest about two weeks. At Jericho, in the depressed valley of the Jordan, the former takes place in the last half of April, and the latter in the first half of May; comp. Josh. 3, 15. On the plain along the coast, the harvest is usually a fortnight later; and on the mountains at Jerusalem and Hebron still later by another fortnight; see Bibl. Res. in Palest. II. p. 99, 100.—R.] The harvest is described as beginning with the barley **קָצִיר הַבָּרִי** 2 Sam. 21, 9, 10. Ruth 2, 23; and ending with the wheat, **קָצִיר הַשִּׁטִּים** Gen. 30, 14. Ex. 34, 22. and with the festival of Pentecost, **הַקָּצִיר** Ex. 23, 16. *Harvest-time* is **יְמֵי הַקָּצִיר** Jer. 5, 16, **יְמֵי קָצִיר** Gen. 30, 14, **קָצִיר** Prov. 25, 13, and simpl. **קָצִיר** Prov. 6, 8, 10, 5, 26, 1. Coupled **וְקָצִיר** Gen.

8, 22; **הָרִישׁ וְקָצִיר** Gen. 45, 6. Ex. 34, 21.—Meton. *harvest* is put: a) *For the grain, crop*, either to be harvested Lev. 19, 9. Joel 1, 11, 4, 13; or as already harvested, Jer. 5, 17. Job 5, 5. **קָצִיר הַיָּאֵר** *the harvest of the Nile* Is. 23, 3. b) Poet. for **אֲנָשֵׁי קָצִיר** *harvest-men* Is. 17, 5.—Metaph. for *destruction, slaughter of a people*, Jer. 51, 33. Hos. 6, 11.

2. *a bough*; collect. *boughs, foliage*, of a tree Job 14, 9, 18, 16, 29, 19. Is. 27, 11; of a vine Ps. 80, 12. So called, it is usually said, from the notion of cutting off. Better perh. to refer it to r. **הָצַר** no. 2, *to be green, verdant*; at least the roots **קָצַר** and **הָצַר** are closely kindred.

* **קָצַע** in Kal not used. 1. *to cut, to cut off or out*; comp. **קָצַח**, **קָצָה**, and see in **קָצַב**. Arab. **قَطَعَ** to cut off.—Hence **מִקְצוּעָה** chisel.

2. *to scrape, to strip off bark*; see Hiph. and **קָצִיעָה**.

3. *to break*, i. q. Syr. **قَضَى**; see Pual.

Pual Part. plur. **מִקְצוּעוֹת** Ex. 26, 23, 36, 28, and Hoph. Part. plur. **מִקְצוּעוֹת** Ez. 46, 22, pr. 'parts broken in, bent,' i. e. *angles, corners, internal angles*, i. q. **מִקְצוּעוֹת**.

Hiph. *to scrape off*, i. q. **קָצָה** Hiph. Lev. 14, 41.

Hoph. see in Pual.

Deriv. **קָצִיעָה**, **מִקְצוּעָה**, **מִקְצוּעָה**.

* **קָצַה** fut. **יִקְצֶה** 1. *to break, to break in pieces*, as wood, see **קָצָה** no. 1,

and **קָצַפָה**.—Arab. **قَصَفَ** the wind dashes in pieces a ship; mid. Kesr. *to be broken*, as a tooth, spear.—Hence

2. Metaph. *to break out or forth in anger*, Gr. **ὀργισθῆναι**; and so *to be angry, wroth*, 2 K. 5, 11. Esth. 2, 21. Is. 57, 16, 64, 8; with **עַל** of pers. Gen. 40, 2, 41, 10. Ex. 16, 20. al. **אֵל** Josh. 22, 18.—Syr. **مُتَعَدِّ** rivalry, envy.

Hiph. *to provoke to anger*, e. g. Jehovah Deut. 9, 7, 8, 22. Ps. 106, 32. Zech. 8, 14.

Hithp. i. q. Kal no. 2, *to fret oneself*, Is. 8, 21.

Deriv. **קָצָה**, **קָצַפָה**.

קָצָה Chald. i. q. Heb. no. 2, Dan. 2, 12.—Hence

קָצַח Chald. m. *anger, wrath*, Ezra 7, 23.

קָצַח m. (ר. קָצַח) in pause קָצַח, c. suff. קָצַח

1. Collect. *chips, splinters*, comp. the root no. 1, Hos. 10, 7. Sept. *φύλλον*. Others, *foam*.

2. *anger, wrath*, from the root no. 2, Ecc. 5, 16. Spec. of Jehovah, Num. 1, 53. Josh. 9, 20. Is. 34, 2. 2 Chr. 19, 10, 24, 18. 32, 26. al. Also *strife, altercation*, Esth. 1, 18.

קָצַח f. (ר. קָצַח) *a breaking, a broken thing*, spec. of foliage, boughs, a tree, Joel 1, 7. Sept. *συγκλαστός*.

* קָצַח to cut off, e. g. the hand Deut. 25, 12; the beard Jer. 9, 25. 25, 23,

see in פָּאָח no. 2. Arab. قَصَّ to trim the nails and locks. See under קָצַח

PIEL קָצַח and קָצַח 1. to cut off, e. g. a cord Ps. 129, 4; the hand, the thumbs, Judg. 1, 6. 2 Sam. 4, 12; a spear Ps. 46, 10; ornaments 2 K. 16, 17. 18, 16.

2. to cut up into threads, Ez. 39, 3; into pieces, to cut in pieces, 2 K. 24, 13.

PUAL part. מְקָצָח pass. of Pi. no. 1. Judg. 1, 7.

Deriv. קָצַח, whence the denom. קִיצוֹן; pr. n. קִיצוֹן.

קָצַח Chald. PA. to cut off, Dan. 4, 11.

* קָצַח and קָצַח 1. Mid. A, fut. יִקָּצַח, to cut off or down; spec. grain, whence to reap, to harvest, c. acc. Is. 17, 5. Lev. 19, 9. 25, 5. al. Part. קִיצָר *a reaper, mover, harvestman*, Ruth 2, 3 sq. 2 K. 4, 18. Jer. 9, 21. Am. 9, 13. Ps. 129, 7. Part. pass. קָצַח cut off, shorter, of cells Ez. 42, 5.—Metaph. Job 4, 8 *they that sow trouble reap the same*. Prov. 22, 8. Comp. זָרַע no. 2. a.

2. Mid. E (comp. adj. קָצַח), fut. יִקָּצַח, once יִקָּצַח Prov. 10, 27, intrans. to be cut off; hence to be shortened, short, Is. 28,

20. Arab. قَصَرَ to be short.—Spec. a)

קָצַח my hand is shortened, i. e. I have no power, am weak, feeble, Num. 11, 23. Is. 50, 2. 59, 1. Comp. Arab.

قصير 'short-handed,' and قاصر اليد 'short-armed,' spoken of a person without strength or power; vice versa يد طولى 'a long hand,' for strength,

power; see more in Comm. on Is. 50, 2. b) קָצַח (רִיחִי) נִפְּטִי my soul, spirit, is shortened, i. e. I am impatient, grieved, vexed, Num. 21, 4. Judg. 16, 16. Job 21, 4. Mic. 2, 7; with בְּ for, on account of, any thing, Judg. 10, 16. Zech. 11, 8. Comp. אָרַח אֶפְרַיִם under אָרַח.

PIEL to cut off, to shorten, one's days Ps. 102, 24.

HIPH. 1. to harvest, to reap, Job 24, 6 Cheth.

2. i. q. Pi. Ps. 89, 46.

Deriv. קָצַח, קָצַח, קָצַח

קָצַח m. adj. (ר. קָצַח) constr. קָצַח, plur. constr. קָצַח, short; קָצַח short of days, short-lived, Job 14, 1. Spec. a) קָצַח short-handed, i. e. weak, feeble, 2 K. 19, 26. Is. 37, 27. b) קָצַח Prov. 14, 29, and קָצַח אֶפְרַיִם v. 17, short of spirit, of anger, i. e. impatient, prone to anger.

קָצַח m. (ר. קָצַח) only קָצַח shortness of spirit, i. e. impatience, Ex. 6, 9.

קָצַח f. (for קָצַח, r. קָצַח; like מִנָּה fr. מָנָה) a Chaldaizing form.

1. end, extremity, always with pref. מִן, i. e. מִן מִקְצֵה for מִקְצֵה, at the end of, after. Dan. 1, 15 מִקְצֵה יָמִים עָשָׂרָה at the end of ten days. v. 5. 18 מִקְצֵה הַיָּמִים at the end of the days, see לָמֵן p. 585. Comp. מִקְצֵה for מִקְצֵה, see in קָצַח no. 2. 3.—PLUR. קָצֻחַ (for קָצֻחוֹת, as בָּנִים plur. בָּנִים) ends, extremities, Ez. 38, 5; c. art. the ends sc. of the earth Ps. 65, 9 comp. v. 6. With suff. קָצֻחוֹ Ex. 37, 8 and 39, 4 Cheth. where Keri has קָצֻחוֹ from קָצַח.

2. the sum, the whole number, i. q. קָצַח no. 3. Dan. 1, 2 הָאֵלֶּהֶם בְּרִיחַ מִקְצֵה עֲלֵי בִּרְיָה some of the whole number of the sacred vessels; here מִקְצֵה is used partitively, like מִן no. 1. Neh. 7, 70 מִקְצֵה רִאשֵׁי הָאֲבֹתִים some of the number of the phylarchs, i. e. a part of the heads of tribes. Comp. מִקְצֵה אֲחֵרֵי Gen. 47, 2.—Some of these examples, as Dan. 1, 2. 18. Neh. 1. c. are referred by commentators to a noun of the form מִקְצֵה, to which they give the signification of part. But the Chaldee, which is of special authority in all these examples, is clearly destitute of any such form, (since the passage in the Targ. Gen. 47, 2, is of the same character with those above cited,) and we

cannot therefore doubt but that מִקְצֵחַ, wherever it occurs, is to be explained in one and the same manner.

קָצַח Chald. m. constr. קָצַח 1. *end*, Dan. 4, 31 לְקֶצֶחַ יוֹמָיָא *at the end of the days*.

2. *the sum, the whole*. Dan. 2, 42 מִן קָצַח מַלְכוּתָא *a part of the whole kingdom*, i. e. a part of the kingdom. Parall. *is מִן קָצַח a part of it*.

קָר m. adj. (קָרַר) plur. קָרִים, *cold, cool*, Prov. 25, 25. Jer. 16, 14. Trop. *cool, quiet*, Prov. 17, 27 Cheth. קָר רִיחַ *of a quiet spirit*. Keri see in קָרַר no. 1.

קָר, see in קָרַר.

קָר m. (קָרַר) *cold*, Gen. 8, 22.

*I. קָרָא, 3 fem. קָרָאָה for קָרָאָה Is. 7, 14; inf. קָרָא, once קָרָאָה Judg. 8, 1 like verbs לָהּ, c. suff. קָרָאָה; fut. יִקְרָא, c. suff. יִקְרָאָה Jer. 23, 6; imper. קָרָא, plur. f. קָרָאָה Ex. 2, 20, קָרָאָה Ruth 1, 20.

1. *to cry out, to call out*, κράζειν. It is an onomatopoeic verb comprising also inarticulate sounds, see art. קָרָא; like Syr. מַן to call, also to sound as a trumpet, to crow as a cock. Comp. Gr. κράζειν (κραγ), κραύσσω (κρανν); in the Germanic tongues *charen* to cry out, *charo* clamour, wailing; often of the cry of animals, as Germ. *krähen*, Engl. *to crow*, French *crier*, Engl. *to cry*; with a sibilant prefixed *skreian*, Swed. *skria*, Germ. *schreien*, Engl. *to scream*; and with a sibilant added at the end *kreischen*, קָרִי q. v.—Spoken absol. of any cry or clamour, even inarticulate, like קָרָאָה; Gen. 39, 14 וַיִּקְרָא בְּקוֹל גָּדוֹל *and I cried with a loud voice*, Sept. ἐβόησα φωνῇ μεγάλῃ. v. 15 וַיִּקְרָא קוֹלִי הַיְּהוּדִים. Often followed by the words thus uttered with a loud cry, i. q. either immediately, Gen. 45, 1 וַיִּקְרָא הוֹצִיאוּהוּ *and Joseph cried, Cause every one to go out*. Lev. 13, 45. Judg. 7, 20. 2 Sam. 20, 16. 2 K. 11, 14. Esth. 6, 9, 11; or also with a word interposed, as יִאמֶר Ez. 9, 1; וַיִּאמֶר 2 Sam. 18, 28; comp. 2 K. 18, 28 וַיִּקְרָא בְּקוֹל גָּדוֹל *and he cried with a loud voice in the Jewish tongue, and spake and said*.—Spec.

a) With אֶל of pers. *to cry out to any one, to call to any one*, Is. 6, 3. Judg. 18,

23; and with the words uttered, preceded by יִאמֶר 1 Sam. 26, 14, וַיִּאמֶר Judg. 9, 54. 1 Sam. 17, 8. 1 K. 17, 11. Also with אֶל of pers. Is. 34, 14 *the satyrs shall cry to each other*. With אַחֲרֵי of pers. *to cry after any one*, i. e. as he departs, 1 Sam. 20, 37. 38. 24, 9.

b) Often i. q. *to cry for help, to implore aid*, espec. from God, absol. Ps. 4, 2 וַיִּנֵּי בִקְרָאִי עֲנֵנִי *when I cry, hear thou me*. 22, 3. 34, 7. 69, 4; with אֶל-יְהוָה Ps. 4, 4. 28, 1. 30, 9. 55, 17. 61, 3. Judg. 15, 18. 2 K. 20, 11. Hos. 7, 7; יִאמְרוּ לַאֲלֹהִים Ps. 57, 3; acc. Ps. 14, 4. Is. 43, 22; c. suff. Ps. 17, 6. 88, 10. 91, 15. Also with אֶל of pers. *on account of or against whom one cries to God for help*, Deut. 15, 9.

c) i. q. ἀκησασθαι, which the LXX often put for it, *to cry, to proclaim*, in the manner of a herald or prophet. Absol. Prov. 1, 21 *wisdom crieth in the public places*. 8, 1; c. acc. 20, 6. Is. 40, 6 *the voice said, Cry. And he said, What shall I cry?* 58, 1. Zech. 1, 14. 17; with אֶל of the object Jon. 1, 2. Followed also by the words cried, Gen. 41, 43. Ex. 32, 5. Jer. 2, 2. 7, 2. 19, 2. 51, 61; or as coupled with an acc. Zech. 7, 7. Is. 44, 7. Joel 4, 9 קְרָאוּ זֹאת בְּגוֹיִם *proclaim ye this among the Gentiles*; or with כִּי Is. 40, 2. לְקָרָא דְרֹר לְקָרָא *to proclaim or announce liberty to slaves, captives*, Jer. 34, 8. 15. 17. Is. 61, 1. קְרָא צוֹם *to proclaim a fast* sc.. to the people, Jer. 36, 9. Jon. 3, 5.—From the sense of proclaiming comes the signif. of reading aloud, reciting, see in no. 4.

2. *to call*, Sept. καλεῖν, very often.—Spec.

a) *to call any one to oneself*, i. e. to bid him come, to call or send for, c. acc. Gen. 27, 1. Ex. 2, 8. 1 Sam. 3, 16. Hos. 7, 11. Is. 46, 11; לְ Gen. 20, 9. Lev. 9, 1. Hos. 11, 1; אֶל Gen. 3, 9. Ex. 3, 4. 1 Sam. 3, 4. קְרָא אֵלַי *to call to oneself* 2 Sam. 15, 2. Metaph. Prov. 18, 6 *his mouth calleth for blows*, i. e. deserves and invites them. Ruth 4, 11 קְרָא שֵׁם *in Bethlehem*, i. e. *call thee (get thee) a name in Bethlehem, become thou famous*.

b) As referring to several or many, *to call together, to convoke*, c. acc. Gen. 41, 8; dat. Gen. 20, 8. 39, 14. Josh. 23, 2. 24, 1; אֶל 49, 1. Josh. 10, 24. Hence קְרָא עֲצָרָה *to call a solemn assem-*

bly, to convoke, Joel 1, 14, comp. Is. 1, 13; a festival or holy convocation Lev. 23, 2. 4. קְרוֹאֵי הַצֵּדָה *those called*, convoked, to an assembly, Num. 1, 16.

c) to call, i. e. to invite, to bid, to a repast, banquet, comp. καλεῖν ἐπὶ δεῖπνον, 1 Sam. 9, 13. 22. 1 K. 1, 9. 10. 41. 49. Part. קְרוֹאִים *guests* Prov. 9, 18. Trop. קָרָא לְשָׁלוֹם אֵל *to invite to peace*, to propose an alliance, Deut. 20, 10; comp. Judg. 21, 13.

d) to call, to summon before a judge, καλεῖν, καλεῖν εἰς δίκην, Job 13, 22. 14, 15; comp. 5, 1. Is. 59, 4 parall. נִקְרָא.

e) to call out or forth, as warriors Is. 13, 3; also God the generations of men Is. 41, 4.

f) to call any one to an office, i. q. בָּחַר to choose; c. acc. Is. 42, 6. 49, 1. 51, 2; לְ 22, 20. In the same sense, but stronger, is קָרָא בְּשֵׁם פ' *to call one by his name*, i. e. to the name and character which he now bears. Is. 43, 1. 45, 3. 4. Comp. Ex. 31, 2. Part. קְרוֹאִים *the called*, renowned, Ez. 23, 23.

g) קָרָא בְּשֵׁם פ' *to call upon the name of any one*, lit. 'to call with the name,' i. e. pronouncing the name; hence to praise, to laud, e. g. α) Men, as Ps. 49, 12 קְרָאוּ בְּשִׁמְהֵם *they laud their names* i. e. of the rich. Prov. 20, 6 יִקְרָא אִישׁ אֶת הַסֵּדֶה *they praise every one his own goodness*. A somewhat different turn of this sense occurs in Is. 44, 5 זָה יִקְרָא בְּשֵׁם יַעֲקֹב *another lauds the name of Jacob*, i. e. follows and praises the side or party of Jacob. β) קָרָא בְּשֵׁם יי *to call upon the name of God*, to invoke his name, i. e. to praise, to celebrate, to worship God Gen. 4, 26. 12, 8. Ps. 79, 6. 105, 1. Is. 64, 6. Jer. 10, 25. Zeph. 3, 9. Comp. הִזְבִּיר בְּשֵׁם יי Without ב, we find יי קָרָא id Deut. 32, 3. Ps. 99, 6. Lam. 3, 55. Sometimes to call upon the name of a divinity, is to implore his aid, 1 K. 18, 24 sq.—A different sense occurs in Ex. 33, 19, where God himself says: וְיִקְרָא בְּשֵׁם יְהוָה לְפָנֶיךָ *and I will proclaim by name before thee, Jehovah!* sc. as present, i. e. in order that thou mayest know that God indeed is here, I will myself be the herald to announce my coming. Comp. Gen. 41, 43.

3. to call, i. e. to name, fully לְ קָרָא *to call (give) a name to any one*, Gr.

καλεῖν τινα τι Il. 5. 306. Od. 8. 550. So Gen. 26, 18. Ruth 4, 17. Ps. 147, 4. Construed: a) With acc. of name and dat. of that to which the name is given, Gen. 1, 5 יוֹם לְאֹדֶר לְהָיִים וַיִּקְרָא אֱלֹהִים. v. 8. 10. 31, 47. 1 Sam. 4, 21. Ruth 1, 20. 21. Is. 47, 1. al. sæpe. b) With two acc. Num. 32, 41. Is. 60, 18. c) Oftener as follows: Gen. 4, 25 וַיִּקְרָא אָדָם שְׁמוֹ שֵׁת *and she called his name Seth*. v. 26. 5, 2. 3. 29. 11, 9. 19, 22. 27, 36. 29, 34.

4. to read aloud before an assembly, etc. to recite, (pr. from the signification of crying or calling out, see no. 1. fin.) with acc. of thing Ex. 24, 7. Josh. 8, 34. 35. 2 K. 23, 2; also קָרָא בְּסֵפֶר *to read in a book*, i. e. what is written in it, (comp. בָּ שִׁתָּה to drink what is in a vessel,) Neh. 8, 8. 18. 9, 3. Jer. 36, 14 sq. Hab. 2, 2. Often with the adjunct בְּאָזְנֵי פ' Ex. 1. c. Josh. 1. c. נָגַד פ' Deut. 31, 11.—Hence genr. to read Deut. 17, 19. 2 K. 5, 7. 19, 14. 22, 8. Is. 29, 11.—Arab. قَرَأَ, Syr. سَمِعَ, to read.

NIPH. נִקְרָא 1. to be called, i. e. bid to come, to be called together, convoked, Esth. 3, 12. 8, 9. נִקְרָא שֵׁם פ' *the name of any one is celebrated*, becomes famous, Jer. 44, 26. Ruth 4, 14.

2. to be called, i. e. named. Construed: a) With dat. of pers. or thing to which the name is given; Gen. 2, 23 לְזָאֵר יִקְרָא אִשָּׁה *this shall be called Woman*. 1 Sam. 9, 9. Is. 1, 26. 32, 5. 62, 4. 12. b) With a double nominat. Zech. 8, 3 וְיִקְרָא יְרוּשָׁלַם עִיר הַאֱמֶת *and Jerusalem shall be called the city of truth*. Is. 54, 5. 56, 7. c) With שֵׁם added, Gen. 17, 5 לֹא אֲבָרָם עוֹד אֶת־שְׁמִי אֲבָרָם *no longer shall thy name be called Abram*. 35, 10. Deut. 25, 10. Dan. 10, 1. For this threefold construction comp. in Kal no. 3.

The following phrases are also to be noted: α) נִקְרָא בְּשֵׁם פ' *to be called by the name of any one*, i. e. to be reckoned to his family, tribe, etc. Is. 43, 7. 48, 1; c. ב Gen. 21, 12; and in like manner עַל שֵׁם, 48, 6 וַיִּקְרָא יִשְׂרָאֵל אֶת־הֵמָּה *they shall be called after the name of their brethren*, i. e. shall be reckoned as belonging to Ephraim and Manasseh, not as distinct tribes, nor as sons of Jacob. Deut. 3, 14. Also with מִן, Is. 48, 2 יִקְרָאוּ מִן הַקֹּדֶשׁ *they call themselves from the holy*

city, inhabitants of it. β) קָרָא שְׁמִי *id. my name is called upon any thing*, i. e. my name is given to it, it is called mine, implying property, relation, etc. Is. 4; 1. 2 Sam. 12, 28. So of the people of Israel, to whom the name of God is given, i. e. who are called the people of God, Deut. 28, 10. Is. 63, 19. Jer. 14, 9. Am. 9, 12. 2 Chr. 7, 14; of the temple 1 K. 8, 43. Jer. 7, 10. 11. 14. 30. 34, 15; of Jerusalem Dan. 9, 18. 19; of prophets Jer. 15, 16. Also with קָרָא *id.* Gen. 48, 16. γ) Further, *to be called* is often i. q. *to be*, since men and things are called that which they are, or at least seem to be; e. g. Is. 1, 26 *afterwards thou shalt be called the city of righteousness*, i. e. this will be thy name because thou wilt be so in reality. 9, 5. 30, 7. 35, 8. 47, 1. 5. 48, 8. 56, 7; comp. 4, 3. 19, 18. See Comm. on Isaiah, III. p. 29. So Gr. $\alpha\epsilon\lambda\gamma\theta\alpha\iota$ II. 4. 61. Od. 7. 313. Monk ad Eurip. Hippolyt. 2. Porson ad Phœniss. 576.

3. *to be read aloud, recited*, Esth. 6, 1; c. קָרָא in a book Neh. 13, 1.

Pual קָרָא , Part. c. suff. מְקָרָא .

1. Pass. of Kal no. 2. f, *to be called, chosen*, Is. 48, 12.

2. *to be called, named*, Is. 65, 1; often קָרָא 48, 8. 58, 12. 61, 3. 62, 2. Ez. 10, 13. But see in Niph. no. 2. γ .

Deriv. קָרָא , קָרִיא , $\text{קָרִיָּה$, מְקָרָא .

* II. קָרָא fut. יִקְרָא *to encounter, to meet any one*, i. q. יִקְרָה . The primary idea is *to strike upon, to impinge or hit against*, comp. פָּגַע ; like Gr. $\tau\upsilon\chi\alpha\nu\omega$ pr. *to hit a mark*. Its stronger signif. appears in קָרִי a hostile encounter. Kindr. roots are קָרַב , קָרַן whence קָרַן , Gr. $\kappa\rho\acute{\iota}\nu\omega$. Comp. Arab. قَرَا and قَرَا .—Only trop. c. acc. *to encounter, to assail any one*, as terror Job 4, 14; *to befall, to happen to any one*, as evil, harm, Gen. 42, 4. 38. Lev. 10, 19. Is. 51, 19. Jer. 13, 22; genr. Gen. 49, 1. Once without acc. Ex. 1, 10.

NIPH. *to be encountered, to be met with, to be found*; e. g. by chance. i. q. *to happen to be*, 2 Sam. 1, 6. 20, 1. With לִפְנֵי *to be found before any one*, e. g. of things Deut. 22, 6; of persons *to meet, to come to meet*, 2 Sam. 18, 9; with עַל

id. Ex. 5, 3. Trop. *to come to pass, to happen*, Jer. 4, 20.

HIPH. *to cause to happen or befall*, e. g. evil to any one, c. dupl. acc. Jer. 32, 23.

קָרָא Chald. fut. יִקְרָא , once יִקְרָה Dan. 5, 7; part. pass. קָרִי Ezra 4, 18. 23.

1. *to cry, to call out*, as a herald, Dan. 3, 4. 4, 11. 5, 7.

2. *to read aloud, to recite*, Ezra 4, 18. 23; *to read* Dan. 5, 8. 16. 17.

קָרָא see קָרִיא .

קָרָא m. (r. קָרָא I) 1. *a partridge*, pr. 'the crier, caller'; so in German it is said of the partridge, 'das Rebhuhn ruft'; comp. *Krāhe* from *krāhen*, and the Arab. قُرْط *Kūtā*, i. e. a species of partridge so called from its cry, see Burckhardt's Travels in Syria p. 406.—1 Sam. 26, 20. Jer. 17, 11, in which last passage there is an allusion to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits upon them; Epiphan. Physiol. 9.

2. *Kore*, pr. n. m. 1 Chr. 9, 19. 2 Chr. 31, 14.

קָרָאָה f. (r. קָרָא II) pr. noun of action, *encounter, meeting*; found only with $\text{לִּ$ prefixed, constr. לְקָרָאָה contr. for לְקָרָאָהִי c. suff. לְקָרָאָהִי , also לְקָרָאָהֶם , and only as Preposition.

1. Pr. *for encountering, for meeting*, i. e. *to meet, towards, obviam.* after verbs of motion, as הִלֵּךְ , רָצָא , עָלָה ; either in a hostile sense Josh. 8, 14. Judg. 7, 24. 1 Sam. 4, 1. Job 39, 21. Ps. 35, 3. al. sæpe; or genr. Gen. 14, 17. 18, 2. 29, 13. 46, 29. Ex. 4, 27. 18, 7. al. sæpe. Prægn. after a verb of rest, where however a verb of motion is implied; Gen. 19, 1 $\text{וַיָּקָם לְקָרָאָהֶם}$ and he rose up and went to meet them. Judg. 19, 3 $\text{וַיֵּשֶׁב לְקָרָאָהּ}$ he joyfully went to meet him. 1 Sam. 16, 4. 21, 2. Am. 4, 12. Ps. 59, 5. Is. 14, 9. Josh. 11, 20.

2. *over against, opposite to*. Gen. 15, 10; in a hostile sense 1 Sam. 17, 21.

* I. קָרַב and קָרַב Zeph. 3, 2; inf. קָרַב , c. suff. קָרַבָּם Deut. 20, 2, fem. קָרַבָּה Ex. 36, 2; fut. יִקְרַב , *to draw near, to come near, to approach*. Arab.

قَرَبَ and قَرَبَ id. Syr. مَاف , Eth.

ΦCΩ id. The primary idea seems to be that of *striking upon, touching, reaching to*, comp. נגש, נגש; kindr. therefore with קרה II, קרה.—Constr. with אל of pers. Gen. 37, 18. 2 Sam. 20, 17. Jon. 1, 6; of thing and place Ex. 32, 19. Deut. 2, 37. Prov. 5, 8. More rarely with על 2 K. 16, 12; ל Job 33, 22; ב of place Judg. 19, 13. Ps. 91, 10. Also according to the context, c. עד 2 Sam. 20, 16; לקראת 1 Sam. 17, 48; לפני Josh. 17, 4; מול Deut. 2, 19; etc. Absol. Deut. 25, 11. Is. 41, 5. Ez. 9, 1.—Strictly only of animated beings; but trop. also of time Gen. 27, 41. Deut. 15, 9. Ez. 12, 23. Lam. 4, 18; inf. c. ל Gen. 47, 29. Deut. 31, 14. 1 K. 2, 1.—Spec. a) In a hostile sense, to *draw near* for battle, Ex. 14, 20; with אלי-מלחמה and ל-מלחמה Deut. 20, 2; אלי-עיר Deut. 20, 10. Josh. 8, 5. על פ' Ps. 27, 2; comp. Ps. 119, 150. See קרב. b) Vice versa, in kindness and good-will; 1 K. 2, 7 כי-כן קרבו אלי for *so they came in kindness to me*. So God is said to *draw near* to men, in affording help to the afflicted, Ps. 69, 19. Lam. 3, 57. c) to *draw near to God*, אל יי; also *before God*, לפני יי, Ex. 16, 9; with sacrifice Lev. 16, 1. 1 Sam. 14, 36. Ez. 40, 46; the priests in their ministry Ez. 44, 15; all those who come with pious hope and confidence, Ps. 32, 9. Zeph. 3, 2; comp. Ps. 119, 169. Often of those who take part in sacred rites, Ex. 12, 48. Lev. 21, 17. 18. 22, 3. Num. 17, 5. 2 K. 16, 12. d) קרב אל-אשה to *approach a woman* in conjugal intercourse, Gen. 20, 4. Lev. 18, 14. Deut. 22, 14. Is. 8, 3. Ez. 18, 6; absol. Lev. 18, 6. 19. But קרבה אל- is said of a woman lying down to a beast, Lev. 20, 16. Arab. قرب, Eth.

•TΦCΩ id. Gr. πλησιάζω, also πέλζω.

e) Is. 65, 5 קרב אליה come near to thyself, sc. and not to me, i. e. stand back, approach me not; comp. Hiph. no. 2.

NIPH. 1. i. q. Kal to come near, to approach, Josh. 7, 14.

2. to be brought, pass. of Hiph. Ex. 22, 7.

PIEL קרב 1. Causat. to bring near or forth, to cause to approach, Hos. 7, 6. Is. 41, 21. 46, 13; to oneself, i. e. to admit, to receive, Ps. 65, 5. Job 31, 37; to

bring near to one another, to join together, Ez. 37, 17, where קרב is imper. for קרב.

2. Intrans. and intensive, to be very near, c. ל et infin. Ez. 36, 8.

HIPH. 1. to bring near, to cause or command to approach, e. g. persons, with אל to any one Ex. 28, 1. 29, 4. Num. 8, 9. 10; times, to bring on Ex. 22, 4; to admit to oneself, to give access, Jer. 30, 21; of things, to bring together two things, to join, Is. 5, 8.—Hence

2. to bring, to offer a gift Judg. 3, 18. 5, 25. Ps. 72, 10. Mal. 1, 8; espec. a sacrifice of any kind Ex. 29, 3. 10. Lev. 1, 13. 14. 3, 3. 7. Num. 9, 13. al. sæpiss. Sometimes there is added יי לפני Lev. 3, 12. 12, 7; ליהודה 2 Chr. 35, 12. Ez. 44, 15.—Also to bring a cause before a judge Deut. 1, 17.—Arab. قرب II, to offer.

3. With infin. and ל to draw near to doing any thing, to be near or about to do, c. ללזה Is. 26, 17; לבוא Gen. 12, 11; absol. id. Ex. 14, 10.—Arab. انقارب id.

With בין, to bring away from one place to another, to remove, 2 K. 16, 14 ויִקְרַב מִצֵּאת פְּנֵי הַבַּיִת and he removed the brazen altar from the front of the temple. Comp. נגש no. 3, where add Sanscr. āgam to approach and recede.

Deriv. קרוב; קרבו; קרב.

* II. קרב obsol. root, prob. i. q. Arab.

قَلَبَ (r and l being interchanged) to turn, to turn about; mid. E, to turn inside out, to invert, e. g. as the lip; قَلْبُ the interior, inner part.—Hence קרב.

קרב Chald. plur. קרבו, to draw near, to approach, Dan. 3, 26. 6, 13; c. על to any one Dan. 7, 16; ל 6, 21.

PA. to bring, to offer, Ezra 7, 17.

APH. 1. to bring near Dan. 7, 13.

2. to bring, to offer. Ezra 6, 10. 17.

קרב m. (r. קרב I) Kamets impure, encounter, battle, war, i. q. מלחמה, 2 Sam. 17, 11; elsewhere only in poetic style, Ps. 55, 19. 22. 78, 9. 144, 1. Job 38, 23. Ecc. 9, 18. Zech. 14, 3. Plur. קרבוה Ps. 68, 31. Syr. ܩܪܒܐ id.

קרב Chald. m., id. Dan. 7, 21. In Targg. often for Heb. מלחמה.

קָרָה Chald. see r. קָרָא -

קָרָה f. (r. קָרַר) *cold*, Ps. 147, 17. Job 24, 7. 37, 9. Prov. 25, 20. Nah. 3, 17.

קָרָה m. (r. קָרָה) *hap, chance, accident*. Deut. 23, 11 מִקְרָה לַלַּיְלָה *by reason of accident by night*, an euphemism for nocturnal pollution. So in Talmudic the noun קָרַי.

קָרָה see קֹרֶה.

קָרוֹב m. adj. also קָרִב Ex. 12, 4. al. (r. קָרַב I) c. suff. קָרוֹבִי, plur. קָרוֹבִים, c. suff. קָרָבִי; fem. קָרוֹבָה, Deut. 21, 3, plur. f. קָרוֹבוֹת Ez. 22, 5; *near, nigh*, spoken:

a) Of place; with אֵל of pers. Gen. 45, 10 *Of place; with אֵל of pers. Gen. 45, 10 thou shalt be near unto me*. Ex. 12, 4. Deut. 13, 18. Josh. 9, 16; with אֶצֶל 1 K. 21, 2. קָרוֹב a *near neighbour* Prov. 27, 10. Trop. *near* in dignity Esth. 1, 14; in public relations 2 Sam. 19, 43. Spec. God is said to be *near* to men, when he affords them help, Deut. 4, 7. Ps. 34, 19. 119, 151. 145, 18; and vice versa the people of God, the righteous, the priests, are said to be *near* to God, Ps. 148, 14 (where קָרוֹבוֹ is i. q. קָרוֹב). Lev. 10, 3. Ez. 42, 13. 43, 19; comp. 1 K. 8, 59.—Diff. is Jer. 12, 2 קָרוֹב אַתָּה בְּפִיהֶם וּבֹרָה *near art thou in their mouth, but far from their heart*, i. e. they speak of thee always. Ps. 75, 2.

b) Of kindred, affinity; with אֵל Lev. 21, 2. 3. 25, 25. Num. 27, 11. Deut. 21, 6; לְ Ruth 2, 20. Neh. 13, 4; מֵן of comparison, Ruth 3, 12 קָרוֹב מֵמֵנִי *nearer than I*. With suff. קָרוֹבוֹ i. q. קָרוֹב לְ 'one near to him,' *his kinsman*, Ex. 32, 27. Ps. 15, 3; plur. c. suff. קָרוֹבִי *my kinsmen* Ps. 38, 12. Job 19, 14. Also *friends*, i. e. paramours, Ez. 23, 5. 12; see r. קָרַב Kal lett. d.

c) Of time, i. e. α) *near* to come. impending, as the day of Jehovah Is. 13, 6. Joel 1, 15. 4, 14; deliverance Is. 51, 5. Ps. 85, 10; distress Ps. 22, 12. Fully קָרוֹב לְבֹא Is. 13, 22. 56, 1. Jer. 48, 16. Here too belongs Job 17, 12 אֹרֶךְ קָרוֹב מִפְּנֵי חֹשֶׁךְ *the light is not far from darkness*, will soon be merged in it; comp. Lat. *prope absum*. Hence בְּקָרוֹב *in a near time, soon*; Ez. 11, 3 בְּקָרוֹב לֹא בְּנֹת בְּתוּרִים *is it not near, the building of houses?* i. e. soon we shall rebuild the

houses ruined in the siege. So מִקְרָב *after a near time, soon, shortly*, Ez. 7, 8. Jer. 23, 23 (see in רָחֹק); also Job 20, 5 *the triumphing of the wicked is short*, i. e. will shortly come to an end. Arab. *من قريب* soon, shortly. β) Of time *just past*; hence מִקְרָב *in recent times, newly, lately*, Deut. 32, 17.

* קָרַח fut. plur. יִקְרְחוּ, imper. f. קָרְחִי, pr. *to make smooth*, see קָרַח ice; spec. *to make bald, to make a bald place*, Lev. 21, 5. Mic. 1, 16.—Hence by softening the letters, comes the root קָלַח q. v. Syr. *قرب* having no horns; Arab. *قَرَعَة* baldness.

NIPH. *to be made bald*, c. לְ for any one, e. g. the dead, Jer. 16, 6.

HIPH. i. q. Kal Ez. 27, 31.

HOPH. pass. מִקְרָח *make bald, shorn*, Ez. 29, 18.

Deriv. קָרַח—קָרַח.

קָרַח (bald-head) *Kareah*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

קָרַח m. (r. קָרַח) *a bald-head*, having a bald spot on the crown or hinder part of the head, different from קָבַח q. v. Lev. 13, 40. 2 K. 2, 23. Chald. קָרִיחַ id.

קָרַח m. (r. קָרַח) in pause קָרַח.

1. *ice*, so called from its smoothness, Job 6, 16. 37, 10. 38, 29. Hence *cold*, Gen. 31, 40. Jer. 36, 30.

2. *crystal*, like Gr. *κρυσταλλος*, as resembling ice, Ez. 1, 22. Chald. קָרְחָא id.

קָרַח m. (r. קָרַח) 1. i. q. קָרַח no. 1, *ice*; poet. for *hail*, Ps. 147, 17.

2. *Korah*, pr. n. a) A son of Esau Gen. 36, 5. 14. b) A son of Eliphaz, also an Edomitish tribe descended from him, ib. v. 16. c) A Levite, cousin of Moses and Aaron, who conspired against Moses, Ex. 6, 21. 24. Num. 16, 1 sq. 26, 9–11. Of the same stock are the בְּנֵי קָרַח *the sons of Korah, the Korahites*, a family of Levites and singers in the time of David (see קָרְחִי), to whom ten of the Psalms are ascribed, Ps. 42–49. 84. 85. 87. 88. d) 1 Chr. 2, 43.

קָרְחָה f. (r. קָרַח) once קָרְחָה Ez. 27, 31, *baldness, a bald place*. a) On the crown or hinder part of the head, Lev. 21, 5; as shorn in token of mourning

Is. 3, 24. 15, 2. Jer. 47, 5. 48, 37. Ez. 7, 18. al. b) On the front part of the head, i. q. גְּבִיחָה, Deut. 14, 1.

קֶרְהִי *Korahite*, patronym. from קרה no. 2. c. Ex. 6, 24. Num. 26, 58. 1 Chr. 12, 6, 26, 1. Plur. הַקֶּרְהִי 1 Chr. 9, 19.

קֶרֶחַ f. (r. קרה) c. suff. קֶרְחָהּ, i. q. קֶרְחָה, baldness, bald spot on the crown or hinder part of the head, Lev. 13, 42. 43. Trop. bareness, a thread-bare spot on the wrong side of cloth, Lev. 13, 55.

קָרִי m. (r. קרה) in pause קָרִי, hostile encounter Lev. 26, 28; and so in the phrase הָלַךְ קָרִי עִם to go into encounter with any one, i. e. to walk contrary to him, to oppose, to resist him, Lev. 26, 21. 23. בָּקָרִי id. v. 24. 27. 40. 41.

קָרִיא m. (r. קרא I) called, chosen, select, Num. 16, 2; also Num. 1, 16 Cheth.

קְרִיָּה a public crying, proclamation, Jon. 3, 2. R. קרא I.

קִרְיָה f. (r. קרה) a city, town, i. q. יִיר, comp. קָרָה; so called perh. from the signif. 'to frame, to build,' see the root in Piel; better perh. 'a fortified place,' as resisting enemies, comp. in קָרִי. With a few exceptions (Deut. 2, 36. 1 K. 1, 41. 45), found only in the poetic style, Num. 21, 28. Is. 1, 21. 26. 22, 2. 25, 2. 26, 5. 32, 13. Ps. 48, 3. Prov. 10, 15. Job 39, 7. al.

Syr. ܩܪܝܬܐ, Arab. قَرْيَة, city, also village.

Hence the following pr. names of cities:

a) קִרְיַת אַרְבַּע Gen. 23, 2. Josh. 15, 54. 20, 7; c. art. קִרְיַת הָאַרְבַּע Neh. 11, 26; *Kirjath-Arba*, i. e. the city of Arba, one of the Anakim (see אַרְבַּע), the ancient name of Hebron, but still used in the time of Nehemiah, Neh. 1. c.

b) קִרְיַת בַּעַל (city of Baal) *Kirjath-Baal*, the same city which is more usually called קִרְיַת יִשְׂרָאֵל (see in lett. d), Josh. 15, 60. 18, 14.

c) קִרְיַת הַחַצְוֹת (city of streets) *Kirjath-huzoth*, in Moab, Num. 22, 39.

d) קִרְיַת הַיַּעַרִּים (city of forests) *Kirjath-jearim*, on the confines of Judah and Benjamin Josh. 9, 17. 18, 15. Judg. 18, 12. 1 Sam. 6, 21; c. art. קִרְיַת הַיַּעַרִּים Jer. 26, 20; contracted קִרְיַת יִשְׂרָאֵל Ezra 2, 25, and simpl. קִרְיַת Josh. 18, 28; else-

where also קִרְיַת בַּעַל see in lett. b. Eusebius places it at nine Rom. miles from Jerusalem towards Diospolis or Lydda. Prob. the modern *Kuryet el-'Enab*, three hours west of Jerusalem; see Bibl. Res. in Palest. II. p. 334 sq.

e) קִרְיַת סִנְהָ (palm-city, comp. סִנְהָ) *Kirjath-sannah* Josh. 15, 49, also called קִרְיַת סֵפֶר (book-town) *Kirjath-sepher*, in the tribe of Judah, Josh. 15, 15. 16. Judg. 1, 11. 12. The same city was likewise called דְּבִיר q. v. Josh. 15, 15. 49.

f) קִרְיַת עָרִים, see in lett. d.

g) קִרְיַתַּיִם (double city) *Kirjathaim*: α) In the territory of Reuben Num. 32, 37. Josh. 13, 19; afterwards subject to Moab Jer. 48, 1. 23. Ez. 25, 9. Eusebius and Jerome speak of a place *Ka-quáda* (Κακούθα) *Koreiatha*, ten Roman miles west of Medaba. β) In the tribe of Naphtali, 1 Chr. 6, 61 [76]; elsewhere קֶרֶתָן.

קִרְיָה and קָרָא Chald. a city, Ezra 4, 10 sq.

קִרְיֹת (cities) *Kerioth*, pr. n. of two cities, one in the tribe of Judah, Josh. 15, 25; the other in Moab, Jer. 48, 24. 41. Am. 2, 2.

קִרְיָה, see in קִרְיָה lett. d.

* קָרַם to overlay, to cover; Syr. and Chald. to overlay with metal. With עַל, like other verbs of covering; Ez. 37, 6 קָרַמְתִּי עֲלֵיכֶם I will cover you with skin. Intrans. to be covered, fut. יִקְרַם, v. 8.

* קָרַן 1. pr. prob. to strike, to push, kindr. with קָרָא II, קָרָה, קָרַב; whence קָרַן horn, as the instrument of striking, pushing. Eth. $\Phi\Lambda\lambda$ to push with the horn, also to assail; $\Phi\Lambda\lambda$ horn. The primary syllable is קָר; comp. Sanscr. *çarnis*, *çarṇgan*, horn, sharp point, *çiris* sharp point, all from *çar* to bore.

2. Denom. from קָרַן lett. e, to emit rays, to shine, e. g. the face of Moses Ex. 34, 29. 30. 35; Sept. $\delta\epsilon\delta\acute{o}\xi\alpha\sigma\tau\alpha\iota\ \tau\omicron\ \pi\rho\acute{o}\sigma\omega\pi\omicron\nu\ \alpha\upsilon\tau\omicron\upsilon$.—Aquil. and Vulg. absurdly, *cornuta erat*. Hence painters and sculptors often represent Moses with horns.

HIRH. to have horns, pr. 'to shoot out horns,' Ps. 69, 32.—Hence

קרן f. in pause קָרַן, c. suff. קָרְנִי; Dual al. קָרְנִים, also קָרְנִים (as if from קָרַן) Dan. 8, 3. 6. 20, constr. קָרְנֵי used also for plural; Plur. קָרְנוֹת, constr. קָרְנוֹת Ps. 75, 11 mostly in lett. c; *a horn*, as of an ox, ram, see in r. קָרַן no. 1. Gen. 22, 13. Deut. 33, 17. Ps. 22, 22. Dan. 8, 5. 8. 9. al. sæp. Also of artificial horns 1 K. 22, 11. Zech. 2, 1. 2. 4 [1, 18. 19. 21]. Meton. for *a flask, vessel*, made of horn, comp. Engl. drinking-horn, powder-horn, 1 Sam. 16, 1. 13. 1 K. 1, 39.—Arab. قَرْن

horn, also point of a sword; Eth. ቀርፊ, Syr. قَرْن, Chald. קָרְנָא, horn. Sanscr. see in r. קָרַן. Comp. Gr. κέρας, also κέραυνος thunder-bolt, Lat. cornu. Goth. haurns, whence Germ. and Engl. horn.

Metaph. *a horn* is put as the symbol of *strength, might, power*, the image being drawn from the bull and other animals which push with their horns. Jer. 48, 25 *the horn of Moab is broken*, i. e. her strength, might, is broken, comp. Lam. 2, 3. Ps. 75, 11. So God is said לְהַרְיֵם קָרְנוֹ to *lift up, exalt, the horn of any one*, i. e. to strengthen him, to increase his power and dignity. Ps. 89, 18. 92, 11. 148, 14. 1 Sam. 2, 10. Lam. 2, 17. Contra, *to exalt the horn of God*, i. q. to praise. to laud him, 1 Chr. 25, 5. Hence רָמַה קָרְנִי *my horn is lifted up, exalted*, i. e. my strength is augmented, I acquire new courage and spirit, Ps. 89, 25. 112, 9. 1 Sam. 2, 1. In the same sense, Am. 6, 13 לְקַחְנוּ לָנוּ קָרְנִים *we have taken to us horns*. Vice versa, in a bad sense קָרְנִי הָרִים *to lift up one's horn*, i. e. to be proud, Ps. 75, 5. 6. Comp. Lat. cornua sumere, of those who place too much confidence in their own strength and thus become overbearing; also Hor. Od. 3. 21. 18 "addis cornua pauperi." A similar metaphor is in Job 16, 15, *I have thrust my horn into the dust*, where we should naturally say 'my head.' In Ps. 18, 3 David calls God קָרְנוֹ יִשְׁעִי *the horn of my deliverance*, i. e. the instrument, means of deliverance, the image being drawn from animals which use their horns as a defence. Ps. 132, 17 *there (in Zion) will I make the horn of David to sprout*, i. e. will cause the kingdom of David to flourish in power;

or rather, I will raise up to the house of David a powerful offspring. Ez. 29, 21. Hence in prophetic vision, *horns* are put trop. for *kings, powerful princes*, Dan. 7, 7. 24. 8, 8. 21.—The same general metaphor exists in Syriac and Arabic; see Bar Hebræus p. 516. Hariri Consess. 43. p. 498 ed. De Sacy. Comp. the Arabic epithet of Alexander the Great, ذُو الْقَرْنَيْنِ, i. e. bicornis, Kor. 18, 85 sq. doubtless as the symbol of power, might; so both Alexander and the Seleucidæ are represented on coins with horns, Curt. 4. 7.

From the resemblance to *a horn* came also the following uses of קָרַן.

a) *a horn*, as a wind instrument, *cornet*, trumpet, like Lat. cornu, Josh. 6, 5. See יוֹבֵל no. 1.

b) קָרְנוֹת יָשֵׁן *horns of ivory*, for elephants' teeth, by a common error, Ex. 27, 15. So Plin. H. N. 18. 1 'cornua elephanti et uri.' Eth. id.

c) קָרְנוֹת הַמִּזְבֵּחַ *the horns of the altar*, i. e. the projecting points or risings, like horns, on the four corners of an altar, γωνίαι κεραιουσιδεις Jos. B. J. 5. 5. 6; which were to be smeared with the blood of the victims Ex. 29, 12. Lev. 4, 7; and which malefactors laid hold of as an asylum 1 K. 1, 50. 2, 28. So Ex. 27, 2. 30, 2. 3. 10. Lev. 4, 7. 8, 15. Ps. 118, 27. Am. 3, 14. Jer. 17, 1. al. Similar ornaments are found upon the altars of the Greeks and Egyptians.

d) *horn* for *peak, summit* of a hill or mountain, Is. 5, 1. So Gr. κέρας, Lat. cornu, Arab. قَرْن as in Kūrn Sūrtūbeh, Kūrūn Hattūn, see Bibl. Res. in Palest. II. p. 257. III. p. 238. Comp. Germ. Horn in the names of Swiss mountains, as Schreckhorn, Wetterhorn. Aarhorn.

e) DUAL קָרְנִים, i. q. *rays of light*, splendour, Hab. 3, 4. So Arabian poets compare the first rays of the rising sun to *horns*; and hence call the sun itself *the gazelle* الغزالة; comp. in אֵילָה p. 12.

קרן Chald. f. emphat. קָרְנָא; Dual קָרְנִין Dan. 7, 7, emph. קָרְנִינָא 7, 8.

1. *a horn*, Dan. 7, 8. 20. 21.

2. A wind-instrument, *horn, cornet*, Dan. 3, 5. 7. 10. 15. 7, 8

קֶרֶן הַפִּיֶּה (the paint-horn) *Keren-hap-puch*, pr. n. of one of Job's daughters, Job 42, 14.

* קָרַם *to bend, to bow down*, hence *to sink together, to collapse*, i. q. קָרַע in the other member, Is. 46, 1. Sept. *συμπερικέσθαι*, Vulg. *contritus est*.—Hence קָרַם, קָרַס.

קָרַם m. plur. קָרַסִים, constr. קָרַסִי, pr. a curve, joint, comp. קָרַסֶל; hence a hook, *tache*, to which a loop or eye is fitted, Ex. 26, 6. 11. 33. 35, 11. 36, 13. 18. 39, 33.

קָרַם, see קִירָם.

קָרַסֶל pr. diminut. from קָרַם (see in lett. ל p. 499), a joint, small joint, espec. the ankle, which also the Germans express by the diminutive *Knöchel*, comp. Engl. *knuckle*. Dual c. suff. Ps. 18, 37 לאּ מִצְדּוֹ קָרַסָּי *my ankles do not waver*, i. e. my feet stand firm. 2 Sam. 22, 37. Vulg. *tali*. Comp. Targ. Ez. 47, 3. Syr. *ܡܕܢܐ*.—From this word, by contracting the quadriliteral into a triliteral form, is derived the Arab. *قزل* to walk unsteadily, to waddle, as if with weak ankles, comm. to limp; *أَقْرَبُ* a person so walking, one weak in the ankles and legs.

* קָרַע fut. יִקְרַע 1. *to rend, to rend asunder*; kindr. with קָרַץ, Arab. *قرض* to cut.—E. g. the garments in grief, Gen. 37, 29. 34. Num. 14, 6. 1 Sam. 4, 12. 2 K. 5, 8. Ezra 9, 3. Jer. 36, 24. Job 1, 20; cushions Ez. 13, 21; a roll or book with a knife Jer. 36, 23; *to rend in pieces*, as a wild beast Hos. 13, 8; of God. *to rend the heavens* Is. 63, 19. Also קָרַע *to rend in pieces* 1 K. 11, 30; קָרַע עֵינַיִם בַּפִּיהָ id. 2 K. 2, 12. *to rend the eyes with paint*, i. e. to distend the eyes and make them appear large by painting them thickly with stibium; see in פָּחַל, פִּיָּה. So Jer. 22, 14 קָרַע לוֹ חַלּוֹנֵי he rendeth himself windows in the palace, i. e. he makes many and large windows; the חַלּוֹנֵי in plur. ending. Lehrs. p. 523.

2. *to tear off or away, to rend away*, c. מִן Lev. 13, 56; מִצֵּל Ez. 13, 20. Trop. c. מִצֵּל 1 Sam. 15, 28 *Jehovah hath rent the kingdom of Israel from thee*. 1 K.

11, 11; מִירָ v. 12. 1 Sam. 26, 17; מִן 1 K. 14, 8. Reflex. *to rend oneself away* 2 K. 17, 21.

3. Metaph. *verbis proscindere*, as in Engl. *to pull in pieces*, i. e. *to slander, to backbite*, Ps. 35, 15. Arab. *قَرع* II, increpuit, corripuit. Comp. קָרַב no. 3.

NIPH. pass. *to be rent, torn*, of garments Ex. 28, 32. 39, 23. 1 Sam. 15, 27; of an altar torn down 1 K. 13, 3. 5.—Hence

קָרַעִים m. plur. *torn pieces of cloth* 1 K. 11, 30. 31. 2 K. 2, 12; *rags* Prov. 23, 21.

* קָרַץ fut. plur. יִקְרְצוּ 1. *to tear or cut asunder*, nearly i. q. kindr. קָרַע; hence *to cut off, to destroy*, whence קָרַץ destruction, and Chald. קָרַץ piece.—Arab. *قَرص* to tear, to tear off; *قَرَض* id. II, to cut, to gnaw.

2. Spec. 'to cut with the teeth,' *to bite*, e. g. in the phrases: a) קָרַץ שְׁפָתַיִם *to bite the lips*, said of one plotting mischief, Prov. 16, 30. b) ק' עֵינָו Prov. 10, 10. Ps. 35, 19, and קָרַץ עֵינָיו Prov. 6, 13, lit. *to bite or pinch the eyes*, i. e. to press together the eyelids (in the manner of biting the lips), *to wink* behind one's back; also a gesture of malice and mischief.—Arab. *قَرص* to pinch, to nip off. Comp. Nazar. *عَضَنَ* to pinch together the eyelids.

PUAL קָרַץ *to be torn or broken off, to be nipped*. Job 33, 6 מִחֲמֶר קָרַצְתִּי מִלֵּב-אֶבֶר *I also am nipped from the clay*, the image being drawn from a potter, who pinches off a portion of clay from the mass in order to form a vessel.

קָרַץ m. *destruction* Jer. 46, 20. R. קָרַץ no. 1.

קָרַץ Chald. m. *a piece, bit*, Syr. *ܡܢܐ*, see r. קָרַץ no. 1. Only in the phrase יִרְאֶה לֵאמֹר קָרַץ *to eat the pieces* of any one, q. d. *to eat him up piecemeal*, metaph. for *to slander, to accuse falsely, to inform against*; as also in Lat. *mordere, dente carpere, dente rodere*. Dan. 3, 8. 6, 25.

Syr. *ܐܟܠ ܠܚܡܐ* id. Arab. *أَكَلَ لَحْمًا* to eat one's flesh, to slander.

קָרַע m. (r. קִירָ Pilp.) 1. *a foundation, bottom*, i. q. Talm. קָרַר id. from

the idea of digging, see the root Pilp. and for the ר softened into ק, see lett. ר.

Comp. Arab. **قَرَقَر** level ground. Spoken: a) Of the bottom of the sea, Am. 9, 3. b) Of the tabernacle and temple, floor, pavement, Num. 5, 17. 1 K. 6, 15. 16. 30. 7, 7 **מִהַּקֶּרֶס וְעַד הַקֶּרֶס** from floor to floor, from the floor to the ceiling, i. e. the walls or sides of the room from bottom to top; not, as De Wette, 'over the whole floor.'

2. **Karkaa**, pr. n. of a place in the south of Judah, Josh. 15, 3.

קָרָר (foundation, r. קיר Pilp. Arab. **قَرَقَر** level ground) **Karkor**, pr. n. of a place beyond Jordan, Judg. 8, 10.

* **קָרַר** obsol. root, to be cold, cool. Trop. to be cool, quiet. Chald. and Syr.

id. Arab. **قَر** id. Comp. **κρύος**.

Deriv. **קָרַר**, **קָרַר**, **קָרַר**, **קָרַר**.

* **קָרַשׁ** obsol. root, kindr. with **קָרַשׁ**, to cut, to cut up or in pieces. So Arab.

قَرَش according to the Camoos p. 823, i. q. **قطع**.—Hence

קָרַשׁ m. in pause **קָרַשׁ**, c. suff. **קָרַשׁ** Ez. 27, 6; plur. **קָרַשִׁים**, constr. **קָרַשִׁי**; a board, plank, Ex. 26, 15 sq. 35, 11. 36, 20 sq. Num. 3, 36. 4, 31. Collect. benches, banks, of a ship Ez. 27, 6.

קָרַת f. (r. **קָרַת**, as **בָּסַת** from **בָּסַת**) in pause **קָרַת**, a city, i. q. **קָרַת**, but less frequent, Job 29, 7. Prov. 8, 3. 9, 3. 14. 11, 11. Chald. **קָרַת** id. This word is also preserved in the names of Carthaginian and Syrian cities, as **Cirta** (**קָרַת**), **Ti-granocerta**, etc. and on the Phenician-Sicilian coins struck at Panormus; see Monumm. Phœn. p. 288, 291. Tab. 38.

קָרַת (city, r. **קָרַת**) **Kartah**, pr. n. of a place in Zebulun, Josh. 21, 34.

קָרַת (double city, old dual form from **קָרַת**) **Kartan**, pr. n. of a city in Naphtali, Josh. 21, 32; elsewhere **קָרַת**, see in **קָרַת** lett. g. β.

* **קָשָׂה** obsol. root, perh. i. q. **קָשָׂה** II, and Arab. **قَشَا**, to take off the bark by turning; then to turn, and genr. to round off, to bring into a round form. Hence **קָשָׂה**, also

קָשָׂה and **קָשָׂה**, only plur. **קָשָׂה** Ex. 37, 16, cstr. **קָשָׂה** Num. 4, 7, c. suff. **קָשָׂה** Ex. 25, 29, bowls, cups, for libations; Sept. **σπονδεῖα**. Chald. **קָשָׂה**, **קָשָׂה**, id.

* **קָשָׂה** obsol. root, prob. to weigh, to weigh out; whence the notion of equity, justice, as in kindr. **קָשָׂה**. Arab. **قَسَط** to be just, pr. to weigh out justly, with even scales; whence **قَسَط** a measure, a portion measured out, a balance.—Hence

קָשָׂה f. Gen. 33, 19. Josh. 24, 32. Job 42, 11, pr. something weighed out; hence as the name of a certain weight, **Kesitah**, (comp. **שָׁקָל**, **מָזָה**,) espec. of gold and silver, by which, as also by the shekel, money was estimated in the time of the patriarchs. It was heavier than the shekel, and contained indeed about four shekels, as appears from a comparison of the passages Gen. 33, 19 and 23, 16. According to Rabbi Akiba, in a later age a certain coin in Africa was called **Kesita**; see in Rosh hash-shana c. 3. fol. 26. a.—Most of the ancient intpp. understand by it a lamb, a sense which has no support either from etymology or in the kindred dialects, nor is it in accordance with the patriarchal usages; since in their age merchandise was no longer usually exchanged, but actual sales were common for money either by weight or by tale, comp. Gen. 23, 16. 47, 16; see Bochart's triumphant remarks (Hieroz. I. p. 433-37) against F. Spanheim in Hist. Jobi, Opp. III. p. 84.—The coin bearing the figure of a lamb, in which Münster thought he had found the **Kesita**, (Progr. in Danish on the Kesita, Copen. 1824,) is undoubtedly a coin of Cyprus, the money of which bore that image. See Thesaur. p. 1241.

קָשָׂה f. (r. **קָשָׂה**) plur. **קָשָׂה** 1 Sam. 17, 5, c. suff. **קָשָׂה** Ez. 29, 4; a scale, Lev. 11, 9. 10. 12. Deut. 14, 9. 10. 1 Sam. 17, 5 **קָשָׂה** a harness of scales, a scaled coat of mail, consisting of small plates like scales.

* **קָשָׂה** obsol. root, prob. to strip off bark, scales. etc. to scale off; like Arab. **قَشَا**, comp. Heb. **קָשָׂה** and **קָשָׂה** II.

Comp. also Arab. **قَشَر**, whence **قَشْرَة** bark, a scale.

קש m. (r. קָשַׁשׁ) *straw*, the dry halm of grain, partly as left standing in the fields. *stubble*, Ez. 5, 12; which then were sometimes burnt over, Ex. 15, 7. Is. 5, 24. 47, 14. Joel 2, 5. Nah. 1, 10. Ob. 18; and partly as broken up in treading out the grain and so separated by ventilation, *chaff*, e. g. קֶשֶׁת נָדָה Is. 41, 2; קֶשֶׁת עֹבֵר Jer. 13, 24; also Job 13, 25. 41, 20 [28]. Is. 40, 24. Ps. 83, 24.

* **קָשָׂא** obsol. root, *to be hard, heavy, difficult*, like קָשָׂה I.—Hence

קָשָׂא, only in plur. קָשָׂאִים, *cucumbers*, Num. 11, 5. Arab. قِثَّاء, قِثَّاء, Chald. קָשִׁי, Syr. مَمِيْمٌ; whence

cucumis chate Linn. By transpos. Gr. σικνός, σικνύς. The Talmudists rightly refer the origin of the name to its hardness and difficulty of digestion, from r. קָשָׂא; comp. Plin. H. N. 19, 5. On the cucumbers of Egypt, see Abdollat. ed. De Sacy p. 34, 125. Forskål Flora Ægypt. p. 169. Celsii Hierob. II. p. 249. Denom. מְקָשָׂה II.

* **קָשַׁב** fut. יִקְשֹׁב *to attend to any thing*, e. g. of the ear, *to listen, to hearken*, once in Kal, Is. 32, 3.—The primary idea seems to be that of *sharpening*, so that קָשַׁב may be nearly i. q. קָצַב; comp. in Engl. *to point* or *prick up the ears*, a figure drawn from animals; comp. under אָן I. p. 29.

HIPH. with אָן, e. g. הִקְשִׁיב אָזְנוֹ pr. 'to point one's ear,' i. e. *to attend, to hearken*, Ps. 10, 17. Prov. 2, 2. Without אָן id. c. אָל Ps. 142, 7. Neh. 9, 34; כָּל אָזְנוֹ Prov. 17, 4. 29, 12; לְ Ps. 5, 3. Is. 48, 18; בְּ Ps. 66, 19; acc. Job 13, 6. Ps. 61, 2; absol. Is. 10, 30. 28, 23. al. sæp. Of God, i. q. *to hear and answer*, Ps. 5, 3. 17, 1. 61, 2; of man also, i. q. *to hear and obey* 1 Sam. 15, 22. Is. 48, 18. Jer. 23, 18.

Deriv. the three following.

קָשֶׁב adj. only fem. קָשֶׁבָה, *attentive*, of the ear, Neh. 1, 6. 11.

קָשֶׁב adj. id. only plur. fem. קָשֶׁבוֹת, of the ears Ps. 130, 2. 2 Chr. 6, 40. 7, 15.

קָשַׁב m. (r. קָשַׁב) in pause קָשֶׁב, *attention, heed*, Is. 21, 7. הִקְשִׁיב קָשֶׁב רַב־הִקְשִׁיב 'he hearkened heedfully with much

heed,' i. e. with the greatest possible attention. 1 K. 18, 29. 2 K. 4, 31.

* I. **קָשָׂה** fut. יִקְשֶׁה, conv. יִקְשֶׁה.

1. *to be hard, harsh*, e. g. of words 2 Sam. 19, 44. Arab. قَسَا id. Syr. صَمَّ to harden.

2. *to be hard, severe, vehement*, of punishment from God 1 Sam. 5, 7; of wrath Gen. 49, 7.

3. *to be hard, difficult*, Deut. 1, 17. 15, 18.

NIPH. part. נִקְשָׂה, *hard bestead, harshly oppressed*, Is. 8, 21. Comp. βαρύνεσθαι, 2 Cor. 5, 4.

PIEL fut. conv. וְקָשַׁת. Gen. 35, 16. וְקָשַׁת בְּלִדְהָהּ she had hard labour, it went hard with her in the birth. In v. 17 Hiph. stands in the same phrase.

HIPH. הִקְשָׁה, fut. יִקְשֶׁה, conv. יִקְשֶׁה.
1. *to harden, to make hard*, e. g. a) The neck, עֵרָה, i. e. *to be stiff-necked, stubborn*, Deut. 10, 16. 2 K. 17, 14. 2 Chr. 30, 8. Neh. 9, 29. Jer. 7, 26. Prov. 29, 1; without עֵרָה id. Job 9, 4. b) With לֵב, *to harden the heart* of any one, i. e. *to make him obdurate, wilful, perverse*, Ex. 7, 3. Deut. 2, 30; ה' לֵבִי *to harden one's own heart* Ps. 95, 8. Prov. 28, 14.

2. *to make heavy, burdensome*, e. g. a yoke 1 K. 12, 4.

3. *to make hard, difficult*. 2 K. 2, 10. וְקָשִׁיתָ לְשֹׂאֵל thou hast made hard in asking, i. e. thou hast asked a hard thing. Ex. 13, 15 וְקָשָׁה פָּרְעֹה לְשַׁלְּחֵנוּ when Pharaoh made it hard to let us go, would hardly dismiss us.

Deriv. קָשִׁי, קָשִׁי, and the pr. n. קָשִׁי.

* II. **קָשָׂה** i. q. Arab. قَشَا, *to strip off the bark*, espec. by turning; hence *to turn*, to bring into a round form; comp. קָשָׁה.

Deriv. מְקָשָׂה, מְקָשָׂה.

קָשָׁה m. adj. (r. קָשָׁה I) constr. קָשָׁה, plur. קָשִׁים; fem. קָשָׁה, constr. קָשָׁה, plur. קָשִׁוֹת.

1. *hard, harsh*, spoken of hard bondage Ex. 1, 14. 6, 9. 1 K. 12, 4; of harsh words Gen. 42, 7. 30. 1 Sam. 20, 10. 1 K. 12, 13. 14, 6; of men, *hard, churlish, stern*, 1 Sam. 25, 3. Is. 19, 4.—Spec. a) Of the neck, *stiff*, unyielding, obstinate, Deut. 31, 27. Hence עֵרָה *stiff-necked*, i. e. *stubborn, rebellious*, Ex.

32, 9. 33, 3. 5. Deut. 9, 6. 13; **קָשָׁה** לֵב *hard-hearted, stubborn*, Ez. 3, 7; **קָשָׁה** פָּנִים *hard-faced*, i. e. shameless, impudent, Ez. 2, 4; simpl. **קָשָׁה** id. *stubborn, obstinate*, Is. 48, 4. **דֶּרֶךְ קָשָׁה** *a stubborn way, obstinate life*, Judg. 2, 19. b) Of a *hard* and adverse lot, Ps. 60, 5. Job 30, 25 **קָשָׁה יוֹם** *whose day is hard*, i. e. his life or lot. Is. 21, 2 **קָשָׁה רְאוּת** *a hard vision*, i. e. announcing adverse things. c) In a good sense, *firm, fixed*, once of love Cant. 8, 6.

2. *hard, stern, severe*, Judg. 4, 24. Is. 27, 1.—Spec. a) **קָשָׁה רִיחַ** *severe in spirit, sad, sorrowful*, 1 Sam. 1, 15. b) *severe, vehement, strong*, of a wind Is. 27, 8; a battle 2 Sam. 2, 17. c) *hard*, i. e. *strong*, in authority and power, 2 Sam. 3, 39.

3. *hard, difficult*, Ex. 18, 26.

קִשּׁוֹט Chald. m. *truth*, i. q. Heb. **קִשְׁטָה**, Dan. 4, 34. **מִן-קִשְׁטָה** *of a truth*, i. e. *truly*. Dan. 2, 47.

* **קָשָׁה** in Kal not used, Arab. قَسَحَ, i. q. **קָשָׁה** I, قَسَلَ, *to be hard*. Comp. **צָפָה** II, i. q. **צָפַח**.

HIPH. 1. *to harden* the heart Is. 63, 17.

2. *to treat harshly*, as the ostrich her young, Job 39, 16.

* **קָשַׁט** obsol. root, i. q. **קָשַׁט**, Arab. قَسَطَ, pr. *to weigh out justly*; hence *to be just, upright, true*. In Heb. this root takes the sense of *truth*; that of justice being expressed by **צָדִיק**.—Hence

קִשְׁטָה m. *truth*, Prov. 22, 21. Chald. **קִשּׁוֹט** q. v. **קִישְׁטָה**, Syr. ܩܝܫܬܐ id. the letters ט and ת being interchanged.

קֶשֶׁט m. ἡπαξ λεγόμεν. Ps. 60, 6, *a bow*, i. q. Chald. **קִישְׁטָה** for **קִשְׁטָה**, Heb. **קֶשֶׁט**; see Targ. Ps. 61, 4. Esth. 1, 3. So Sept. Symm. Peshito. For this change of ט into ת, see in **קֶשֶׁת** [Others *truth*, i. q. **קִשְׁטָה**, and this is preferable.—R.

קֶשֶׁט, see **קִשְׁטָה**.

קָשִׁי m. (r. **קָשָׁה** I) *hardness of heart, stubbornness*, Deut. 9, 27.

קִשְׁיוֹן (hardness, r. **קָשָׁה** I) *Kishion*, pr. n. of a place in Issachar, Josh. 19, 20. 21, 28; called in 1 Chr. 6, 57 **קִישְׁתָּה** q. v. lett. c.

* **קָשַׁר** fut. יִקְשֹׁר 1. *to bind, to tie*; corresponding is Aram. ܩܫܪ, see in **קָשַׁר** II; Eth. ቋረ to bind with cords.—Constr. with acc. and **עַל**, *to bind or tie one thing upon another*, Gen. 38, 28. Prov. 3, 3. 6, 21. 7, 3; acc. and **בְּ** Job 39, 10 [13]. Josh. 2, 18. With dat. added, Job 40, 29 *wilt thou bind him for thy maidens?* i. e. that they may play with him. Metaph. c. **בְּ**, Prov. 22, 5. Gen. 44, 30 **נַפְשׁוֹ קָשְׁוּרָה בְּנַפְשׁוֹ** *his soul is bound to his (the child's) soul*, i. e. the father is bound to the child by the strongest love; comp. Niph. 1 Sam. 18, 1.

2. *to conspire*, pr. 'to bind oneself together with others,' Neh. 4, 2; with **עַל** *against* any one, 1 Sam. 22, 8. 1 K. 15, 27. 16, 9. 16. 2 K. 10, 9. al. Fully **קָשַׁר קָשָׁר**, see in **קָשַׁר**. Part. plur. **קָשָׁרִים** *conspirators* 2 Sam. 15, 31. 2 K. 21, 24.

3. Part. pass. **קָשֹׁר**, *bound*, hence compact and firm, *strong, robust*, Gen. 30, 42.—This transition from the idea of binding to that of strength, see also in **חִזַּק** no. 3, **חִזָּק** no. 5.

NIPH. 1. Pass. of Kal no. 1, metaph. 1 Sam. 18, 1; comp. Gen. 44, 30.

2. *to be bound or fastened together*, e. g. the portions of a wall, and hence *to be completed*, Neh. 3, 38 [4, 6].

PIEL 1. i. q. Kal no. 1, *to bind*, Job 38, 31.

2. *to bind upon oneself*, in the manner of a girdle, c. acc. Is. 49, 18 **תִּקְשְׁרִים כִּפְלָה** *thou shalt bind them on thee as a bride bindeth on her girdle*; in the other member it is: *thou shalt put them on as an ornament*.

PUAL part. **מִקְשָׁרוֹת** *the strong cattle* Gen. 30, 41; see Kal no. 3.

HITHP. i. q. Kal no. 2, c. **אָל** 2 K. 9, 14. 2 Chr. 24, 25. 26.

Deriv. **קָשָׁרִים**, **קָשֶׁר**.

קָשֶׁר m. (r. **קָשַׁר** no. 2) in pause **קָשֶׁר**, c. suff. **קָשְׁרוֹ**, *a conspiracy*, 2 K. 11, 14. Is. 8, 12. **קָשֶׁר קָשֶׁר עַל** *to make a conspiracy against any one* 2 K. 12, 21. 14, 19. 15, 30.

קָשָׁרִים m. plur. *girdles, belts*, as a female ornament, espec. of a bride (comp. Is. 49, 18), Jer. 2, 32. Is. 3, 20. Comp. **קָשֶׁר** no. 2.

* קש 1. *to be dry*, as a plant.

Arab. قش id. Kindr. is קש.—Hence קש stubble.

2. Denom. from קש, *to gather straw or stubble*, see Po. Hence genr. *to collect, to gather*, imperat. Zeph. 2, 1; see Hithpo.

Po. קש *to collect, to gather* straw or stubble, Ex. 5, 7, 12; wood Num. 15, 32, 33, 1 K. 17, 10, 12.

Hithpo. metaph. *to collect oneself*, i.e. *to collect one's thoughts, to look into one's own mind, to prove oneself*; Zeph. 2, 1 קש וקש collect (examine) *your own selves and be ye collected*. Kal and Hithpo. are here coupled for emphasis; comp. Is. 29, 9.

Deriv. קש.

קש (r. קש, as זרה from זרה, נחה in pause קש, c. suff. קשתי; plur. קשתי, constr. קשתי, Dag. euphonic; comm. gend. pr. fem. Is. 21, 15, Job 20, 24; but, the etymology being neglected, also masc. 2 Sam.

1, 22, Ez. 1, 28; a bow. Arab. قوس, Eth. ቀስት, Syr. قمش, id. But the origin of the ה servile being by degrees neglected, it was regarded as a radical and changed to ט; as Arab. قسطن, bow; Syr. قسطن to shoot with a bow, Chald. קש id. קש bow.—E. g.

a) a bow for shooting arrows Gen. 21, 16, Is. 13, 18, Job 20, 24, al. sæpe. בן-

קש the son of a bow, i. e. an arrow, Job 41, 20. To bend a bow is expressed by the verbs נחש, נחש, espec. דרך q. v. To shoot with a bow, see the verbs דרך, דרך Kal and Hiph. Meton. the word bow is put: α) For bowmen, archers, דרך קש, Is. 21, 17, 22, 3, Ps. 78, 57 where קש דרך are deceitful archers, who feign flight in order to deceive. Comp. קצר of reapers. β) the song of the bow 2 Sam. 1, 18, i. e. the lament of David over Saul and Jonathan, in which there is mention of a bow in v. 22. On this mode of inscribing poems and books, so common among oriental writers, see Jones de Poësi Asiat. p. 269. Comment. on Is. 22, 1.—Metaph. a bow is also the symbol of strength and power; hence to break the bow of any one, i. q. to take away his strength, to destroy his power, Hos. 1, 5, Jer. 49, 35; also vice versa, Job 29, 20 my bow is strengthened in my hand, i. e. I wax stronger and stronger. Gen. 49, 24.

b) a rainbow, iris, Gr. τόξον, Gen. 9, 13, 14, 16, Ez. 1, 28.

קש m. (denom. fr. קש) a Bowman, an archer, Gen. 21, 20. Syr. قمش id.

* קתה obsol. root; Arab. قتا to serve, to be a domestic. Hence pr. n. قتي.

קתה Chald. m. everywhere in Keri for קתה cithara, harp, lyre, q. v. Dan. 3, 5, 7, 10. This latter is the more usual form in the Targums.

Resh, the twentieth letter of the Hebrew alphabet. as a numeral denoting 200. The name ראש i. q. Chald. ראש and Heb. ראש, denotes head, and refers to the figure of this letter in the Phenician alphabet (Ϟ), from which by inverting its head is derived the figure of the Greek Ρω. See Monumm. Phœn. p. 44.

This letter has affinity: a) With the other liquids, and as being the hardest of the liquids, it is sometimes inter-

changed with ל and נ; see p. 499, 635.

b) With the guttural ע, as being partly pronounced in the throat, p. 738. c) It is interchanged with the sibilants, espec. ז, comp. זרע and זרע to emit rays; Arab.

زعم and زعم to muzzle, زعم and زعم to be proud; also זרע and זרע. See also the paronomasia in the words זרע and זרע Ez. 7, 13.

It is further to be noted, that, instead.

of doubling a letter, the simple letter is sometimes written with ר inserted before it, especially in Aramaean and the later Hebrew. Thus בָּרָא Chald. בְּרָא, throne; בְּרָשָׁק, in Chr. דָּמָשָׁק, Damascus; בָּבֶל quadrilit. from Pi. בָּבַל to bind; also בְּרָסָם, בְּרָרָם, שְׂרָפָם. In the same way are to be explained: שְׂרָפָת sceptre i. q. שָׂפָת, Chald. גְּרָמִידָא cubit i. q. גָּמִיד, arising from such forms as שְׂבִירָא, גְּמִירָא, although these forms are not elsewhere extant.

* רָאָה, inf. absol. רָאָה Gen. 26, 28; inf. constr. רָאָה Gen. 48, 11, once רָאָה (like רָאָה) Ez. 28, 17, usually רָאָה; fut. רָאָה, apoc. וִרְאָה, convers. וִרְאָה, rarely וִרְאָה 1 Sam. 17, 42. 2 K. 5, 21; in the other persons וִרְאָה, וִרְאָה, וִרְאָה.

1. to see, to look, generally; Arab. رَأَى

id. It corresponds to Gr. ὁράω, as רָאָה to Gr. εἶδω, Lat. video. Constr. with acc. very often. rarely with dat. Ps. 64, 6; and with two acc. Gen. 7, 1 אָרָה אֶתְּךָ thee have I seen righteous; with בִּי before a whole sentence, e. g. Gen. 6, 5 וִרְאָה יְהוָה בִּי רָשָׁה רָעַת הָאָדָם 28, 6. 29, 31. 38, 14; also by antiphrasis [attraction] Gen. 1, 4 וִרְאָה אֱלֹהִים וִרְאָה אֱלֹהִים בִּי טוֹב 6, 2. Ex. 2, 2; with הֲ interrogative, whether. Ex. 4, 18. Also with הִנֵּה thus: Gen. 8, 13 וִרְאָה וְהִנֵּה וְגו' 18, 2. 19, 28. Lev. 13, 20. 14, 3. al. With acc. impl. Ps. 40, 13 מִן פְּעֻלָּתִי לִרְאוֹת I cannot see them all, i. e. cannot take in the multitude of them at a view. 40, 4 וִרְאָה רַבִּים וִרְאָה many saw (my deliverance) and feared; comp. the same paronomasia Ps. 52, 8. Job 6, 21. Often ascribed to the eye, Job 13, 1. 28, 10. Is. 29, 18. 33, 20. al.—Spec.

a) to see the face of any one, e. g. of God, see in פָּנִים no. 1. h.

b) Absol. to see is put for to enjoy the light, to live, Gr. βλέπω; more fully to see the sun Ecc. 7, 11. to see light Ps. 49, 20; comp. Gr. ζῶω καὶ ὁρᾷ φάος Ἡελίοιο Hom. in later writers simpl. ὁρᾷ. In the same sense, to see Jehovah in the land of the living Is. 38, 11. Thus also is to be understood the difficult passage in Gen. 16, 13, הִנֵּה הָלָם רְאִיחִי do I then here see (i. e. live)

after the vision of God, i. e. after having seen God?

c) to see in vision, i. e. to be taught of God in visions, as the prophets. Is. 30, 10; comp. 29, 10. Hence part. רֹאֶה q. v. a seer, prophet, מִרְאָה vision. Comp. חֹזֶה no. 2.

2. to see, i. e. to look at, to view, to behold, with intention, purposely, c. acc. Gen. 11, 5 and Jehovah came down לִרְאוֹת אֶת-הָעִיר Lev. 13, 3. 5. 17. 1 K. 9, 12. With בְּ Gen. 34, 1 לִרְאוֹת בְּנֹת הָאָרֶץ to see the daughters of the land. Judg. 16, 27. Ez. 21, 26 [21] רָאָה בְּבֶכֶר to inspect the liver. Ecc. 11, 4 רָאָה בְּעָבָרִים he that vieweth the clouds. 3, 22. Cant. 6, 11.—But Ecc. 12, 3 רְאוּת בְּאֶרְבוֹת is, those looking out at the windows. Jer. 18, 17 I will look upon them with the back and not with the face, i. e. will turn my back upon them. With בְּ and inf. Is. 18, 3 behold ye, how he lifeth up an ensign on the mountains.—Spec.

a) to look upon with delight, to gaze at, to gloat upon; comp. Engl. 'to feast the eyes upon.' Prov. 23, 31 look not upon the wine when it blushes. Is. 53, 2. Ecc. 7, 13. Usually with בְּ, (comp. בְּ B. 4. a.) Job 3, 9. 20, 17. Is. 66, 5. Ps. 106, 5, very often of the joy felt at the destruction of one's enemies, Ps. 54, 9 בְּאַחֲבִי mine eye hath looked (with delight) upon mine enemies, i. e. on their destruction. 22, 18. 37, 34. 112, 8. 118. 7. Obad. 12.—Contrariwise

b) to look upon with pain, to behold any thing painful or afflictive; c. בְּ, Gen. 21, 16 אֶל-אֶרְצָה בְּמוֹת הַיֶּלֶד let me not look upon the death of the child. 44, 34. Ex. 2, 11. Num. 11, 15. Esth. 8, 6.

c) to look upon with disdain, q. d. to look down upon any one, comp. καταφρονέω to contemn; Job 41, 26 אֶת כָּל-גִּבּוֹרֶתָהּ he looketh (down) upon all high things, with contempt, as if he himself were higher than all. Comp. Cant. 1, 6 אֶל-הֶרְאֵנִי שְׂחִירָהּ look not (disdainfully) upon me because I am dark.

d) to behold, to regard, to have respect to; Is. 26, 10 לֹא יִרְאָה גְּאוֹת יְהוָה he regardeth not the majesty of Jehovah. Espec. of God as looking upon affliction and removing it; Ex. 4, 31 בִּי רָאָה אֶת-עֲנָנִים that he had looked upon their afflict-

tion. Ps. 9, 14, 25, 18, 31, 8. 2 K. 14, 26; also c. ב Gen. 29, 32. 1 Sam. 1, 11. Ps. 106, 44. Followed by a clause Ecc. 7, 14 *in the day of adversity* רָאָה *consider this: God hath set, etc.*

e) to see to any thing, to look after, to take care of. i. q. רָעַע no. 1. b. 1 K. 12, 16 רָאָה בֵּיתָהּ יְהוָה *see to thine own house, David!* Gen. 29, 23 *the prefect of the prison saw to nothing that was under Joseph's hand.* Is. 22, 11. Ps. 37, 37 רָאָה רָשָׁע *see to uprightness, i. e. take care to practise it.*

f) רָאָה לוֹ to look out any thing for oneself, i. e. to provide, to choose out. Gen. 22, 8 *God will provide for himself a lamb for a burnt-offering; v. 14 and Abraham called the name of that place (Moriah), יהוָה יִרְאָה Jehovah will provide, i. q. בִּרְאָיָה, contr. מִרְאָה q. v. comp. Niph. no. 3. Deut. 33, 21 וַיִּרְאָה רָאשֵׁיהֶם לוֹ* *he chose out the first for himself, i. e. the best.* 1 Sam. 16, 1, 17. Dat. omitted, Gen. 41, 33. Deut. 12, 13. Part. רְאוּיָה *chosen, selected, Esth. 2, 9. Comp. Tob. 12, 1 ὄρα, τέκνον, μυστὸν τῷ ἀνθρώπῳ.*

g) to go to see, to visit any one, in order to pay one's respects and salutations. 2 Sam. 13, 5. 2 K. 8, 29. 2 Chr. 22, 6. More fully in the construction רָאָה אֶחָד שְׁלֹמֹה Gen. 37, 14; comp. לִשְׁלֹמֹה שָׁאֵל לְשָׁלוֹם.

h) With אֶל to look unto any one, as expecting help from him, Is. 17, 7; with עַל to look upon any one, as about to consider and judge his case, Ex. 5, 21.

i) With בְּ, to look upon as, to regard as any thing; Judg. 9, 36 *thou lookest upon the shadow of the mountains as men.*

k) With מִן of pers. præg. q. d. to see and learn from; Judg. 7, 17 וַיִּרְאֵנִי מִן הָאֵשׁ *see and learn from me, do as ye see me do.*

l) Trop. to look at any thing, i. e. to have in view, to aim at; Gen. 20, 10 *what hadst thou in view, that thou shouldst do this thing?*

3. Not unfrequently the Hebrews, like the Greeks and others, employ the word to see (רָאָה) of things which we perceive, not by the eyes, but in some other way, viz.

a) By the other senses, e. g. by the hearing, Gen. 2, 19 בְּחַרְתָּ מִיִּקְרָאֵלִי *to see what he would call them.* 42, 1. Jer. 33, 24; by the touch Is. 44, 16 רָאִיתִי אֵשׁ *I perceive the fire, feel the heat.—*

So Gr. ὁρᾶν, see Brunck ad Soph. Œd. Col. 138. Lat. video, Virg. Æn. 4, 49. Hor. Sat. 2, 8, 77.

b) Of what we perceive, experience, enjoy, through the medium of the vital principle, the animal spirit, life, anima, Heb. נָפֶשׁ q. v. no. 2. E. g. to see life Ecc. 9, 9; to see death Ps. 89, 49, comp. יִדְעֵן מָוֶתוֹ Heb. 11, 5; and in the same sense to see the pit, the grave, Ps. 16, 10, 49, 10. Also to see sleep, Ecc. 8, 16, comp. Terent. Heautontim. 3, 1, 82; to see famine Jer. 5, 12; to see good, bona videre (Cic. Mil. 28), i. e. to enjoy the good things of life, Ps. 34, 13. Ecc. 3, 13, 6, 6; also רָאָה בְּטוֹב Jer. 29, 32. Mic. 7, 9. Ecc. 2, 1. Vice versa to see affliction Lam. 3, 1; to see evil Prov. 27, 12. Jer. 44, 17; also רָאָה בְּרָעָה Obad. 13. Comp. ὁρᾶν ἀνδύνας Tob. 4, 4.

c) Of what we perceive with the mind, rational soul, animus, בָּלֵב; hence i. q. to perceive, to understand, to learn, to know, Gen. 3, 6. Ecc. 1, 16 לְבִי רָאָה הַרְבֵּה חִכְמָה *my heart hath learned great wisdom.* 2, 12. Jer. 2, 31, 20, 12. 1 Sam. 24, 12. 1 K. 10, 4. Often spoken of those things which we learn by the experience of life; Is. 40, 5 *all flesh shall see (understand, know) that Jehovah hath spoken.* Job 4, 8 פָּאֵשׁ רָאִיתִי *as I have seen, experienced.* Ecc. 7, 15. רָאָה בֵּין *to discern between, to distinguish, Mal. 3, 18.*

NIPH. נִרְאָה, fut. הִרְאָה, apoc. הִרָא.

1. to be seen, Judg. 5, 8, 19, 30. 1 K. 6, 18. Prov. 27, 25.

2. to let oneself be seen, to show oneself, to appear, Gen. 1, 9, 9, 14; of men and things Gen. 8, 5. Lev. 14, 35. 2 Sam. 17, 17; c. אֶל, to show oneself to any one Lev. 13, 7, 19. 1 K. 18, 1. נִרְאָה אֶת־פָּנָי רִי *to appear before Jehovah, at his sanctuary, see פָּנִים no. 1. h. p. 852.* Often of Jehovah or an angel as appearing to men, Ex. 16, 10. 1 Sam. 3, 21; with אֶל of pers. Gen. 12, 7, 17, 1, 18, 1. al. לְ Jer. 31, 3. 2 Chr. 3, 1.

3. Pass. of Kal no. 2, f, to be provided for, cared for. Gen. 22, 14 בָּחַר יְהוָה מִן הַרְאָה *in the mount of the Lord it is provided, i. e. in mount Moriah God provides for men and brings them help, as formerly to Abraham (v. 8) so now.* This would seem to be a proverbial expression, signifying that God will ever care for and

aid those who worship in his temple ; alluding at the same time to the etymology of the name מְרִיחַ, q. v.

PŪAL to be seen; plur. 𐤀𐤓 Job 33, 21, with Dag. forte impl. or better Mappik in the letter 𐤓, see Lehrg. p. 97.

HIPH. הִרְאָה and הִרְאָה, fut. יִרְאָה;
conv. יִירָא like fut. Kal, 2 K. 11, 4.

1. Causat. of Kal no. 1, *to make one see, to let see*, Gen. 48, 11. Deut. 4, 36. 2 Sam. 15, 25. Hence with acc. of thing, *to show*, Is. 30, 30; with two acc. of pers. and thing, *to show one any thing*, Ex. 25, 9. Num. 8, 4. Is. 39, 2. 4. Nah. 3, 5. al. Spec. in sleep Gen. 41, 28; in vision 2 K. 8, 13. Jer. 24, 1. Am. 7, 1. 4. 7. 8, 1. Zech. 2, 2. 3, 1; with כִּי 2 K. 8, 10.

2. Causat. of Kal no. 2. a, *to cause to look upon with pleasure*, c. ז Ps. 59, 11.

3. Causat. of Kal no. 3. b, *to cause one to see* i. e. *to experience* evil, c. dupl. acc. Hab. 1, 3. Ps. 60, 5. 71, 20; *to let one see* i. e. *enjoy* good, Ecc. 2, 24. Ps. 4, 7. 85, 8; with acc. of pers. and א of thing Ps. 50, 23. 91, 16.

HORH. הִרְאָה, Part. מִרְאָה, pr. 'to be made to see any thing,' i. e. *to be shown any thing*. Ex. 25, 40 *according to the pattern* אֶתֶּר מִרְאָה בְּהִי אֲשֶׁר *which thou wast shown in the mount*. 26, 30. Deut. 4, 35. Lev. 13, 49, וְהִרְאָה אֶת־הַכֹּהֵן *and it shall be shown to the priest*.

HITHPA. recipr. *to look at one another*,
 e. g. a) Of persons waiting in doubt
 and hesitation what to do, Gen. 42, 1.
 b) In a hostile sense, *to look one an-
 other in the face*, i. e. to fight hand to
 hand in close combat, 2 K. 14, 8. 11.
 2 Chr. 25, 17. 21; comp. Is. 41, 27. Com-
 pare the old German proverb: "sich
 die Köpfe besehn, sich das Weisse im
 Auge besehn."

Deriv. רָאָה, רִיּוֹן, רְאוּת, רְעֵית, רְעֻמַּת, Chald. רוּ, perh. (אַרְו) אָרוּ, and the pr. names מְרִיא, מְרִיחַ, רוּחַ, רְעֵית, רְעֻמַּת.

רָאָה Deut. 14, 13, a species of rapacious bird, so called on account of its keen sight; but in the parall. passage Lev. 11, 14 it is **רָאָה** *vulture*, which perhaps should be restored in Deut. l. c.

רָאָה adj. verbal, *seeing*; constr. Job 10, 15 **רָאָה פְּנֵי** *seeing* (experiencing) *my affliction*. See r. **רָאָה** no. 3. b.

רָאָה pr. Part. Kal r. **רָאָה**. 1. Act. *seeing* visions, i. e. *a seer, prophet*, comp. r. **רָאָה** no. 1. c; the more ancient name for prophet according to 1 Sam. 9, 9; and attributed *καὶ ἐξ ὁμοῦ* to Samuel, 1 Sam. 9, 9. 19. 1 Chr. 9, 22. 26, 28. 29, 29; to another prophet 2 Chr. 16, 7. 10. Plur. **רֹאִים** Is. 30, 10.

2. Abstr. i. q. **חֲזוֹן**, *a vision*, in which sense perhaps the accent is to be placed upon the penult, in the manner of Segolates. Is. 28, 7 **חֲזוֹנָם יִשְׁתַּכְּחוּ** *they reel even in their visions*. Comp. **חֲזוֹן** no. 2.

רֵאָוֶן (pr. see ye, a son! but the sacred writer in Gen. 29, 32 explains it as for רֵאָוֶן בְּעִנְיִי (ראוי) 'provided in my affliction,' see r. רָאָה no. 2. c.) *Reuben*, pr. n. of the eldest son of Jacob by Leah, Gen. 29, 32. 37, 21 sq. though deprived of his birth-right Gen. 49, 3, 4; and head of the tribe of like name. For the location of this tribe beyond Jordan, see Num. 32, 33 sq. Josh. 13, 15 sq.—Patronym. רֵאָוֶנִי (א in otio) *Reubenite* 1 Chr. 11, 42; collect. *Reubenites* Deut. 3, 12. 4, 43. Josh. 1, 12. 12, 6. 22, 1. al.

רָאָה inf. fem. Kal of רָאָה, q. v.

רָאָה *selected, chosen*, see in r. רָאָה
no. 2. f.

רֵאמָה (raised, high) *Reumah*, pr. n.
f. of a concubine of Nahor, Gen. 22, 24.
R. ראם.

רָאָה f. (r. רָאָה) *sight, seeing*, Ecc. 5, 10 Keri. In Cheth. רָאִית.

רָאָה m. *a mirror*, plate of metal, i. q.
מִרְיָה no. 2. Job 37, 18. R. רָאָה.

רָאִי m. in pause רָאִי. R. רָאִה.

1. *a vision, sight*, Gen. 16, 13; for which see in r. רָאָה no. 1. b.

2. i. q. מִרְאָה, *sight, view*, 1 Sam. 16, 12. Job 33, 21 *his flesh is vanished מִרְאִי from the sight.*

3. *a spectacle, gazing-stock*, παράδειγμα, Nah. 3, 6.

רֵאִיָּה (whom Jehovah cares for, r. **רָאָה**) *Reaiah*, pr. n. m. a) 1 Chr. 4, 2; for which in 2, 52 **הֵרֵאָה**. b) 1 Chr. 5 5. c) Ezra 2, 47. Neh. 7, 50.

רֵאָם, see רֵאִים.

רֵאשִׁיטוֹן, see רֵאשִׁיטוֹן.

ראי f. sight, seeing, Ecc. 5, 10 Cheth.
R. ראה.

* ראל^ל obsol. root, perh. i. q. רעל ;
hence תראלה.

* ראם to be high Zech. 14, 10; i. q.
ראם, ראם, ראם.—Hence pr. n. ראמה,
ראמו, also

ראם m. Num. 23, 22. Deut. 33, 17,
ראם Ps. 92, 11, ראם Job 39, 9, 10 ;
Plur. ראמים Ps. 29, 6. Is. 34, 7, also ראם
Ps. 22, 22; a wild and ferocious animal,
bearing a like relation to the ox as the
wild ass does to the domestic one, Job
39, 9, 10. Deut. 33, 17. Is. 34, 7. Ps.
29, 6 (where רעל calf is parallel with
ראם); horned and destroying men
with his horns Ps. 22, 22. 92, 11; comp.
Deut. l. c. The species of animal here
meant is somewhat doubtful; but we
need not hesitate to understand, with A.
Schultens ad Job. l. c. and De Wette on
Ps. 22, 22, the *bos bubalus* or oriental
buffalo. The corresponding Arabic

word indeed, ^{٩٤}رأس, denotes the *oryx*, a
large and fierce species of antelope,
Oppian. Cyneget. II. 445; and this sense
has therefore been also given to the
Hebrew word by Bochart, Hieroz. I. p.
948 sq. by Rosenmüller, and others.
But whatever may be said, no one will
deny that the *buffalo* of the east is
much more aptly compared with the ox,
than the *antelope* could be. The Arabic
usage in this word, therefore, though
similar to the Hebrew, is clearly not
identical; and in Arabic the larger
antelopes appear to have received the
appellation of buffaloes, just as in Greek
they are called *βουβάλος*, *βουβάλις*, and
just as in Arabic animals of the deer
genus are termed البقر الوحشي wild
oxen.—Sept. has *μονόκωρος*, Vulg. *uni-*
corn, an animal described by Pliny H. N.
8, 21, which for a long time natural his-
torians, espec. since Buffon, have held to
be fabulous, but which a few years since
was said to have been discovered in the
deserts of Thibet; see Rosenmüller
Bibl. Alterthumsk. IV ii. p. 192. Quar-
terly Review No. 47, Oct. 1820. But
this sense is also inadmissible; since the

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unicorn, as described, resembles the
horse much more than it does the ox,
and is in any case an extremely rare
animal; while the ראם, as appears from
all the passages, was an animal frequent
and well known in Palestine and the
adjacent regions, just as the buffalo is
known there at the present day; though
prob. at that time not as now domesti-
cated; see Bibl. Res. in Palest. III. p.
305, 306.

ראמות f. plur. (ראם) i. q. ראמות.

1. *high things, heights*, trop. *sublime*
or *difficult things*, Prov. 24, 7.

2. *high-priced* or *precious things*; ac-
cording to the Rabbins *red corals*, Job
28, 18. Ez. 27, 16.

3. *Ramoth*, pr. n. of a city: a) In Gi-
lead, Deut. 4, 43. Josh. 20, 8. 1 Chr. 6,
65; called also ראמות, ראמות, q. v.
b) In the tribe of Issachar, 1 Chr. 6, 58
[73]; perh. i. q. ראמות Josh. 19, 21, and
ראמות 21, 29.

ראמת נגב (southern height) *Ra-*
math-negeb, pr. n. of a city in Simeon
Josh. 19, 8; for which ראמות נגב 1 Sam.
30, 27, q. v.—Others, ראמת נגב.

* ראש obsol. root, perh. i. q. ראש, to
be moved, shaken; Arab. رعى, رعش,
to tremble, espec. of the head; whence
ראש head of any thing, as of a mast or
tree, which is shaken.

ראש poor, see in ראש.

ראש m. i. q. ראש, poverty, Prov. 6, 11.
30, 8. R. ראש.

ראש Chald. i. q. Heb. ראש, c. suff.
ראש, plur. ראשין.

1. *the head*, Dan. 2, 32. 38, 7, 9, 20.
ראשין visions of thy head, presented
to thy mind or imagination, Dan. 4, 2, 7.
10, 7, 10.

2. Trop. *the sum, amount*, Dan. 7, 1.
Plur. ראשין v. 6; c. suff. ראשום Ezra
5, 10.

I. ראש m. (for ראש, ראש) c. suff.
ראש, plur. ראשים for ראשים, once c.
suff. ראשין Is. 15, 2.

1. *the head*, Arab. رأس, Chald. ראש,
q. v. Syr. راس, Ethiop. ራስ; Arab.
denom. راس to be head, prince, etc.—

Pr. of men and animals, Gen. 3, 15, 28, 18, 40, 16. al. sæpiss. So in phrases: *הִנִּיעַ רֹאשׁ*, see in *כָּרַח*; *כָּרַח אֶת־רֹאשׁ פ'*, see in *נוּץ*; *נָשָׂא רֹאשׁ*, see in *נָשָׂא* no. 1. b; *לִרְאֹת רֹאשׁ* to lift up the head Ps. 110, 7, and with genit. to lift up the head of any one, to exalt him, Ps. 3, 4. So to return (fall back) upon one's own head, i. e. to be requited, recompensed, Ps. 7, 17. comp. Joel 4, 4. *נָתַן בְּרֹאשׁ פ'* to give (back) upon one's head, i. e. to recompense, to requite; e. g. evil Ez. 9, 10, 11, 21, 16, 43, 17, 19, 22, 31.—Meton. a) Like *גִּלְגָּלִית* q. v. it is used in enumerating espec. soldiers, for one person, individual, 1 Chr. 12, 23. Judg. 5, 30 *לְרֹאשׁ גִּבּוֹר* to the head of a man, i. e. to one man, each one. The Arabs often employ the word *رأس* head in like manner, espec. in enumerating flocks and herds, see Schult. Opp. min. p. 206. b) For life, Dan. 1, 10. So *בְּרֹאשֵׁינוּ* with our heads, i. e. in jeopardy of our lives, 1 Chr. 12, 19; comp. *נָפֶשׁ* no. 2. b. See Iliad 4. 162. ib. 17. 242.

2. Trop. head for what is highest, uppermost, e. g. a) the top, summit, of a mountain Gen. 8, 5. Ex. 17, 9, 10, 19, 20. Am. 1, 2; of a tower Gen. 11, 4; of a column 1 K. 7, 19; of a throne 10, 19; of a sceptre Esth. 5, 2; of an ear of grain Job 24, 24. *רֹאשׁ כּוֹכְבִּים* the summit of the stars, the highest heaven, Job 22, 12. *רֹאשׁ גִּיא שְׁמֵרִים* the head of the fat valley, i. e. impending over it, Is. 28, 1, 4. *רֹאשׁ הַמִּטָּה* the head of the bed, where the head lies, Gen. 47, 31. b) head, i. e. chief, prince of a people or state. Deut. 1, 15. Judg. 10, 18, 11, 8. *וְהָיִיתָ לָנוּ לְרֹאשׁ*. 1 Sam. 15, 17. 2 Sam. 23, 8, 18. Ps. 18, 44 *גִּיּוֹרִים* prince of the nations. Is. 7, 8, 9. al. *רֹאשׁ וְזָנָב* see in *זָנָב*. Of a family, a head, chief, patriarch, as *רֹאשׁ בֵּית אֲבֹהִים* Ex. 6, 14. Num. 7, 2. 1 Chr. 5, 24, 7, 9, 40; also *אֲבֹהִים* id. Ex. 6, 25. Num. 32, 28. 1 Chr. 8, 6. al. *לִהְיוֹת לְרֹאשׁ* to become the head, to be the victor. Lam. 1, 5; comp. Deut. 28, 44. Job 29, 25 *אָשִׁיב רֹאשׁ* I sat as prince, held the chief place. So Arab. *رأس* head, prince. o) head, for the highest place or rank, the chief; so *כִּתּוֹן הָרֹאשׁ* the high-priest 2 Chr. 19, 11; also simpl. *הָרֹאשׁ* id. 2 Chr. 24, 6. Spec. of a head city,

the metropolis, capital, Josh. 11, 10. Is.

7, 8. So Arab. *الراس* of Mecca. d) Metaph. of that which is highest, chief, best; as *בְּשָׂמִים רֹאשִׁי* the chief spices, most costly, Cant. 4, 14. Ez. 27, 22; *רֹאשׁ שְׂמֵחָה* the chief joy, highest joy, Ps. 137, 6; *רֹאשׁ הָרָרִי קָדִים* the best gifts of the ancient mountains Deut. 33, 15.—Hence

3. the sum, amount, pr. 'the whole number,' which is also the highest, Lev. 5, 24. Ps. 119, 160, 139, 17. Hence *נָשָׂא רֹאשׁ* to take the sum, to number, see *נָשָׂא* no. 3. c. Trop. a body, band, company, espec. of soldiers Judg. 7, 16, 20, 9, 34, 37, 43. 1 Sam. 11, 11. Job 1, 17. Ps. 140, 10.

4. head, for what is first, foremost, i. e. the beginning, first part, front; Deut. 20, 9 *בְּרֹאשׁ הָעָם* at the head of the people, in front as leaders. Jer. 31, 7. Mic. 2, 13. Am. 6, 7. Is. 2, 2 the mountain of the Lord's house shall be established *בְּרֹאשׁ הַהָרִים* at the head of the mountains, and shall be higher than the hills, i. e. it shall be a prince among the mountains. Also *רֹאשׁ הַדֶּרֶךְ* the head of the way, where ways branch off, Ez. 16, 25, 21, 24. *רֹאשׁ הַחֲצוֹת* the head of the streets, corner, id. Lam. 2, 19. Is. 51, 20. Hence we may explain the phrase *אַרְבַּע־רֹאשִׁים* four heads of rivers, i. e. four streams into which the river divided itself, Engl. branches, Gen. 2, 10. Sept. and Gr. Venet. *ἀγχαλ*. Comp. Lat. *caput*, Engl. head, for source, fountain.—Ecc. 3, 11 the works of God *וְעַד סוֹף* from the beginning to the end, from first to last. Also Ps. 118, 22 *רֹאשׁ פֶּנֶה* the head of the corner, Gr. *κεφαλὴ τῆς γωνίας* Matt. 21, 42, i. e. the foremost or chief corner-stone, the leader as it were of all, i. q. *λίθος ἀπογορευμένος* 1 Pet. 2, 6 comp. Is. 28, 16. It is made a question, whether this chief corner-stone is the highest, forming the top or coping of the corner; or the lowest, which forms the foundation of the building. The latter seems preferable; for *רֹאשׁ* here refers not to the highest place, but to the head or point where two walls meet.—Often of time, as *רֹאשׁ הַשָּׁנָה* the beginning of the year Ez. 40, 1; *רֹאשׁ הַחֳדָשִׁים* the beginning of months, the first of the year, Ex. 12, 2. Judg. 7, 19.

מֵרֵאשִׁית *from the beginning*, Is. 40, 21, 41, 26, 48, 16. Syr. **ܡܪܝܫܐ** id.—Prov. 8, 26 **רֵאשִׁית עֲמֻדוֹת הָאֲדָמָה** *the first clod of the earth*, i. e. first created.

רֹאשׁ, once for distinction **רוֹשׁ** Deut. 32, 32, is the name of a *poisonous plant* Deut. 29, 17, growing quickly and luxuriantly Hos. 10, 4, of a bitter taste Ps. 69, 22. Lam. 3, 5, and therefore coupled with wormwood Deut. 29, 17. Lam. 3, 19. Hence it would seem to be, not *the hemlock, cicuta*, with Celsius in Hierob. II. 46 sq. nor *the colocynth* or wild gourd with Edmann, Verm. Samml. IV. p. 63; nor *lolium*, darnel, Michaelis Supplem. p. 2220; but *the poppy*, so called from its *heads*, Livy 1. 54. Thus **יַיִן מֵרֹאשׁ** *juice of the poppy*, poppy-juice, Jer. 8, 14, 9, 14, 23, 15. Hence for *poison* genr. Deut. 32, 32; even of serpents v. 33. Job 20, 16.—Chald. **רִישֵׁי חַיִּין** the poison of serpents, Targ. Ps. 69, 22. Lam. 3, 19.

Denom. **רֹאשִׁית**, **רִישוֹן**, **רֹאשִׁית**, **מֵרֵאשִׁית**, and pr. n. **מֵרֵאשִׁית**.

II. **רֹאשׁ** *Rosh*, pr. n. of a northern nation mentioned along with Tubal and Meshech, Ex. 38, 2, 3, 39, 1. Prob. i. q. *the Russians*, who are described by the Byzantine writers of the tenth century, under the name *oi Pōs*, as inhabiting the northern parts of Taurus; and also by Ibn Foszlān, an Arabian writer of the same period, under the name **روس** *Rūs*, as dwelling upon the river Wolga. See Ibn Foszlān's Bericht über die Russen älterer Zeit, von Frähn, Petersb. 1823, espec. p. 28 sq. Comp. Von Hammer Origines Russes, Petersb. 1827, who also here compares the nation **روس**, mentioned in the Korān, Sur. 25, 40, 50, 12.

רֹאשִׁית f. (denom. from **רֹאשׁ**, by Syriasm for **רֹאשִׁית**) *beginning*, plur. c. suff. **רֹאשִׁיתִים** Ez. 36, 11.

רֹאשִׁית f. (from **רֹאשׁ**) *beginning, first part, front*; hence **הָאֲבֶן הָרֹאשִׁית** Zech. 4, 7, by appos. *the stone the beginning*, i. e. the first corner-stone, i. q. **רֹאשׁ פֶּנֶה**; see in **רֹאשׁ** no. 4.

רֹאשִׁית m. adj. (from **רֹאשׁ**; by Syriasm for **רֹאשִׁית**, which is found in Cheth. Josh. 21, 10. Job 15, 7,) once **רִישוֹן** Job 8, 6; fem. **רֹאשִׁית**; plur. **רֹאשִׁיתִים**.

1. Pr. *head, highest, chief*; Syr. **ܪܫܐ** head-men, magistrates. Yet this primary signif. is found only in the later Hebrew in imitation of the Syriac; as **שָׂרִים רֹאשִׁים** *chief princes* Dan. 10, 13. 1 Chr. 18, 17. Fem. **רֹאשִׁית** adv. *in the chief place, highest rank*, Esth. 1, 14.

2. *first*, i. e. a) In place and order, the *first, foremost*, Gen. 32, 18. Hence **רֹאשִׁית** adv. *in the first place or rank*, in front. *foremost*, Gen. 32, 2; **בְּרֹאשִׁית** id. Is. 60, 9. b) More freq. of time, *the first, former, earliest*; **הַיּוֹם הָרִאשׁוֹן** *the first month* Ex. 40, 2. 17. Ezra 7, 9; ellipt. **בְּרֹאשִׁית** *in the first month* Gen. 8, 13. Num. 9, 5. Ez. 45, 18, 21. **יוֹם הָרִאשׁוֹן** *the first day* Ex. 12, 15, 16; **אִישׁ הָרִאשׁוֹן** *the first man* Job 15, 7; **אָבִי הָרִאשׁוֹן** *thy first father* Is. 43, 27. Plur. **הָרֹאשִׁיתִים** *the first, the former*, 2 K. 1, 14. 2 Sam. 21, 9.—In antithesis: α) With ordinals following, as second, third, seventh, Gen. 32, 18. Ex. 12, 15, 16. Dan. 8, 21. 2 Chr. 29, 3. β) With the last, **הָאֲחֵרִית**, Ex. 4, 8. **הָרִאשׁוֹן וְהָאֲחֵרִית** *the first and the last*, of God Is. 44, 6, 48, 12. γ) With the later, following, posterior; e. g. *the first or former husband* Deut. 24, 4; *former time*, at first, Is. 8, 23 [9, 1]. Plur. *first and later acts*, 2 Chr. 9, 29, 16, 11, 20, 34. δ) Often *the first, former, earlier*, as opp. to the present time; e. g. *a former king* Num. 21, 26; *the first temple* Ezra 3, 12. Hagg. 2, 3, 9; *the former manner* Gen. 40, 13, etc. Plur. **הָרֹאשִׁיתִים** *the first tables* Ex. 34, 1; *the former governors* Neh. 5, 15; *former kindnesses* Ps. 89, 50, comp. Is. 65, 7; *former days or time* Deut. 4, 32, 10, 10. **נְבִיאִים רֹאשִׁיתִים** *former prophets* Zech. 1, 4, 7, 7, 12. Absol. **רֹאשִׁיתִים** *ancients, ancestors*, Lev. 26, 45. Deut. 19, 14. Ps. 79, 8. Is. 61, 4 **שְׁמֵמוֹת רֹאשִׁיתִים** *the ruins of the ancients*, which have lain desolate from former days. Plur. fem. **הָרֹאשִׁיתִים** *the former things, events long passed*, Is. 43, 18, 46, 9; also long since predicted Is. 42, 9, 43, 9, 48, 3. ε) Spoken of the time which is yet *first* to come, opp. to a more remote future time. Joel 2, 23 **בְּרֹאשִׁית** *in the first time*, i. e. immediately, presently; comp. Engl. 'at the first moment.' See also **בְּרֹאשִׁית** Zech. 12, 7, below in C. a.

FEM. ראשונה A) Adj. fem. *first, former*, Jer. 16, 18. Plur. ראשונות *former things* Is. 65, 17.

B) Adv. a) *in the highest place*, see above in no. 1. b) *in front, foremost*, see no. 2. a. c) Of time, *first, earliest*, Gen. 38, 28. Num. 2, 9. 1 K. 18, 25; *at first*, the first time, Dan. 11, 29.

C) With prefixes: a) בראשונה, spoken of place and order Is. 60, 9; see above in no. 2. a.—Of time, *first*, before something else, 2 Sam. 20, 18. 1 K. 17, 13. Zech. 12, 7; and so of pers. *first*, before others in time, Num. 10, 13. 14. Deut. 13, 10. 17, 7. 1 Chr. 11, 6. Neh. 7, 5. Also *at first, formerly, beforetime*, 2 Sam. 7, 10. 1 Chr. 17, 9. Is. 1, 26. Jer. 7, 12. Prov. 20, 21. al. So for the *first time, the former time*, Gen. 13, 4 (comp. 12, 8). Josh. 8, 5. 6. Judg. 20, 32. 1 K. 20, 9.—פבראשונה *as at the first*, as formerly, Is. 1, 26; לַמִּבְרָאשָׁנָה, contr. for לַמִּה־פְּרָאשָׁנָה, 1 Chr. 15, 13.

b) פבראשונה *as at the first*, as formerly, Deut. 9, 18. Dan. 11, 29.

c) לראשונה *at first, formerly*, i. q. פבראשונה, Gen. 28, 19. Judg. 18, 29.

Plur. ראשונות, see above in no. 2, b. d.

ראשון adj. (from ראש) fem. ראשונה, *first*, i. q. ראשון, Jer. 25, 1.

ראשונות, see מראשונות.

ראשית f. once ראשית Deut. 11, 12; denom. from ראש; pr. abstr. 'the being head;' hence concr.

1. *the topmost, the highest; trop. the chief, best, most excellent*; as ראשית the most precious ointments Am. 6, 6. ראשית הגזרים *the chief of the nations* Am. 6, 1. Num. 24, 20. Dan. 11, 41 *the chief of the children of Ammon*, their princes; also 1 Sam. 15, 21. Jer. 49, 35. Ps. 111, 10. Prov. 1, 7. Job 40, 19 *the chief of the ways of God*, his most wonderful work, sc. the hippopotamus.

2. *beginning*, comp. ראש no. 4. Syr. رَأْسٌ.—E. g. *the beginning*, as opp. to the end, אחרית, Ecc. 7, 8; of strife Prov. 17, 14; of a reign Jer. 26, 1. 28, 1. 49, 34; of sin for concr. *the beginner*, author, Mic. 1, 13. ר' מלכותו *the beginning of his* (Nimrod's) *kingdom*, the territory of which it was at first composed, Gen. 10, 10. Hos. 9, 10 *as the*

early fig in the fig-tree בראשיתה *in its beginning*, i. e. when the tree first begins to bear.—Absol. of *the beginning* of all things, Gen. 1, 1; comp. ἐν ἀρχῇ John 1, 1. Gr. ἐξ ἀρχῆς Hes. Theog. 45; Lat. à principio Cic. Nat. Deor. 1. 12.

3. *former time, times of old*, opp. אחרית, Is. 46, 10. Also *first state, former condition*, Job 8, 7. 42, 12.

4. Concr. *the first* in its kind, *first-fruits, firstlings*; often of the first products of the harvest Lev. 23, 10. Deut. 18, 4; or of fruits 26, 10; of wool 18, 4; or generally Prov. 3, 9. These were offered to Jehovah, and hence קרבן ראשית *an oblation of the first fruits* Lev. 2, 12. But ראשית בביתם is *the first of the first-fruits* Ex. 23, 19. 34, 26. Ez. 44, 30. ראשית און *the firstling of one's strength*, poet. for the first-born, Gen. 49, 3. Deut. 21, 17. Ps. 78, 51. 105, 36. ר' הַבּוֹר *the firstling of his way*, the first created of God, i. e. the hypostatic wisdom, Prov. 8, 22; comp. ἀρχὴ τοῦ σοφίας τοῦ θεοῦ Rev. 3, 14. Of Gad, Deut. 33, 21 וַיִּרָא לוֹ ראשית *he chose for himself the first-fruits of the land*, i. e. the first portion of which the Israelites took possession.

רב m. adj. in pause רב, plur. רבים; fem. רבה, constr. רבה, with Yod parag. רבה Lam. 1, 1, plur. רבות. R. רב.

1. *multus*, i. e. either as one continuous whole, Engl. *much*, as רב זהב *much gold* 1 K. 10, 2. Ps. 19, 11. Gen. 24, 25. Deut. 28, 38; or as a collective whole which contains many parts or individuals, Engl. *many, numerous*, as רב עם *much or many people* i. e. numerous, Josh. 17, 14; אדם רב *many men* Job 36, 28 (here οἱ πολλοί); רבה רבה *a numerous family* Gen. 26, 14; רבה רבה *numerous flocks and herds much cattle*, Num. 32, 1. Josh. 11, 4. Hence c. plur. רמים רמים *many days*, a long time, Gen. 21, 34; רמים רמים *many nations* Ps. 89, 51. With genit. רב הבונה *a man of much (great) understanding* Prov. 14, 29; רבה בנים *a woman having many children* 1 Sam. 2, 5; with Yod parag. רבתי עם *numerous in people*, full of people, i. e. a city, Lam. 1, 1. Often as neut. רב *much*, i. e. collect. *many*, Ex. 19, 21 נפל מִפְּנֵי רב *and there fall (perish) of them much people, many*. 1 Sam. 14, 6. Gen. 33, 9; hence adverbially,

even with subst. plur. Ps. 18, 15 בְּרָקִים רַבּ *and lightnings much*, i. e. many, in great number. Ecc. 6, 3 שְׁנֵי יָמֵי שְׁנֵי יָמֵי רַבּ *although the days of his years be much*, many. Often i. q. *enough, it is enough*, Gen. 45, 28. Ps. 123, 3; chiefly in the formula (comp. רַב עָתָה (מֵעַתָּה) *enough now!* i. e. *desist!* 2 Sam. 24, 16. 1 K. 19, 4; more fully רַב-לֵבָב Deut. 3, 26, רַב-לֵבָב Ez. 45, 9. Num. 16, 3, *enough for thee, for you*, let it suffice thee, etc. With infin. Deut. 1, 6 רַב-לֵבָב שָׁכַחְתָּ *ye have dwell long enough*. 2, 3; before מִן, Ez. 44, 6 רַב-לֵבָב *enough for you of all your abominations!* i. e. *desist from them*. 1 K. 12, 28. Ex. 9, 28.—Also fem. רַבָּה is often put adverbially for *much, enough*, Ps. 62, 3. 89, 8; oftener in the constr. רַבָּה id. Ps. 65, 10. 120, 6. 123, 4. 129, 1. 2 Chr. 30, 18. So Syr. ܪܒܐ often.

2. *large, great, vast*, comp. πολὺς in Passow no. 1. b; spoken of a vast space Gen. 7, 11. Esth. 1, 20; of a long way, πολλή ὁδός 1 K. 19, 7; of a great battle and slaughter 2 Chr. 13, 17. Num. 11, 33; of heinous sin Ps. 19, 14; of the multiplied goodness and mercy of God Ps. 31, 20; of diligent attention (comp. πολλή σιγή) Is. 21, 7. Spec. a) i. q. *mighty, powerful*, Ps. 48, 3. Is. 63, 1. Plur. רַבִּים *the mighty* Job 35, 9. Is. 53, 12. b) *major natus, elder*. Gen. 25, 23. Plur. רַבִּים *great in age*, the aged. Job 32, 9. c) Subst. *a great man, chief, a leader*, i. q. רֹאשׁ, chiefly in the later Hebrew, e. g. רַב טַבָּחִים *chief of the body-guard* 2 K. 25, 8; רַב סַרִּיסִים *chief of the eunuchs* Dan. 1, 3. Esth. 1, 8. Neut. abstr. *greatness*, Ps. 145, 7. Is. 63, 7. d) Subst. *a master, one great or skilled in any art*, Prov. 26, 10; comp. the Talmudic רַב doctor, teacher, learned man.

Syr. ܪܒܐ, id. Arab. رَبّ lord, master, owner.

3. In Job 16, 13 רַבִּי is rendered by all the ancient versions *his* (God's) *arrows*, from רַבב no. 2. Others, *his archers*. We may however well retain the sense, *his many hosts, warriors*.

רב Chald. m. emphat. רַבָּא; fem. emph. רַבָּתָא; plur. redupl. רַבְרַבִּין, fem. רַבְרַבָּתָא, emph. רַבְרַבָּתָא.

1. Adj. *great*, Dan. 2, 10. 31. 35. 7, 2. Plur. 2, 48. 3, 33. 7, 3 sq. מִלֵּל רַבָּרָבָן *to speak great things* i. e. *to speak proudly, impiously*, Dan. 7, 8. 20; comp. גדול no. 2.

2. Subst. *a chief, leader, prince*, Dan. 2, 14. 48. 4, 6.

רב, see in r. רִיב.

רב, see subst. רִיב.

רב m. (r. רַבָּב) also in the later books fully רַב Job 35, 9. Esth. 10, 3; c. Makk. רַב, c. suff. רַבָּם; *multitude, abundance*; with plur. רַב שָׁנִים *multitude of years* Lev. 25, 16. Is. 1, 11; with sing. collect. רַב הָגֶן וְהִירֵשׁ Gen. 27, 28. Ps. 49, 7. Is. 37, 24. Often also where in Engl. *abundance, greatness, much*, as רַב-חֵכְמָה *much wisdom* Ecc. 1, 18; רַב שְׁלוֹם Ps. 37, 11. 72, 7; רַב כּוֹחַ Is. 63, 1; רַב הַדֶּקֶה *the greatness of the way, the long journey*, Josh. 9, 13. Is. 57, 10. Adv. לְרַב *in multitude, abundantly*, 1 Chr. 12, 40. 22, 3. 4. Gen. 48, 16; often also in comparison with things implying a vast multitude, as with the stars, רַב כּוֹכָבֵי הַשָּׁמַיִם לְרַב Deut. 1, 10. 10, 22. 28, 62; so with the sand on the sea-shore Josh. 11, 4. 1 Sam. 13, 5. 2 Sam. 17, 11; with locusts Judg. 6, 5. Also מֵרַב *from (for) multitude*, Gen. 16, 10. 32, 13. 1 K. 8, 5.—Poet. רַב is put for *a whole multitude*, and so hardly differs from כָּל, as Job 4, 14 *which made all (רַב) my bones to shake*. 33, 21; comp. Jer. 23, 9 and Schult. ad Job l. c.—Plur. constr. רַבִּי Hos. 8, 12 Keri.

* רַבָּב 1. *to become much or many, to multiply*, Gen. 6, 1; *to be much or many, to be multiplied, manifold*, 1 Sam. 25, 10. Ps. 3, 2. 69, 5. 104, 24. Is. 59, 12. al. sæpe. Found only in præter. רַבִּי, and once inf. רַב Gen. 6, 1; the other forms are taken from the kindred root רַבָּה.—Arab.

רַב to be great, mighty; also to increase, multiply. Syr. and Chald. Palp. ܪܒܐ for ܪܒܐ to magnify.

2. Mid. O, præter. ܪܒܐ Gen. 49, 23, according to Kimchi and Gr. Venet. prob. *to shoot*, i. e. *they have shot*; the signif. being drawn from the *multitude* of arrows, comp. רַבִּיבִים; also رِبَابَة multitude of arrows, Cam. Hence some

derive רב no. 3, *an arrow*. But רבִּי can also be referred to the subst. רב by a slight change of vowels: *they provoked him with their multitude*, etc.—Some refer hither also Ps. 18, 15 בְּרָקִים רַב he *shot out lightnings*, but see in רב no. 1.

Pual, denom. from רָבָה, part. plur. מְרַבֵּה *multiplied by myriads*, by ten thousands, Ps. 144, 13.

Deriv. רב, רָבָה, רַב, רָבָה, רָבוּ, רַבּוֹת, רַבִּימִים, and the pr. names רַבִּית, רַבִּשָּׁה, רַבִּנָּה.

רָבָה f. (r. רַבב) *a myriad, ten thousand*, Lev. 26, 8. Deut. 32, 30. Judg. 20, 10; often for any great indefinite number Gen. 24, 60. Cant. 5, 10. Ps. 91, 7. Ez. 16, 7. Plur. רַבְבוֹת, constr. רַבְבוֹת and רַבְבוֹת, *ten thousands* 1 Sam. 18, 7. 8; often for any great and indefinite number, Ps. 3, 7. Deut. 33, 2. 17.

רַבְבָּה Chald. f. *ten thousand*, whence plur. רַבְבָּן Dan. 7, 10 Keri. See in Chald. רבּו.

* רָבַד I. i. q. רָפַד, *to spread a bed, sternere lectum*, Prov. 7, 16. Hence מְרַבֵּדִים, Beth without Dag.

II. i. q. Arab. بَط, *to bind*, whence רַבִּיד collar.

* רָבָה plur. רַבִּי; fut. יִרְבֶּה, apoc. יִרְבֵּי and יִרְבֵּי; imp. רָבָה, plur. רַבִּי; part. רַבָּה. Præter. and inf. are formed from רַבּוּ q. v.

1. *to become much or many, to multiply, to increase*, Gen. 7, 17. 18. Ex. 1, 10. 12. 20. Deut. 8, 1. Ezra 9, 6. al. Often coupled with פָּרָה, e. g. Gen. 1, 22 פָּרָה וַיִּרְבֵּי *be fruitful and multiply*. v. 28. 8, 17. 9, 1. 7. 47, 27. Jer. 3, 16. Ez. 36, 11. With dat. Deut. 8, 13. Prov. 4, 10.—Hence *to be multiplied, many, numerous*, 1 Chr. 5, 9. 23. Ps. 16, 4. 139, 18.

2. *to become great, to increase*, Deut. 30, 16. Hence *to grow up*, Job 27, 14. 39, 4. Ez. 16, 7. Gen. 21, 20 יִהְיֶה רַבָּה *and he grew up an archer*.—Also *to be great* Gen. 43, 34; of a way, *to be long*, Deut. 14, 24. 19, 6; comp. in רַב and רַב no. 2. Trop. of God, *to be powerful, mighty*, Job 33, 12; *to be great, abundant*, of wealth Ps. 49, 17; of wisdom 1 K. 5, 10 [4, 30].—Chald. id. see below. Syr. زَحَلَ *to increase in number and magnitude*. Pa. *to bring up*.

PIEL רָבָה, imp. רָבָה 1. *to multiply, to increase*, trans. c. acc. Judg. 9, 29. Absol. *to make much*, i. e. *to get much, to increase one's substance*, comp. Hiph. no. 1. a, and נָשָׂה no. 2. a. Ps. 44, 13 לֹא רַבִּיתָ בְּמַחֲירֵיהֶם *thou hast not made much by their price*, i. e. *thou hast sold them for a small price*; or, *thou hast not increased thy wealth*, comp. Prov. 22, 16.

2. *to let grow up, to bring up*, Ez. 19, 2.

Lam. 2, 22. Syr. رَجَعَ, Arab. رَجَى, id.

HIPH. הִרְבָּה, fut. יִרְבֶּה, apoc. יִרְבֵּי; imp. apoc. הִרְבֵּי; inf. abs. הִרְבָּה and הִרְבָּה (the latter always adverbially), constr. הִרְבּוֹת.

1. *to make or do much, to multiply, to increase any thing*, c. acc. Gen. 3, 16. 16, 10. Ex. 7, 3. Deut. 1, 10. Judg. 16, 24. Is. 9, 2. Jer. 46, 11. al. rarely c. לְ Hos. 10, 1. Followed by לְ with the infin. of a verb, it often expresses the adverbial idea *much, greatly*; e. g. לֶאֱכֹל הִרְבָּה i. q. *to devour much* 2 Sam. 18, 8; לְהַפְעִיל הִרְבָּה *to pray much* 1 Sam. 1, 12; Ps. 78, 38. 2 K. 21, 6. 2 Chr. 36, 14. Ezra 10, 13. Is. 55, 7. Also *too much* Ex. 36, 5; and so before a finite verb 1 Sam. 2, 3. Ps. 51, 4.—Put likewise: a) With acc. of thing and dat. of pers. *to multiply to any one*, Hos. 2, 10 [8]; and so with dat. impl. Ex. 30, 15. But לוֹ הִרְבָּה reflex. *to multiply to oneself*, i. e. *to get or take much or many*, Deut. 17, 16. 17. Jer. 2, 22. b) With acc. i. q. *to have much or many*, see Heb. Gr. § 52. 2. Lev. 11, 42 מְרַבָּה רַגְלִים *having many feet*. Job 29, 18 *I multiply days as the sand*, i. e. *my days are many as the sand*. Nah. 3, 16. 1 Chr. 7, 4. 8, 40. 23, 11; acc. om. 1 Chr. 4, 27. c) With עַל, *to make i. e. to impose much upon any one*, for the fuller עַל הִרְבָּה לָשׂוּם, Gen. 34, 12.—INFIN. ABSOL. הִרְבָּה, rarely הִרְבּוֹת Am. 4, 9. Prov. 25, 27, pr. *in making or doing much*, always as Adv. aa) *much, greatly*, like הֵיטֵב well; coupled: α) With a verb, as עָבַד הִרְבָּה *to serve much, diligently*, 2 K. 10, 18; שָׁגָה הִרְבָּה מְאֹד *to err very greatly* 1 Sam. 26, 21. Ecc. 7, 17. β) With a subst. plur. e. g. דְּבָרִים הִרְבָּה i. q. *many words* Ecc. 5, 6 [7]; סְפָרִים הִרְבָּה *many books* 12, 12. 1 K. 10, 11; also with sing. mostly collect. 2 Sam.

12, 2 **מֵאֵר** **הַרְבֵּה** **מֵאֵר** 8, 8. 2 Chr. 32, 27. 14, 12. Gen. 41, 49. As predicate Gen. 15, 1. Rarely put before the subst. Ecc. 1, 16; and so separated from it, Ps. 130, 7. **γ** Absol. 2 Sam. 1, 4 **הָרַבָּה נָפַל מִן הָעָם** *much (many) of the people are fallen*; comp. **מֵעַט**. 2 Chr. 25, 9. Ecc. 5, 11. **סֹה לְהַרְבֵּה** id. 2 Chr. 16, 8. Neh. 5, 8. **bb**) *too much*, Ecc. 7, 16. 2. *to make great, to enlarge*. Ps. 18, 36. 1 Chr. 4, 10. Job 34, 37 *he maketh large his words against God*, i. e. he talks largely, impiously; see in **רב** Chald.

Deriv. **אַרְבֶּה**, **מִרְבֶּה**, **מִרְבֵּה**, **מִרְבִּית**, **הַרְבִּית**, **הַרְבִּית**.

רָבָה Chald. *to become great, to grow*, as a tree Dan. 4, 8, 19.

PA. *to make great, to exalt*, Dan. 2, 48.

Deriv. **רָבִי**.

רַבָּה 1. Adj. fem. of **רב**, *much, many*; see in **רב**.

2. Subst. pr. *a great city, metropolis*, Syr. **رَبَّاه**, and then pr. n. *Rabbah*.

a) The capital of the Ammonites, 2 Sam. 11, 1. 12. 27. Josh. 13, 25. 1 Chr. 20, 1. Jer. 49, 3. (not Ps. 110, 6.) fully **רַבַּת בְּנֵי עַמּוֹן** Deut. 3, 11. Gr. *Παλαιάμυρα* Polyb. 5, 7, 4; usually *Philadelphia*; in Abulfeda and at the present

day **عَمَّان** *Amman*. Tab. Syr. p. 91. See an account of its ruins by Seetzen in Zach's monatl. Corresp. XVIII. p. 429; Burekhardt Travels in Syria, p. 356 sq.

b) A city in the tribe of Judah, Josh. 15, 60.

רָבִי f. (for **רבוה** q. v. **ה** being dropped, Syr. **رَبَّه**) Jon. 4, 11. 1 Chr. 29, 7; also **רבוֹא** with **א** added (Heb. Gr. § 23. 2. n. 3) Ezra 2, 64. Neh. 7, 66; *a myriad, ten thousand*, i. q. **רַבְבָּה**, but found only in the later writers. Dual **רַבִּי־רַבִּי** (from **רבוה**) *twice ten thousand* Ps. 68, 18. Plur. also **רַבִּי־רַבִּי** Dan. 11, 12, contr. **רַבִּי־רַבִּי** Ezra 2, 69.

רַבִּי Chald. fem. plur. **רַבִּי** like Syr. **رَبَّاه** (Keri **רַבִּי**) id. **רַבִּי רַבִּי** *a myriad of myriads, ten thousand times ten thousand*, Dan. 7, 10.

רַבִּי Chald. f. (r. **רַבָּה**) emphat. **רַבִּי־רַבָּה**, *greatness, majesty*, Dan. 4, 19. 33 [22. 36]. 5, 18, 7, 27.

רַבִּי f. (r. **רַבָּה**) *a myriad, ten thousand*; Neh. 7, 71 **שְׁנֵי רַבִּי** *twice ten thousand*.—Hence **רַבִּי** by dropping **ה**.

רַבִּי m. plur. (r. **רַבָּה**) *rain, a shower*, from the multitude of drops, Deut. 32, 2. Ps. 65, 11. 72, 6. Jer. 3, 3. 14, 22. Mic. 5, 6. Arab. **رَبَب** *aqua copiosa*.

רַבִּי m. (r. **רַבִּי** II) *a collar, chain*, for the neck, Ez. 16, 11. Gen. 41, 42.

רַבִּי ord. adj. (fr. card. **רַבָּה**, **אַרְבֶּה**, four) plur. **רַבִּיִּים**; fem. **רַבִּיִּיָּה** and **רַבִּיָּה**; *fourth*, Gen. 1, 19. 2, 14. 15, 16. al. sarp. Ellipt. *the fourth (day) of the month* 1 K. 27, 7; *the fourth month* Ez. 1, 1. Zech. 8, 19. **בְּנֵי רַבִּיִּים** *children of the fourth generation*, i. e. the children of great-grandchildren, 2 K. 10, 30. 15, 12.—Fem. **רַבִּיִּיָּה** ellipt. *a fourth, the fourth part*, Ex. 29, 40. Lev. 23, 13. Num. 15, 5. al.

רַבִּי Chald. m. emphat. **רַבִּי־רַבִּי**. Keri **רַבִּי־רַבִּי**. id. *fourth*, Dan. 2, 40. 7, 23. Fem. emphat. **רַבִּי־רַבִּי** id. Dan. 7, 19, 23.

רַבִּית (multitude, r. **רַבָּה**) *Rabbith*, pr. n. of a city in Issachar, Josh. 19, 20.

* **רַבֵּה** *to mingle, to dip into a fluid*, e. g. bread in oil; only HOPH. Part. f. **רַבֵּה** Lev. 6, 14. 7, 12. 1 Chr. 23, 29. Arab. **رَبَح** id.

* **רַבֵּל** obsol. root, Arab. **رَبَل** *to be much, fertile, abundant*.—Hence

רַבֵּלָה (fertility) *Riblah*, pr. n. of a town in the northern borders of Palestine. in the district of Hamath, through which the Babylonians both in their irruptions and departures were accustomed to pass. Traces of it are extant in the place *Ribleh* **رَبْلَه**, situated some 30 or 40 miles south of Hamath on the Orontes; see Biblioth. Sac. 1847. p. 404, 408. Bibl. Res. in Palest. III. p. 461. App. p. 176.—Num. 34, 11. 2 K. 23, 33. 25, 6. Jer. 39, 5. 52, 10.

* **רַבֵּעַ** obsol. card. *four*; hence **אַרְבֶּעַ** with **א** prosthetic; denom. **רַבֵּעַ** II; also **רַבֵּעַ**, **רַבֵּעַ**, **רַבֵּעַ**.

* **רַבֵּעַ** I. 1. i. q. **רַבֵּץ**, *to couch, to lie down*, **ע** and **צ** being interchanged; see **רַבֵּעַ** I.

2. *to couch down to, to lie with*, with acc. spoken of bestiality Lev. 18, 23. 20, 16.—Arab. ربيع IV, id. of men. Chald. and Talm. id. often of bestiality.

HIPH. *to cause to cover, to let gender*, of beasts Lev. 19, 19.

II. רבע denom. verb from obsol. רבע i. q. ארבע *four*; Part. pass. רבוע *quadrated*, i. e. *four-square*, Ex. 27, 1. 28, 16. 30, 2. 37, 25. 38, 1. 1 K. 7, 5. Ez. 41, 21.

PUAL Part. מרבע id. 1 K. 7, 31. Ez. 40, 47. 45, 2. Arab. id.

I. רבע m. c. suff. רבעי, *a lying down*, Ps. 139, 3. R. רבע I.

II. רבע m. from רבע, ארבע, *four*.
1. *a fourth part*, i. q. רבע, Ex. 29, 40. 1 Sam. 9, 8.—Hence
2. *a side*, i. e. one of four sides, Ez. 43, 16. 17; comp. 1, 17.
3. *Reba*, pr. n. of a king of the Midianites, Num. 31, 8. Josh. 13, 21.

רבע m. (from רבע) *a fourth, fourth part*, 2 K. 6, 25. Num. 23, 10 *who can number even the fourth part of Israel?* Comp. τὸ τέτατον τῆς γῆς, τὸ τέτατον τῆς γῆς, Rev. 6, 8. 8, 7. Arab. ربع id. Syr. ربيع quadrans.—The Heb. intpp. render it *concubitus*, see רבע I. 2; and hence *offspring*.

רבע m. (from רבע) only in pl. רבעים, *descendants of the fourth generation*, i. e. children of great-grandchildren, Ex. 20, 5. 34, 7. Num. 14, 18. Deut. 5, 9.

* רבע fut. ירבע, *to couch, to lie down*, pr. of quadrupeds which lie upon the breast with the limbs gathered under them; spoken of flocks and herds Gen. 29, 2. Is. 11, 7. 17, 2. Zeph. 2, 14. Ez. 34, 14; of wild beasts Gen. 49, 9. 14. Is. 11, 6. Ps. 104, 22. Ez. 19, 2; of the ass Ex. 23, 5. Num. 22, 27; also of a dragon lying in the water Ez. 29, 3; of a bird brooding upon her nest Deut. 22, 6. Arab. ربح id.—Spec. a) Of a beast of prey lying in wait, *to crouch*, Arab. ربح id. رباح the *lier-in-wait, lurker*, poet. for the lion. Gen. 4, 7 *if thou doest not well* (but givest way to secret hate) רבע לפתח חשאת רבע *sin coucheth* (lurk-

eth) *at thy door*, i. e. *sin lieth in wait for thee as a wild beast crouching at thy door*. Here רבע is put substantively and ἐνυκθίωνος, not agreeing in gender with התצא, comp. Heb. Gr. § 144. note 2. For the sense comp. Ps. 37, 8. 1 Pet. 5, 8. b) Trop. of men dwelling in tranquil security Gen. 49, 14. Job 11, 19. Is. 14, 30. Zeph. 3, 13; of waters reposing in the bosom of the earth Gen. 49, 25. Deut. 33, 13; of a curse which rests upon any one Deut. 29, 19.

HIPH. 1. *to cause to lie down*, e. g. a flock Jer. 33, 12. Cant. 1, 7. Is. 13, 20; persons Ps. 23, 2. Ez. 34, 15.

2. *to lay stones in cement*, Is. 54, 11.

Deriv. מרבע, and

רבע m. c. suff. רבעי 1. *a couching-place, resting-place*, of flocks, etc. Is. 35, 7. 65, 10. Jer. 50, 6.

2. *resting-place, quiet dwelling*, of men, Prov. 24, 15.—Arab. ربيع resting-place, any dwelling.

* רבע obsol. root, Arab. ربق *to tie firmly, to fasten*, espec. an animal, cattle.—Hence מרבע, and

רבקה (a cord with a noose, not unaptly of a maiden who ensnares by her beauty.) *Rebekah*, the wife of Isaac, Gen. 22, 23. 24, 15 sq. 25, 20. al. Sept. Περίεσσα Rebecca.

רבבין, see art. רב Chald.

רבבין Chald. m. only in plur. רבבין, *magnates, nobles, princes*, Dan. 4, 33. 5, 1 sq. 6, 18. Freq. in Targg. R. רבב.

רבשקה (Aram. ربح مقأ chief cup-bearer) *Rabshakeh*, pr. n. of a military chief under Sennacherib, 2 K. 18, 17. 19. 26. 28. 37. 19, 4. 8. Is. 36, 2. 4. 12. 13. 22. 37, 4. 8. R. רבב and רבקה

רבב see in רב no. 1, fin.

* רבב obsol. root, kindr. with רגם, *to heap together stones, to throw stones*, perh. also lumps, clods, etc. Hence pr. n. ארגב, also

רגב m. plur. רגבים, constr. רגבי, *a clod, lump of earth*. Job 21, 33 *sweet unto him are the clods of the valley*, i. e. the earth is light upon him. 38, 38

some suppose, in Ex. 4, 25. Is. 6, 2. For the phrase *הַסֵּף רַגְלֵי*, see in *סֵבָה*. Also *מִקוֹם רַגְלֵי יְיָ* the *place of Jehovah's feet*, where he sets his feet. i. e. the temple Is. 60, 13, comp. Ez. 43, 7; for *הָיָה רַגְלֵי* in a like sense, see in *הָיָה*.—Often that is ascribed to the feet, which strictly pertains to a person walking or journeying on foot; 1 Sam. 23, 22 *the place where his foot cometh*. 2 K. 21, 8. Is. 23, 7. 32, 20. 52, 7 *how beautiful upon the mountains are the feet of him that bringeth glad tidings*. Nah. 2, 1.—Deut. 11, 10 *הַשָּׂקָה בְּרַגְלָהּ* *to water with the foot*, i. e. to irrigate land by raising water with a small tread-wheel, turned with the feet and hands; such as were anciently and are still sometimes used in Egypt for watering gardens, and also in Palestine for raising water from wells; in Gr. *ῥυτίς*. See Philo de Confus. Ling. I. p. 410 Mang. Niebuhr Reisebeschr. I. p. 149 and Tab. XV Bibl. Res. in Palest. I. p. 542. II. p. 351. III. p. 21.

2. Metaph. a) *a step, beat, tap* of the foot; only in plur. *רַגְלִים* *beats*, for *times*, these being counted by beating with the foot; comp. *פָּצַע* no. 3. Num. 22, 28 *thou hast beaten me these three times*. v. 32. 33. Ex. 23, 14. b) *foot-step, step, pace*; as *קוֹל רַגְלִים* *the sound of foot-steps* 1 K. 14, 6. 2 K. 6, 32. Gen. 33, 14 *לְרַגְלֵי הַמֵּלֶאכֶה* *according to the pace of the flocks*, as they are able to travel. c) *foot-step, track*; so in *לְרַגְלֵי פ', בְּרַגְלֵי פ'*, see in no. 3. a, b.

3. With Prepositions: a) *בְּרַגְלָהּ* *on foot* Ps. 66, 6; *בְּרַגְלָיו* *on his feet*, on foot, Judg. 4, 15. 17. *קַל בְּרַגְלָיו* *swift of foot* 2 Sam. 2, 18. Am. 2, 15. Also *to be בְּרַגְלֵי* *at the feet* of any one, *in his foot-steps*, i. e. *to follow* any one, Ex. 11, 8. Deut. 11, 6. Judg. 4, 10. 15. 5, 15. 2 Sam. 15, 17. 1 K. 20, 10. 2 K. 3, 9. al. Comp. Gr. *κατὰ πόδας τινός*.

b) *לְרַגְלֵי פ'*, *to be at the foot* of any one, *in his foot-steps*, i. e. *to follow* any one, 1 Sam. 25, 42. Gen. 30, 30 *Jehovah hath blessed thee in my foot-steps*, has caused prosperity to follow me into thy dwelling. So of Cyrus, Is. 41, 2 *יְהוָה יִרְצֵהוּ* *צָדֵק יִקְרָא* *לְרַגְלֵי* *prosperity encounters him* (and follows) *in his foot-steps*; unless perh. we render simply: *at every step*. Plur.

לְרַגְלֵי פ' id. Job 18, 11. Hab. 3, 5. Syr. *حَتَّىٰ رِجْلَيْهِ* and *حَتَّىٰ رِجْلَيْهِ* at one's feet, after him. See also in lett. c. β.

c) *עַל רַגְלֵי* *upon or at the feet*, e. g. α) *עַל רַגְלָיו* *to stand upon one's feet* Ez. 2, 1. Zech. 14, 12; also *עַל רַגְלָיו* קים 2 K. 13, 21. Comp. Dan. 7, 4. β) *עַל רַגְלֵי פ'* *to fall at the feet* of any one. 1 Sam. 25, 24. 2 K. 4, 37. In the same sense, *לְפָנֵי רַגְלֵי פ'* Esth. 8, 3, and *הָיָה חֲבוּ לְרַגְלָהּ* Deut. 33, 3.

d) *תַּחַת רַגְלֵי פ'* *under one's feet*, as an emblem of subjection, 2 Sam. 22, 39. Ps. 8, 7. 18, 39. 47, 4.

e) *בֵּין רַגְלִים* *between the feet* Judg. 5, 27. The phrase *רַגְלֵי* see in *בֵּין* no. 4. c. Gen. 49, 10. Deut. 28, 57.

רַגְלָהּ and *רַגְלָהּ* Chald. m. *the foot*, opp. *שֵׁק*, Dan. 2, 33. Dual *רַגְלָן* *the feet*, spoken also of quadrupeds, Dan. 7, 4. Emphat. *רַגְלָיָהּ* Dan. 2, 41. 42; c. suff. 2, 33. 34. 7, 7.

רַגֵּל m. (r. *רגל*) *a fuller*; see in *רַגְלִים*, and *רַגֵּל* in *עֵין* no. 2. bb.

רַגְלִי m. (r. *רגל*) *a foot-man*, i. e. *one on foot*, only in a military sense, *foot, foot-soldier*, Ex. 12, 37. Num. 11, 21. 1 Sam. 4, 10. 15, 4. 2 Sam. 10, 6. al. With *אִישׁ* added Judg. 20, 2. 1 Chr. 18, 4. 19, 18.

Plur. *רַגְלִים* Jer. 12, 5. Arab. *رَجُلٌ*, id. Syr. *رَجُلٌ*.

רַגְלִים (fullers' place, r. *רגל*) *Rogelim*, pr. n. of a town in Gilead, 2 Sam. 17, 27. 19, 32.

* *רָגַם* 1. *to heap or pile up, to accumulate*; Arab. *رَم* and *رَجَم* VIII to be accumulated, heaped up; kindr. with the biliteral roots *גַּם*, *כַּם*, *עַם*, for which see under *בּוֹם*, *עָצָם*. Hence *רִגְמָה* *heap, crowd*.

2. Spec. *to heap up stones upon* any one, see *מִרְגְּמָה*; hence *to throw stones at any one, to stone*. Arab. *رَجَم* to heap up stones upon a grave; also to cover with stones, to stone. Syr. *رَجَمَ* to stone. Chald. *רָגַם* to cast stones, arrows, etc.—Construed: a) With *עַל* of pers. *to stone to death*, prob. so as to form a pile of stones over the dead body; Ez. 23, 47 *וְהִגְמָה עֲלֵיהֶם אֲבָן* and they shall stone

them with stones. b) With ב of pers. Lev. 24, 16; and with אָבָן added 1 K. 12, 18. c) With acc. of pers. Lev. 24, 14; often with בָּאָבָן added, Lev. 20, 2. 27. Ez. 16, 40, בָּאָבָנִים Num. 14, 10, or אָבָן Lev. 24, 23. Josh. 7, 25.—Hence

3. to throw or lay on colours, to bedaub any thing, i. e. to colour, to paint, kindr. with רָקַם; pr. from the idea of throwing, as we speak of throwing any thing upon paper, into writing, etc. comp. also Germ. Entwurf sketch. Hence אֲרָבָנִי a costly colour, purple.

4. From the signif. of throwing comes also Chald. quadrilit. הַרְגַם pr. trajicere, to set one over a river; and hence to translate from one language into another, to interpret.

Deriv. הַרְגַם, מַרְגֵּם, מַרְגֵּם, רָגַם.

רָגַם (i. q. רָגַם friend sc. of God) Regem, pr. n. m. 1 Chr. 2, 47.

רָגַם מֶלֶךְ (friend of the king) Regem-melech, pr. n. m. Zech. 7, 2.

הַרְגַם f. a heap, then a throng, band, Ps. 68, 28. R. רָגַם.

* רָגַן to murmur, to rebel, kindr. with רָגַם, רָגַם, see in רָגַן; Part. Is. 29, 24. The kindred dialects have not this root.

NIPH. id. with ב of pers. Deut. 1, 27. Ps. 106, 25.

* רָגַע 1. pr. to make tremble, comp. in רָגַשׁ Arab. رَجَع to tremble, see in no. 3. Hence to terrify, to make afraid, espec. by threats, upbraiding, Is. 51, 15 וְהָמוּ גִלְיוֹ רָגַע הָיָם וְהָמוּ גִלְיוֹ who maketh the sea afraid, and its waves do roar, i. e. are agitated, thrown into commotion as by fears; Sept. well ταράσσω. Targ. chiding, upbraiding. Jer. 31, 35. Job 26, 12 הָיָם רָגַע בְּכֹחוֹ by his power he maketh the sea afraid, parall. by his wisdom he smiteth through its pride. Comp. גָּזַר Ps. 106, 9. Nah. 1, 4.

2. Intrans. to be afraid, terrified, to shrink together for fear; hence to be still, quiet; comp. Eth. ḲṢU to contract, to be coagulated as milk; and for the sense comp. גָּבַן, קָפַץ, קָפַץ.—Job 7, 5 עוֹרִי רָגַע וְנִמְאָס my skin contracts i. e. shrivels (and cracks), and runs with matter.—Syr. to be contracted, of the skin.

3. i. q. Arab. رَجَع to tremble, pr. to be terrified; hence of the tremulous motion of the eye, to wink, see Hiph. no. 3, and רָגַע

NIPH. i. q. Kal no. 2, to be quiet, to rest, of the sword Jer. 47, 6.

HIPH. 1. Causat. of Kal no. 2, to cause to rest, to give quiet to a people, Jer. 31, 2. 50, 34. Also for to set, to found, to establish, Is. 51, 4 מִשְׁפָּטִי לְאוֹר עֲמִים I will set (establish firmly) my law as a light for the nations.

2. Intrans. to rest, to dwell quietly, Deut. 28, 65. Is. 34, 14.

3. to wink with the eyes, to give a wink, see Kal no. 3. Jer. 49, 19 פִּי אֶרְגֶּה I will wink, I will cause him to run, i. e. at my wink he shall run. 50, 44. Prov. 12, 19 עֵד אֶרְגֶּה while I wink, i. e. for a moment; opp. לָעַד for ever.

Deriv. מַרְגֵּעַ, מַרְגֵּעַ, מַרְגֵּעַ, רָגַע.

רָגַע m. adj. still, quiet, see r. רָגַע Kal no. 2. Plur. constr. אֶרְגֵּי Ps. 35, 20.

רָגַע m. (r. רָגַע) in pause רָגַע; plur. רָגַעִים.

1. a wink of the eye; then a moment of time, comp. Germ. Augenblick, also momentum for movimentum. Is. 54, 7 בְּרֵגַע קֵצוֹ in a little moment. Ex. 33, 5. —With Prepositions: a) בְּרֵגַע in a moment, suddenly, speedily, Job 21, 13. b) עֲדֵי רָגַע for a moment, Job 20, 5. c) כְּרֵגַע as in a moment, suddenly, unexpectedly, Num. 16, 21. 17, 10. Ps. 73, 19; כְּמִי רָגַע id. Lam. 4, 6. Stronger is רָגַע כְּמִשְׁכָּט for a little moment Is. 26, 20. Ezra 9, 8. d) Acc. רָגַע, for a moment Is. 54, 8. Ps. 30, 6; in a moment, suddenly, at once, Jer. 4, 20. Ps. 6, 11. Job 34, 20. e) Plur. לְרֵגַעִים in all moments, every moment, Job 7, 18. Is. 27, 3. Ez. 26, 16. 32, 10.

2. one time; repeated, once—again, like Chald. זָמַן, Arab. وَقْتُ. Jer. 18, 7 once (רָגַע) I speak to a people . . . 9 and again (וְרָגַע) I speak to a people. See Chald. זָמַן no. 2.

* רָגַשׁ kindr. with רָגַשׁ, to rage, to make a noise, tumult; of nations Ps. 2, 1. In Targg. for Heb. הָרָה. —Hence רָגַשׁ, רָגַשׁ.

רגש Chald. i. q. Heb. **הֲרָגִישׁ** HAPH. *to run together with tumult*, c. על Dan. 6, 7. 12. 16.

רגש m. Ps. 55, 15, and **רגשה** f. Ps. 64, 3, pr. 'a noisy crowd,' hence genr. *a crowd, multitude*.

* **רָדַד** pr. *to tread down or in pieces, to break in pieces* by treading, kindr.

with **רָצַץ**, **רָצַץ**, comp. **רָדָה**. Ps. 144, 2 **הָרָדָה עָמִי תַּחְתִּי** *who treadeth down the nations under me*; **עָמִי** for **עַמִּים** which is read in many Mss. Sept. languidly: *ὑποτάσσω τὸν λαόν μου*, and so Vulg. Pesh. *qui subdidit*, **חָכַם**. Targ. retains **מְרַדָּה**.—Is. 45, 1 **לִפְנֵי גוֹיִם** *to tread down before him the nations*; **רָדָה** inf. for the usual **רָדָה**.—Hence

HIPI. *to spread out, to expand*, as if by treading, stamping; then *to overlay*, i. q. **רָקַע**, e. g. with gold 1 K. 6, 32.

Deriv. **רָדִיד**, pr. n. **רָדִי**.

* **רָדָה** fut. **יִרְדָּה**, conv. **יִרְדָּה**; kindr. with **רָדָה**. Arab. **رَدَى**.

1. *to tread, to trample down or in pieces, to break in pieces* by treading; Arab. **رَدَى** I, IV, id.—E. g. the wine-press, i. e. the grapes in it, with acc. impl. Joel 4, 13 [3, 13]; with **בָּ**, Ps. 49, 15 **יִרְדּוּ בָם הַשָּׂרִים** *the upright shall tread upon (over) them*, i. e. walk upon their graves. Is. 14, 6 **רָדָה בָּאֵשׁ גּוֹיִם** *trampling down in anger the nations*.

2. *to tread, i. e. to walk, to go*; Syr. **ܪܕܐ** id. **ܪܕܐ** a going, journey. So Jer. 5, 31 *the prophets prophesy falsely*, **יִהְיוּ עִלְיָהּ** *and the priests walk at their side*, i. e. are their companions and helpers, see in **עִלְיָהּ** no. 2. a. Targ. well **יִהְיוּ עִלְיָהּ** they help at their side. Others: *they bear rule*, as in no. 3.—Of fire, *to run or pass through*, c. acc. Lam. 1, 13 *God hath sent fire into my bones*, **יִרְדָּה** *and it runneth through them all*. Syr. **ܪܕܐ** of fire, Bar. Heb. 216.

3. *to have dominion, to rule, to bear rule*, c. **בָּ** over any one, Gen. 1, 26. 28. Lev. 25, 43. 46. 1 K. 5, 4. 30. Is. 14, 2. Ez. 29, 15. al. With acc. id. Lev 25, 53. Ez. 34, 4. Ps. 68, 28; absol. Num. 24, 19. Ps. 72. 8. 110, 2. Sept. *κατασφύσσει*, etc.—Chald. id. but rare.

4. From the idea of *breaking* comes the sense *to break off, to tear off*, and so *to take out or away*, as honey from a hive. So in the vexed passage Judg. 14, 9 **וַיִּרְדֵּהוּ אֶל-בָּפִיו** *and he broke it off* (tore or took it out) *in his hands.... but he told them not* **כִּי מִגִּזְזֵי הָאֶרֶץ** *that out of the carcass of the lion he had broken (taken) the honey*; Sept. *ἐξήλασε*, Vulg. *sumsit*. In Talm. **רָדָה** is used of bread or cakes which adhere to the oven and are *torn away*.

PIEL i. q. Kal, *to tread or break in pieces*; fut. apoc. **יִרְדָּה** for **יִרְדָּה** Judg. 5, 13 bis. So Abulwalid; but the usual and better interpretation takes **יִרְדָּה** as imper. of **יִרְדָּה**, where see.

HIPI. causat. of Kal no. 1, Is. 41, 2.

Deriv. perh. **מְרַדָּה**, see in **מְרַדָּה** p. 615.

רָדִיד (treading down, r. **רָדִיד**) **Raddai**, pr. n. m. 1 Chr. 2, 14.

רָדִיד m. (r. **רָדִיד**) c. suff. **רָדִידִי**, plur. **רָדִידִים**; pr. 'something expanded,' hence of a wide and thin female garment, *a veil*. Is. 3, 23. Cant. 5, 7.—Chald. **ܪܕܐ** for Heb. **צִיָּה** veil Gen. 24, 65.

38, 14. Syr. **ܪܕܐ**, Arab. **رَدَا**, id.

* **רָדָם** in Kal not used, pr. *to snore, to be in a deep sleep*, onomatopoeic. Comp. Gr. *δραφύω*, *δρῶ* (sterto), and transp. Lat. *dormio*.

NIPH. **נִרְדָּם** 1. *to lie in deep sleep*, pr. to be oppressed with sleep, Prov. 10, 5. Jon. 1, 5. 6.

2. *to sink down stupified, senseless, to be stunned*. Dan. 8, 18. 10, 9. Judg. 4, 21. Ps. 76, 7.

Deriv. **רָדִידָה**.

רָדָנִים 1 Chr. 1, 7 (also Gen. 10, 4 in Samar. and Sept. where the Heb. text has **רָדָנִים**) **Rodanim**, pr. n. of a Grecian people descended from Javan. and mentioned along with the Cyprians, and **כִּתְיִים**. Most probably the *Rhodians* are to be understood, whom Epiphanius, himself a Cyprian, describes as being of the same origin with the Cyprians, and as included with them under the name *Κίτιοι Chittim*; Epiph. adv. Hæret. 30. § 25.—But the reading **רָדָנִים** **Dardani** has the greater authority; see that art. p. 215.

* **רָדַק** fut. **יִרְדֹּק**, once **יִרְדֹּק** Ps. 7, 6 in some editions (a false orthography from the two forms **יִרְדֹּק** and **יִרְדֹּק** after the analogy of **תִּהְלֹק** Ps. 73, 9; see Lehg. p. 462); pr. *to run after, to follow eagerly, to pursue*. Chald. and Syr. id. Arab. less strongly, *to follow, to be after*. The primary idea is that of *treading, going, running*, which lies in the syllable **רד** in **רָדַק**; also that of *thrusting, urging*, in the syll. **דק**, see **הִרְדֵּק**, **נָדַק**. **דָּפַק**. comp. in **ר. עָקַשׁ** —Judg. 3, 28 **רָדַפוּ אַחֲרַי** *run ye after me, follow me closely*. 2 K. 5, 21. Ps. 23, 6.—Spec.

a) In a hostile sense, *to pursue after, to chase*, c. **אַחֲרַי** Gen. 31, 23. 35, 5. Judg. 4, 16. 1 Sam. 23, 25. 28. 2 Sam. 17, 1. al. sæp. With acc. and this oftener in poetic style, Gen. 14, 15. Judg. 4, 22. Ps. 7, 6. Job 13, 25. Is. 41, 3. Am. 1, 11. al. Rarely c. **אַל** Judg. 7, 25, **לִּי** Job 19, 28; absol. Gen. 14, 14. Ex. 15, 9. Part. **רֹדְפִים** *pursuers, persecutors*, Josh. 2, 7. 16. 22; c. suff. **רֹדְפֵיהָ**, **רֹדְפֵיהָ**, Ps. 7, 2. 35, 3. 3 Sam. 24, 13. b) Trop. *to follow after* any thing, *to pursue* as an object of desire, with acc. e. g. strong drink Is. 5, 11; bribes Is. 1, 23; the wind i. e. vain things Hos. 12, 2; the right Deut. 16, 20. Prov. 21, 21. Is. 51, 1; wrong Ps. 119, 150; peace Ps. 34, 15; c. inf. et **לִּי** Hos. 6, 3. c) *to chase away, to put to flight*, Lev. 26, 36. Trop. Job 30, 15.

NIPH. pass. of Kal lett. a, Lam. 5, 5. Part. **נִרְדָּק** Ecc. 3, 15, pr. 'chased away, put to flight,' i. e. *the past*.

PIEL i. q. Kal, but only in poetical style.

1. *to pursue*, in a hostile sense Nah. 1, 8. Prov. 13, 21.

2. *to follow. to run after* any one Hos. 2, 9. Prov. 12, 11. 28. 19. Trop. *to follow after* righteousness Prov. 15, 9; evil 11, 19. 19, 7 *he followeth after words*, i. e. the poor man catches at the words of friends and trusts in them.

PUAL *to be chased, driven away*, Is. 17, 13.

HIPH. *to pursue, to chase*, Judg. 20, 43.

Deriv. **מִרְדָּק**.

* **רָהַב** fut. plur. **יִרְהָבוּ** 1. *to rage, to be outrageous, violent*, c. **כֹּ** *against* any one. Is. 3, 5.—Syr. **ܪܫܝܬܐ** to make noise and uproar. Kindr. with the verbs **רָהַם**, **רָהַב**.

רַע, and others beginning with **רה**, **רע**, **רג**, see under **רָגַז**.—Hence

2. *to press upon, to urge strongly*, with acc. of pers. Prov. 6, 3 **רָהַב רֵעִיךָ** *be urgent with thy friend*.—Found also Is. 60, 5 in some Mss. for **רָהַב**; but less well.

HIPH. 1. *to make fierce, courageous, to embolden*, Ps. 138, 3.

2. *to press greatly, to overcome*, trop. Cant. 6, 5.

Deriv. **רָהַב**, **רָהַב**, **מִרְהָבָה**, and

רָהַב m. adj. *violent, proud*, plur. **רָהָבִים** Ps. 40, 5.

רָהַב m. 1. *violence, insolence, pride*. Job 9, 13 **עֹזְרֵי רָהַב** *proud helpers*; comp. Is. 30, 7 in no. 2. b.

2. Poet. a) *a sea-monster*, a ferocious aquatic animal, as *τὸ καϊρόσ*, the crocodile, and so differing little from **תַּיִן** and **לִיָּתָן** Job 27, 12 *by his power he maketh the sea afraid, and by his understanding* **רָהַב** *he smiteth the sea-monsters*; Sept. *τὸ καϊρόσ*. Here *the sea* and *its monsters* are then in parallelism. Is. 51, 9 *art thou not it*. (O arm of Jehovah.) **הַמְחַצֵּבָה רָהַב מִחוּלְלַת הַיָּם** *that hast cut off the sea-monster, that hast wounded the dragon?* i. e. *Egypt*, which elsewhere also is represented under the image of an aquatic monster, e. g. as smitten in the Red Sea Ps. 74, 13. 14; so Pharaoh Ez. 29, 3. 32, 3, comp. Ps. 68, 31; also Babylon under the like image Is. 27, 1.—Hence

b) *Rahab* (sea-monster), as an appellative for *Egypt*, Ps. 87, 4. 89, 11. Perh. Is. 51, 9, see above.—Allusion is made to the origin of the name in Is. 30, 7: *Egypt helpeth in vain therefore I call her: רָהַב הֵם יָשְׁבוּ* *violence* (i. e. the violent) *they sit still*, i. e. boasting and blustering they are yet cowards; prob. a proverbial expression.

רָהַב m. *pride*, meton. that of which one is proud, c. suff. **רָהָבִים** Ps. 90, 10.

* **רָהַג** obsol. root, Arab. **رَحَّ**, *to cry out*; hence

רָהָגָה (outcry) *Rohgah*, pr. n. m. 1 Chr. 7, 34 Keri; for which Cheth. **רוּהָגָה**.

רָהַה a spurious root Is. 44, 8; see **ר. יָרַה**.

* **רָהַט** obsol. root, Aram. **רָהַט**, **רָהַט**, i. q. **רוץ**, *to run, to flow*, as water; comp. under lett. **ה**.—Hence the two following.

רָהַט m. plur. **רָהַטִּים** 1. *watering-troughs*, Gen. 30, 38. 41. Ex. 2, 16. Chald. **רָהַטִּים**, Syr. **رَهَاتٍ**, **رَهَاتٍ**, id.

2. *locks, curls*, so called from their *flowing down*, Cant. 7, 6.

רָהַט m. (r. **רָהַט**) *carved or fretted ceiling*, so called from the hollows in it resembling troughs or channels; comp. Sept. *quattro* from *quattro* manger. Cant. 1, 17 Keri **רָהַטִּים**, in a few Mss. plur. **רָהַטִּים**, Vulg. *laquearea*. In Cheth. **רָהַטִּים**, see art. **רָהַט**

* **רָהַם** obsol. root, prob. *to make a noise. tumult*, like the kindr. **רָהַב**, **רָהַב**, and also **רָהַם**, **רָהַם**. Hence **רָהַם**, Arab. **رَهْمٌ**, multitude, in the pr. n. **אַבְרָהָם**. From this lost form come also, as it would seem, by softening the letters, both the form **לָאֵם**, and Arab. **رَهْمٌ** multitude.

רָהַם Chald. (for **רָהַם**, r. **רָהַם**) *aspect, form*, Dan. 2, 31. 3, 25.

רָהַב, see art. **רָב**.

רָהַב i. q. **רָיב**, *to contend, to quarrel*. Traces of a root with mid. Vav are found in the pr. names **רָהַבֶּשֶׁת**, **רָהַבֶּשֶׁת**; also in Cheth. **רָהַב** Prov. 3, 30.

* **רָהַד** i. q. Arab. **رَاى**, *to wander about, to ramble*, spec. of animals which have broken loose; Conj. III, IV, *to inquire after, to seek*, sc. by running up and down; to desire, to wish.—Hence trop. of a people who have as it were broken loose from God's yoke and run wildly about, Jer. 2, 31. Hos. 12, 1 [11, 12] **יְהוּדָה עִיר רָהַד עֲשֵׂי־אֵל** *Judah yet runs wild towards God*.

HIPH. fut. **רָהַד**, i. q. Kal, Gen. 27, 40 **וְהָיָה בְּאֶשֶׁר תִּרְדִּי וּפָרַקְתָּ עָלָיו מַעַל צִנּוּאָהָה** *and it shall be, when thou shalt rove at large, that thou shalt break his yoke from off thy neck*. Of one driven hither and thither by cares and anxiety, Ps. 55, 3 **אֲרִיד בְּשִׁיחִי** *I wander about in my complaining*.

Deriv. **מְרִיד**, and pr. n. **אַרְיָד**.

* **רָהַה** *to drink to the full, to be sated with drink, drenched*, as **שָׂבַע** to be sated with food; once with fatness, which is sucked or drunk in rather than eaten, Ps. 36, 9. With **מָן** of thing Ps. 36, 9. Jer. 46, 10; see Hiph. Poetically of the sword as drinking up blood Jer. l. c. also of persons sated with forbidden pleasures, Prov. 7, 18.—Arab. **رَوَى**, Eth.

רָהַה to be sated with drink, to be watered. Aram. **רָהַה**, **רָהַה**, stronger, to be drunken; see Piel no. 1. b.

PIEL 1. *to satiate, to drench oneself*; hence i. q. Kal, but intens. a) *to be fully sated, drenched*, i. e. wet, soaked, of the earth, c. **מָן** Is. 34, 7. b) *to be drunk*, poet. of the sword, Is. 34, 5; comp. Syr.

2. Causat. *to make drink in, to water*, e. g. fields Ps. 65, 11; c. dupl. acc. Is. 16, 9 **אֶרְיֶנָּה בְּדִמְעָתִי** *I will water thee with my tears*; the form **אֶרְיֶנָּה** being by transpos. for **אֶרְיֶנָּה**, see Lehrs. p. 143. Also *to satiate* any one, e. g. with fatness, c. dupl. acc. Jer. 31, 14; spoken of conjugal desire Prov. 5, 19.

HIPH. *to give to drink, to water*, Jer. 31, 25; a field Jer. 55, 10; *to drench* Lam. 3, 15. Also *to satiate* Jer. 31, 25; with fatness Is. 43, 24, comp. Ps. 36, 9. Jer. 31, 14.

Deriv. **רָהַה**, **רָהַה**, and

רָהַה m. adj. fem. **רָהַה**, *sated with drink*, Deut. 29, 18; *well watered*, of a garden, Is. 58, 11. Jer. 31, 12. R. **רָהַה**.

רָהַה, see in **רָהַה**.

* **רָהַה** obsol. root, prob. *to hide, to conceal*; Syr. **رَاه** to make secret; Aph. **رَاه** to hide counsel.—Hence Chald. **רָהַה**.

* **רָהַה** fut. **רָהַה**, *to breathe*, kindr. with **רָהַה**; *to breathe freely*, by which the breast is enlarged, dilated, refreshed (see Is. 60, 5); hence intrans. *to be large, ample, spacious*. Impers. **רָהַה לִּי** *it is enlarged to me*, I have room to breathe, *I am refreshed*, 1 Sam. 16, 23. Job 32, 20. Opp. **לִּי**.—Chald. **רָהַה**, Syr. **رَاه**, id.

PUAL part. **מְרָהַה** *aired, airy, spacious*, Jer. 22, 14.

Deriv. **רָהַה** and

רָהַה m. 1. *enlargement, relief*, sc. from straits Esth. 4, 14.

2. *space, width*, Gen. 32, 17. Arab.

id.

* רוח in Kal not used, *to breathe, to blow*, espec. through the nostrils. The word is onomatopoetic, like the kindr. פוח to blow with the mouth, and נוח to breathe, to respire. Arab. راح the wind blows; IV, to rest, to be quiet, pr. to take breath.

Hiph. הריח, fut. יריח, conv. יריח, *to smell*, by snuffing or breathing the air in and out through the nostrils; Arab.

רוח I, IV, X, to perceive a thing by the smell; II, to make odorous; Syr. راس to smell. Comp. Germ. riechen to smell, also Rauch smoke.—With acc. Gen. 8, 21. 27, 27. 1 Sam. 26, 19; absol. Ps. 115, 6. Deut. 4, 28. Metaph. to perceive by the smell, e. g. fire brought near Judg. 16, 9; to scent, to snuff, as a horse the coming battle, prob. owing in fact to acuteness of smell, Job 39, 25.—With ב to smell at any thing i. e. with pleasure, to enjoy the odour of any thing, Ex. 30, 38. Lev. 26, 31. Hence genr. to enjoy, to delight in, Am. 5, 21. Is. 11, 3 יריחו בריחו his delight shall be in the fear of the Lord. The signification of sweet odour is often transferred to any thing which delights, pleases; see under נוח. נוח. נוח.

Deriv. ריח, pr. n. יריחו; and especially

רוח f. rarely m. Ex. 10, 13. Ps. 51, 12. Job 4, 15. al. Plur. רוחות, רוחות Jer. 49, 36.

1. *breath*, a breathing, blowing, i. e.

a) *breath* of the nostrils, a snuffing, snorting. Job 4, 9. Ps. 18, 16. Hence *anger* (comp. אנא from אנא to breathe) Judg. 8, 3. Is. 25, 4. 30, 28. Zech. 6, 8. Prov. 16, 32. 29, 11; also *pride* Ps. 76, 13.

b) *breath* of the mouth, fully פה רוח Ps. 33, 6, here spoken of the creative word of God; רוח שפתי Is. 11, 4. הטיב רוח to draw breath, to take breath, Job 9, 18. Often of the vital breath, *breath of life*, fully רוח חיים Gen. 6, 17. 7, 15. 22; comp. in no. 2. As an emblem of any thing transient, like the synon. הבל, Job 7, 7. Ps. 78, 39.

c) *breath* of air, air in motion, i. e. α) Lat. aër, aura, a breath of air, a slight breeze, Job 4, 15. 28, 25. 41, 8 [16]. שאתה רוח to snuff up the breeze Jer. 2, 24. 14, 6. רוח היום the breeze of the day, i. e. the evening, when the cool breeze springs up, Gen. 3, 8, comp. Cant. 2, 17. 4, 6. Plin. H. N. 2. 47 'sub crepusculo commotior aura spirare solet.' Sept. τὸ δελιγόν. Arab. راح to do at evening. β)

Often *wind*, i. e. a strong wind, Gen. 8, 1. Is. 7, 2. 17, 13. Ps. 1, 4. 18, 43. 35, 5. Job 21, 18. al. sæp. Also a *tempest, hurricane*, Job 1, 19. 30, 15. Is. 27, 8. Jon. 1, 4. 1 K. 19, 11. The air was supposed to be put in motion by the breath of God, see Ex. 15, 8. Job 15, 30; hence the *wind* is also called רוח יהוה the *breath, blast, wind of Jehovah*, Is. 40, 7. Hos. 13, 15. (Not Gen. 1, 2, see no. 4.) Poet. the wind is said to have wings, Ps. 18, 11. 104, 3. Hos. 4, 19. Comp. Ovid. Met. 1. 264.

Further, רוח, *wind*, is also put:

aa) For a *side* or *quarter* of the heavens, e. g. רוח קדרים the eastern quarter, the east, Ez. 42, 16; comp. 17. 18. 19. רוחות ארבע the four winds or quarters of the heavens Ez. 37, 9. 42, 20. 1 Chr. 9, 24. Zech. 2, 10.

bb) For any thing empty, vain, Is. 26, 18. 41, 29. Mic. 2, 11. דברי רוח vain words Job 16, 3. דעת רוח vain knowledge 15, 2. רציון (רציון) רוח vain desire, see רציון, רציון. So to sow the wind Hos. 8, 7; to inherit the wind Prov. 11, 29; לריות for wind, for nought, in vain, Ecc. 5, 15. Jer. 5, 13. Job 6, 26 mere wind are the words of one desperate! comp. Gr. εἰς αἶρα λαλεῖν 1 Cor. 14, 9.—Trop. a *wind* or *tempest* is put for an invading army. Jer. 4, 11. 12. comp. v. 10. 13.

2. i. q. נפש no. 2, ψυχή, anima, i. e. the *vital breath, spirit, life*, the principle of life as embodied and manifested in the breath of the mouth and nostrils, see in no. 1. b; spoken both of men and beasts, Ecc. 3, 19. 21. 8, 8. 12, 7. Job 12, 10. אין רוח בו there was no breath in him, spoken of the dead, Ez. 37, 8; also of things, as idols, Jer. 10, 14. 51, 17. Hab. 2, 19; metaph. of one overcome with surprise and astonishment, 1 K. 10, 5; comp. Ez. 2, 2. 3, 24. Hence is said

the life of my spirit, i. e. my life, Is. 38, 16; *חַיָּתָהּ רוּחִי* Gen. 45, 27 and *שָׁכָה רוּחִי* *my spirit, life, revives, returns*, Judg. 15, 19. 1 Sam. 30, 12, i. e. to revive, to be refreshed. Job 6, 4 *arrows, the poison of which drinketh up my life*. 10, 12, 17, 1. Ps. 31, 6. Poet. *רוּחַ אֶפְרַיִם* *the breath of our nostrils* i. e. *our life*, meton. for an object dear as life, Lam. 4, 20.—Once the *human spirit* or life is called also *רוּחַ אֱלֹהִים* Job 27, 3, as being breathed into man from God and again returning to God, Gen. 2, 7. Ecc. 12, 7. Ps. 104, 29; so too in Gen. 6, 3, for which see in *r. דוּק*.—Twice in the description of prophetic visions the term *spirit, life*, is used of a certain divine and miraculous power, by which things otherwise inanimate are animated and moved, Ez. 10, 17. Zech. 5, 9.

3. i. q. נֶפֶשׁ no. 3, *animus*, the rational soul, mind, spirit.

a) As the seat of the affections, emotions, and passions of various kinds. Prov. 25, 28 *one not ruling רוחו his own spirit* i. e. his passions, affections. 29, 11. Gen. 41, 8 *his mind was agitated, troubled*. Job 19, 17. To it are then attributed patience *רוּחַ אֲרָה* Ecc. 7, 8, impatience, *רוּחַ קֶצֶר* q. v. pride *רוּחַ גִּבּוֹה* q. v. quietness, lowliness of mind see *קָר* and *שָׁפַל*; grief of mind Gen. 26, 35. Ps. 34, 19.

b) In reference to the disposition, the mode of *feeling* and *acting*; in which sense one is said to have *firmness* of mind, a firm spirit Ps. 51, 12; a manly spirit Prov. 18, 14; a new and better spirit Ez. 11, 19. 18, 31. etc. Sometimes also of a *spirit* or *disposition* common to many, as *רוּחַ זִנְיָנִים* *the spirit of whoredom* Hos. 4, 12; *רוּחַ עֵינִי* Is. 19, 14; *רוּחַ בְּנָאָה* Num. 5, 14, etc. and such a spirit is said to be poured out on men from on high, to be imparted to them from God, comp. Is. 11, 2. 32, 15. Ez. 36, 26. 27. Similar is Is. 28, 6 *Jehovah will be מְשַׁפֵּט לְיוֹשֵׁב* *for a spirit of justice to those who sit for judgment*, i. e. he will fill all judges with a spirit of justice. 1 K. 22, 22.

c) Of *will, counsel, purpose*; Ez. 1, 12 *whither the mind (purpose) was to go, they went*. Hence *רוּחַ אֶת־רוּחַ פ'* *to stir up the mind, spirit, purpose of any one to any*

thing, 1 Chr. 5, 26. 2 Chr. 21, 16. 36, 22. Ezra 1, 1; and in a sense nearly similar *נָתַן בּוֹ רוּחַ* *to suggest a purpose to any one, to inspire him with it*, 2 K. 19, 7. Is. 37, 7. *אֲשֶׁר נִדְּבָה רוּחוֹ אִיזוֹ* *whose mind (will) impels him* Ex. 35, 21, whence *נִדְּבָה רוּחַ* Ps. 51, 14. So *עָלָה עַל רוּחַ* i. q. *עָלָה לֵב* *to come up into the mind*, e. g. a purpose, Ez. 20, 32.—1 Chr. 28, 12 *the pattern of all אֲשֶׁר הָיָה בְּרוּחַ עִמּוֹ* *that he had in his mind*, which he purposed to make.

d) More rarely of the *understanding* intellect, *הַכְּמָה* ר' Ex. 28, 3. Deut. 34, 9. Is. 11, 2; also Is. 29, 24. 40, 13.

Absol. *רוּחַ* aa) *spirit, courage*, Num. 27, 18. Josh. 2, 11. 5, 1. Hab. 1, 11. bb) *spirit, genius*, by which man is as it were inspired to be wise, eloquent, etc. Job 20, 3. 32, 8. 18. Is. 19, 3.

4. *רוּחַ יְהוָה, רוּחַ הָאֱלֹהִים, the Spirit of God, of Jehovah*; poet. *רוּחַ אֱלֹהִים* Job 33, 4, *רוּחַ קָדֵשׁ* Job 27, 3; rarely *רוּחַ הַקֹּדֶשׁ* *the Holy Spirit* of God, and then always c. suff. *רוּחַ קָדֵשׁ* Ps. 51, 13. Is. 63, 10, 11; also *רוּחַ חַיָּיִם* Hos. 9, 7; the divine Spirit or power, which like the wind and the breath cannot be seen, but which pervades the universe, Ps. 139, 7 sq. animates and fills it with life, Gen. 1, 2. Job 26, 13. 27, 3. 33, 4. Ps. 104, 29. 30; through which God governs and protects the world and also mankind, Is. 40, 13. 63, 14. Neh. 9, 20; and invites to a life of virtue and holiness, Ps. 51, 13. 14. 143, 10.

Especially the O. T. refers to this divine Spirit all extraordinary gifts and powers of mind, as of the artificer Ex. 31, 3. 35, 31; of the prophet Num. 24, 2. 1 Sam. 10, 6. 10. Is. 42, 1. 61, 1. Mic. 3, 8. al. whence *רוּחַ הַנְּבִיאִים* *the prophet* Hos. 9, 7; of the interpreter of dreams Gen. 41, 38; of warlike valour in a chief Judg. 3, 10. 6, 34. 11, 29. 13, 25; also of royal virtues Is. 11, 2 sq. This same spirit is given to some and taken away from others, 1 Sam. 16, 13. 14; is transferred from one to another Num. 11, 17. 2 K. 2, 15; but in the glorious reign of the Messiah will be poured out upon all men, Joel 3, 1. Is. 59, 21.

Spoken also of an *evil spirit* from God, which entered Saul and made him morose and furious, 1 Sam. 16, 14. 15. 16. 23. 18, 10; also an *unclean spirit, false*

and deceitful, which inspired false prophets, Zech. 13, 2, comp. 1 K. 22, 21 sq.

Sometimes it is put in antith. with *בָּשָׂר* *flesh*, Is. 31, 3. Zech. 4, 6. Gen. 6, 3; see *בָּשָׂר* no. 2.

רוּחַ Chald. i. q. Heb. 1. *wind*, Dan. 2, 35. Plur. constr. Dan. 7, 2.

2. *spirit, mind, animus*, Dan. 5, 20, 7, 15.

3. *a spirit from God in man*, Dan. 4, 5. 6. 15, 5, 12, 14, 6, 4.

רִחוּתָא (ר. *רוּחַ*) *a breathing*, Lam. 3, 56; *a breathing-time, respite*, Ex. 8, 11 [15].

רוּחָא f. *abundant drink, abundance*, Ps. 23, 5, 66, 12. R. *רוּחָא*

* *רוּם* fut. *רוּם*, apoc. *רוּם*, conv. *רוּם*, once *רוּם* Ex. 16, 20. Part. *רוּם* see after Kal.

1. *to lift up oneself, to rise, to be lifted or raised up*; Chald. id. Syr. Aph. to sustain. Samar. *רָא* to be high. Kindr. roots are *רָם*, *רָם*, *רָם*, *רָם*. A trace of transitive power seems to exist in the pr. n. *יְהוֹרָם* 'whom Jehovah sustains.'—Spoken of persons and things; e. g. of Noah's ark Gen. 7, 17; the glory in the sanctuary Ez. 10, 4. Hence *to rise up, to arise*, Is. 30, 18 see in *רָם* Piel (where others less well: *to be afar off*). Trop. of prosperity, e. g. a city Prov. 11, 11; once i. q. *to grow*, of worms Ex. 16, 20.—Metaph. a) *רוּם לֵב* *the heart is lifted up*, is elated with pride. Deut. 8, 14, 17, 20. al. *רוּם עֵינַיִם* *the eyes are lifted up*, lofty, from pride Prov. 30, 13. Ps. 131, 1. b) *to exalt oneself*, to show oneself powerful, Ps. 21, 14, 57, 6; with *עַל* to triumph over any one Ps. 13, 3. c) *to extol oneself*, i. e. *to glory, to boast*, in a good sense, Ps. 89, 17.

2. *to be raised up, to be made high*; e. g. of a highway that is cast up. Is. 49, 11 (comp. *מַסְלָה*, *סָלַל*). Metaph. *to be extolled* with praises Ps. 18, 47; also *to be exalted* in power, might, dignity, *to become powerful*, Ps. 140, 9. Num. 24, 7. Is. 52, 13; ascribed to the hand Deut. 32, 27. Ps. 89, 14; to the head Ps. 27, 6; to the horn 1 Sam. 2, 1. Ps. 89, 18, 25, 112, 9; comp. in *קָרָן*.

3. *to be high, lofty*, Job 22, 12. Metaph. of those conspicuous in power and glory, *to be high, exalted*, Ps. 46, 11. Mic. 5, 8.

PART. *רוּם*, f. *רוּמָה* 1. *lifted up, high*, e. g. of the threatening hand of God Is. 26, 11. *בְּיָד רוּמָה* *with uplifted hand*, i. e. openly, proudly, with defiance, Ex. 14, 8. Num. 33, 3; comp. 15, 30 and *זָרוּעַ רוּמָה* Job 38, 15.

2. *high, lofty*, e. g. a mountain, tree, Deut. 12, 2. Is. 2, 13, 14. Ez. 6, 13, 17, 22, 20, 28, 34, 6; a seat, throne Is. 6, 1; a mountain Ez. 20, 28, etc. Of men of stature, *tall*, Deut. 1, 28, 2, 10, 21, 9, 2; comp. Is. 10, 33. Of God as dwelling on high Ps. 113, 4, 138, 6. Plur. *רוּמִים* *the heights of heaven* Job 21, 22. Ps. 78, 69.—Metaph. a) *a high i. e. loud voice* Deut. 27, 14. b) *powerful, mighty*, whence *רוּמָה יָד* *mighty hand* Deut. 32, 27. c) *עֵינַיִם רוּמִים* *lofty eyes*, i. e. *proud looks* Ps. 18, 28. Prov. 6, 17. d) *high i. e. difficult to comprehend* Prov. 24, 7, where it is written in the Arabic manner *רוּמִים* q. v. Comp. *שָׁנִיב*.

NIPH. see under r. *רוּם*

PIL. *רוּם* *to lift up, to raise, to make high*, Ps. 107, 25; hence *to build* a house Ezra 9, 9; *to make grow* e. g. a plant with water Ez. 31, 4; *to bring up* children, Is. 1, 2, 23, 4.—Metaph. a) *to set one on high*, i. e. in a high and secure place, *to place in safety* (see *הַשְׁגִּיר*) Ps. 27, 5; c. *רוּם* 18, 49, 9, 14. b) *to lift up, to exalt*, e. g. in honour and prosperity, 1 Sam. 2, 7. Ps. 37, 34. Prov. 14, 34. Job 17, 4. c) *to exalt with praises, to extol, to celebrate*, Ps. 30, 2, 34, 4, 99, 5, 9, 107, 32, 145, 1. Is. 25, 1, al.

POLAL. *רוּם* *to be exalted* in honour, power, Ps. 75, 11. Part. *רוּמָה* *exalted, glorious*, Neh. 9, 5.

HIPH. *רוּם*, fut. *רוּם*, apoc. *רוּם*, conv. *רוּם*; inf. *רוּם*; imp. *רוּם*; also *רוּם לָהּ* Milél 2 K. 6, 7.

1. Causat. of Kal: a) *to make high*, e. g. a throne Is. 14, 13; a nest Job 39, 27. Trop. of pers. *to exalt* any one, opp. *הַשְׁפִּיל*. Ps. 75, 8; espec. from a low condition to honour and prosperity, c. *רוּם* 1 K. 14, 7, 16, 2. Ps. 89, 20; comp. 1 Sam. 2, 8. Ps. 113, 7. In a like sense, *to lift up* the head of any one Ps. 3, 4; the right hand Ps. 89, 43; the horn of any one. i. e. to increase his strength and power. 1 Sam. 2, 10. Ps. 89, 18 Cheth. Ps. 92, 11, 148, 14. But *רוּם קַרְנוֹ* *to lift up one's own horn*, i. q. to be proud,

insolent, Ps. 75, 6. b) *to set up, to erect*, a monument Gen. 31, 45; a standard Is. 49, 22. 62, 10.

2. *to lift up, to raise up*, e. g. any thing from the ground 2 K. 2, 13; a rod or staff Ex. 14, 16. Is. 10, 15; also with ב of the rod Ex. 7, 20, comp. Heb. Gr. § 135. 1. n. 3.—Spec. a) *to lift up the hand or right hand*, Ex. 17, 11. Num. 20, 11; in an oath, with אֶל־יָד Gen. 14, 22. Dan. 12, 7; or to do violence, c. ב 1 K. 11, 26. 27. Comp. נָשָׂא יָד in נָשָׂא no. 1. a. b) *to lift up the feet*, i. e. to go, Ps. 74, 3. But *to lift up one's hand or foot*, i. q. to move, to do any thing, Gen. 41, 44. c) *to lift up the face* to any one, i. e. to look upon him unabashed, c. אֶל Ezra 9, 6. Also *to lift up the head*, spoken of one who recovers strength and spirit after quenching his thirst, Ps. 110, 7. d) *to lift up the voice or cry*, to cry out, Gen. 39, 15. 18. Is. 40, 9. 58, 1; with בְּתִרְוָה added *to shout aloud*, Ezra 3, 12. Ez. 21, 27; c. לָ to any one Is. 13, 2. Job 38, 34; c. עַל *against* 2 K. 19, 22. Is. 37, 23. So also of a trumpet, 2 Chr. 5, 13 קוֹל בְּהָרִים קוֹל when they lifted up a voice with trumpets, i. e. when they sounded the trumpets; also elliptically קָרָן הָרִים *to lift up the horn or trumpet*, in the same sense, 1 Chr. 25, 5. Also בְּקוֹל 1 Chr. 15, 16; comp. in lett. a. e) *to raise a tax or tribute, to levy*, Num. 31, 28.

3. *to take up and put before* any one, e. g. food upon a table, 1 Sam. 9, 24. Hence *to offer, to present*, e. g. gifts to God, to the temple or the priests, Ex. 35, 24. Num. 15, 19 sq. 18, 29. 31, 52. Ezra 8, 25. Ez. 45, 1. 13; distributions of flesh to the people 2 Chr. 30, 24. 35, 7. 8. 9.—Prov. 14, 29 *one hasty in spirit sets forth his folly*, presents it to public notice.

4. *to take up and away*, e. g. a stone Josh. 4, 5. Is. 57, 14 c. בִּין With dat. לָהֶם take it up to thyself 2 K. 6, 7. Trop. Prov. 3, 35 כְּסִילִים מִרִּיב קֹלֶן fools take up and bear shame.—Hence simpl. *to take*, Lev. 2, 9. 4, 8. 6, 8. Num. 17, 2. 18, 30. 32; of a crown, *to take away, to remove*, Ez. 21, 31. Dan. 8, 11 Cheth.

HOPH. הִרָם pass. of Hiph. no. 3. Ex. 29, 27; pass. of no. 4, Lev. 4, 10. Dan. 8, 11 Keri.

HITHPAL. *to lift up oneself, to rise up*,

Is. 33, 10 אֲתִירוֹמָם אֲרוֹמָם for אֲרוֹמָם. Also *to lift up oneself* in pride and insolence, Dan. 11, 36.

Deriv. רוֹמָה, רוֹמְמוֹת — רוֹם, רוֹמָה, רוֹמְמוֹת, רוֹמָה, רוֹמְמוֹת, and the pr. names רוֹם, רוֹמָה, רוֹמְמוֹת, רוֹמָה, רוֹמְמוֹת, רוֹמָה, רוֹמְמוֹת, רוֹמָה, רוֹמְמוֹת.

רוֹם Chald. id. Præt. pass. רוֹם *to be lifted up*, of the heart Dan. 5, 20.

PAL. רוֹם *to exalt* with praises, *to extol*, to celebrate, Dan. 4, 34. Pass. *to lift up oneself, to rise up*, c. עַל *against* any one Dan. 5, 23.

APH. *to lift up, to exalt* to honours Dan. 5, 19.

רוֹם m. 1. *height, elevation*, Prov. 25, 3.

2. *elation of mind, pride*; רוֹם עֵינַיִם Prov. 21, 4. Is. 10, 12; רוֹם ר' לָב Jer. 48, 29; also simpl. רוֹם Is. 2, 11. 17.

רוֹם Chald. m. *height*, Dan. 3, 1. 4, 17. Ezra 6, 3.

רוֹם m. i. q. רוֹם, *height, elevation*; hence acc. as adv. *on high* Hab. 3, 10.

רוֹמָה (lofty, r. רוֹם) *Rumah*, pr. n. of a place 2 K. 23, 36. Perh. i. q. אֲרוֹמָה q. v.

רוֹמָה f. (r. רוֹם) *elevation*, adv. with uplifted head, elatedly, haughtily, Mic. 2, 3.

רוֹמָם m. (r. רוֹם) *exaltation, praise*, Ps. 66, 17. Plur. constr. רוֹמְמוֹת Ps. 149, 6.

רוֹמְמוֹת f. (r. רוֹם) pr. inf. Pil. after the Syriac form, *a lifting up*, c. suff. רוֹמְמוֹת Is. 33, 3.

* רוֹן, Arab. رَان mid. Ye, *to overcome, to get the upper hand*, c. عَلَى; perhaps kindr. with רוֹם. In Kal not used, since fut. רוֹן Prov. 29, 6 belongs to רוֹן.

HITHPAL. Ps. 78, 65 מִתְרוֹן מִתְרוֹן *as a mighty man overcome with wine*, i. e. as Vulg. *crapulatus a vino*. Comp. the Arabic phrase *أنت عليه الخمر* wine overcame him, i. e. he became drunk.

* רוֹע i. q. רוֹע 1. Pr. *to make a loud noise*, see Hiph. Arab. رَغَا id.

2. *to be evil*, see Niph.

NOTE. The forms of Kal רוֹע, רוֹע, רוֹע, and of Hiph. רוֹע, רוֹע, רוֹע, which are com-

only referred to this root, belong to the verb *רָעַע*; see Ewald's *Krit. Gr.* p. 472.

NIPH. fut. *רָעַע* 1. *to suffer evil, to me off ill*, Prov. 11, 15. Here the noun *רָע* is intensive, in the manner of an in- absol.

2. *to become evil, to be made worse*, app. *to become wise*,) Prov. 13, 20.

HIPH. *רָעַע*, plur. once *רָעַעו* 1 Sam. 7, 20, pr. *to make a loud noise*; hence

1. *to cry with a loud voice, to shout*, Josh. 6, 20; c. *עַל* Job 30, 5. Spec. a) *to shout for joy, in triumph, etc.* Judg. 5, 14. 1 Sam. 4, 5. 10, 24; in jubilee Josh. 9, 9. Is. 44, 23. Zeph. 3, 14. Job 3, 7; c. *עַל* over a vanquished enemy Is. 41, 12; with dat. in honour of any one Ps. 47, 2. 95, 2. 98, 4. 100, 1. b) Of warlike shouts, outcries (*הַרְעָה*), Josh. 16, 1 Sam. 17, 20. 2 Chr. 13, 15. Is. 2, 13; c. *עַל* against any one Jer. 50, 5. c) More rarely of a mourning cry, Josh. 4, 9. Is. 15, 4. Hos. 5, 8.

2. *to sound a trumpet*, Num. 10, 9 *וְהִרְעִיתֶם בְּהַצְצֹתוֹ* *sound ye with trumpets*. Joel 2, 1. Spec. *to sound an alarm*, i. e. by blowing loud and long upon the trumpets, as a notice for breaking up an encampment, Num. 10, 7, i. q. *הִקְבֵּה הַרְעָה* 0, 5, 6; different from *הִקְבֵּה*, which signifies to blow a trumpet (once) in order to convoke an assembly. Comp. *יִזְכֵּר* no. 1.

POLAL fut. *רָעַע* *to be shouted joyfully* Is. 16, 10.

HITHPAL. *הִתְרַעַע* *to shout for joy* Ps. 10, 10. 65, 14. 108, 10.—The same form is found from the verb *רָעַע* q. v.

Deriv. *רָעַע*, *הַרְעָה*.

* *רוּץ* not used in Kal, Engl. *to rub*, Germ. *reiben*, i. e. *to rub or pound in pieces*; hence *רִיפּוֹחַ*, also *הַרְפָּחָה* q. v.

POLAL *רוּפָה* *to be moved as by a stroke or blow, to feel a concussion, to be shaken* Job 26, 11.

* *רוּץ* fut. *רוּץ*, conv. *וּרָץ*; also *הִרְצָה* Prov. 23, 26 Cheth. *to run*, Eth. *ላገረ*, Aram. *רָחַט*, *רוּץ*, id. see under *הִלַּח*. Fut. once c. suff. *אֲרוּצִים* trans. Jer. 50, 44 Cheth. see in Hiph. See also note at the end of the article.—Spoken of men Num. 11, 27. 1 Sam. 20, 36. 2 Sam. 18, 9. 23. Prov. 4, 12. al. sēp. Of horses Joel 2, 4. Am. 6, 12; of locusts Joel 2,

9. With *אֶל* of pers. Gen. 18, 7. 24, 29. Is. 55, 5, and of place Gen. 24, 20; *לְהִרְצָה* Gen. 18, 2. 24, 17. 33, 4. 2 K. 4, 26; *אֶחָדִי* 2 K. 5, 20; *לְ* as *לָרַע* *to run to evil* Is. 59, 7. Prov. 1, 16; *אֶחָדִי* with, i. e. in a race Jer. 12, 5. With acc. of place *whither* 1 Sam. 20, 6; acc. of way Ps. 19, 6.—Trop. Jer. 23, 21 *I have not sent these prophets, yet they run*, i. e. with a false zeal they act as prophets. Ps. 119, 32 *I will run the way of thy commandments*, will studiously walk in them. Hab. 2, 2 *so that the reader may run*, i. e. may read currently, fluently. Spoken of things. Ps. 147, 15. Spec. a) *to run or rush upon* any one, in a hostile sense, with *אֶל* and *עַל* Job 15, 26. 16, 14; acc. Ps. 18, 30. b) With *בָּ* *to run to any one*. for refuge Prov. 18, 10.

PART. *רוּץ* a runner, courier, Jer. 51, 31. Job 9, 25. Plur. *רוּצִים* and *רוּצִין* 2 K. 11, 13, runners, couriers, i. e. a) The servants who ran before the chariot of a prince. q. d. *running footmen*. 2 Sam. 15, 1. 1 K. 1, 5. So Lat. *cursores* Suet. Ner. 30. b) The body-guard and royal messengers of the Hebrews in the time of Saul, 1 Sam. 22, 17; and of the kings after David 2 K. 10, 25. 11, 6 sq. 2 Chr. 12, 10. 11. 23. 12. 30, 6. 10. Prob. the same who under David are called *פָּלִיגִי* q. v. Comp. 1 K. 1, 5. 14, 27. 2 Sam. 15, 1. c) The mounted couriers of the Persians, who carried the royal edicts to the provinces, Esth. 3, 13. 15. 8, 14.

NIPH. *רוּץ*, see *רָעַע*.

PIL. *רוּץ* i. q. Kal, *to run*, e. g. a chariot Nah. 2, 5.

HIPH. fut. *רוּץ*, imp. *רוּץ*, *to cause to run up*, Jer. 49, 19; hence *to lead up hastily, to bring quickly*, Gen. 41, 14. 1 Sam. 17, 17; *to let make haste*, Ps. 68, 32 *פִּיטֵי הַיָּדַיִם יִרְדּוּ לְאֵלֹהִים Ethiopia shall let her hands make haste unto God*, i. e. shall hasten to stretch them forth unto him in adoration or with oblations.—With *מִעַל* *to cause to run away from*; Jer. 50, 44 Keri *I will make them flee away from her*, i. e. the Babylonians from Babylon. Chethib: *אֲרוּצִים* in Kal.

Deriv. *מְרוּצָה*, *מְרוּצָה*.

NOTE. Several forms of the verb *רוּץ*, as fut. *רוּץ*, Niph. *רוּץ*, and the noun *מְרוּצָה* no. 2, have their signification from the verb *רוּץ*, q. v.

* **רוק** in Kal not used, pr. *to pour itself out, to be poured out*, also *to be emptied*; whence **רוק** and **רוק** empty, q. v. It seems to be kindred with the verbs **רָקַק**, **רָקַק**, Gr. *ἐρεύνομαι*, which the poets use of rivers emptying themselves, Lat. *ructo, eructo*.

Hiph. **רוֹקֵק**, fut. **רוֹקֵק**, conv. **רוֹקֵק**.

1. *to pour out*, c. acc. Ps. 18, 43. Ecc. 11, 3. Zech. 4, 12. Mal. 3, 10. Chald. and Samar. **אַרִיק**, Arab. **أَرَان**, id. Trop. for: a) *to draw out* the sword, i. e. to draw and use the sword, Ex. 15, 9. Lev. 26, 33. Ez. 5, 2. 12, 12, 14; the spear Ps. 35, 3. b) *to draw out, to lead out*, as troops to war Gen. 14, 14. For the Heb. **וִירָק** the Cod. Samar. here has **וִירָק** (**וִירָק**) *to muster*, from the Aram. root **רוק**, and the same is expressed by the Sept. and Vulg.

2. *to empty*, as vessels, sacks, Gen. 42, 35. Jer. 48, 12. Hab. 1, 17. Also, *to leave empty*, trop. Is. 32, 6; comp. **נָבֵשׁ** no. 2. par. 2.

Hoph. pass. of Hiph. no. 1, Jer. 48, 11. Cant. 1, 3 **שָׁמֵן הַיֶּרֶק שָׁמָה** *ointment is poured out even thy name*, or, as *ointment is thy name poured forth*, the sense in both cases being the same: Thy name diffuses fragrance (comp. **בָּשָׁם**, **בָּשָׁם**), i. e. is grateful and acceptable to all. In the former construction, **שָׁמֵן** is here coupled with a feminine; and in the latter, **שָׁמֵן**. The latter is to be preferred.

Deriv. **רוֹק**, **רוֹק**, (**רוֹק**) **רוֹקֵם**.

* **רוֹר** *to spit out*, with acc. *to emit saliva* or any like fluid, *to run with*; so of the privy member Lev. 15, 3.—Arab.

رَوَى saliva of infants, **رَوَى** mid. Ye *to spit, to pule*, as an infant. Chald. Syr. **رَوَى**, saliva.

Deriv. **רוֹר**.

רוֹשׁ poppy, see in **רָאשׁ** no. 5.

* **רוֹשׁ** *to be poor, to suffer want*; the same as **נֹרֵשׁ** Niph. of **רוֹשׁ** q. v. *to be dispossessed, to come to poverty*. Præter. once **רוֹשׁ** Ps. 34, 11.—Part. **רוֹשׁ** *poor, needy*, Prov. 14, 20. 18, 23. 19, 1. 7. 22. 29, 13. Ps. 82, 3. 1 Sam. 18, 23; fully **רוֹשׁ** 2 Sam. 12, 1. 4. Prov. 10, 4. Plur. **רוֹשִׁים** Prov. 22, 7; **רוֹשִׁים** 13, 23.

Pol. **רוֹשׁ**, see in **רוֹשׁ**

Hithpal. *to feign oneself poor*, part. **מְרוֹשֵׁשׁ** Prov. 13, 7.

Deriv. **רוֹשׁ**, **רוֹשׁ**, **רוֹשׁ**.

רוֹת (i. q. **רֵעִיה** female friend, in Peshito **רוֹת**, r. **רוֹת**) *Ruth*, pr. n. of a female among the ancestry of David, whose history is given in the book which bears her name.

רוֹת Chald. m. emphat. **רוֹת**, **רוֹת**, *a secret*, Dan. 2, 18. 19. 30. 47; plur. **רוֹתִין**, emph. **רוֹתִין** 2, 29. 47. Syr. **رَوْن** a secret. R. **רוֹת**.

* **רוֹת** pr. *to make thin and lean*; hence *to make waste away, to consume, to destroy*, Zeph. 2, 11. Arab. **رَوَّى** and **رَوَّى** to diminish any thing. The primary idea perh. is that of abrading; see **רוֹת**, **רוֹת**, and Niph.

Niph. *to become lean, to waste away*, Is. 17, 4.

Deriv. **רוֹת**, **רוֹת** I, and

רוֹת m. adj. *lean*, in flesh Ez. 34, 20; of the soil Num. 13, 20.

I. **רוֹת** m. (r. **רוֹת**) *leanness*, and then *consumption, pining*, Is. 10, 16. Ps. 106, 15.—Mic. 6, 10 **אֶפְסַח רוֹתִין** *a lean ephah*, i. e. scanty measure, too small.

II. **רוֹת** m. (r. **רוֹת**) i. q. **רוֹת**, *a prince*, Prov. 14, 28; parall. **מֶלֶךְ**. The form is like **עֲשֹׂק** i. q. **עֲשֹׂק**.

רוֹת (prince, i. q. **רוֹת**) *Rezon*, pr. n. of the founder of the kingdom of Damascus, 1 K. 11, 23.

* **רוֹת** obsol. root, *to cry out with a clear (loud) voice*, kindr. with **צָרָה**. Hence **מְרוֹת** q. v.

רוֹת m. (r. **רוֹת**) *consumption, destruction*; Is. 24, 16 **רוֹת לִי** *I am consumed*, like **צָר לִי**; parall. is **רוֹת לִי** *wo to me!*

* **רוֹת** *to wink* with the eyes, a gesture of pride and insolence, once fut. plur. **רוֹתִין** Job 15, 12. See in **קָרַץ** no. 2.—So by transp. Aram. **רָמַז**, Arab. **رَمَزَ**, id.

* **רוֹת** i. q. Arab. **رَوَّنَ** *to be heavy, weighty*; hence *to be reputed, honoured*. Part. **רוֹת** pr. *weighty, august*, poet. for a

prince, king. parall. with מֶלֶךְ, שָׂפֵט; Plur. רֹזְנִים Judg. 5, 3. Ps. 2, 2. Prov. 8, 15, 31, 4. Is. 40, 23. Hab. 1, 10.

Deriv. רִזּוֹן II, and pr. n. רִזּוֹן.

* רָחַב *to be or become wide, large, spacious.* Arab. رَحَبَ, Ethiop. ረገፈ, id. The primary root is רַח, whence רָחַב *to be large, spacious*, Samar. רבח transp. רחב.—Spoken pr. of chambers which are made wide, large, Ez. 41, 7; of the mouth, to open wide 1 Sam. 2, 1; metaph. of the heart, to dilate, swell with joy, Is. 60, 5.

NIPH. part. נִרְחַב, *large, spacious*, e. g. pastures Is. 30, 23.

HIPH. הִרְחִיב, fut. יִרְחִיב, *to make wide, broad*, Is. 54, 2; a bed Is. 57, 8; a funeral pile (opp. to make deep, i. e. long) Is. 30, 33; one's steps Ps. 18, 37. Also *to make large*, i. e. long and broad, *to enlarge*, e. g. baldness Mic. 1, 16; the borders or boundaries of a kingdom, Ex. 34, 24. Deut. 12, 20, 19, 8. Am. 1, 13; and so with acc. of pers. Deut. 33, 20 מִרְחִיב גַּד *who enlargeth Gad* i. e. the borders of this tribe.—Spec. a) With ל of pers. *to make wide for any one*, i. e. to make room for him Gen. 26, 22; to give him entrance Prov. 18, 16; or also to give him enlargement, deliverance, from straits Ps. 4, 2. Comp. יָצַע and opp. יָצַר. b) הִרְחִיב פֶּה *to open wide the mouth* Ps. 81, 11; c) עָלַי *upon or against any one*, in scorn and mockery Ps. 35, 21. Is. 57, 4. In a similar sense: c) נָפַשׁ ה' *to open wide the life*, i. e. the jaws, throat, comp. נָפַשׁ no. 2. par. 2 fin. Is. 5, 14. Hab. 2, 5. d) לֵב ה' *to open wide the heart, mind*, of any one, so as to receive instruction, Ps. 119, 32. Comp. רָחַב לֵב.—In Ps. 25, 17 instead of the common צְרוּת לִבִּי הִרְחִיבוּ מִיָּמִי it is better to read ל' הִרְחִיב וּמִיָּמִי *enlarge the straits of my heart, and—*. Others here render it intrans.

Deriv. רָחַב — רַחְבָּעַם, מִרְחָב.

רָחַב m. adj. constr. רָחַב; fem. רַחְבָּה, constr. רַחְבֵּת.

1. *wide, broad, large*. Job 30, 14; of the sea (opp. long) Job 11, 9; of a wall, referring to its thickness, Jer. 51, 58. Neh. 3, 8. 12, 38. Also, *long and broad, large, spacious*, of a land Ex. 3, 8. Neh.

9, 35; of a cup large in circumference Ez. 23, 32. More fully רָחַב יָדַיִם, fem. רַחְבֵּת יָדַיִם, *broad-sided*, i. e. widely extended, as of a land Gen. 34, 21. Judg. 18, 10. 1 Chr. 4, 40. Is. 22, 18; of a city Neh. 7, 4; of the sea Ps. 104, 25; streams, canals, Is. 33, 21. Neut. בְּרַחְבָּה *at large, unrestrained*, Ps. 119, 45.—Metaph. Ps. 119, 96 *thy commandment is exceeding broad*, i. e. thy law is comprehensive and without limit; also רָחַב לֵב Ps. 101, 5, רָחַב נַפְשׁ Prov. 28, 25, of a tumid, inflated heart or spirit, i. e. *proud, arrogant*. Also רָחַב לֵב as subst. *pride, arrogance*, Prov. 21, 4.

2. רָחַב *Rahab*, pr. n. of a harlot in Jericho Josh. 2, 1, 6, 17.

רָחַב m. *breadth, wide place*, Job 36, 16. Plur. constr. רַחְבֵּי-אָרֶץ *the breadths of the earth* Job 38, 18.

רָחַב m. c. suff. רַחְבּוֹ, *breadth* Gen. 6, 15, 13, 17. Ex. 25, 10. Deut. 3, 11. 1 K. 6, 6, 7, 27. Ez. 40, 6 sq. Metaph. רָחַב לֵב *breadth of mind, great understanding*, 1 K. 5, 9 [4, 29].

רָחַב f. also רַחְבֵּי Dan. 9, 25; plur. רַחְבּוֹת m. Zech. 8, 5. R. רָחַב.

1. *a street*, so called from its breadth, pr. a wide street, like Gr. πλατεῖα, Gen. 19, 2. Judg. 19, 20. Ez. 16, 24, 31. Cant. 3, 2; collect. *streets* of a city, Esth. 6, 9, 11. Plur. רַחְבּוֹת *streets* Prov. 1, 20, 5, 16. Jer. 5, 1, 9, 20, al.

2. *a place*, i. e. a) *a market-place, forum*, a broad open place at the gate of oriental cities, Deut. 13, 17 [16]; where public trials were held Is. 59, 14. Ps. 55, 12; and where the inhabitants were wont to assemble, Job 29, 7. Neh. 8, 1, 3, 16. 2 Sam. 21, 12. b) *an area, court*, before the temple, 2 Chr. 29, 4. Ezra 10, 9; before the gate of the palace Esth. 4, 6.—Ethiop. ሶፍፍፍ platea, vicus.

3. *Rehob*, [pr. n. of two cities: a) One in the tribe of Asher, Josh. 19, 28, 30, 21, 31. Judg. 1, 31. b) i. q. בֵּית רָחַב, see in בֵּית no. 12. pp.—R.

רַחְבּוֹת (wide places, see Gen. 26, 22; or, streets, comp. Platea in Bæotia; r. רַחְבֵּת) *Rehoboth*, pr. n.

1. Of a well, Gen. 26, 22.

2. רַחְבּוֹת עִיר *Rehoboth-city*, a city of

Assyria, Gen. 10, 11, of which nothing definite is known.

3. רַחְבוֹת הַנָּהָר *Rehoboth of the river*, a city on the Euphrates, as it would seem; prob. الرحبة *er-Rahabeh*, on the west bank between Circesium and Anah. Gen. 36, 37. Thesaur. p. 1281.

רַחֲבֵיהֶּם and רַחֲבֵיהֶּם (whom Jehovah enlarges, i. e. makes free and happy, r. רַחַב *Rehabiah*, pr. n. m. 1 Chr. 23. 17. 24, 21. 26, 25.

רַחֲבֵיהֶּם (he enlarges the people, comp. Ex. 34, 24, r. רַחַב; q. d. *ἔτιδος*) *Rehoboam*, pr. n. of the son and successor of Solomon, who reigned in Judah B. C. 975-958. 1 K. 11. 43. 12. 1 sq. 14. 21. 2 Chr. 11. 5 sq. Sept. *Ροβοῦμ*.

* רָחַה obsol. root, prob. *to rub*, *to pound*, *to crush*; comp. Arab. رَحَّ to rub or pound, to tread; as also the syllable רח in the kindred verbs אָרַח to tread a path, מָרַח, רָחַץ. The Arab. رَحَا to construct a mill, to turn a mill, is a secondary verb derived from the noun

رَحَا.—Hence

רָחָה m. *a mill-stone*, so called as rubbing and crushing the grain; found only in dual רָחָהּ pr. 'the two millstones,' *a mill, hand-mill*, Ex. 11. 5. Num. 11. 5. Deut. 24. 6. Is. 47. 2. Jer. 25. 10. Arab.

רָחָה dual رَحَوَان id. See in בָּלַח רָחָה. רָחַח, see in רָחַח.

רַחִים m. adj. (r. רָחַם) *merciful, compassionate*, used only of God, and often coupled with רַחֲמֵי, Deut. 4. 31. 78. 38. Ps. 86, 15. 103, 8. 111, 4. Joel 2, 13. al.

רַחִים (compassionate, r. רָחַם) *Rehum*, pr. n. m. a) A Persian governor in Samaria. Ezra 4. 8. b) Neh. 3. 17. c) Ezra 2. 2. Neh. 10, 26; for which Neh. 7, 7 נָחִים, prob. by an error of the transcriber. d) Neh. 12, 3, for which נָחִים v. 15.

רָחֵק m. adj. (r. רָחַק) also רָחֵק Deut. 30, 11, plur. רָחֵקִים; sem. רָחֵקָה, רָחֵקָה, רָחֵקָה, *far off, distant, remote*.

a) Of place; as countries Deut. 29. 21. Ps. 65, 6. Is. 66, 19; a journey Num. 9,

10; a people Joel 4. 8. Josh. 9, 22; רָחֵקָה *a brother living far off* Prov. 27, 10. With בֵּן, *far off from any one*, Deut. 13. 8. Neh. 4. 13. Trop. one is said to be *far from wisdom* Ecc. 7. 23; from deliverance Is. 46. 12: vice versa, deliverance is *far from any one* Ps. 119, 155; God is *far off* from men when he withholds his help, Ps. 22. 2. comp. Prov. 15. 29. So רָחֵקָה *farther off than*, i. e. *beyond, far above*, spoken of value Prov. 31. 10.—Subst. רָחֵק, *a distance, space*, Josh. 3, 4. See also רָחֵק, רָחֵק, below.

b) Of time, *far distant*, either future or past. α) Future, as רָחֵקִים רָחֵקִים *times far off* Ez. 12. 27. Jer. 23, 23 *am I a God of things near* (רָחֵקִים) *and not a God of things far off* (רָחֵקִים)? i. e. *am I acquainted only with things at hand?* so רָחֵקִים *for a long time to come* 2 Sam. 7. 19. 1 Chr. 17. 17. β) Past; רָחֵקִים *long ago* Is. 22, 11. 25, 1; also רָחֵקִים id. Is. 37, 26.

c) *far off*, i. e. *strange, foreign* to one's mind and disposition. Deut. 30, 11.

With Prepositions: aa) רָחֵקִים, Syr. رَحَا, i. e. α) *from afar, afar off*, Gen. 22. 4, 37, 18. Deut. 28, 49. Is. 43, 6. al. Also רָחֵקִים *to stand afar off* (comp. בֵּן no. 3. i.) like Gr. *ἐστῆς ἀπὸ μακρόθεν*, Ex. 20. 18. 21. 2 K. 2, 7. Ps. 38, 12. Is. 59, 14; comp. Jer. 51. 50. Of time, see above in lett. b. β) After verbs of motion, *far away, to a distance*, Prov. 7. 19. Is. 22. 3. 23, 7; comp. בֵּן no. 3. k. רָחֵקִים id. Is. 57, 9. Neh. 12, 43.

bb) רָחֵקִים α) *from afar* Job 36. 3. 39, 29; of time past, *from long ago* Is. 37, 26. β) *for a long time to come*, 2 Sam. 7. 19; see above in lett. b. α. רָחֵקִים *to far away, far abroad*, 2 Chr. 26, 15. Ezra 3, 13.

cc) רָחֵקִים *to a distance, far away*, Mic. 4, 3.

dd) רָחֵקִים *at a distance, afar off*, once רָחֵקִים Ps. 10, 1.

רָחֵקִים m. plur. רָחֵקִים Cant. 1. 17 Cheth. i. q. רָחֵקִים in Keri, *carred or fretted ceiling*, either from an error in the transcriber, or because ה in this word was sometimes pronounced harder, like ה; as among the Samaritans, in whose Pentateuch instead of רָחֵקִים is read רָחֵקִים.—

Ewald on Cant. l. c. supposes רהי to be put by a transpos. of letters for רהי, חרית, turned work; but this is less probable.

רהי dual, *a hand-mill*, see in רהי.

רהי Chald. adj. plur. רהי, *far off, distant*, Ezra 6, 6. R. רהי.

* רהי obsol. root, Arab. رَحَلَ, *to migrate, to journey*, espec. with camels. Hence perh. רהי a sheep; comp. צאן. — A secondary and denom. verb is Arab. رَحَلَ Conj. V, to own lambs.

רהי f. plur. רהי 1. *an ewe, a sheep*, Gen. 31, 38. 32. 15. Is. 53, 7. Cant. 6, 6.

Arab. رَحَلَ, lamb.

2. *Rachel*, pr. n. of the wife of Jacob Gen. 29, 16 sq. mother of Joseph and Benjamin Gen. 30, 22. 35. 16; who died near Bethlehem, where her sepulchre is still shown Gen. 35. 19. 1 Sam. 10, 2; see Bibl. Res. in Palest. I. p. 322. II. p. 157.—For Jer. 31, 15 see in רהי no. 2. a.

* רהי 1. pr. *to be soft*; then *to soothe, to soothe*, and also *to be fond of, to cherish*; kindr. with רהי Arab. رَحَى to soothe, to cherish, as a mother her infant; to brood, as a bird her eggs. —Hence רהי. רהי. belly, womb. Also

2. Fut. O, רהי, *to love*, Ps. 18, 2. Syr.

רהי id. Arab. رَحَمَ to pity, also to love.

PIEL רהי, inf. רהי, fut. רהי, *to have mercy, compassion, upon any one, to pity*; from the idea of fondness, cherishing. Syr. Pa. id. Strictly of compassion towards the needy and helpless, as widows Is. 9, 16; infants 13, 18; also of parents towards their infant children as helpless Ps. 103. 13. Is. 49, 15; espec. of God as pitying his afflicted people Deut. 13, 18. Is. 14, 1. 30, 18. 60, 10. Jer. 12, 15. Hos. 1, 6. Hab. 3, 2. al. Rarely as towards things Jer. 30, 18.—Constr. with acc. usually; rarely with עַל Ps. 103, 13; absol. Lam. 3, 32.

PUAL רהי *to be pitied, to find mercy*. Prov. 29, 13. Hos. 14, 4. Part. fem. מְרַחֶמֶת רהי Hos. 1, 6. 8. 2, 3. 25.

Deriv. רהי — רהי, also the pr. names רהי, רהי, רהי.

רהי m. Lev. 11, 18, and רהי f. (Milél) Deut. 14, 17, a smaller species of vulture, white, with black wings, feeding on dead bodies, *the carrion-vulture, vultur percnopterus* Linn. The Heb. name comes from its tenderness to its young,

like חסידה stork. Arab. رَحَمٌ and رَحْمَةٌ. See Bochart Hieroz. II. p. 297–322. Russell Nat. Hist. of Aleppo II. p. 295.

רהי f. (r. רהי) in pause רהי. Plur. רהי see below in its order.

1. i. q. רהי *womb* Gen. 49, 25. Is. 46, 3. Ez. 20, 26. Prov. 30, 16.

2. Poet. for a female, maiden, from the womb as peculiar to the sex, Judg. 5, 30. Comp. רהי

3. *Raham*, pr. n. m. 1 Chr. 2, 44.

רהי comm. gend. (m. Job 24, 20; f. Jer. 20, 17) in pause רהי. c. suff. רהי, *the belly*, spec. *the womb*. Num. 12, 12. Job 10, 18. 24. 20. 31, 15. Hos. 9, 14; in beasts Ex. 13, 2. 12, 15; trop. Job 38, 8. Ps. 110, 3. *To shut up the womb* see in רהי. *to open the womb* see in פתח. *from the womb*, from one's birth, Ps. 22, 11. 58. 4. Jer. 1, 5; *at birth* Job

3, 11.—Arab. رَحَمٌ, id. R. רהי.

רהי f. (r. רהי) i. q. רהי no. 2, a maiden, damsel; Dual רהי Judg. 5, 30.

רהי. see in r. רהי Pual.

רהי pr. plur. of subst. רהי, like רהי; see Lehrg. p. 576.

1. *the inwards, bowels*, τὰ σπλάγχνα, Syr. رُفْعٌ; so called from their softness. see r. רהי Spec. as the seat of affection, compassion, etc. Prov. 12, 10. So τὰ σπλάγχνα ἐλείους Luke 1, 78. Arab. رَحَمٌ, pity. Samar. id.—Hence

2. Trop. *affection, tenderness* towards one's kindred. Gen. 43, 30. 1 K. 3, 26; *pity, compassion, mercy* towards the needy, helpless, afflicted. Gen. 43, 14. Am. 1, 11. Is. 47, 6. Zech. 7, 9; espec. of God towards men as helpless, wretched, sinful, and deserving of punishment, Ps. 25, 6. 40, 12. 51, 3. 69, 17. 79, 8. al. רהי Hos. 2, 21. Ps. 103, 4. רהי *to give or show mercy towards* any one Deut. 13, 18. Jer. 42, 12; שׂוֹמֵר

לְרַחֵם id. Is. 47, 6; see in רָחַם no. 6. לְרַחֵם לְפָנַי to give one mercy before any one, to procure him favour, Gen. 43, 14; comp. 1 K. 8, 50. Ps. 106, 46. Neh. 1, 11. Dan. 1, 9.

רַחֲמִין Chald. plur. id. *mercy, compassion*, Dan. 2, 18. Freq. in the Targ.

רַחֲמָנִי m. adj. (רָחַם) *merciful, compassionate*, fem. plur. רַחֲמָנִיּוֹת Lam. 4, 10. Arab. رَحْمَان id.

* רָחַן obsol. root of doubtful signification, Arab. *to bend, to incline*. Hence pr. n. רַחֲמָנָה.

* רַחֵם pr. *to be soft, kindr. with* רָחַם q. v. Arab. رَخِف id. Hence *to be or become flaccid, lax, weak*, nearly i. q. רָפָה. Jer. 23, 9 *my heart is broken*, רָחַפּוּ כָּל-עֲצָמוֹתַי *all my bones are relaxed*, from terror. The ancient versions have *to tremble, to shake*, by mere conjecture.

PIEL fut. יִרְחֵם *to cherish one's young, to brood or hover over*, (comp. in רָחַם,) as the eagle its young Deut. 32, 11. Trop. of the Spirit of God as thus brooding over and vivifying the chaotic mass of the earth, part. fem. מְרַחֶפֶת Gen. 1, 2. —Syr. رَاف is far more common, and is used of birds which brood over their young, Ephr. II. p. 552; of a mother cherishing her infant ibid. p. 419; of Elisha cherishing the dead body of the child, Ephr. II. p. 529; also of a voice descending from heaven and hovering in the air, Ephr. III. p. 143; also to pity, q. Heb. רָחַם.

* רָחַץ fut. יִרְחֹץ, inf. רָחַץ and רָחָצָה Ex. 30, 18.

1. *to wash, to lave*, c. acc. e. g. the human body or its parts, Gen. 18, 4. 43, 31. Lev. 14, 9. 15, 13. 16, 4; meats Ex. 29, 17. Lev. 1, 9. 13. Metaph. to wash away the pollution of sin from man Is. 4, 4. *To wash the hands in innocence* is to declare oneself innocent Ps. 26, 6. 73, 13; comp. the symbolical action Deut. 21, 6 sq. Matt. 27, 24.—It differs from קָבַם to wash clothes. Arab. رَحَض to wash the body and also clothes.

2. *to wash oneself, to bathe*, Ex. 2, 5. Ruth 3, 3. 2 Sam. 11, 2. 2 K. 5, 10. 13.

With בָּ of that in which one bathes, Cant. 5, 12. Job 29, 6; acc. of water Ex. 30, 20; מִן of vessel Ex. 40, 31.

PUAL רָחַץ *to be washed, cleansed*, Prov. 30, 12. Ez. 16, 4.

HITHP. *to wash oneself*, Job 9, 30.

Deriv. רָחַץ, רָחָצָה.

רָחַץ Chald. Ithpa. *to trust*, c. עַל on or in any one, Dan. 3, 28.

רָחַץ m. *a washing* Ps. 60, 10. 108, 10.

רָחָצָה f. *washing of sheep, washing-place*, Cant. 4, 2. 6, 6. R. רָחַץ.

* רָחַק fut. יִרְחֹק, inf. רָחָקָה Ez. 8, 6.

1. *to go far away, to recede* from any one, c. מִן Ecc. 3, 5. Job 30, 10. Prov. 19, 7. Chald. and Syr. id. But the primary signification seems to have been transitive, *to thrust away, to repel*, i. q. דָּחַק.—With מֵעַל Ez. 8, 6; trop. *to go far away* from God, מֵעַל יְהוָה Jer. 2, 5. Ex. 11, 15. 44, 10; from the law, מֵחֻרָה Ps. 119, 150; from sin Ex. 23, 7. Is. 54, 14. Chald. רָחַק id.

2. *to be far off, distant, remote*; in place Deut. 12, 21. 14. 24. Ps. 103, 12; in time Mic. 7, 11. Often of God as being far from affording aid, i. e. as refusing to help, Ps. 22, 12. 20. 35, 22. 38, 22. 71, 12. Of vice as far from safety Job 5, 4; and vice versa, deliverance, judgment, as far from men, Is. 46, 13. 59, 9. 11; comp. Job 22, 18.

NIPH. *to be put far away, removed*, Ecc. 12, 6 Cheth.

PIEL רָחַק *to put far away, to remove*, Is. 6, 12. 29, 13; *to spread far and wide*, Is. 26, 15.

HIPH. 1. Trans. i. q. Piel, *to put far away, to remove*, c. acc. Job 11, 14; with מִן of pers. or place added Ps. 88, 19. Job 22, 23; with מֵעַל of pers. Job 13, 21. 19, 13. Prov. 5, 8; of place Joel 4, 6 (comp. 2, 20). Jer. 27, 10; once with בָּ of place Ez. 11, 16. Metaph. Prov. 4, 24. 30, 8. Ps. 103, 12 *God doth remove our sins from us*, i. e. he forgives us our sins.—With inf. (יָרִיד Ps. 55, 8) or inf. c. הָ, it is taken adverbially, הִרְחִיק לְלֵבָי *to go far away* Ex. 8, 24 [28].—Hence

2. *to go far away*, pr. with לְלֵבָי impl. Gen. 44, 4. Josh. 8, 4. Judg. 18, 22. Inf. absol. הִרְחִיק adv. *far away, far off*, Gen. 21, 16. Ex. 33, 7. Josh. 3, 16.

Deriv. רָחַק, מְרַחֵק, and

רחק Chald. i. q. Heb. רָחַק. Hence adj. רָחִיק.

רחק m. adj. verbal, *going far away, departing*; plur. c. suff. Ps. 73, 27 רָחֲקֶיךָ *who go far from thee*.

רחק adj. f. רָחֲקָה, see in רָחֹק.

* רָחַשׁ to *boil up or over*, as a fountain or boiling water; Syr. رَاف Pe. and Aph. id. The primary idea seems to lie in the noise of water boiling or bubbling, comp. רָעַשׁ.—Metaph. c. acc. Ps. 45, 2 רָחַשׁ לִבִּי דָּבָר טוֹב *my heart boils up with goodly song*.

Deriv. מְרַחֵשׁ.

רחת f. a *winnowing-fork or shovel, a fan*, Is. 30, 24. R. רִיחַ, after the form נִיחַ.

* רָטַב fut. יִרְטַב to *be wet, moistened*, with rain Job 24, 8; also with sap. see רָטַב. Arab. رطب and Eth. ረጠጠ id. espec. of the moisture or juiciness of plants in full verdure.—Hence

רָטַב m. *juicy, in full green*, Job 8, 16. Chald. רָטֻב, רָטֻיב, id.

רָטָה a *spurious root*, see יָרַט.

* רָטַט obsol. root i. q. רָחַח to *tremble, to be terrified*. Chald. id.—Hence

רָטַט m. *tremour, terror*, Jer. 49, 24.

* רָטַפֵּשׁ quadril. pass. Job 33, 25, to *grow green again, to grow young again, to revive*, prob. compounded from רָטַב to be juicy, green, and טַפַּשׁ to be thick, fat. Arab. transp. طرّش according to the Camoos to *recover, to revive after sterility*.

* רָטַט in Kal not used, to *smite, break, dash in pieces*; kindr. with טָטַט, טָטַט; Arab. وطس, طرس.

PIEL fut. יִרְטַט to *dash in pieces*, spec. children against the stones. 2 K. 8, 12, i. q. נָפַץ in Ps. 137, 9. Comp. Pual. Also to *dash to the ground*, with arrows Is. 13, 18.

Pual רָטַט, fut. יִרְטַט, to *be dashed in pieces* against stones Is. 13, 16. Hos. 10, 14. 1. Nah. 3, 10.

רִי m. (for רִי, r. רִיָּה; as רִי for רִי, רִי for רִי) a *watering, rain*, Job 37, 11; see fully in טָרַח. Arab. ري id.

* רִיב and רִיב, præt. רָב, רִבָּה, also רִיבוֹה; inf. absol. רָב Judg. 11, 25. Job 40, 2; fut. יִרְיב, apoc. יִרֵב Hos. 4, 5, before a monosyll. רָבָה Judg. 6, 31. 32, conv. נִרְיב Gen. 31, 36. But יִרְיב 1 Sam. 15, 5 is from r. פָּרַב.

1. to *contend, to strive, to quarrel*. Syr. اَرْف to strive. Arab. رَاب mid. Ye is to doubt, to hesitate, a secondary sense derived from the idea of contending and quarrelling. The primary idea of רִיב is 'to seize each other by the hair,' like the synon. נָצָה; and this root belongs to the same family with *rapiō*, Goth. *raupjan* to pull or pluck, Germ. *raufen, rupfen*, see more under the verb רָפָא.—Spoken: a) Pr. but rarely, of those who contend by blows etc. Deut. 33, 7 לוֹ רִיבֵי יָדָיו *with his hands let him contend for himself*; here רִיבֵי is the instrument, see Heb. Gr. § 135. 1. n. 3. b) Oftener of those who strive in words, Ps. 103, 9; c. עָם Gen. 26, 20. Job 9, 3. 40, 2; אִם with Is. 45, 9. Judg. 8, 1; אֵל Judg. 21, 22. Job 33, 13; אֵל Gen. 31, 36; also with acc. of him with whom one contends Job 10, 2. Is. 27, 8. With לִי of him *for whom* one contends Judg. 6, 31. Job 13, 8; עַל of that *about which* one strives Gen. 26, 21.

2. Spec. to *contend before a judge, to manage or plead a cause*, with acc. of the person whose cause one sustains, Is. 1. 17. 51, 22; fully 1 רִיב אֶחָדִים פ' 1 Sam. 24, 16. Lam. 3, 58. Jer. 50, 34. 51, 36.—Prægn. 1 Sam. 25, 39 *blessed be Jehovah who hath pleaded (maintained) the cause of my reproach from Nabal*, i. e. who hath taken vengeance for me of Nabal. Ps. 43, 1 רִיבֵה לִי מִצָּרִים לֹא חֶסֶדִי *maintain my cause (and deliver me) from a merciless people*. Ps. 119, 154. Prov. 22, 23. Part. רָב a *defender* Is. 19, 20. God is also said to *plead* his cause, when he rebukes or punishes the wicked, Is. 3, 13. Am. 7, 4. Ps. 103, 9.

HIPH. i. q. Kal, found only in part. 1 מִרִיב 1 Sam. 2, 10. Hos. 4, 4.

Deriv. מְרִיב, מְרִיבָה, מְרִיבָה, the pr. names יִרְיִב, יִרְיִבָה, יִרְיִבָה, also

ריב m. and רִב Job 29, 16; plur. רִיבִים and רִיבִים, constr. רִיבִי.

1. *contention, strife, quarrel*, Gen. 13, 7. Deut. 25, 1. Is. 58, 4. Prov. 20, 3. al.

אִישׁ יִרְבִּי *my adversary*, Is. 41, 11. Trop. Job 33, 19. Plur. **רִיבֵי עַם** Ps. 18, 44.

2. *a cause. suit*, before a judge, Ex. 23, 2. Deut. 21, 5. Is. 1, 23. 41, 21. **אִישׁ יִרְבִּי** *one who has a cause or suit* Judg. 12, 2. 2 Sam. 15, 2. 4; **אִישׁ יִרְבִּי** *my adversary*, opponent, Job 31, 35. Plur. **שְׁפָתַי רַבּוֹת** *the pleadings of my lips* Job 13, 6.

רִיבִי (i. q. **יִרְבִּי**, **יִרְבִּיָּה**, for whom Jehovah pleads) *Ribai*, pr. n. m. 2 Sam. 23, 29. 1 Chr. 11, 31.

רִיחַ m. (ר. **רוּחַ**) *scent, odour*, which any thing exhales, emits, Cant. 1, 12. 2, 13. 7, 14. Gen. 27, 27. al. Trop. Job 14, 9, comp. Judg. 16, 9. Often in the connection **רִיחַ נִיחַח**, see **נִיחַח**.

רִיחַ Chald. m. *odour* Dan. 3, 27; comp. Job 14, 9.

רִים, see **רָאם** *buffalo*.

רִיעַ, c. suff. **רִיעָכֶם**, see in art. **רֵעַ** II.

רִיפּוֹת f. plur. (ר. **רִיחַ**) *pounded corn or grain, grits, polenta*, 2 Sam. 17, 19. Prov. 27, 22.

רִיפַת Gen. 10, 3, *Riphat*, pr. n. of a region and people sprung from Gomer, i. e. from the Cimmerians. Most. intpp. compare the *Riphaean* mountains, in the remotest northern regions.

רִיק m. (ר. **רוּק**) 1. Adj. *empty*, as **רִיק פְּלִי** Jer. 51, 34. Neut. *emptiness*, trop. *a vain thing*, Ps. 2, 1. 4, 3.

2. Adv. *in vain*, to no purpose, Ps. 73, 13. Is. 30, 7. More fully **לְרִיק** id. Lev. 26, 16. 20. Is. 65, 23; **לְרִיק** Job 39, 16. Is. 49, 4; **בְּדֵרִי** id. Hab. 2, 13. Jer. 51, 58.

רִיק m. adj. (ר. **רוּק**) also **רִק** Gen. 38, 24; fem. **רִיקָה**; plur. **רִיקִים**, also **רִיקִים** 2 Sam. 6, 20; *empty*, Chald. **רִיק**, **רִיקָן**; Syr. **رَيْقَان**. So of an empty vessel Judg. 7, 16. 2 K. 4, 3; a pot Ez. 24, 11; a cistern Gen. 37, 24; ears of grain without kernels Gen. 41, 27, comp. 'vanæ aristæ' Virg. Georg. I. 226. So of an *empty spirit*, i. e. hungry, Is. 29, 8, comp. 32, 6 and **נָפֶשׁ** no. 2; also of empty hands, i. e. *impoverished, needy*, Neh. 5, 13; comp. in **רִיקָם**.—Metaph. a) *empty, vain*, of words Deut. 32, 47. b) *worth-*

less, wicked. Judg. 9, 4. 11. 3. 2 Sam. 6, 20. 2 Chr. 13, 7. Prov. 12, 11. 28, 19.

רִיקָם adv. (ר. **רוּק**) q. d. *emptily*, i. e. a) *with empty vessels*, Jer. 14, 3; *empty-handed*, i. e. poor, needy, Ruth 1, 21; also without a gift Ruth 3, 17. Hence **לְשַׁלְּחַת פִּי רִיקָם** *to send one away empty*, without a gift, Gen. 31, 42. Deut. 15, 13. Job 22, 9, comp. 1 Sam. 6, 3; **לְהֵלֵךְ רִיקָם** *to go away empty*, id. Ex. 3, 21. Deut. 16, 16 *they shall not appear before Jehovah* **רִיקָם** *empty*, without an offering, Ex. 23, 16. 34, 20. b) *vainly, roid*, to no purpose, without effect; 2 Sam. 1, 22 *the sword of Saul returned not empty*, i. e. not without slaughter and victory. Jer. 50, 9; of God's word Is. 55, 11. So Ps. 25, 3 **רִיקָם הַפְּגָרִים** *let them be ashamed that transgress in vain*, i. e. whose wicked counsels are frustrated. c) *for naught, undeservedly*, without ground or cause, i. q. **הֵנָּה** no. 3; Ps. 7, 5, comp. Ps. 69, 5.

רִיר m. (ר. **רוּר**) *spittle, slaver, slime*, 1 Sam. 21, 14. For **הַלְמִיּוֹת רִיר** Job 6, 6, see in **הַלְמִיּוֹת**.

רִישׁ m. (ר. **רוּשׁ**) *poverty*, Prov. 10, 15. 13, 18. 24, 34.

רִישׁ m. (ר. **רוּשׁ**) *poverty*, Prov. 28, 19. 31, 7.

רִישׁוֹן, see in **רִאשׁוֹן**.

רִךְ m. adj. (ר. **רַבָּךְ**) plur. **רִכִּים**; fem. **רִכָּה**, plur. **רִכּוֹת**.

1. *tender*, e. g. foliage Ez. 17, 22; children and youth of *tender* age, Gen. 33, 13. Prov. 4, 3. 1 Chr. 22, 5. 29, 1; the young of flocks and herds and their meat, Gen. 18, 7.

2. *soft*, not hard, e. g. the tongue Prov. 25, 15.—Trop. *soft*, i. e. a) *gentle, bland*, Prov. 15, 1. **רִכּוֹת** *soft words* Job 40, 27; comp. *μαλαχὰ ἔφη, μαλακοὶ λόγοι*, Hom. b) *delicate*, tenderly brought up, Deut. 28, 54. 56.

3. *weak, feeble*, 2 Sam. 3, 39. **עֵינֵי רִכּוֹת** *weak or dull eyes* Gen. 29, 17, which were esteemed a defect, comp. 1 Sam. 16, 12. Vulg. *lippi*, blear. Sept. *ἀσθενεῖς*.—Trop. **רִךְ לֵבָב** *faint-hearted, timid*, Deut. 20, 8. 2 Chr. 13, 7.

רִךְ m. (ר. **רַבָּךְ**) *softness, delicateness*, Deut. 28, 56.

* **רָכַב** fut. **יִרְכַּב**, *to ride*, whether on an animal or in a vehicle, Lat. *vehi.*

Arab. **رَكَبَ**, Syr. **رَكَبَ** and **رَكِبَ**,

Chald. Sam. **רָכַב**, id. The primary idea seems to be *to bend the knee*, so that **רָכַב** is pr. i. q. **בָּרַךְ**; hence Chald.

רָכַב, **רָכַבָּא**, **רָכַבָּא**, **רָכַבָּא**, knee.

1. *to ride* upon a beast, as a horse, ass, camel; with **עַל** of beast Gen. 24, 61. Num. 22, 22. 30. 1 Sam. 30, 17. al. sæp. **בְּ** Neh. 2, 12. Jer. 17, 25. 22, 4. With acc. **רָכַב סוּס** *a rider, horseman*, 2 K. 18, 19. Am. 2, 15; comp. Ex. 15, 1. **רָכַבִּי** *אֶחָדָם* Judg. 5, 10.

2. *to ride, to drive* in a vehicle, *vectus est*; comp. old Germ. *ritan*, Anglosax. *ridan*, Engl. *to ride*; whence *reita, reiti*, carriage, *rheda* Cæs.—With **בְּ** of the vehicle Jer. 17, 25. 22, 4; acc. Hagg. 2, 22; absol. 1 K. 18, 45. Ps. 45, 5. 68, 5. Poet. of Jehovah who is borne, *rides*, upon the cherubim Ps. 18, 11; upon the clouds Is. 19, 1 comp. Ps. 104, 3; upon the heavens Deut. 33, 26. Ps. 68, 34.

Hiph. **הִרְכַּב**, fut. apoc. **יִרְכַּב**.

1. *to cause to ride, to let ride*, on an animal, Esth. 6, 9. 1 K. 1, 33. Ps. 66, 12.

2. *to cause to ride* in a vehicle, c. acc. pers. Gen. 41, 43; *to convey* 2 K. 23, 30. 2 Chr. 35, 24. Metaph. *to cause to ride, to be borne*, upon the wings of the wind, Job 30, 22. Here belongs the expression **הִרְכַּב עַל-בְּמֹתַיִרָאֲרָץ**, see in **בָּמָה** no. 2.—Spoken of things, *to set or place upon a vehicle*, 2 Sam. 6, 3; also simpl. *to place upon, to put or lay upon*, e. g. the hand, c. **עַל** 2 K. 13, 16. Arab. **رَكَب**

II, to impose or insert one thing upon another. Syr. Aph. id. Chald. Aph. id.

3. *to fasten or yoke to a vehicle*, e. g. as a draught-animal, Hos. 10, 11.

Deriv. **מִרְכָּבָה**, **רָכַבָּה**, **רָכַבָּה**, **רָכַבָּה**.

רָכַב m. in pause **רָכַב**, c. suff. **רָכַבִּי**; plur. constr. **רָכַבִּי**; constr. once with plur. f. Nah. 2, 5; pr. 'a riding,' concr. 'rider.' Hence

1. Collect. *riders, troops*, Is. 21, 7; so v. 9 **רָכַב אִישׁ** *man-riders*, comp. Is. 22, 6.

Arab. **رَكَاب** riding-camels.

2. *a wagon, chariot*, i. q. **מִרְכָּבָה**, either for war or serving for luxury and pomp,

Judg. 5, 28. 1 K. 1, 5. 22, 35. 2 K. 2, 11.

2 Chr. 35, 24. Often collect. *war-chariots*;

e. g. **וּפָרָשִׁים רָכַב** *chariots and horsemen*

1 K. 10, 26. Is. 22, 7. 31, 1; Jer. 51, 21 **רָכַב**

וְרָכָבוֹ *the chariots and those that ride*

therein; also with numerals, 2 K. 7, 14

שְׁנֵי רָכַב. Ez. 14, 7. Judg. 4, 2. 1 Sam. 13,

5. al. With a verb plur. fem. Nah. 2, 5;

only once itself plur. **רָכַבִּי פָרָעָה** Cant. 1, 9.

רָכַב בְּרָזָל *chariots of iron*, either covered

with iron plates, or armed with hooks,

scythes, Josh. 17, 18. Judg. 1, 19. **עָרֵי הָרָכַב**

the chariot-cities, where war-chariots

were stationed, 1 K. 9, 19. 10, 26. 2 Chr.

1, 14. 8, 6. 9, 25. **שָׂרֵי הָרָכַב** *captains*

over chariots 1 K. 22, 31. 33. 2 K. 8, 21.

—Often **רָכַב**, like *ἄρμα* in Homer, refers

chiefly to the horses, and also to the

warriors who sit upon the chariots. e. g.

2 Sam. 8, 4 *and David houghed all the*

chariots i. e. the chariot-horses. 10, 18

and David slew of the Syrians seven

hundred chariots i. e. the warriors of

so many chariots. 2 K. 7, 14 **שְׁנֵי רָכַב**

סוּסִים *two pairs of horses*. Ez. 39, 20.

But not infreq. **רָכַב** and **סוּסִים** are joined,

and so distinguished from each other,

Josh. 11, 8. 1 K. 20, 25. 2 K. 6, 14. Jer.

17, 25. Ps. 20, 8.—Like the Hebrews, the

Canaanites also used war-chariots Josh.

17, 18; and espec. the Egyptians Ex. 14,

9. Is. 31, 1; see the sculpture on Egyptian

monuments, Rosellini Monn. stor.

Tab. 46–49, 102 sq. Wilkinson Mann.

and Cust. of the Anc. Egyptians, I. p.

338 sq.—Poet. *chariots* are also ascribed

to the celestial hosts, Ps. 68, 18; comp.

Hab. 3, 8.

רָכַב m. (r. **רָכַב**) c. suff. **רָכַבִּי** 1. *a rider, horseman*, 2 K. 9, 17.

2. *the driver of a chariot, charioteer*, 1 K. 22, 34. 2 Chr. 18, 33.

רָכַב (i. q. Arab. **رَكَاب**) a band of riders

on camels) *Rechab*, pr. n. a) The

founder of the tribe of Rechabites, who

were bound by a vow ever to follow the

nomadic life, 2 K. 10, 15. 23. Jer. 35, 2 sq.

1 Chr. 2, 55. Comp. Diod. Sic. 19, 94.

Gentile n. plur. **רָכַבִּים** *Rechabites*. Jer.

35, 2. 3. 5. 18. b) 2 Sam. 4, 2. c) Neh.

3, 14.

רָכַבָּה f. (r. **רָכַב**) *vectura, a riding or driving*, Ez. 27, 20.

רָכָה (for רִכְיָה q. v.) *Rechah*, pr. n. of a place otherwise unknown, 1 Chr. 4, 12.

רִכְבִּי m. a chariot, Ps. 104, 3. R. רִכֵּב

רָכִישׁ m. defect. רָכִישׁ Gen. 14, 11. 16. 21, 15, 14; c. suff. רָכִישׁוֹ, רָכִישׁוֹ Gen. 31, 18; pr. 'what one has,' *possessions, property, substance*; Sept. τὰ ὑπάρχοντα, ἡ ὑπάρχῃς. Thus:

a) In the most general sense, as fields, gardens, vineyards, grain; hence שָׂרֵי הַמְּלָכָה רָכִישֵׁי הַמֶּלֶךְ *overseers of the king's substance* 1 Chr. 27, 31; comp. v. 25–31. Flocks and herds are also mentioned as part of the king's substance, 2 Chr. 21, 14, 35, 7.

b) In a sense less general, *moveable property*, such as can be transported or driven, as flocks and herds, gold and silver, household stuff, Gen. 12, 5 where slaves are excepted. 13, 6, 14, 12, 16, 15, 14. Num. 16, 32. 2 Chr. 21, 17. Ezra 8, 21. Dan. 11, 13, 24, 28. Sometimes flocks and herds are not included, Gen. 31, 18, 46, 6. Num. 35, 3. 1 Chr. 28, 1; also grain Gen. 14, 11.

c) In the strictest sense, *household goods, baggage*, not including precious things, nor gold and silver, Ezra 1, 4, 6.

רָכִיל m. (r. רָכַל) *tale-bearing, detraction*; hence אֲנָשֵׁי רָכִיל *tale-bearers, slanderers*, Ez. 22, 9. הֵלֵךְ רָכִיל *to go about for tale-bearing*, as a tale-bearer, Lev. 19, 16. Prov. 11, 13, 20, 19. Jer. 6, 28, 9, 3.

* רָכַנָה, præt. רָכָה, fut. יִרְכֵּן see in no. 3.

1. *to be tender*; see רָךְ adj. Arab.

רָכַן. Kindr. is רָקַן I.

2. *to be soft*; trop. *to be delicate*, tenderly brought up, Deut. 28, 56. Of words, *to be soft, gentle, bland*, Ps. 55, 22.

3. *to be weakened, broken*, e. g. the mind, לָבַב, *to become faint, timid*; so præt. רָכָה 2 K. 22, 19; fut. יִרְכֵּךְ (like יִרְמָר, רָחַם) Deut. 20, 3. Is. 7, 4. Jer. 51, 46.

Pual רָכַךְ *to be softened, mollified*, as a wound with ointment, Is. 1, 6.

Hiph. Causat. of Kal no. 3, Job 23, 16.

Deriv. מָרָךְ; רָךְ; רָכָה.

* רָכַל i. q. רָגַל, pr. *to go about*, i. e.

a) For traffic, as a trader, i. q. סָחַר, hence *to trade, to traffic*. Part. רָכֵל *a trader, merchant*, Cant. 3, 6; plur. רָכָלִים Ez. 27, 13, 15, 17 sq. al. Fem.

רָכָלָה *a female trader*, Ez. 27, 3, 20, 23. Syr. رَاحِل is spec. a perfumer, apothecary.

—Hence מְרַכְלֵה, רָכָלָה

b) For tale-bearing, slander; whence רָכִיל tale-bearing.

Deriv. the two following and מְרַכְלֵה.

רָכַל (traffic) *Rachal*, pr. n. of a city in Judah, 1 Sam. 30, 29.

רָכָלָה f. *trade, traffic*, Ez. 26, 12, 28, 5, 16, 18. R. רָכַל.

* רָבַס fut. plur. יִרְבְּסוּ, *to bind on or to any thing*, Ex. 28, 28, 39, 21. Arab.

رَكَس id. e. g. cattle in stalls.—Hence the two following.

רָבַס, only in plur. רָבָסִים *bound-up places*, i. e. rough, rugged, difficult to pass, Is. 40, 4. Jarchi: *mountain ranges*, chains of mountains.

רָבַס m. (r. רָבַס) once Ps. 31, 21 רָבָסִים, either: a) *snarcs of men*, their plots, Arab. رَكَس a cord, noose; or b) *bands, troops of men*, as אֲגָדָה from אָגַד; or c) *leagues of men, conspiracies*; comp. קָשָׁר from r. קָשַׁר

* רָבַשׁ 1. i. q. Arab. رَكَص pr. *to hit with the foot, to kick*; spec. *to urge on a horse with the feet*; and hence of a horse, *to be urged on, to run*, like Arab.

رَكَص; also رَكَصَ I, VIII, *to run swiftly, to flee*.—Hence רָבַשׁ

2. *to gather, to acquire, to get property*; pr. 'to drive or bring together,' Gen. 12, 5, 31, 18, 36, 6, 46, 6.

רָבַשׁ m. (r. רָבַשׁ) in pause רָבַשׁ *a horse of a nobler and fleeter race, a steed, courser*, Mic. 1, 13. 1 K. 5, 8 [4, 28]; distinguished from סוּסִים Esth. 8, 10, 14. Syr. رَاحِل horse. See Bochart Hieroz. I. p. 95.

רָבַשׁ, see art. רָבִישׁ.

רָם 1. Part. of the verb רוּם, *high*, see r. רוּם Kal.

2. *Ram*, pr. n. a) A family or clan of the Buzites Job 32, 2; the same, as some think, with אָרָם Gen. 22, 21. b) Ruth 4, 19. 1 Chr. 2, 9; for which Ἀράμ Matt. 1, 3. Luke 3, 33. c) 1 Chr. 2, 25, 27.

רָם *buffalo*, see רָאם.

*רָמָה 1. *to cast, to throw*, בָּרַם into the sea, Ex. 15, 1. 21.

2. *to shoot with a bow*; רֹמֶה-קֶשֶׁת *a bow-shooter, archer*, Jer. 4, 29; plur. רֹמִי *archers*, Ps. 78, 9. Arab. رمى, Ethiop. ረማ, Syr. and Chald. رما, id. Comp. Gr. ῥίπτω.

PIEL רָמָה *to deceive*; pr. 'to cast own, to make fall,' like Gr. σφάλλω, whence Lat. *fallo*; c. acc. Prov. 26, 9. Gen. 29, 25. Lam. 1, 19. 1 Sam. 19, 7. Josh. 9, 22. Prægn. 1 Chr. 12, 17 רָמֵנוּ לְרִמּוֹתַי *to deceive (and betray) me my enemies*.

Deriv. רָמָה, מְרָמָה, תְּרָמָה, תְּרָמִית, תְּרָמוֹ, and pr. n. רָמָה, רָמֶיהָ.

רָמָה, רָמָא, Chald. 1. *to cast, to throw*, Dan. 3, 20. 21. 24. 6, 17.

2. *to set, to place*, e. g. thrones, Dan. 9. Comp. Rev. 4, 2 θρόνος ἐκείτο, and רָמ no. 2.

3. *to impose tribute*, Ezra 7, 24.

ITHPE. *to be cast, thrown*, into a furnace Dan. 3, 6. 15.

רָמָה f. (רָמ) constr. רָמַת, Kamets apure; plur. רָמוֹת.

1. *a high place, height*, 1 Sam. 22, 6; spec. as consecrated to the worship of idols, Ez. 16, 24. 25. 39. Comp. בָּמָה.

2. *Ramah*, pr. n. of several towns situated on heights. Gentile n. רָמָה *Ramath*, once 1 Chr. 27, 27.

a) With art. הָרָמָה, except Neh. 11, 1, and בְּרָמָה Jer. 31, 15, a town of Benjamin Josh. 18, 25; in the vicinity of Gibeah and Geba Judg. 19, 13. Is. 10, 29. Jos. 5, 8. Ezra 2, 26. Neh. 7, 30. 11, 33; on the way from Jerusalem to Bethel Judg. 4, 5; and not far from the confines of the two kingdoms 1 K. 15, 17. 21. 22; mentioned also Jer. 31, 15. 40, 1. Jerome places it six Roman miles north of Jerusalem. Now *er-Râm* الرام, a small village on a hill two hours from Jerusalem on the east of the great northern road; see Bibl. Res. in Palest. II. p. 315-7. Josephus calls it *Ραμαθών* Ant. 8. 3.—[Jer. 31, 15 *a voice was heard in Ramah Rachel weeping for her children*; here the context refers to the exiles carried away captive by Nebuzaradan to Babylon, who passed by way of Ramah which was prob. their rendez-

vous, see Jer. 40, 1. As Ramah was in Benjamin, the prophet introduces Rachel the mother of that tribe as bewailing the captivity of her descendants.—R.

b) *Ramah* of Samuel, so called, where that prophet lived and was buried, 1 Sam. 1, 19. 2, 11. 7, 17. 8, 4. 15, 34. 16, 13. 19, 18. 19. 22. 23. 25, 1. 28, 3; always with the art. and either He loc. or בְּ pref. as בְּרָמָה 1 Sam. 19, 19. 23. 25, 1. 28, 3. The same, as usually supposed, is הָרָמָתִים הַצִּוְנִים *Ramathaim-Zophim* in the mountains of Ephraim, 1 Sam. 1, 1 comp. 19; but this is less certain, since the native town of Elkanah (1, 1) might be different from the Ramah in which he resided, v. 19. [But in v. 3 Elkanah is said to go up from *his* city (בְּעִירוֹ) to worship, which can only refer to the preceding Ramathaim of v. 1; and in v. 19 he and his wife return to *their* house in Ramah (בְּבֵיתָם הָרָמָתִים), obviously the same place.—R.] The position of this Ramah was early lost sight of by tradition; and a variety of opinions has prevailed ever since Eusebius and Jerome. Its site has been fixed: α) At the *Ramath of Benjamin* (1oth c.); although this was less than an hour distant from Gibeah where Saul resided and in full view of it; comp. 1 Sam. c. 9. 10. So Pococke, Raumer, Winer. β) Eusebius and Jerome regard it as the *Arimathea* of the N. T. and place it near Lydda, where a Ramah anciently existed. Hence some have held it to be the same with the present *Ramleh*; which however is a modern town. γ) At the present *Neby Samwil*, a high point two hours north-west of Jerusalem. But this is irreconcilable with the mention of Rachel's sepulchre in 1 Sam. 10, 2. δ) Another suggestion places *Ramathaim-Zophim* and Ramah at the modern *Sôba* west of Jerusalem; where however the like difficulty presses, though in a less degree; see Bibl. Res. in Palest. II. p. 330-334; comp. in צִוְנִים. ε) If then we allow weight to the mention of Rachel's sepulchre, we can only seek for this Ramah near Bethlehem; where also Eusebius speaks of a Ramah: ἐστὶ δὲ καὶ *Ραμὰ τοῦ Βενιαμὴν περὶ τὴν Βηθλέεμ*. Not far south-east of Bethlehem is *Jebel Fureidis* or the Frank Mountain, the an-

cient fortress and city of Herod called *Herodium*; and if we fix there the site of Ramah, all the circumstances mentioned in 1 Sam. c. 9. 10, are easily explained. But then the Ramathaim-Zophim of 1 Sam. 1, 1, must have been a different place. [This last supposition, as we have seen above, is inadmissible. Besides, no one who had ever seen the Frank Mountain could suppose for a moment that a city ever lay upon it. It was indeed occupied by Herod's fortress, but the city Herodium lay at its foot; see Bibl. Res. in Palest. II. p. 171-173. Eusebius, as above cited, places the Ramah of Benjamin near Bethlehem, obviously in order to help out a wrong interpretation of Matt. 2, 18. §) A recent hypothesis places this Ramah at a site of ruins now called *er-Rameh* two miles north of Hebron. This also makes Ramathaim-Zophim, the place of the prophet's birth, to be different from the Ramah of his residence and burial; against the express testimony of Josephus, Ant. 6. 4. 6. ib. 13. 5. See Biblioth. Sacra, 1843, p. 46-51. See generally Bibl. Res. in Palest. II. p. 141, 142, p. 330-331. In this uncertainty interpreters may yet be driven to the position, that the city where Saul found Samuel (1 Sam. c. 9. 10) was not Ramah his home.—R.

c) A city of Naphtali Josh. 19, 36; perh. the same mentioned v. 29; see Re-land Palæst. p. 963.

d) A town of Gilead 2 K. 8, 29; fully *רמה גלעד* Josh. 13, 26.

e) *רמה לחי*, see in *לחי* no. 3.

רמה f. (r. רמ II) *a worm*, collect. *worms*, as bred from putridity, Ex. 16, 24. Job 7, 5. 17, 14. 21, 26. 24, 10. Is. 14, 11.

Once trop. of man Job 25, 6. Arab. *رَمَّة* putridity, worms.

רמון m. also רמון, c. suff. רמני; plur. רמוני, constr. רמוני.

I. *a pomegranate*, spoken of the tree, Num. 20, 5. Deut. 8, 8. 1 Sam. 14, 12. Joel 1, 12. al. Of the fruit, Cant. 4, 3. 6, 7. 8, 2; also artificial, as an architectural ornament, Ex. 28, 33. 34. 2 K. 25,

17. Arab. *رُمان* id. Syr. id. The etymology is uncertain: since it is hardly possible, as some have supposed, that

pomegranates should have this name from the worms (רמה) with which they are infested. Better to interpret רמון as

the marrowy, from *רָמ* marrow, *רָמ* IV

the bone is full of marrow. The pomegranate tree is still found in Syria, Palestine, and Egypt; see Celsius Hierob. I. p. 272 sq.—From their abounding in pomegranates, several places received the pr. name רמון *Rimmon*, viz.

a) A city of the tribe of Simeon in the southern part of Palestine, Josh. 15, 32. 19, 7. 1 Chr. 4, 32. Zech. 14, 10.

b) A town on a high conical rock or peak north-east of Geba and Michmash, near the desert, Judg. 20, 45. 47. 21, 13.

Now *Rümmön* *رَمُون*; see Bibl. Res. in Palest. II. p. 113, 122.—Here too some refer 1 Sam. 14, 2.

c) A city of Zebulun, Josh. 19, 13; where *רמה* does not belong to the proper name, see under *רמה* Pual.—The same is רמון 1 Chr. 6, 62.

d) רמון פרץ a station of the Israelites after leaving Sinai, Num. 33, 19.

e) *רמה*, see in *רמה* no. 4.

II. *Rimmon*, pr. n. m. a) A Syrian idol, 2 K. 5, 18; comp. pr. n. *רמון* and *רמה*; perh. *the exalted*, from r. *רם* I. Hesych. *Ραμὸς ὑψιστος θεός*. b) A man 2 Sam. 4, 2.

רמות (heights, plur. of רמה) *Ramoth*, pr. n. a) A city in Gilead, elsewhere *רמות*, Josh. 21, 36 [38]. 1 K. 4, 13. b) *רמות גלב*, i. q. *רמות גלב* q. v. 1 Sam. 30, 27.

רמה f. (r. רום) *a heap, mound*, of corpses Ez. 32, 5. Better, with J. D. Michaelis, to write *רמותיה* or perhaps *רמותיה*, *thy worms*, from רמה.

* *רמה* obsol. root, Arab. *رَمَحَ* to pierce with a lance, to lance.—Hence

רמה m. plur. *רמחים*, c. suff. *רמחיהם*, *a lance, spear*, used by heavy-armed troops Num. 25, 7. Judg. 5, 8. Neh. 4, 7. 10, 15; coupled with *צנה* 1 Chr. 12, 8. 24. 2 Chr. 11, 12. 14, 7. 25, 5. Sometimes *the iron point, lance-head*, Jer. 46, 4. Joel 4, 10. 1 K. 18, 28.—Aram. *רומחא*, id. Arab. *رَمَح* id.

רָמִי m. plur. c. art. הָרָמִיִּים 2 Chr. 22, 5, i. q. הָאַרְמִיִּים, *Syrians*; comp. 2 K. 8, 28. For the aphæresis of the letter א see p. 1, also art. אַרְמִי.

רָמְיָה (whom Jehovah hath set, comp. Chald. רָמְיָה no. 2) *Ramiah*, pr. n. m. Ezra 10, 25.

רָמְיָה f. (r. רָמָה Pi.) 1. *a letting fall* of the hands, i. e. *remissness, sloth*; נָפַשׁ רָמְיָה *a slothful soul*, person, Prov. 19, 15. Concr. *one slothful*, Prov. 12, 24. 27. רָמְיָה כְּשָׁה לַעֲבֹד *to labour with a slack hand*, slothful, 10, 4; see Heb. Gr. § 135. 1. n. 3. Adv. *remissly, slothfully*, Jer. 48, 10.—This notion of the root approaches near to the kindr. רָפָה. Arab.

VI, laxum, remissum suit negotium.

2. *deceit, fraud*, Ps. 32, 2. Mic. 6, 12. Job 13, 7. לְשׁוֹן רָמְיָה *a deceitful tongue* Ps. 120, 2. 3. קֶשֶׁת רָמְיָה *a deceitful bow*, which sends the arrows wide of the mark, Hos. 7, 16. Poet. for treacherous bowmen, who feign flight in order to deceive, Ps. 78, 57.

רָמָה f. *a mare*, once Esth. 8, 10. Arab. رَمَاء id. Syr. رَمَاءُ herd of horses and mares, also of other animals; prob. from Pers. رَمَاءُ flock, herd, troop.

* רָמַל obsol. root, Arab. رَمَلَ *to deck* with gems, *to stain* with blood. Hence

רָמַלְיָה (whom Jehovah decks) *Remaliah*, pr. n. of the father of Pekah king of Israel, 2 K. 15, 25; prob. a man of low birth and standing, whence his son is called in contempt בֶּן־רָמַלְיָה Is. 7, 4. 5. 8, 6.

* I. רָמַם i. q. רוּם, *to be high, to be lifted up, exalted*. Præt. רָמַי Job 22, 12 where many Mss. and editions have רָמִי; also רָמִי Job 24, 24 where other copies have רוּמוֹ. Part. fem. רוּמְמָה *uplifted, exalted*, Ps. 118, 16.

NIPH. imp. plur. הָרָמוּ Num. 17, 10 [16, 45], and fut. יָרָמוּ Ez. 10, 15. 17. 19, *to lift up oneself, to rise up*. In both the forms a few Mss. omit the Dagesh.

* II. רָבַם Arab. رَمَمَ *to rot, to be carious*, of a bone; also *to be marrowy*. Hence רָמוֹן, רָמָה.

רָמַמְתִּי־עֶזְרָר (I have exalted his help, r. רוּם) *Romanti-ezer*, pr. n. m. 1 Chr. 25, 4. 31.

רָמוֹן, see רָמוֹן.

* רָמַם fut. יָרָמַם; kindr. is רָפַס.

1. *to tread* with the feet, e. g. a potter the clay, c. acc. Is. 41, 25; רָפַס Neh. 3, 14; also Ez. 34, 18. Hence *to tread upon*, i. e. *to walk over any thing*, Ps. 91, 13.

2. *to tread down, to trample under foot*, 2 K. 14, 9. Is. 26, 6. Dan. 8, 7. 10; also persons so as to destroy life 2 K. 7, 17. 20. 9, 33; a lion his prey Mic. 5, 7. Trop. Is. 63, 3. Ps. 7, 6. Part. רָמַם *a treader down, oppressor*, Is. 16, 4. Ascribed to the foot Is. 26, 6; comp. Ez. 34, 18. Further, *to tread down, to trample* streets with horses' hoofs Ez. 26, 11. Also Is. 1, 12 רָמַם חֲצֵרֵי *to trample my courts* i. e. *to profane them*; comp. Rev. 11. 2. 1 Macc. 3, 45.

NIPH. pass. of no. 2. Is. 28, 3.

Deriv. מְרָפָס.

* רָבַשׁ fut. יָרַבַּשׁ 1. *to creep, to crawl*, the appropriate verb for the motion of the smaller animals which creep along the ground; both those which have four feet or more. as mice, lizards, crabs, (and this is the proper signification, comp. רָבַס.) and also those without feet, which glide or drag themselves upon the ground, as worms and serpents. Gen. 1, 26, after the mention of quadrupeds both domestic and wild, of birds, and fishes: כָּל־הָרֶמֶשׂ הָרֹמֵשׁ עַל־הָאָרֶץ *all the creeping things (reptiles) that creep upon the earth*. v. 28. 30. 7, 8. 14. 8, 17. 19. Lev. 11, 44. Sometimes *the earth* is said *to creep with creeping things*. c. acc. (comp. הִלֵּךְ no. 4.) Gen. 9, 2 כָּל־הָרֶמֶשׂ עַל־הָאָרֶץ *upon all with which the earth creeps*, i. e. *all reptiles which creep upon the earth*.

2. In a wider sense spoken of aquatic or amphibious reptiles; Gen. 1, 21 הַחַיָּה הָרֹמֶשֶׂת אֲשֶׁר בַּמַּיִם *the creeping animals with which the waters swarm*. Lev. 11, 46. Ps. 69, 35. So of all land animals whatever, Gen. 7, 21 init. Ps. 104, 20 *all the beasts of the forest do creep forth*, sc. *by night from their dens*.—Hence

רמש m. *a creeping thing, reptile*, collect. *reptiles*. Gen. 1, 25. 26. 6, 7. 7, 14. 23; often **רמש הארמה** *whatever creeps upon the earth* Gen. 1, 25. 6, 20. Hos. 2, 20 [18]; comp. Deut. 4, 18. Once of aquatic animals Ps. 104, 25. So of all land animals whatever, Gen. 9, 3.

רמת (height. i. q. **רמה**) *Remeth*, pr. n. of a city in Issachar Josh. 19, 21.

רמת נגב in some editions, see in **ראמת נגב**.

רמתים צופים, see in **רמה** no. 2. b.

רן m. (pr. inf. of **רנן**) *a shouting, rejoicing*; Plur. constr. **רני-פלט** *shouts of deliverance* Ps. 32, 7.

* **רנה** fut. **רנה**. i. q. **רנן**, *to give forth a tremulous and stridulous sound*; once of the whizzing of the arrow as shot from the bow Job 39, 23. where **אשפה** *quiver* is put poet. for *arrows*. Arab. **رنى** and

رن I, IV, *to sound, to twang*, as the bow when the arrow is shot. See Bochart Hieroz. I. p. 134. Alb. Schultens ad Hariri Cons. I. p. 11.

רנה f. (**רנן**) 1. *shout of joy, rejoicing*, Ps. 30, 6. 42. 5. 47. 2. Is. 35, 10. 51, 11. al. 1 K. 22, 36 **הרנה** *ויעבר הרנה* *and there went the joyful cry throughout the camp ... Home!*

2. *a mournful cry, outcry, wailing*, Ps. 17, 1. 61, 2. 88, 3. 106, 44. Jer. 14, 12. al.

3. *Rinnah*, pr. n. m. 1 Chr. 4, 20.

* **רנן** inf. and imp. **רן**; fut. **רנן**, twice **הרנן** Prov. 1, 20. 8, 3. once **רנן** Prov. 29, 6; pr. *to give forth a tremulous and stridulous sound*. Spec.

1. Of the tremulous creaking or whining sound made by a mast or tall pole vibrating in the wind; hence **ארן**, **חרן**. Also of the noise, roaring of a torrent, see **ארנין**. Arab. **رن** *to twang as a bow, to whizz*.

2. *to give forth the voice in vibrations, to shake or trill the voice*; hence a) *to utter cries of joy, to shout*, but not with an articulate voice, Lev. 9, 24; elsewhere poetic Job 38, 7. Is. 12, 6. 42, 11. 54, 1. al. Ascribed also to the human tongue Is. 35, 6; to inanimate things Is. 44, 23.

49, 13. With acc. *to shout one's praise, to praise with rejoicing*, Is. 61, 7 see **הלל** no. 2. c. With **ב** id. Is. 24, 14; *on account of*, Jer. 31, 7. b) Of mournful cries, *to cry aloud, to wail*, Lam. 2, 19.

PIEL **רנן** i. q. Kal no. 2, *to shout for joy, to rejoice*, Ps. 98, 4. 132, 16. Is. 26, 19. 52, 9; with **ב** *in or over* any person or thing, Ps. 33, 1. 89, 13. 92, 5; with **על** *over* the destruction of any one Jer. 51, 48. But with acc. of pers. or thing, *to shout aloud one's praise*, i. e. *to praise with rejoicing*, Ps. 51, 16. 59, 17; c. **אל** Ps. 84, 3; **ל** 95, 1. Inf. as noun **רנן** *shouting* Is. 35, 2. Ascribed to things Ps. 96, 12.

PUAL fut. **ירנן**, pass. Is. 16, 10.

HIPH. **הרנין** 1. Trans. *to cause to shout for joy, to make rejoice*, Ps. 65, 9. Job 29, 13.

2. Intrans. *to shout for joy, to rejoice*, Deut. 32, 43. Ps. 32, 11; c. **ל** Ps. 81, 2.

Deriv. see Kal no. 1; also **רנן**, and

רננה f. constr. **רננה** 1. *a cry of joy, shout*, Ps. 100. 2. Job 3, 7. 20, 5. Plur. **רננות** Ps. 63, 6.

2. Plur. **רננים** Job 39, 13 [16] sq. *female ostriches*, poet. for the comm. **בנות** **רננה**; so called from their wailing cry, see **רנן** Lam. 2, 19 and in **רננה**. Comp. Arab. **رنا** *female ostrich, from her cry*. Vulg. *struthio*. See Bochart Hieroz. II. p. 24.

רסה (a ruin, **רסס**) *Rissah*, pr. n. of a station of the Israelites in the desert, Num. 33, 21. 22.

רסיסים m. plur. constr. **רסיסי**.

1. *breaches, ruins*, Am. 6, 11. R. **רסס** no. 1.

2. *drops, dew-drops*, Cant. 5, 2. R. **רסס** no. 2.

* **רסן** obsol. root, Arab. **رسن**, *to bind*, e. g. with a cord, halter, curb. Hence

רסן m. c. suff. **רסנו** 1. *a curb, halter*, pr. which goes over a horse's nose Is. 30, 28; hence genr. *a rein, bridle*, Ps. 32, 9. Job 30, 11 **רסן מפני שליחי** *they cast off the bridle before me*, i. e. they take unbridled liberties; comp. the Arabic phrase **طلق زمامه** 'he throws off his bridle,' said of an unbridled person.—Hence

2. *the mouth*, i. e. the interior where the bit is placed, *the jaws, the teeth*. like Gr. *χάλινοι*. Job 41, 5 [13] **כַּפְלֵי הָרִסְנוּ**, i. e. the jaws, *the double row of teeth* in the crocodile.

3. *Resen*, pr. n. of an ancient city in Assyria, Gen. 10, 12.

* **רָסַס** inf. **לִרְסֹס** 1. *to break in pieces*, kindr. with **רָצַח** and **הָרַס** q. v. Chald. **רָסַס** to pound, to crush; Zab. **רָסַס** to break bones. Hence **רִסְסִים** no. 1, and pr. n. **רִסְסָה**.

2. *to sprinkle, to moisten*, Ez. 46, 14. Hence **רִסְסִים** no. 2. Chald. **רָסַס**, Arab. **رَسَسَ** id. This connects itself with the signif. no. 1, since what is *broken in pieces* or *crushed small*, is easily *scattered, sprinkled*.

רַע m. (r. **רָעַע**) in pause and after distinct. acc. **רָע**; with art. **הָרַע** and **הָרַעַ**; with Vav copul. **וְרַע**, but with distinct. acc. **וְרָע**; plur. **רָעִים**.

A) Adj. with fem. **רָעָה**, plur. **רָעוֹת**.

1. *bad, evil, worthless*, in quality or essence; opp. **טוֹב**. E. g. merchandise Prov. 20, 14; water, unwholesome, 2 K. 2, 19; cattle Lev. 27, 10; figs Jer. 24, 2; sterile soil Num. 13, 19, comp. Deut. 15, 21. **הָרַע אוֹ טוֹב** *to speak bad or good*, i. e. any thing at all, Gen. 24, 50, comp. 31, 24.—Spec. *ill-favoured*, of bad appearance, Gen. 41, 3. 4. 19. 21. **הָרַע** *filthy thing, excrement*, Deut. 23, 10 [9].—Trop. **רַע בְּעֵינֵי פ** *evil in the sight of any one, displeasing to him*, Gen. 28. 8. 38, 7; absol. Ex. 33, 4. Often in the phrase **עָשָׂה הָרַע בְּעֵינֵי יְיָ** *to do evil in the sight of Jehovah*, what is displeasing to him, spoken of idolaters and transgressors, Num. 32, 13. Deut. 4, 25. Judg. 2, 11. 1 Sam. 15, 19. 1 K. 11, 6. 2 K. 3, 2. al. sæp. For **בְּעֵינֵי** is put also **לְפָנֵי** in the later books, as Neh. 2, 1; also **עַל** Ecc. 2, 17.

2. *bad, evil*, i. e. causing evil, *hurtful, harmful*. a) Physically, e. g. a ravenous beast Gen. 37, 20. 33; malignant disease Deut. 28, 59; **שֹׁחֵחַ רָע** *a malignant ulcer* v. 35; **הָרַע** *an evil thing, poisonous*, 2 K. 4, 41; **עֵינֵי רָע** *evil-eyed*, i. e. envious, miserly, Prov. 23, 6. 28, 22. Is. 32, 7 **כְּלֵי רָעִים** *the weapons of the deceiver are hurtful*, destructive to

others. b) Morally bad, *evil, wicked*; of persons 1 Sam. 30, 22. Ps. 5, 5. 140, 2. Job 21, 30. Prov. 11, 21. Esth. 7, 6; plur. **רָעִים** *the wicked* Prov. 4, 14. 14, 19. So **בְּעֵי הָרַע**, see in **בְּעֵי** Piel no. 3. Of a wicked people Jer. 13, 10; or generation Deut. 1, 35. Then also of things, as **הָרַע** *a wicked thing, crime*, Deut. 17, 5; a way, mode of life, Prov. 2, 12. 8, 13. 28, 10. Jer. 23, 22; **לֵב רָע** *an evil heart* Jer. 7, 24. 11, 8. Prov. 26, 23; **רָעָה** *an evil imagination, thought*, Gen. 6, 5. 8, 21. So **רוּחַ רָעָה** *an evil spirit* from God upon Saul 1 Sam. 16, 15; but in Judg. 9, 23 **רוּחַ רָעָה** is *an evil spirit* of discord.

3. *ill, evil*, i. e. *sad, sorrowful*, e. g. the countenance, Gen. 40, 7. Neh. 2, 2; the heart Prov. 25, 20.

4. *ill, evil*, i. e. *unprosperous, unhappy*, Is. 3, 11 comp. v. 10. Gen. 47, 9. For **לָרַע** see below in B. 1. b.

B) Subst. **רַע** 1. *ill, evil*, i. e. a) *evil* which one does, Ps. 97, 10. Is. 59, 7. **עָשָׂה רָע** *to do evil* 1 Sam. 29, 7. 2 Chr. 33, 9. Neh. 9, 28; **עֹשֵׂי רָע** *evil-doers* Ps. 34, 17; **פָּעֲלֵי רָע** id. Mic. 2, 1. **עָשָׂה רָע עִם פ** *to do evil with or to any one* Gen. 31, 29; c. **ל** id. Jer. 39, 12. **נָמַל רָע** *to recompense evil* Ps. 7, 5. b) *evil* which happens to any one, *adversity, calamity*, Gen. 44, 34. Job 2, 10. 5, 19. 30, 26. Ps. 121, 7. Prov. 5, 14. Is. 31, 2. al. **יּוֹם רָע** *day of evil, of calamity, evil day*, Am. 6, 3; **יְמֵי רָע** Ps. 49, 6. **לָרַע לָכֶם** *for evil unto you, for your hurt*, instead of the fuller phrase **לְהַרִּית רָע לָכֶם**, Jer. 7, 6. 25, 7. Ecc. 8, 9. So *to prophesy evil, calamity*, 1 K. 22, 8. 18. Plur. **מַלְאָכֵי רָעִים** *angels of evils, evil angels, bringing calamity*, Ps. 78, 49.

2. *evil* in a moral sense, *wickedness, depravity*; **סָר מִרָע** *departing from evil, doing right*, Job 1, 1; comp. Prov. 8, 13. Also *ill-will, malice*, Ps. 7, 10; **בְּרָע** *with malice, wickedly*, Ps. 73, 8.—Sometimes in genit. expressing quality, as **אֲנָשֵׁי רָע** *wicked men* Prov. 28, 5; **אִשָּׁה רָעָה** *a wicked woman* Prov. 6, 24; **נִצָּחַת רָעָה** *wicked counsel* Ez. 11, 2; comp. Ecc. 4, 8.—Sept. *πονηρός, κακός*.

I. **רַעֵי** m. (r. **רָעַע**) c. suff. **רָעֵי**, *outcry, noise*, e. g. in joy, *a shout*, Ex. 32, 17; in grief Mic. 4, 9. So **רַעֵי יְיָ** *for the thun-*

der; Job 36, 33 קָלוּ רָעוּ *his thunder showeth concerning him*, God; see in קָנַד Hiph. no. 2.

II. רַע m. (for רָעָה, r. רָעָה no. 3) c. suff. רָעִי, רָעוּ Jer. 6, 21, but far oftener רָעָה, once fully רָעָה Job 6, 27; Plur. רָעִים, c. suff. רָעִי, רָעִיָּה Job 32, 3, also רָעָה for רָעָהוּ Job 42, 10. 1 Sam. 30, 26, רָעִיהֶם Ps. 28, 3.

1. *a friend, companion, acquaintance*, with whom one lives, has friendly intercourse, Gen. 38, 12. 20. 2 Sam. 13, 3. Job 2, 11. 19, 21. Prov. 19, 6. 25, 17; but implying less than אָהָב Prov. 18, 24. With dat. like Gr. ὁ ἐμοὶ φίλος, Job 30, 29 רַע לְבָנוֹחַ רָעָה *a companion* (i. e. like) *to ostriches*. The epithet רַע, friend, companion, is also put for: a) *a lover, one beloved* of a woman, Cant. 5, 16. Jer. 3, 1. 20. Hos. 3, 1. Comp. רָעָה. b) *any one, any other member of the human family*, ὁ πλησίον, *neighbour, fellow*, Ex. 20, 17 sq. 22, 25. Lev. 19, 13. Deut. 5, 18. Prov. 3, 29. al. c) Preceded by אִישׁ, *one—another*; Judg. 6, 29 וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ *they said each man to his fellow*, i. e. *one to another*. Gen. 11, 3. 1 Sam. 10, 11. 2 K. 3, 23. Ex. 18, 7. 2 Chr. 20, 23. Gen. 31, 49. Also of things Gen. 15, 10, see in אִישׁ no. 4. Comp. אָח no. 7. Rarely without אִישׁ preceding, Is. 34, 14 אֶל־רֵעֵהוּ יִקְרָא *the satyr shall cry to his fellow*, i. e. *one satyr to another*.

2. *thought, will, desire*, i. q. Chald. רָעָהוּ, רָעִיוֹן, Ps. 139, 2. 17.—Chald. רָעָה to will; also Syr. رَعَى Ethpa. to think.

רַע m. (pr. inf. of r. רָעָה) 1. *badness, bad quality*, Jer. 24, 2. 3. 8. 29, 17. Also *ugliness, deformity*, Gen. 41, 19.

2. In a moral sense, *evil, wickedness*, Is. 1, 16. Jer. 4, 4. 21, 12. 23, 2. 26, 3.

3. *sadness of the heart, countenance*, Neh. 2, 2. Ecc. 7, 3.

* רָעָה fut. יִרְעֶה *to hunger, to be hungry*. Arab. رَغَبَ to be ample and capacious; رَغِبَ id. رَغِيبٌ wide-bellied. The primary idea seems to be that of having a wide and empty stomach; comp. kindr. רָחַב and Ethiop. ረፈ to hunger.—Spoken of individu-

als Is. 8, 21. 49, 10. Ps. 34, 11. 50, 12; of a whole country, *to be famished, to suffer famine*, Gen. 41, 55. With לְ *to hunger for any thing*, Jer. 42, 14.

HIPH. *to cause to hunger* Deut. 8, 3; *to let famish* Prov. 10, 3.

Deriv. רָעָהוּ, רָעָהוּ, and

רָעָה m. *hunger, famine*, of single persons Lam. 5, 10. Deut. 32, 24. Jer. 11, 22. Am. 8, 11; of whole countries i. e. *famine, scarcity* of grain, Gen. 12, 10. 26, 1. 45, 11. Ruth 1, 1. Job 5, 20. al.

רָעָה m. adj. plur. רָעָהִים, fem. רָעָהָ, *hungry* 2 Sam. 17, 29. Job 5, 5. Is. 29, 8. al. *hunger-bitten, famished*, Job 18, 12.

רָעָהוּ m. (r. רָעָה) constr. רָעָהוּ, *famine* Ps. 37, 19. Gen. 42, 19. 33.

* רָעָה fut. יִרְעֶה *to tremble, to quake*, e. g. the earth Ps. 104, 32.—Arab. رعد, Conj. IV, VIII, id. Eth. ረፈ id. Kindr. are רָעָה, רָעָה.

HIPH. intrans. *to tremble, to shake*, of persons, part. מִרְעֶה Dan. 10, 11. Ezra 10, 9.

Deriv. the two following.

רָעָה m. *a trembling*, Ez. 15, 15. Ps. 55, 6.

רָעָה f. (r. רָעָה) *a trembling*, Ps. 2, 11. 48, 7. Is. 33, 14. Job 4, 14.

* רָעָה fut. יִרְעֶה, apoc. יִרְעֶה Job 20, 26.

1. Trans. *to feed a flock, to pasture*, Lat. *pascere*. Arab. رعى id. and trop. to tend, to guard, to govern. Ethiop. ረፈ id. Syr. Chald. Samar. id.—Constr. with acc. of flock Gen. 4, 2. 30, 36. Ex. 3, 1. Is. 40, 11. Jer. 23, 4. Cant. 1, 8. al. רָעָה Gen. 37, 2. 1 Sam. 16, 11. 17, 34; absol. Gen. 29, 7. 37, 13. Num. 14, 33. Cant. 1, 7. al.—PART. רָעָה subst. *a shepherd, herdsman*, Gen. 46, 34. Ex. 2, 17. Is. 13, 20. Jer. 43, 12; with genit. of flock or herd Gen. 13, 7; and of the owner, as רָעִי יִצְחָק Gen. 26, 20. Fem.

רָעָה Gen. 29, 9. Arab. راع id.

Trop. *to feed*: a) i. q. *to lead, to rule, to care for*, the figure being often preserved, e. g. α) Of a prince or king, like Gr. ποιμνὴ λαόν. 2 Sam. 5, 2 *thou shalt feed my people Israel*. 7, 7. Jer. 23, 2 sq. Mic. 5, 3. 7, 14; c. β) Ps. 78, 71.

Hence רָעָה *a shepherd*, spoken of a prince or king, Jer. 2, 8. 3. 15. 22, 22. Ez. 34, 2 sq. Is. 44, 28. β) Of God, Ps. 23, 1 *Jehovah is my shepherd, I shall not want.* 28, 9. 80, 2. Gen. 48, 15. 49, 24; comp. Hos. 4, 16. γ) Of a teacher of virtue and wisdom, Prov. 10, 21. Hence רָעָה *a master or teacher* Ecc. 12, 11; and so perh. of *prophets* Zech. 11, 5. 8. 16, where others understand princes. δ) Ps. 49, 15 מָוֶה יָרִיעֵם *death feedeth (pastureth) them*, i. e. in Sheol, like a flock; see the preceding clause.

b) *to nourish*, to afford sustenance; Hos. 9, 2 *the threshing-floor and wine-press shall not feed them*, i. e. shall be cut off, fail.

2. Intrans. *to feed, to graze, to pasture*, as does a flock, Lat. *pasci*, Is. 5, 17. 11, 7. 65, 25; with עַל of place added Is. 45, 9; בָּ Gen. 41, 2. With acc. of the pasture on which a flock feeds, Jer. 50, 19. Ez. 34, 14. 18. 19. Mic. 7, 14. Trop. *to feed down*, to consume; Mic. 5, 5 *they shall feed down the land of Assyria with the sword.* Job 20, 26 בָּאֵהֶלֶב יִרְעֶה שְׂרִיר *the fire shall devour what is left in his tent.* Jer. 22, 22. 2, 16 יִרְעֶה קֶדְקֶד יִרְעֶה *they feed off the crown of thy head*; comp. Is. 7, 20. Job 24, 21 רָעָה עֲקָרָה *who feedeth down (oppresseth) the barren woman*; Chald. *confringens*.—Also trop. *to feed in quiet*, is to *live or dwell in security* Is. 14, 30. [So Ps. 37, 3 וִירְעָה אֱמִינָה *and feed in faith*, trusting in God, i. q. וִירְעָה בְּאֱמִינָהוּ Hab. 2, 4; see the preceding clause.—R.

3. Metaph. *to feed upon* any thing, i. e. *to feast upon, to delight in* any person or thing; comp. Cic. Pis. 20: 'his ego rebus *pascor*, his *delector*.' Chald. רָעָה id. comp. Heb. רָעָה, בָּחַר, רָעָה. Kindr. is רָעָה, Arab. رَعَا. Construed: a) With acc. of pers. *to delight in* any one, *to be his companion*, Prov. 13, 20. 28, 7. 29, 3. b) With acc. of thing, Prov. 15, 14 *the mouth of fools אֵלֶּה רָעָה delights in folly*, feeds upon it, seeks after it. רָעָה רוּחַ *to feed upon the wind*, i. e. to strive or grasp after something vain. *inania sectari*, Hos. 12, 2; comp. Is. 44, 20. Comp. רָעָה רוּחַ and רָעָה רוּחַ.

PIEL רָעָה denom. from רָעָה and רָעָה *a friend, to treat as a friend, to make the companion of any one*, Judg. 14, 20.

HIPH. fut. c. suff. יִרְעֶה, *to feed*, i. q. Kal no. 1, Ps. 78, 72.

HITHP. *to make friendship, to hold intercourse*, c. אֵת *with any one* Prov. 22, 24.

Deriv. רָעָה, רָעָה II, רָעָה, רָעָה, רָעָה, מְרָעָה, מְרָעָה, רָעָה, רָעָה, and the proper names רָעָה, רָעָה, רָעָה, רָעָה.

רָעָה f. (רָעָה) A) Adj. fem. *evil, bad*, see in masc. רָעָה.

B) Subst. *ill, evil*, Ecc. 5, 12. 6, 1. 10, 5. רָעָה לְרָעָה *for evil*, i. e. with bad intent or purpose, e. g. *to set one's face upon any one* לְרָעָה וְלֹא לְטוֹבָה *for evil and not for good* Jer. 21, 10. 39, 16. 44, 11; comp. Am. 9, 4. Deut. 29, 20. Judg. 2, 15. 2 Sam. 18, 32.—Hence

1. *ill, evil*, i. e. a) *evil* which one does to others; thus לְרָעָה לְרָעָה *to do evil to any one* Ps. 15, 3. Neh. 6, 2; c. עָם Gen. 26, 29. Judg. 15, 3; אֵת Judg. 11, 27. רָעָה הַחַיָּה טוֹבָה *to reward evil for good* Gen. 44, 4; also Is. 7, 5. Ps. 21, 12. Plur. רָעוֹת Ps. 140, 3. With genit. רָעָה אֲבִימֶלֶךְ *the evil of Abimelech*, which he did to others, Judg. 9, 56. 57. 1 Sam. 25, 39. b) *evil* which happens to any one, *calamity*, i. e. a) *hurt, mischief, destruction*, Gen. 19, 19. Ex. 32, 12. Jer. 2, 3. 4. 6. 5, 12. 11, 11. al. מְבַקְשֵׁי רָעָה *they that seek my hurt*, my destruction, Ps. 71, 13. 24; comp. Ps. 35, 4. β) *affliction, trouble, adversity*; בְּרָעָה *in or with affliction, sorrow*, Neh. 1, 3. Gen. 44, 29. רָעָה בְּזֶמַּן רָעָה *in time of evil*, i. e. of affliction, distress, Ps. 37, 19. 41, 2. Jer. 2, 28. 11, 12. Plur. רָעוֹת *evils, calamities*, Deut. 31, 21. Ps. 34, 20.

2. *evil* in a moral sense, *wickedness, depravity*; so יִבְעֶרָה רָעָה מִיִּשְׂרָאֵל *that we may put away evil* (concr. evil persons) *out of Israel* Judg. 20, 13; see in בָּעֵר Pi. no. 3. Also *wicked deed, sin*, Gen. 39, 9. Hence of active wickedness, deliberate mischief, *malevolence, malice*, Gen. 6, 5. Nah. 3, 19. Is. 47, 10. Job 22, 5. Hos. 10, 15 רָעָה רָעָהְכֶם *the evil of your evil*, your great wickedness.

רָעָה m. (רָעָה) constr. רָעָה, c. suff. רָעָה Prov. 6, 3 (like מְרָעָה, מְרָעָה). *a friend, acquaintance, companion*, i. q. רָעָה which is more usual. 2 Sam. 15, 37. 16, 16. 1 K. 4, 5.

רעה fem. of רעה, plur. רעות *female companions*, Ps. 45, 15. Judg. 11, 37 Keri.

רעה inf. of ר. רעע, where see.

רעי (friend sc. of God) *Reu*, pr. n. m. Gen. 11, 18. Gr. *Payau* Luke 3, 35.—Strictly i. q. רעה, like פלי i. q. פלה. R. רעה.

רעואל (friend of God) *Reuel*, Sept. *Payouil*, pr. n. m. a) A son of Esau Gen. 36, 4. 10. b) The father of Jethro, Ex. 2, 18. Num. 10, 29. c) 1 Chr. 9, 8. d) In Num. 2, 14 should be read instead of it רעואל; comp. 1, 14. 7, 42. 10, 20.

רעית pr. fem. of רעי q. v. R. רעה.

1. *a female friend, companion*, plur. רעיות Judg. 11, 37 Cheth. Hence a) *another*, any other, Esth. 1, 19, comp. 1 Sam. 15, 28. b) Preceded by אשה *one—another*, Ex. 11, 2. Jer. 9, 19. Zech. 11, 9; of birds Is. 34, 15. 16. Comp. in רע no. 1. c.

2. *desire, a striving, grasping* after any thing. רעית ריח *a striving of wind*, q. d. windy striving, vain endeavour, Ecc. 1, 14. 2. 11. 17. 26. 4, 4. 6. 6, 9. Comp. רעה ריח Hos. 12, 2, and Chald. רעית.

רעיה Chald. f. *will, pleasure*, Ezra 5, 17. 7, 18. R. רעה no. 3.

רעי m. *pasture*, 1 K. 5, 3 [4, 23]. R. רעה.

רעי (friendly, social, denom. from רע) *Rei*, pr. n. m. 1 K. 1, 8.

רעי adj. denom. from רעה, *of a shepherd, pastoral*, Is. 38, 12. Subst. *a shepherd*, Zech. 11, 17.

רעה f. (ר. רעה) *a female friend, companion*, plur. c. suff. רעיהי Judg. 11, 37 Cheth. Also *one beloved*, as a term of endearment, Fr. *mon amie*, Cant. 1, 9. 15. 2, 2. 10. 13. 4, 7. al. Comp. רע no. 1. a.

רעיון m. i. q. רעיה no. 2, *desire, striving*. Ecc. 2, 22 רעיון לבו *the striving of his heart*. רעיון ריח *a striving of wind*, windy striving, vain effort, Ecc. 1, 17. 4, 16. R. רעה no. 3.

רעיון Chald. m. *thought, cogitation*, Dan. 4, 16. 5, 6. 10. 7, 28; spoken of nocturnal visions Dan. 2, 29. 30. R. רעה to think.

* **רעל** to tremble, to reel, kindr. with רער. Chald. and Syr. id. Found only in HOPH. to be made to tremble or quiver, e. g. a spear, to be brandished, Nah. 2, 4.

Deriv. רעל, רעלה, and the pr. names מרעלה, רעלה.

רעל m. 1. *a reeling* from intoxication, Zech. 12, 2.

2. Plur. רעלות *veils*, as a female ornament, so called from their tremulous or fluttering motion, Is. 3, 19. Arab. رَعْل.

רעליה (whom Jehovah makes tremble, i. e. who fears Jehovah) *Releiah*, pr. n. m. Ezra 2, 2; for which Neh. 7, 7 רעמיה.

* **רעם** fut. רעם 1. to be moved, agitated, to tremble, kindr. with רעל, רער; Ez. 27, 35. Spec. of the sea, to be troubled, tossed, to rage, Ps. 96, 11. 98, 7. 1 Chr. 16, 32.

2. to thunder, see Hiph. and רעם. Syr. رَعَم id. رَعَم thunder. Chald. אהרעם to murmur, to roar.

3. to be angry, wroth, see Hiph. no. 2. Syr. Ethp. id. Arab. رَغَم III, V, id.

HIPH. 1. to thunder, sc. Jehovah Ps. 18, 14. 29, 3. Job 40, 9. 1 Sam. 2, 10. 7, 10.

2. to provoke to anger, to irritate, 1 Sam. 1, 6.

Deriv. the two following.

רעם m. c. suff. רעמה *thunder*, Ps. 77, 19. 81, 8. 104, 7. Is. 29, 6. Hence for a voice of thunder, as of warlike leaders shouting their orders. Job 39, 25. Metaph. Job 26, 14 רעם גבורתו מי רהבונן *the thunder of his power who can understand?* i. e. the whole compass of the divine power, all the mighty deeds which can be predicated of God.

רעמה f. (ר. רעם) 1. *a trembling, quivering, shuddering*, poetically for the mane of a horse, prob. as erect from excitement, and waving or streaming in the wind. Job 39, 19 [22] רעמה *hast thou clothed his neck with shuddering?* i. e. with a waving mane; comp. Gr. φόβη mane, from φόβος. —Other interpretations are reviewed by Bochart, Hieroz. I. p. 118 sq. and Alb. Schult. ad. h. l.

2. *Raamah*, pr. n. of a son of Cush, who with his sons Sheba and Dedan founded families or tribes in south-eastern Arabia, which afterwards had commerce with the Tyrians, Gen. 10, 7. 1 Chr. 1, 9. Ez. 27, 22; see the arts. **רָעָן**, **רָעָה**, **רָעָה**. Sept. in Gen. l. c. renders it *Péyua*, i. e. a city on the Persian Gulf mentioned by Ptolemy and Steph. Byz. See Bochart Phaleg IV 5.

רָעָה see in **רָעָה**.

רָעָה Gen. 47, 11. Ex. 12, 37. Num. 33, 3, 5, and **רָעָה** Ex. 1, 11, *Rameses*, or *Raamses*, pr. n. of an Egyptian city in the land of Goshen, built or at least fortified by the labour of the Israelites. Ex. 1, 11. The name of this city seems sometimes to have been given to the whole province, (see Gen. l. c.) from which it would appear to have been the chief city of the district. It was prob. situated near the water-shed between the Bitter Lakes and the Valley of the Seven Wells, not far from Heroöpolis, but not identical with that city; see Thesaur. p. 1297 sq. Hengstenb. die Bücher Mose u. Agypten p. 48 sq. [Engl. p. 47 sq.] Comp. Bibl. Res. in Palest. I. p. 79 sq. 547–550. —The name accords with that of several kings of Egypt, *Ramses*, **רָעָה** i. e. son of the sun; one of whom probably founded the city and gave it his own name.

* **רָעָה** in Kal not used. Syr. **ܪܥܢܐ** is the plant *mallows*; prob. so called from its greenness.

PL. **רָעָה** to put forth leaves, to be green, 3 pers. f. **רָעָה** Job 15, 32. Cant. 1, 16. But both these examples can be referred to the following adjective.—Hence

רָעָה m. adj. plur. **רָעָה** Ps. 92, 15; fem. **רָעָה**; *green*, e. g. leaves, foliage. Jer. 17, 8; of trees which are vigorous and flourishing, Deut. 12, 2. 2 K. 16, 4. al. A green tree is then the emblem of prosperity e. g. in the wicked Ps. 37, 35; in the righteous 52, 10. 92, 15. al. Also *green oil*, i. e. fresh, new, Ps. 92, 11.

רָעָה Chald. m. id. *green*; metaph. of a person flourishing in prosperity, Dan. 4, 1 [4].

* **רָעָה** 1. to break, to break in pieces, i. q. **רָעָה**, **רָעָה**. Also intrans. as in Engl. to break, i. e. to be broken; Chald. Syr. id. Præt. **רָעָה** are broken, Jer. 11, 16. Inf. fem. **רָעָה** in breaking, pleonast. Is. 24, 19; as subst. a breaking, e. g. **רָעָה** a broken tooth Prov. 25, 19. Fut. **רָעָה** Jer. 15, 12. Job 34, 24; c. suff. **רָעָה** Ps. 2, 9.

2. Intrans. to be evil, bad, from the idea of breaking, being broken, and so made worthless; opp. of **רָעָה** to be whole, sound, good. Præt. **רָעָה**, f. **רָעָה** Deut. 15, 9. 2 Sam. 19, 8; inf. **רָעָה** Ecc. 7, 3; imp. plur. **רָעָה** be ye evil, i. e. though ye are evil, angry, though ye rage, Is. 8, 9; fut. **רָעָה**, sometimes wrongly referred to **רָעָה**.—The following constructions mostly impers. may be noted; comp. in **רָעָה** and **רָעָה**. a) Præt. **רָעָה** **רָעָה** it was evil in my sight, it displeased me, Num. 22, 34. Josh. 24, 15. Jer. 40, 4; fem. of a woman Ex. 21, 8. Fut. **רָעָה** **רָעָה** id. (וְרָעָה) Gen. 21, 11. 38, 10. 1 Sam. 8, 6. 2 Sam. 11, 25. al. Later writers for **רָעָה** put **רָעָה**, Neh. 13, 8. 2. 10. Jon. 4, 1. Also Gen. 21, 12 **רָעָה** **רָעָה** let it not be evil in thy sight (not grieve thee) on account of the lad. 1 Chr. 21, 7; comp. 2 Sam. 19, 43. b) **רָעָה** **רָעָה** it is evil to me, i. e. it goes ill with me, Ps. 106, 32. c) to be sad, sorrowful, of the countenance, heart, Neh. 2, 3. 1 Sam. 1, 8; comp. Deut. 15, 10. d) Of the eye, to be evil, i. e. to be envious, c. **רָעָה** Deut. 28, 54; comp. 15, 9.

NIPH. fut. **רָעָה**, see in **רָעָה**.

HIPH. **רָעָה** and **רָעָה**; inf. **רָעָה**, in pause **רָעָה**; fut. **רָעָה**, conv. **רָעָה**; part. **רָעָה**, plur. **רָעָה**.

1. to break in pieces, to destroy, Ps. 44, 3. 74, 3. Jer. 31, 28.

2. to do ill, i. e. a) to make evil sc. what one does; comp. opp. **רָעָה**. Gen. 44, 5 **רָעָה** **רָעָה** ye have done evil what ye have done, i. e. in so doing. To do good or to do evil is sometimes put genr. i. q. 'to do something or other' any thing, Zeph. 1, 12. Is. 41, 23. Jer. 4, 22. Lev. 5, 4 if one swear unadvisedly to do evil or to do good, i. e. any thing whatever, he is bound. Hence ellipt. Ps. 15, 4 **רָעָה** **רָעָה** if he sweareth (unadvisedly to do good or) to do evil, he changeth not; **רָעָה** being here put for

the fuller ולְהַרְעֵיב i. e. if he swear to do any thing, and it turn out evil to himself or others, he yet performs his oath; comp. Lev. 5, 4. Judg. 11, 31. Others here render it *neighbour*, friend, as if for לְהַרְעֵיב from רָע; so Sept. Symm. Pesh. De Wette takes לְהַרְעֵיב for לְרָע, and understands a *wicked person*.—Also לְעֲשׂוֹת רָע pr. 'to make evil in doing,' to do evil, 1 K. 14, 9. Jer. 16, 12; Mic. 3, 4 הָרְעוּ מַעֲלֵיהֶם they make evil their doings, they work evil.—Hence

b) Ellipt. to do evil, to act wickedly, Gen. 19, 7. Judg. 19, 23. 1 Sam. 12, 25. Is. 1, 16. Jer. 4, 22. Ps. 37, 8. Prov. 4, 16. al.—Part. מְרַע Prov. 17, 4, in pause מְרַע Is. 9, 16. plur. מְרַעִים, an evil-doer, evil-doers, Ps. 22, 17. 26, 5. 27, 2. Is. 1, 4. 14, 20. 31, 2. al.

c) to do evil to any one, to deal ill with, to afflict; c. לְ Gen. 19, 9. 43, 6. Ex. 5, 22. 23. Num. 11, 11. 1 Sam. 26, 21. Zech. 8, 14. Ps. 105, 15; c. acc. Num. 16, 15. Deut. 26, 6; עַל 1 K. 17, 20; עַם Gen. 31, 7; בְּ 1 Chr. 16, 22. Of God as afflicting men, c. לְ Ruth 1, 21. Jer. 25, 6.

HITHPO. הִתְרַעַע 1. to be broken in pieces, from concussion, Is. 24, 19. Hence

2. to destroy or ruin oneself, Prov. 18, 24.

Deriv. רָע, רָעָה, רָע.

רָעַע Chald. to break in pieces, fut. רָעַע after the form רָעַע, Dan. 2, 40.

PA. id. ibid.

* רָעַע fut. יִרְעַע, to drop, to distil, c. acc. Prov. 3, 20 the clouds distil the dew. Ps. 65, 12. 13. Job 36, 28. Arab. رَعَف id. Comp. by transp. יָרַח I.

HIPH. i. q. Kal, to drop, to distil, as the heavens, c. acc. Is. 45, 8.

* רָעַץ fut. יִרְעֹץ, i. q. רָעַץ and רָעַע, to break or dash in pieces, Ex. 15, 6. Metaph. to harass, to oppress a people, Judg. 10, 8.

* רָעַשׁ fut. יִרְעֹשׁ, to tremble, to quake; comp. Engl. to rustle. Arab. رَعَس and رَعَش id. Kindr. are רָעַר, רָעַל, רָעַם.—Spec. for fear, terror, Ez. 38, 20; the earth Judg. 5, 4. Is. 13, 13; the heavens Joel 2, 10. 4, 16; mountains Jer. 4, 24. Nah. 1, 5; islands Ez. 26, 15; the foun-

dations of the earth Is. 24, 18; walls, door-posts, Ez. 26, 10. Am. 9, 1. With מִן of the cause of fear, Jer. 10, 10. 49, 21; מִפְּנֵי Ez. 38, 20.—Once of the motion of grain as agitated and rustling in the wind, Ps. 72, 16.

NIPH. i. q. Kal, to be moved, shaken, to quake, e. g. the earth Jer. 50, 46.

HIPH. 1. to cause to tremble, to shake, e. g. the heavens and the earth Ps. 60, 4. Hagg. 2, 6. 7; kingdoms Is. 14, 16; the nations Ez. 31, 16.

2. Spec. to cause to leap, as a horse, a locust; verbs signifying to tremble, to move to and fro, being often transferred to the idea of leaping, springing, comp. נָחַר Pi. הָרַג, תָּרַגַּל, also רָקַד Job 39, 20 of the horse: הָרַגְתִּי שָׁנוּ כְּאַרְבֶּה dost thou make him leap like the locust?—Hence

רָעַשׁ m. 1. a trembling, shaking, as of a spear Job 41, 21 [29]; of persons Ez. 12, 18; of the earth, an earthquake, 1 K. 19, 11. 12. Is. 29, 6. Ez. 37, 7. 38, 19. Am. 1, 1. Zech. 14, 5.

2. a leaping, bounding, see the root Hiph. no. 2; e. g. of a horse in running Job 39, 24 comp. 20. Poet. of war-chariots Nah. 3, 2. Jer. 47, 3; comp. רָקַד.

3. tumult, uproar, as of battle Is. 9, 4. Jer. 10, 22. Perh. thunder Ez. 3, 12. 13; comp. רָעַר to tremble, רָעַד to thunder.

* רָפָא fut. יִרְפֵּא; see also r. רָפָה II.

1. Pr. to sew together, to mend, to repair. Arab. رَفَا, Eth. ረፈሐ, id. It corresponds to the Gr. ῥάπτω. These roots all have their origin in a common stock, the primary and onomatopoeitic syllable רָפָ, which has the force of Lat. rapere and carpere, Germ. raffén, rupfen, comp. מָרַח, מָרַח, מָרַח. The present verb imitates the sound of a person sewing rapidly.—See Niph. and Pi. no. 1.

2. to heal, to cure, pr. a wound, a wounded person, which is often done by sewing up the wound, Ps. 60, 4. Jer. 30, 17. Job 5, 18. Ecc. 3, 3; also one sick, c. acc. Gen. 20, 17. Ps. 6, 3. 30, 3. 41, 5. With dat. of pers. Num. 12, 13. 2 K. 20, 5. 8. Lam. 2, 13; or of the disease Ps. 103, 3. Part. רָפִיא a physician Jer. 8, 22. 2 Chr. 16, 12. Gen. 50, 2; metaph. of God, Ex. 15, 26.—Comp. Gr. ἰατρίαι

i. e. to mend and to cure; also Arab. **طَبَّ** id.

Metaph. a) God is said to *heal* a person, a people, a land, i. e. to restore to former prosperity and happiness, 2 Chr. 7, 14. Hos. 5, 13. 7, 1. 11, 3. Is. 19, 22. 30, 26. 57, 18. 19. Jer. 17, 14; as vice versa God is said to *wound* by inflicting calamities, see Deut. 32. 39. Is. 19, 22. al. b) As further this restoration is connected with and depends on the remission of sins (see Matt. 9, 2 sq. Mark 4, 12, comp. 2 Chr. 7, 14. Is. 6, 10. 53, 5), hence to *heal* is i. q. to *pardon, to forgive*, 2 Chr. 30, 20. Jer. 3, 22. Hos. 14, 5. Is. 6, 10 *lest they be converted, and God heal them*, i. e. forgive and restore them. Comp. Ps. 103, 3. c) Also to *comfort, to console*; Job 13, 4 **רפאי אֵלַי** *empty comforters*, comp. Ps. 147, 3; unless we return to the primary meaning of the verb, and render: *patchers up of vanities*, i. q. **נַפְּלֵי טִיָּבֵר** in the first hemistich. So the verb *solor, consolor*, seems also to have the primary sense of *to heal, to make whole*, from *solus, ōlos*; comp. also Arab.

أَسَا to cure, and to console.

3. to *allay, to quiet*, i. q. Arab. **رَفَأَ**, q. d. to heal a tumult. See **רָפְאוּ** and **רָפְאוּ** no. 2.

NIPH. **נִרְפָּא**, see also in r. **רָפָה** II.

1. Pass. of Kal no. 1, to *be repaired*, Jer. 19, 11.

2. to *be healed, cured*, either a disease Lev. 13, 18. 37. 14, 3. 48; or a sick person Deut. 28, 27. 1 Sam. 6, 3. Jer. 17, 14. 51, 8. With dat. Is. 53, 5 **נִרְפָּא לָנוּ** *there was healing for us*, i. e. God hath forgiven us. So bitter and unwholesome water is said to *be healed*, when it is rendered wholesome, 2 K. 2, 22. Ez. 47, 8. 9.

PIEL. **רָפָא**; but part. **מְרַפֵּא** Jer. 38, 4 is for **מְרַפֵּה**, see in r. **רָפָה** I, Pi.

1. to *mend, to repair*, e. g. an altar broken down 1 K. 18, 30.

2. to *heal, to cure*, e. g. a wound Jer. 6 14; the wounded or sick Jer. 5, 9. Zech. 11, 16. Ez. 34, 4. Also to *render wholesome* e. g. bad water 2 K. 2, 21. Metaph. to *comfort, to console*, Jer. 8, 11.

3. Trans. to *cause to be healed*, i. e. to bear the expense of a cure, Ex. 21, 19. Inf. pleon. **רָפִיא** Ex. 1. c.

HITHP. to *let oneself be healed*, 2 K. 8, 29. 9, 15. 2 Chr. 22, 6.

Deriv. **רָפְאוּ**, **רָפְאוּ**, **רָפְאוּ**, and the pr. names **רָפְאֵל**, **רָפְאֵל**, **רָפְאֵל**.

רָפְאֵל m. 1. Plur. **רָפְאֵלִים** pr. 'the quiet, the silent,' i. e. *the shades, manes, dwelling in Hades*, whom the Hebrews supposed to be destitute of blood and animal life (**נֶפֶשׁ**), but yet not wholly without some faculties of mind; Ps. 88, 11. Prov. 2, 18. 9, 18. 21, 16. Is. 14, 9. 26 14, 19; c. art. Job 26, 5.

2. *Rapha*, pr. n. a) The founder of a race or family among the Philistines celebrated for their tall stature, c. art. **הָרָפָה** 1 Chr. 20, 4. 6. 8; but **הָרָפָה** 2 Sam. 21, 18. 20. 22. His sons or posterity, **וְיִלְדֵי הָרָפָה**, in the time of David, were distinguished for their great stature and bravery, 2 Sam. 21, 16.—Perh. **רָפָה**, **רָפָה**, signified also to *be high, tall*; from **רָفַע** to be high, lofty. Comp. **רָפְאֵלִים** in **רָפְאֵלִים**. b) 1 Chr. 4, 12. c.) ib. 8, 2.

רָפְאוּ f. (r. **רָפָא**) only plur. **רָפְאוֹת** *medicines for wounds, medicaments*, Jer. 30, 13. 46, 11. Ez. 30, 21.

רָפְאוּ f. a *healing, health*, Prov. 3, 8. R. **רָפָא**.

רָפְאֵל, only plur. **רָפְאֵלִים**, a gentile name *Rephaim, Rephaites*, an ancient Canaanitish tribe beyond the Jordan, celebrated for their gigantic stature, Gen. 14, 5. 15, 20. Josh. 17, 15. In a wider sense, this name appears to have comprehended all the gigantic races of the Canaanites, the Emim, Zamzumim, and Anakim, see Deut. 2, 11. 20. Of those beyond Jordan, Og king of Bashan was the last, Deut. 3, 11. Josh. 12, 4. 13. 12. From the Rephaim on this side Jordan was named the Valley of Rephaim, see in **נֶמֶק** lett. e. Giants of like name are mentioned in the time of David among the Philistines; see in **רָפָא** no. 2. a.

רָפְאֵל (whom God heals, r. **רָפָא**) *Rephael*, pr. n. 1 Chr. 26, 7. Gr. *Ῥαφαήλ* as the name of an angel, Tob. 9, 5.

* **רָפַד** fut. **יִרְפֹּד** to *strew, to spread*, Job 41, 22 [20]. Kindr. **רָבַד**.

PIEL 1. *to spread a bed, sternere lectum*, Job 17, 13.

2. *to stay up, to support*, pr. with cushions, pillows; Arab. **فد**, pr. to support, then to help; comp. Heb. **סעד**.—Hence to *refresh* a weary person, Cant. 2, 5.

Deriv. **רפידה**, and the geogr. names **רפידים**, **רפיד**.

* I. **רָפָה** fut. **יִרְפֶּה**, conv. **יָרַח** Ex. 4, 26; *to be relaxed, slackened, to sink down*. Syr. Pa. and Aph. to relax, to slacken; Chald. id. Kindr. perh. is **רָמִיָּה**.—Spec. a) Of the hands. *to be slack, to hang down* listlessly; 2 Chr. 15, 7 **אַל-יִרְפוּ יְדֵיכֶם** *let not your hands be slackened*, become weak, i. e. be not slothful in your work. Frequently also *hands hanging down*, i. e. *relaxed*, feeble, are ascribed to those who are discouraged, faint-hearted; 2 Sam. 4, 1 **וַיִּרְפוּ יָדָיו** *his hands were feeble*, he became discouraged. Is. 13, 7. Jer. 6, 24. 50, 43. Ez. 7, 17. 21, 12. Zeph. 3, 16. With **מִן** from any thing. i. q. *to desist from* Neh. 6, 9. b) Of persons; Jer. 49, 24 **רָפְתָה דַּמָּשֶׁק** *Damascus is slackened*, waxed feeble, in mind, i. e. is discouraged, weakened. With **מִן** of pers. *to desist from*, to let go, Ex. 4, 26. Of anger Judg. 8, 3. c) Of other things; Is. 5, 24 **וַיִּהְיֶה לְהִכָּה הָרְפָה** *and as the flaming grass sinks down*, i. e. *in the flame*. Of the day as declining Judg. 19, 9.

NIPH. *to be slack*, i. e. *remiss, idle*, Ex. 5, 8, 17.

PIEL **רָפָה**, part. **מְרַפֵּא** Jer. 38, 4, as if from **לָא**; *to slacken, to let fall, to let down*, e. g. the wings Ez. 1, 24, 25; a girdle, *to relax, to loosen*, Job 12, 21. Spec. the hands of any one, *to make hang down, to relax or weaken*, i. e. to discourage, Jer. 38, 4. Ezra 4, 4.

HIPH. **הִרְפָּה**, imp. apoc. **הִרְקָה**, fut. apoc. and conv. **וַיִּרְקָה**.

1. *to slacken one's hand, to desist*. 2 Sam. 24, 16 **הִרְקָה יָדָהּ** *slacken thine hand*, i. e. *desist from smiting*. With **מִן**, i. q. *to desert or forsake* any one, Josh. 10, 6. So Syr.—Without **יָד**, *to slacken the hand*, i. e. *to desist from* any person or thing. c. **מִן**; Ps. 37, 8 **הִרְקָה מִצָּאָה** *desist (cease) from anger*. Deut. 9, 14 **הִרְקָה מִמֶּנִּי** *desist from me*, i. e. *let me*

alone. Judg. 11, 37 *let me alone two months*, i. e. *give me two months*. Hence also with **ל** of pers. *to let alone* or *allow* to any one 1 Sam. 11, 3. 2 K. 4, 27. Absol. 1 Sam. 15, 16. Ps. 46, 11.

2. *to let go, to dismiss* a person or thing (opp. to hold fast), c. acc. Cant. 3, 4. Job 7, 19. 27, 6. Prov. 4, 13.

3. *to let drop, to leave off*, e. g. a work begun Neh. 6, 3; a person, i. e. *to cast off, to forsake* him, i. q. **עָזַב**, Deut. 4, 31. 31, 6. 8. Josh. 1, 5. Ps. 138, 8.

HITHP. *to show oneself slack, remiss*, i. e. a) *to be slothful* Josh. 18, 3. Prov. 18, 9. b) *to be discouraged, to faint*, Prov. 24, 10.

Deriv. **רָפְיוֹן**, **רָפָה**.

* II. **רָפָה**, put sometimes for **רָפָא** *to heal*; comp. **קָרָא** II, i. q. **קָרָה**. In this sense occurs imper. **רָפָה** for **רָפָא** Ps. 60, 4; fut. **הִרְפִּינָה** Job 5, 18.

NIPH. **נִרְפָּה** Jer. 51, 9; inf. **הִרְפָּה** 19, 11; fut. **יִרְפִּי** 2 K. 2, 22.

Deriv. **רָפְיָה** and

רָפָה (for **רָפָא**) *Raphah*, pr. n. a) With art. **הָרָפָה**, a Philistine, whose sons (**גִּלְדֵי הָרָפָה**) were giants; see in art. **רָפָא** no. 2. a. b) A man 1 Chr. 8, 37; for which in 9, 43 **רָפָה** q. v.

רָפָה m. adj. (r. **רָפָה** I) fem. **רָפָה**, plur. **רָפָה**.

1. *slack, remiss*, espec. with **יָדִים** added, *slack-handed* 2 Sam. 17, 2. **יָדִים רָפָה** *slack hands*, as implying discouragement, faint-heartedness, Job 4, 3. Is. 35, 3.

2. *weak, feeble*, Num. 13, 18.

רָפִיא (healed, r. **רָפָא**) *Raphu*, pr. n. m. Num. 13, 9.

* **רָפָה** obsol. root, Arab. **رَفَحَ** *to be rich*; hence

רִפְיָה (riches) *Rephah*, pr. n. m. 1 Chr. 7, 25.

רָפִידָה f. *support, stay, railing*, on the sides of a litter or sedan, Cant. 3, 10. Sept. **ἀνάκλιον**, Vulg. *reclinatorium*. R. **רָפִיד** Pi. no. 2.

רָפִידִים (refreshments, r. **רָפִיד**) *Rephidim*, pr. n. of a station of the Israelites before coming to Sinai, Ex. 17, 1. 19, 2. Num. 33, 14. See Bibl. Res. in Palest. I. p. 178.

רָפְיָה (whom Jehovah healed. r. רָפָה II) *Rephaiak*, pr. n. m. a) 1 Chr. 3, 21. b) 4, 42. c) 7, 2. d) 9, 43, comp. רָפָה lett. b. e) Neh. 3, 9.

רָפְיוֹן m. (r. רָפָה I) only constr. רָפְיוֹן, *slackness, remissness*, with יָדוּם added; trop. for *discouragement, faintness* of heart, Jer. 47, 3.

* רָפַס and רָפַשׁ used without any distinction; fut. יִרְפֹּשׁ Ez. 34, 18. 32, 2; *to tread with the feet, to trample upon*; espec. *to trouble water, to make turbid* by treading. Kindr. רָמַס. Syr. رَفَس id. Arab. رَفَس to kick.

נִיפָה. part. Prov. 25, 26 נִרְפָּשׁ a troubled fountain.

הִיטָפ. הִיטָפָה pr. 'to let oneself be trampled under foot,' i. e. *to prostrate oneself, to humble oneself*, Prov. 6, 3. Ps. 68, 31 מִהֲרָפַס בְּרַצֵּי כֶסֶף collect. *prostrating themselves with pieces of silver*, i. e. *submissively offering them as tribute*.

Deriv. מִרְפָּשׁ.

רָפַס Chald. *to trample down, to stamp upon*, Dan. 7, 7.

רָפְסוֹת f. plur. *floats, rafts*, 2 Chr. 2, 15; a word of the later Hebrew, as it would seem, for דִּבְרוֹת 1 K. 5, 23. It is obviously kindred with Arab. رَمَتْ, Eth. ረፍፍ a raft; and is perh. compounded from רָפַס i. q. רָמַס and synon. Talm. אֶסְרָא; or, according to others, from רָפַס to tread and רָפַד to strew.

* רָפָה obsol. root, which prob. had the primary signif. *to pull out or off, to pluck*, Lat. *carpere*, see in r. רָפָא no. 1; and to this may be reduced several of the many glosses so confusedly exhibited by Arabian lexicographers under the word رَف, e. g. *suxit ubera, edit olera, assuit* (comp. רָפָא), *corripuit aliquem febris*. Hence is derived رَف sheep-cote. flock of sheep; and to this doubtless corresponds in the Mishnah the word רַפָּה (רָפָה), as דָּלָה from דָּלַל, סָלָה from סָלַל stall, Baba bathra 2. § 3, and 6. § 4, pr. a rack from which hay or straw is pulled, like Germ. *Raufe*; comp. אֶרְרָה and אֶבְיוֹם. Hence also the biblical

רָפְתִּים stalls, q. v. in art. רָפַץ. The form רָפָה Job 26, 11, see under r. רוּק.

* רָפַק in Kal not used; Arab. رَفَق VIII, *to lean upon the elbow*; Ethiop. ረፈፈ *to recline at table*.

הִיטָפ. *to lean oneself*, c. עַל upon any one, Cant. 8, 5.

רָפַשׁ, see r. רָפַס.

* רָפַשׁ obsol. root, kindr. with רָפַשׁ and רָפַס, *to tread with the feet*, as rendering water turbid. Hence

רָפַשׁ m. *mud, mire*, i. q. טִיט, Is. 57, 20. In the Talmud, id.

רָפַת, only in plur. רָפְתִּים Hab. 3, 17, stalls, as the Hebrew interpreters correctly give it. See the etymology and the Talmudic usage under r. רָפָה. The ר of the sing. is servile, although retained in the plural, comp. קָשָׁה, קָשָׁתוֹ. Comp. Arab. رَفَّت, رَفَّة, رَفٌّ, also رَفَّت, straw, fodder of cattle, as being pulled from the rack. Sept. Vulg. *præsepia*.

רָץ m. (r. רָצַץ) a fragment, piece, e. g. of silver not coined, Ps. 68, 31.

רָץ m. a runner, see in r. רוּץ.

* רָצָה I. i. q. רָוַץ to run; Inf. absol. רָצוּא Ez. 1, 14.

II. i. q. רָצָה to delight in; whence at least רָצִיתִי for רָצָהִי Ez. 43, 27.

* רָצַד in Kal not used, Arab. رَصَد *to watch closely*, spec. *to lie in wait for*.

PIEL *to watch insidiously, to look askance at*, Ps. 68, 17. See Schultens Animadv. in loc. Thesaur. p. 1305.

* רָצָה, fut. יִרְצָה, apoc. יִרְץ; see also in r. רָצָא II.

1. *to delight in any person or thing, to take pleasure in*. Arab. رَفَى to like, to choose. a) Of persons, c. acc. i. q. *to love*; Prov. 3, 12 אֲבִי אֶרְצֶה as a father delighteth in his son, loves him. With בּ 1 Chr. 28, 4; impl. Is. 42, 1. With עַם præg. *to delight in intercourse with any one, to be on good terms with him*, Ps. 50, 18. Job 34, 9. Part. pass. רָצִיתִי *delighted in, acceptable*, c. לָּ to any one Esth. 10, 3; poet. c. genit. *ac-*

cepted of any one Deut. 33, 24. b) Of things, c. acc. Ps. 102, 15 *thy servants take pleasure in her stones*, i. e. the ruins of Zion. Job 14, 6 *until he shall delight, is a hireling, in his day*, sc. as past, in the rest and quiet of evening. Ps. 62, 5. Of God as taking pleasure in things, Chr. 29, 17. Ps. 51, 18. Prov. 16, 7. Ecc. 1, 7. With ב Ps. 49, 14. 147, 10. 1 Chr. 29, 3. Mic. 6, 7. Hagg. 1, 8.

2. *to be kind, favourable, gracious, towards any one*; of a king 2 Chr. 10, 7. Mostly of God, with acc. of pers. Ps. 44, 1. 147, 11. Jer. 14, 10. Hos. 8, 13; acc. of thing Deut. 33, 11; ב Ps. 149, 4. Also . q. *to receive into favour, a land* Ps. 85, 2; c. inf. Ps. 40, 14; absol. Ps. 77, 8. Am. 5, 22.—Spec. *to receive graciously one bringing a present*, Gen. 33, 10. Mal. 1, 8. Of God as receiving graciously those who approach him with sacrifice and prayer, Job 33, 26. Ex. 20, 41. 43, 27. Jer. 14, 12. 2 Sam. 24, 23; with acc. of sacrifice Am. 5, 22. Ps. 119, 108.

3. *to satisfy a debt*, i. e. *to pay it off*; pr. to satisfy the creditor and render him favourable, Lev. 26, 34. 41. 43. 2 Chr. 36, 21.

NIPH. 1. *to be graciously received or accepted, to be well pleasing*, e. g. a sacrifice, see Kal no. 2. Lev. 7, 18. 19, 7. 22, 23. 27; also Lev. 1, 4. 22, 25, in which passages there is added a dat. commodi לָּכֶם . In the same sense הִיָּה לְרָצוֹן Lev. 22, 20.

2. Pass. of Kal no. 3 and Hiph. *to be satisfied*, i. e. *paid off, discharged*, Is. 40, 2.

PIEL *to render well pleased*, i. e. *to seek to please any one, to seek his favour*. Job 20, 10 *his sons shall seek the favour of the poor*, or what comes to the same thing, *shall conciliate the poor*, sc. by restoring the goods extorted from them; comp. Arab. رَضَا II conciliavit.

HIPH. *to satisfy*, i. e. *to pay off*. i. q. Kal no. 3. Lev. 26, 34 *then shall the land rest and pay off her sabbaths*, viz. those which she still owes.

HITHP. *to make oneself pleasing, acceptable, to get the favour of any one*, c. אֶל 1 Sam. 29, 4.

Deriv. pr. n. רָצוּן , רָצוֹן , רָצוֹה ; also

רָצוֹן m. constr. רָצוֹן , c. suff. רָצוֹנִי .

1. *delight, acceptance, approbation*, Prov. 14, 35. Is. 58, 5. הִיָּה לְרָצוֹן Is. 56, 7. Jer. 6, 20, and עַל-רָצוֹן Is. 60, 7, *to be acceptable, grateful to God, to be approved*.—Ex. 28, 38 $\text{לָּהֶם לְפָנֵי יְהוָה}$ for acceptance to them before Jehovah, i. e. that they may be graciously accepted of Jehovah. Ps. 19, 15. Lev. 22, 20. 21. With suff. Lev. 1, 3. 19, 5 לְרָצוֹנְכֶם that ye may be accepted, i. e. that your sacrifice be acceptable. 22, 19. 29. 23, 11.—Concr. a *delight*, that in which one delights, Prov. 11, 1. 20. 12, 22. 15, 8. 16, 13; spec. what is acceptable to God, Prov. 10, 32. Mal. 2, 13.

2. *good-will, favour, grace*, as of a king Prov. 16, 15. 19, 12; espec. of God, Ps. 5, 13. 30, 8. Deut. 33, 16. Ps. 51, 20. Is. 49, 8 בְּיָמֵי רָצוֹן in a time of grace, when the way is open to my favour. Meton. *favours bestowed, benefits*, Ps. 145, 16. Deut. 33, 23. Prov. 18, 22.

3. *will, pleasure*, i. q. Chald. רְעִית , pr. 'what pleases any one,' his pleasure, Fr. 'tel est mon plaisir;' Ps. 40, 9. 103, 21. 143, 10. 145, 19. 2 Chr. 15, 15. $\text{עָשָׂה כְּרָצוֹנוֹ}$ to do according to his pleasure Esth. 1, 8. Dan. 8, 4. 11, 3. 16; with ב of pers. *to treat a person according to one's pleasure*, as one will, Neh. 9, 24. 37. Esth. 9, 5. In the sense of *wicked pleasure, wantonness*, Gen. 49, 6.

* רָצָה fut. יִרָצֶה . 1. *to break or crush in pieces*; kindr. with רָצַץ . Arab. رَضَح , id. See Pi. no. 1, and رَضَح .

2. *to kill, to slay*, c. acc. pers. Num. 35, 30. Deut. 4, 42; absol. Ex. 20, 13. Deut. 5, 17. 1 K. 21, 19. Jer. 7, 9. Hos. 4, 2. רָצָה פ' נָפֶשׁ Deut. 22, 26, comp. הָרָצָה פ' נָפֶשׁ , under נָקָה Hiph. no. 2. d.—Part. רָצָה a slayer, murderer, Num. 35, 16 sq. Deut. 4, 42. Josh. 20, 5. 6. Job 24, 14. al.

NIPH. pass. of Kal no. 2, Judg. 20, 4. Prov. 22, 13.

PIEL *to break or dash in pieces*, Ps. 62, 4.

2. i. q. Kal no. 2, but iterative like רָצַל , *to kill many, to be a murderer*, Hos. 6, 9. Ps. 94, 6. Part. מְרָצֵה a murderer 2 K. 6, 32. Is. 1, 21.

רָצַח m. (r. רָצָה) 1. *a breaking in pieces, crushing*. Ps. 42, 11 *with a crush-*

ing of my bones, i. e. causing me the severest pain.

2. *outbreak of the voice, outcry, clamour*, comp. r. **קצח**; Ez. 21, 27, where it is coupled with **הרועה**.

רציה (delight) *Rizia*, pr. n. m. 1 Chr. 7, 39. R. **רצה**.

רזין *Rezin*, pr. n. a) The last king of Damascus, slain by the Assyrians, 2 K. 15, 37. 16, 5-9. Is. 7, 1. 4. 8. 8, 6. 9, 10. b) A man, Ezra 2, 48. Neh. 7, 50.—The etymology is uncertain. It may come from r. **רצה** after the form **קצין**, by Syriasm for **רצין**; or from Arab. **رَصِين** firm, stable; or perh. it is kindr. with **רזון** prince, also pr. n. of the founder of the kingdom of Damascus.

* **רצע** *to pierce, to bore*, e. g. the ear Ex. 21, 6. Arab. **رَصع** I, IV, id. Chald. **רצע** id.

Deriv. **מְרַצֵע**.

* **רצה** *to range stones artificially, to inlay a pavement or other work, to checker*; part. pass. **רצויה** *checkered, tessellated, inlaid*, Cant. 3, 10. Arab. **رَصَف** id.

Deriv. **רצפה**, **רצפה**, **מְרַצֵפֶת**.

רצה m. 1. *a stone which is heated in order to roast meat or bake bread upon it*. 1 K. 19, 6 **רצפים** *a cake baked on hot stones*. Arab. **رَصَف** id. The Rabbins understand *a coal*; comp. **רשה**.

2. *Rezeph*, pr. n. of a city subdued by the Assyrians, Is. 37, 12. Prob. the *Ῥησαῖνα* of Ptolemy situated in Palmyrene, Arab. **رَصانة**. See Ptol. Geogr. 5. 15.

רצפה f. (r. **רצה**) 1. i. q. **רצה**, *a hot stone*, Is. 6, 6. Vulg. *calculus*. Sept. and the Rabbins *a coal*.

2. *a tessellated pavement*, Esth. 1, 6. 2 Chr. 7, 3. Ez. 40, 17. 18. 42, 3. 2 Chr. 7, 3.

3. *Rizpah*, pr. n. of a concubine of Saul, 2 Sam. 3, 7. 21, 8. 10. 11.

* **רצץ** fut. **ררץ** for **ררץ** Is. 42, 4. **ררץ** Ecc. 12, 6. But **אֲרִיצִים** Jer. 50, 44 Cheth. also **אֲרִיצִים** ib. Keri, belong to r. **ררץ**.

1. *to break, to crush or shatter*, i. e. so as to make a flaw or crack, but not en-

tirely off. Arab. **رَضَّ**; kindr. **רצע** and **רצע**.—Is. 42, 3 **קנה רצוע** *a broken reed shall he not break off* (**שבר**); Vulg. *quassatum*. 36, 6. 2 K. 18, 21.—Intrans. *to break, to be broken, crushed*, Ecc. 12, 6; trop. Is. 42, 4.

2. Trop. *to treat with violence, to oppress*, often joined with **קשקש**, Deut. 28, 33. 1 Sam. 12, 3. 4. Am. 4, 1. Is. 58, 6. Hos. 5, 11.

NIPH. fut. **ררץ** (as if from r. **ררץ**), pass. of Kal no. 1, Ez. 29, 7. Ecc. 12, 6.

PIEL **רצע** 1. i. q. Kal no. 1, but stronger, *to break in pieces*, Ps. 74, 14.

2. Metaph. i. q. Kal no. 2. a, Job 20, 19. 2 Chr. 16, 10.

Po. **ררץ**, *to oppress, to vex*, i. q. Kal no. 2 and Pi. no. 2, Judg. 10, 8. But **ררץ** Nah. 2, 5 belongs to r. **ררץ**.

HIPH. fut. conv. **ררץ** (so as to differ from **ררץ** to make run), *to break in pieces*, Judg. 9, 53.

HITHPO. **ררץ** *to dash one another, to struggle*, Gen. 25, 22.

Deriv. **ררץ**, **מְרַרֵץ** II.

רק m. (r. **רקק**) 1. Adj. fem. **רקה**, plur. **רקות**, *thin, lean*, of kine Gen. 41, 19. 20. 27.

2. Adv. of limitation, restriction, *only, alone*. Job 1, 15 **רק אני לבד** *only I alone*. Gen. 47, 22 *only the land of the priests bought he not*. 14, 24. 41, 40. 50, 8. Ex. 10, 17. 1 Sam. 1, 13. 5, 4. Am. 3, 2. al. sæpe. Also of exception, *only, except, provided*; Gen. 19, 8 *only unto these men do nothing*. 24, 8. Num. 20, 19. Deut. 3, 11. Josh. 1, 7. 18. Is. 4, 1 *we will eat our own bread*. *only let us be called by thy name*. Once emphat. **רק** *only indeed* Num. 12, 2. Spec. a) After a negation, *only* i. e. *save, besides*; 2 Chr. 5, 10 *there was nothing in the ark save or besides the two tables*. Josh. 11, 22 *there were none of the Anakim left* **רק** *only, except, in Gaza*. 1 K. 15, 5. b) Put before adjectives as an intensive, in the same manner as **רק** no. 2. a, b, c; thus **רק טוב** *only good*, nothing but good, Gen. 26, 29; **רק רע** *only evil*, nothing but evil, Gen. 6, 5. 1 K. 14, 8 **רק הישר** *only right*, nothing but what is right. Deut. 4, 6. Also with an adverb Deut. 28, 13; with a verb Judg. 14, 16. So before **אין** *there is not*,

intensively, as **רַק אֵין** *surely there is not*, i. e. it is only so that there is not; Gen. 20, 11 **רַק אֵין יִרְאָה אֱלֹהִים בְּמָקוֹם הַזֶּה** *surely the fear of God is not in this place*.—At the beginning of a clause, **רַק** refers sometimes not to the next word, but to one more remote; Is. 28, 19 **רַק לִשְׁמֹעַהּ** *it is a terror only to hear the rumour*. Ps. 32, 6 **רַק לְשֹׁנָה** *in the flood of great waters, only to him (the righteous) shall they not come near*. Prov. 13, 10. Deut. 4, 6. Gen. 24, 8.

רַק *empty*, see **רִיק**.

רִק m. (r. **רָקַק** II) c. suff. **רִקְוִי**, *spittle*, Job 7, 19. 30, 10. Is. 50, 6.

* **רָקַב**, fut. **יִרְקַב**, *to be carious, worm-eaten, rotten*, as wood, Is. 40, 20. Metaph. Prov. 10, 7; comp. the Rabbinic phrase: 'ascendit putredo in nomen alicujus.'—Not found in the other dialects. The primary idea seems to be that of *hollowing out, excavating*; comp. **קָדַב**, **קָדַב**, **קָדַב**, also in **רָצַד**.

Deriv. the two following.

רָקַב m. constr. **רָקַב**, *caries, rottenness*. a) Of the bones Prov. 12, 4. 14, 30; metaph. of terror striking through all one's bones Hab. 3, 16. b) Of wood, Job 13, 28. Hos. 5, 12.

רָקַבּוֹן m. (r. **רָקַב**) *rottenness of wood* Job 41, 19.

* **רָקַד** fut. plur. **יִרְקְדוּ**, *to leap, to skip*, e. g. for joy, *to dance* Ecc. 3, 4. Poet. also things are said *to leap or skip* from fear, i. q. *to start, to quake*, Ps. 114, 4. 6. Comp. Hiph. and **נָהַר** Pi. also **רָעַשׁ** Syr. Pa. id. but Aph. is *to wail, to beat the breast*. The primary idea seems to lie in beating or stamping the ground, see in **רָקַע**.

PIEL, *to leap, to spring, to dance*, 1 Chr. 15, 29. Is. 13, 21. Job 21, 11. Poet. of a chariot driven rapidly and bounding over rough ways, Nah. 3, 2. Joel 2, 5.

HIPH. pr. *to make leap or skip*, e. g. mountains, i. e. to cause to tremble or start, to shake, Ps. 29, 6. Comp. Kal, also **רָעַשׁ** and **נָהַר**.

רָקַח f. (r. **רָקַק** I) c. suff. **רָקִיחוֹ**, pr. *thinness, something thin*; hence

1. *the temple, temples*, a part of the head, Judg. 4, 21. 22. 5, 26.

2. Poet. for *the cheek*, Cant. 4, 3. 6, 7. Comp. *tempora* id. Prop. 2. 24. 3.

רָקִיחוֹן (thinness, r. **רָקַק** I) *Rakkon*, pr. n. of a city in Dan lying on the sea-coast, Josh. 19, 46.

* **רָקַח** fut. **יִרְקַח**, *to season, to spice*, e. g. oil for making ointments, *to perfume*, Ex. 30, 33; also wine, see **רָקַח**; and flesh, see Hiph. Part. **רָקִיחַ** *seasoning, spicing*, 1 Chr. 9, 30; subst. *a maker of unguents, perfumer*, Ecc. 10, 1. Ex. 30, 35. 37, 29.—The primary idea is prob. that of *heating, boiling*, pr. i. q. **רָחַח**, the letters ק and ח being interchanged; see in lett. ק.

PUAL pass. of Kal, 2 Chr. 16, 14.

HIPH. *to season flesh, to spice*, Ez. 24, 10.

Deriv. **רָקַח**—**רָקִיחַ**, **מְרָקִיחַ**, **מְרָקִיחָה**, **מְרָקִיחָה**.

רָקִיחַ m. *spice*; **יַיִן הָרָקִיחַ** *spiced wine*, i. q. **מִסְךָ** q. v. Cant. 8, 2.

רָקִיחַ m. *ointment, perfume*, Ex. 30, 25. 35.

רָקִיחַ m. (r. **רָקַח**) plur. **רָקִיחִים**, *a maker of ointments, perfumer, pigmentarius*, Neh. 3, 8. Fem. **רָקִיחָה**, plur. **רָקִיחוֹת** id. 1 Sam. 8, 13.

רָקִיחָה f. see preced. art.

רָקִיחִים m. plur. (r. **רָקַח**) *ointments, perfumes*, c. suff. Is. 57, 9.

רָקִיעַ m. (r. **רָקַע**) constr. **רָקִיעַ**, pr. *a solid expanse*; see the root no. 2.—Hence

1. *the firmament* of heaven, Gen. 1, 6. 7. 8. Ps. 19, 2; fully **רָקִיעַ הַשָּׁמַיִם** Gen. 1, 14. 15. 17. 20. The Hebrews supposed the firmament to be spread out like a solid hemispheric arch over the earth, shining and pellucid as sapphire Ex. 24, 10, comp. Dan. 12, 3; in it were fixed the stars, Gen. 1, 14–17; and above it was the celestial ocean with windows in the firmament through which the water fell as rain upon the earth, Gen. 1, 7. 11. Ps. 104, 3. 148, 4; this latter being the common notion, although the true state of the case was not unknown to them, see Gen. 2, 6. Job 36, 27. 28. Sept. **στερέωμα**, Vulg. *firmamentum*. So

Hom. οἶσανός πολύχαιλος Il. 5. 504. Od. 3. 2; οὐφ. σιδήρεος Od. 15. 328.—Arab.

⁹רָקִיעַ the heavens. Syr. Chald. רקיעא the firmament.

2. *a pavement*, foot-pavement, beneath a throne, i. q. רָקִיעַ; pa. a foundation, from stamping, founding, see the Syriac usage in r. רָקִיעַ no. 2. So of the pavement borne by cherubs, above which was the throne of Jehovah, Ez. 1, 22. 23. 25. 26. 10, 1.

רָקִיעַ m. (r. רָקִיעַ I) plur. constr. רָקִיעִי, *a thin cake, wafer*, Ex. 29, 2. 23. Lev. 2, 4. Num. 6, 15. 19. al.

*רָקִיעַ to deck with colours, to make versicoloured, to variegate; spoken of the colours in the eagle's pinions, and of variegated marble, see רָקִיעַ; but chiefly of variegated cloths and garments.—Chald. in Targ. of the spots and shields of the leopard, Jer. 13, 23.

Arab. رَقَمَ I, II, to make striped, as cloth; also to write; أَرَقَمَ variegated. From the Arabic comes Span. *recamare*, Ital. *ricamar*, to embroider with the needle. The primary idea seems to be that of *laying on* colours, as in kindr. רָקִיעַ no. 3, where see.—Spec. to variegate a garment, to embroider with coloured figures, Lat. *opere plumario*; which seems to have been done by needle-work in figures of various colours, as blue or purple, upon a white ground or byssus; the figures having the form sometimes of feathers or scales, and sometimes of little shields or tessellæ. Hence PART. רָקִיעַ *plumarius, a worker in colours, embroiderer*, Ex. 26, 36. 27, 16. 28, 39. 36, 37. 38, 18. 39, 29. The work of the רָקִיעַ differed from the work of the הַשֵּׁב, in that the former was stitched with the needle or sewed upon the cloth, while the latter was woven into it; see in הַשֵּׁב no. 3. The LXX also understand *needle-work* Ex. 27, 16. 38, 23; and so the Talmudists. See more in Thesaur. p. 1310 sq.

PUAL pass. to be curiously, elaborately, wrought or shaped, of the formation of the fœtus in the womb, Ps. 139, 15.

Deriv. רָקִיעַ, רָקִיעַ.

רָקִיעַ (variegation, flower-gardening,

Arab. رَقْمَةٌ) *Rekem*, pr. n.

1. Of a city in Benjamin Josh. 18, 27.
2. Of several men: a) A king of the Midianites Num. 31, 8. Josh. 13, 21. b) 1 Chr. 2, 43. c) 7, 16.

רָקִיעַ f. (r. רָקִיעַ) c. suff. רָקִיעִים, plur. רָקִיעִים, dual רָקִיעִים.

1. *variegation, versicolour*, i. e. play of colours, e. g. in the eagle's wings Ez. 17, 3; of stones, a pavement, 1 Chr. 29, 2, comp. in פִּינֵה.

2. *work in colours, embroidery*, also *cloth embroidered with colours*, see in r. רָקִיעַ. Ez. 16, 10. 13. 27, 16. בְּגָדֵי רָקִיעַ *embroidered garments*, decked with colours, as worn by princes, Ez. 16, 18. 26, 16. Plur. רָקִיעִים id. Ps. 45, 15. Dual Judg. 5, 30 צִבְעֵי רָקִיעִים *dyed garments of double embroidery*, i. e. embroidered on both sides, or so that the work and figures on both sides correspond.

*רָקִיעַ fut. c. suff. אֶרְקִיעַ, inf. c. suff. רָקִיעַ.

1. *to beat, to smite* the earth with the feet, *to stamp*, either in indignation Ez. 6, 11; or in exultation Ez. 25, 6. Kindr. with רָקִיעַ.—Hence *to tread down* enemies, 2 Sam. 22, 43.

2. *to beat out*, i. e. *to spread out or expand by beating*; see Piel; hence simpl. *to spread out, to expand*, as God the earth Ps. 136, 6. Is. 42, 5. 44, 24.—Syr. رَقَمَ to make firm, stable; Aph. to found, pr. by beating and stamping in order to make a solid foundation. Arab. رَقَمَ to make firm.

PIEL 1. *to beat out*, i. e. *to spread out or expand by beating*, as thin plates Ex. 39, 3. Num. 17, 4. Hence

2. *to overspread, to overlay* with plates of metal Is. 40, 19.

PUAL part. מְרָקִיעַ, *to be beaten or spread* into plates Jer. 10, 9.

HIPH. i. q. Kal no. 2, *to spread out* the heavens fut. מְרָקִיעַ Job 37, 18.

Deriv. מְרָקִיעַ, also

רָקִיעִים m. plur. *plates, laminae*, Num. 17, 3.

*I. רָקִיעַ obsol. root, pr. *to beat, to pound*, spec. *to spread out by beating, to*

beat thin. Arab. intrans. **רָקַק** to be thin. It is onomatopoetic, like the kindred roots **רָקַק**, **רָקַק**, comp. **רָקַק**, **רָקַק**.

Deriv. **רָקַק**, **רָקַק**, and pr. names **רָקַק**, **רָקַק**.

* **רָקַק** i. q. **רָקַק** to spit, to spit out, an onomatopoetic root, like kindr. **רָקַק**, comp. Lat. *scree*, Fr. *cracher*. Fut. **רָקַק** c. **רָקַק** to spit upon any one Lev. 15, 8. For the Præt. **רָקַק** is used, q. v.

Deriv. **רָקַק**

רָקַק (pr. shore, Chald. **רָקַק**, Arab. **رَكَاثَة**) *Rakkath*, pr. n. of a city in the tribe of Naphtali, situated according to the Rabbins on the spot afterwards occupied by Tiberias, Josh. 19, 35. See Bibl. Res. in Palest. III. p. 266.

רָקַק *poor*, see in **רָקַק**

* **רָקַק** obsol. root, Chald. **רָקַק** to be able, to have leave, **רָקַק** leave, permission.—Hence

רָקַק m. leave, a permit to do any thing, Ezra 3, 7.

רָקַק, see in **רָקַק**

* **רָקַק** to write down, to record, part. pass. **רָקַק** Dan. 10, 21. Arab. **رَكَمَ** id.

רָקַק Chald. fut. **רָקַק**, to write, Dan. 5, 24, 25; also to subscribe, to sign an edict, Dan. 6, 9 sq.

* **רָקַק** fut. **רָקַק** 1. Pr. as it would seem, to make noise and tumult, to cause disturbance, see the adj. **רָקַק** Job 3, 17. Is. 57, 20, and Hiph. Job 34, 29. Syr. **رَكَا** Aph. to disturb, to agitate, **رَكَا** disturbance, commotion, also **رَكَا** to be disturbed. Comp. by transp. **רָקַק** no. 3.—Hence

2. to do evil, to be wicked, impious, opp. **רָקַק**; since wicked men are usually noisy and boisterous in doing injury, while good men are gentle and quiet. 1 K. 8, 47. Dan. 9, 15. Ecc. 7, 17.

3. to have an unjust cause, to be guilty, opp. **רָקַק**; Job 9, 29, 10, 7, 15. With **רָקַק**, to be held guilty of God, before God, Ps. 18, 22.

HIPH. **רָקַק**, fut. **רָקַק** 1. to disturb, to stir up tumult; see in Kal no. 1. Job 34, 29 **רָקַק** וְיָמִי **רָקַק** he

(God) giveth quietness, and who shall stir up tumult?

2. to pronounce guilty, i. e. to condemn any one, as a judge. opp. **רָקַק**; Ex. 22, 8. Deut. 25, 1. Job 32, 3. Prov. 12, 2, 17, 16. Ps. 94, 21. Is. 50, 9. al. So too one who gains his cause, Is. 54, 17. Hence simply to gain one's cause, to be victorious, e. g. of Saul, 1 Sam. 14, 47 and whithersoever he turned himself. **רָקַק** he gained his cause, i. e. was victorious; victory being accounted the reward of a just cause, defeat the punishment of unrighteousness; comp. **רָקַק** no. 4, **רָקַק** no. 4; so Heb. **רָקַק** to be innocent, Syr. **رَكَا** to conquer. Sept. **ἐσώζετο**, Vulg. *superabat*. Others here as in no. 1, he caused disquiet, Engl. Vers. he vexed them, i. e. his enemies.

3. Intrans. to do evil, to act wickedly, fully **רָקַק** 2 Chr. 20, 35; ellipt. id. (like **רָקַק**, **רָקַק**), 2 Chr. 22, 3. Neh. 9, 33. Ps. 106, 6. Job 34, 12. Part. c. genit. Dan. 11, 32 **רָקַק** **רָקַק** who do wickedly against the covenant, i. e. who impiously break it.

Deriv. **רָקַק**, **רָקַק**, **רָקַק**.

רָקַק m. adj. and subst. plur. **רָקַק**, constr. **רָקַק**. Fem. **רָקַק** twice Ez. 3, 18, 19.

1. unjust, faulty, guilty, having an unjust cause, a wrong-doer, opp. **רָקַק** innocent. So **רָקַק** to acquit the guilty Ex. 23, 7. Is. 5, 23; **רָקַק** to condemn the guilty Deut. 25, 1. 1 K. 8, 32. Also Ex. 2, 13 **רָקַק** and he said unto the wrong-doer. Num. 35, 31 **רָקַק** faulty to dying, guilty of death, worthy to die.

2. wicked, ungodly, impious; with subst. **רָקַק** a wicked man (opp. **רָקַק** no. 3) Job 20, 29, 27, 13. Prov. 11, 7. Oftener as subst. a wicked person, evil-doer, Job 9, 24, 15, 20. Ps. 9, 6, 17, 10, 2, 3, 4, 37, 10, 12, 21, 32, 35, 55, 4. Plur. **רָקַק** the wicked Job 3, 17, 8, 22, 10, 3. Ps. 1, 1, 5, 6, 3, 8, 12, 9, 28, 3. al. *sæpiss.* espec. in the Proverbs. Spoken of individuals who plot against the good and vex them, and also of public heathen enemies, Is. 13, 11, 14, 5.

רָקַק m. (**רָקַק**) in pause **רָקַק**, e. suff. **רָקַק**.

1. injustice, unrighteousness, Job 34,

10. Mic. 6, 10. *treasures got by wickedness* Mic. 6, 10. *באזני רשע unjust balances*, i. e. false, v. 11. Hence spec. *fraud, falsehood*, opp. *אמת*, Prov. 8, 7.

2. *wickedness, ungodliness*, Ps. 5, 5; opp. *צדק* Ps. 45, 8. *עשה רשע to do wickedness* Prov. 16, 12. *אנשי רשע wicked men* Job 34, 8; comp. Ps. 84, 11. Plur. *רשעים wicked deeds* Job 34, 26.

רשעה fem. of *רשע* q. v.

רשעה f. (r. *רשע*) constr. *רשעה*, c. suff. *רשעה*.

1. *injustice*, and hence *fraud, falsehood*, Prov. 13, 6; spec. of the fraud of those who give scant measure Zech. 5, 8, comp. Mic. 6, 11.

2. *wickedness, ungodliness*, Is. 9, 17. Mal. 3, 15; *a wicked deed* Deut. 25, 2.

רשעים, see *רשעים*.

* *רשע* obsol. root, *to inflame, to kindle*; kindr. *שרב, שרף* Samar. *id. trop.*—Hence

רשע m. plur. *רשעים*, constr. *רשעי* and *רשעי*.

1. *flame*, Cant. 8, 6. Comp. Chald. Ps. 78, 48 Targ.

2. *lightning*, Ps. 78, 48. Poet. a) Ps. 76, 4 *קשת רשעי the lightnings of the bow* i. e. the arrows. b) Job 5, 7 *בני רשע the sons of lightning*, i. e. birds of prey which fly swift as the lightning. Others, *arrows*; others, *sparks*.

3. *fever, burning plague*, with which the body is *inflamed*, comp. *חמה* heat and poison. Deut. 32, 24 *לקחי רשע consumed with burning pestilence*. Hab. 3, 5, parall. *דבר* plague.

4. *Resheph*, pr. n. m. 1 Chr. 7, 25.

* *רשע* *to break down or in pieces, to destroy*, in Kal not used, kindr. with *רצץ*.

POEL fut. *ירשע*. id. Jer. 5, 17.

Pual plur. 1 pers. *רשעני*, pass. of Kal, Mal. 1, 4.

Deriv. pr. n. *מְרַשֵּׁעַ*.

רשת f. (r. *רשע*) in pause *רשת*, c. suff. *רשת*; *a net*, Ps. 57, 7. 9, 16. 31, 5. Lam. 1, 13. *פרש רשת על to spread or cast a net over any one*, Ez. 12, 13. 17, 20. 19, 8. 32, 3. *מַשְׁנֵה רשת net-work* Ex. 27, 4, and so simpl. *רשת* v. 5.

רתוק m. (r. *רתק*) *a chain*, Ez. 7, 23. Plur. *רתוקות* 1 K. 6, 21 Keri, where in Cheth. *רתוקות* id.—Plur. *רתוקות* see in its order.

* *רתח* *to boil, to be hot*, in Kal not used. Syr. and Chald. id.

PIEL *to make boil* e. g. *a pot*, imp. *רתח* Ez. 24, 5.

Pual *to be made to boil*, i. q. *to boil*, spoken of the bowels, metaph. for commotion of mind Job 30, 27. Comp. *ζέω* *ἐν πνεύματι* Rom. 12, 11.

HIPH. like Pi. Job 41, 23.—Hence

רתח m. *a boiling*, only plur. c. suff. *רתחיה* Ez. 24, 5.

רתיק 1 K. 6, 21 Cheth. see in art. *רתוק*.

* *רתם* *to bind on, to make fast*, e. g. horses to a chariot, imper. *רתם* Mic. 1, 13. Comp. *אסר* no. 4. Arab. *رَتَمَ* IV, *to bind a thread upon the finger*.—Hence the two following.

רתם m. 1 K. 19, 4 (but fem. in Cheth.) plur. *רתמים* 1 K. 19, 4. 5. Job 30, 4. Ps.

120, 4, i. q. Arab. *رَتَمَة*, collect. *رَتَم*, *genista*, broom, *spartium junceum* Linn. a shrub growing in the deserts of Arabia, with whitish flowers and bitter roots, which the Arabs regard as yielding the best charcoal; see Bibl. Res. in Palest. I. p. 299. Burckh. Trav. in Syr. p. 483. This illustrates Job 30, 4 and Ps. 120, 4. —Prob. so called from the notion of *binding*, as *juncus* a *jungendo*, Germ. *Binsen* from the verb *binden*. See Celsius Hierobot. T. I. p. 246 sq. Oedmann Verm. Sammlungen Fasc. 2. c. 8.—The Heb. intpp. and Jerome understand *the juniper*, but on no good grounds; see Celsius l. c.

רתמה (genista) *Rithmah*, pr. n. of a station of the Israelites in the desert, Num. 33, 18. 19. R. *רתם*.

* *רתק* in Kal not used, *to bind, to put in fetters*. Arab. *رَتَقَ* clausit, consuit.

NIPH. Ecc. 12, 6 Keri: *before the silver cord רתק be loosed*, unbound; in a signif. directly contrary to Kal. Prob. it should read *רָתַק to be broken*, from r.

נָחַק q. v. in Niph. no. 1.—Frigid is Cheth. נָחַק *to be removed*.

Pual נָחַק *to be bound*, Nah. 3, 10.

Deriv. נָחִיק and

נָחִיקוֹת f. plur. *chains* Is. 40, 19.

* נָחַת obsol. root, i. q. נָחַט and Aram. נָחַת, נָחַת, *to terrify*; hence

נָחַת m. *terror* Hos. 13, 1. Chald. נָחִיחָא id.

ש

The letter ש originally, and before the invention of diacritical signs, served to express both the simple sound of *s*, and also the thicker sound *sh*. In like manner the Irish language has only one sign, *s*, for these two sounds, e. g. *sola* solace, and *se* (*she*) he, *si* (*shi*) she. At a later period a distinction was made by the Grammarians, so that the simple sound of *s* came to be indicated by a point over the left horn, and the thicker sound *sh* by one over the right.

For the Heb. ש the Chaldee often and the Syriac always (as being destitute of the letter Sin) substitute ס; see in lett. ס, p. 707. The Arabic, from a peculiarity of the language, in almost all

these words has ش; as شأنا شئنا, شکر, etc. much as the people of Wirtemberg give a thicker sound to the German *s*, pronouncing *ist* like *isht*. Very rarely does the Arabic retain as س, as سلوى شلوه quail.

In the Hebrew itself, kindred letters are: a) The other sibilants, as ש, ס, צ, ז, see p. 707; comp. also צפן, שפן, צחק, שחק; צחק, שחק; צחק, שחק; שחר and שחר to ferment. b) Sometimes the aspirates, almost like Gr. *sh*; Lat. *sus*, *sylva*; comp. שרה i. q. הררה to extend; שלח i. q. הלך to go; שרג i. q. צרג to plait, to weave. Sometimes also, in the formation of roots, a sibilant is prefixed to the primary biliteral syllable, as שגב i. q. גבב to be high, שגה i. q. גאה, etc. Comp. *γράφω scribo*, *γλύφω sculpo*, *τρίβω strideo*, *τεγο στρέγω, fallo σφάλλω*, and many others.

* שָׂא obsol. root, see in שָׂה.

* שָׂא obsol. root, kindr. with the verbs שָׂא, שָׂר q. v. *to become hot, to ferment*; comp. Arab. شأ to boil up, to break out, as an ulcer. In the western languages we find from the same stock, Germ. in Ottfr. *suar*, Anglosax. *sur*, Germ. *sauer*, Engl. *sour*.—Hence

שָׂא m. *leaven*, Ex. 12, 15. 19. 13, 7. Lev. 2, 11. Deut. 16, 4. Chald. שָׂא id.

שָׂא pr. inf. fem. of the verb נָשָׂא (for נָשָׂא), c. suff. נָשָׂא, once contr. נָשָׂא Job 41, 17, where other Mss. have נָשָׂא.

1. *a lifting up*, Job 41, 17 [25]; so of the countenance, *elation*, cheerfulness, Gen. 4, 7. See the root נָשָׂא no. 1. c.

2. *elevation, a rising in the skin*, hence genr. *a spot*, Lev. 13, 2. 10. 19. 28. 43. 14, 56; so too where more than skin deep, comp. Lev. 13, 2 with v. 3. 4.

3. *exaltation, dignity, majesty*, Gen. 49, 3. Ps. 62, 5; of God Job 13, 11. 31, 23. Here too we may refer Hab. 1, 7 *from himself go forth his law and his dignity*, i. e. he acknowledges no law and no dignity but his own.

שָׂב an old man, see in ר. שָׂב.

* שָׂב to interweave, to braid, i. q. שָׂב. Hence שָׂב, שָׂב, שָׂב.

שָׂב m. only plur. שָׂב lattices, *balusters*, around the capitals of columns, 1 K. 7, 17. See in שָׂב.

שָׂב sambuca, see in סָב.

שָׂב f. (ר. שָׂב) 1. *a net* Job 18, 8.

2. *lattice, lattice-work, balustrade*, espec. upon or around the capitals of columns, 1 K. 7, 18. 20. 42. 2 K. 25, 17. Jer. 52, 22. 23; plur. שָׂב 1 K. 7, 41. 42. 2 Chr. 4, 12. 13. Also before a window or balcony, 2 K. 1, 2.

* **שׁבם** obsol. root; Arab. شَبِم *to be cold*. Simonis assigns to it the signif. of the verb בָּשַׁם *to be fragrant*.—Hence

שׁבם (coolness, or fragrance) *Sebam* Num. 32, 3, and **שׁבמה** (id.) Num. 32, 38, *Sibmah*, pr. n. α' a city in the tribe of Reuben abounding in vineyards, Josh. 13, 19. Is. 16, 8. 9. Jer. 48, 32. Jerome places it near Heshbon.

* **שׁבע**, also **שׁבע** Deut. 14, 29. 26, 12. Is. 9, 19; fut. **יִשְׁבַּע**.

1. *to be or become satisfied, satiated, filled*; Arab. شَبِع id. Chald. סַבַּע, Syr.

שָׂבַע, id. The primary idea is that of *abundance, superabundance*; comp. Prov. 25, 16. Kindr. is **שָׂפַע**.—Of one sated with food, Deut. 31, 20. Ruth. 2, 14. Is. 44, 16. al. More rarely with drink, i. q. **רָוַה**, Am. 4, 8. Jer. 46, 10; hence also of the earth as watered Prov. 30, 16. Ps. 104, 16. Absol. Ps. 37, 19. Hos. 4, 10; hence **וְשָׂבַע אָכַל** *to eat and be filled, satisfied*, i. e. to eat one's fill, Deut. 6, 11. 8, 10. 12. 14, 29. Ruth 2, 14. Joel 2, 26. Ps. 22, 27; so **יָנַק וְשָׂבַע** Is. 66, 11; also **שָׂבַע לֹא** *to be insatiable* Ez. 16, 28. 29. Prov. 27, 20. Ascribed to the belly Prov. 18, 20; to the spirit (see **נָפַשׁ** no. 2) Ecc. 6, 3; and metaph. to the eye as not satisfied with seeing. Ecc. 1, 8. 4, 8, comp. Is. 53, 11. Ps. 17, 15; to the sword Jer. 46, 10.—Constr. with acc. of thing, as **לֶחֶם שָׂבַע** *to be filled with bread* Ex. 16, 12. Job 27, 14. Prov. 12, 11; with **מִן** Prov. 14, 14. 18, 20. Job 31, 31; **בְּ** Ps. 65, 5. 88, 4; **לְ** c. inf. Ecc. 1, 8.—Metaph. to be satisfied with wealth, Ecc. 5, 9; to be filled with reproach, Lam. 3, 30. Hab. 2, 16; with contempt Ps. 123, 3; with calamity Ps. 88, 4; with poverty Prov. 28, 19; with one's own devices, i. e. to reap the full reward of them. Prov. 1, 31. 18, 20.

2. *to be sated, glutted, tired of* any thing Prov. 25, 16. Is. 1, 11. Job 7, 4. **שָׂבַע רֵמִים** *to be sated with life* 1 Chr. 23, 1. 2 Chr. 24, 15.—Also it comes from a feeling of *satiety* and fulness, that the heart is proud and estranged from God; Prov. 30, 9 *lest I be full and deny God*. Hos. 13, 6.

PIEL *to satisfy, to satiate*, Ez. 7, 19;

with two acc. of pers. and thing Ps. 90, 14.

HIPH. *to satisfy, to satiate*, with acc. of pers. Ps. 107, 9. Is. 58, 11. Job 38, 27; with two acc. of pers. and thing Ps. 132, 15. 147, 14; with **מִן** of thing Ez. 32, 4. Ps. 81, 17; **בְּ** of thing Ps. 103, 5. Lam. 3, 15. Once with **לְ** of pers. and acc. of thing. Ps. 145, 16 **וַיִּשְׂבַּע לְכָל־חַי רֵצוֹן** *and satisfiest every living thing with benefits*. Metaph. Ps. 91, 16.

Deriv. the five following.

שָׂבַע m. *satiety*; hence *abundance, plenty*, e. g. of food Gen. 41, 29 sq. Prov. 3, 10.

שָׂבַע m. adj. (r. **שָׂבַע**) constr. **שָׂבַע**. plur. **שָׂבָעִים**, *satisfied, satiated, full*, Prov. 27, 7. 1 Sam. 2, 5. Metaph. a) In a good sense, *abundant, rich* in any thing. e. g. **שָׂבַע רֵצוֹן** *rich in favour* sc. with God Deut. 33, 23. b) In an ill sense, *sated with sorrows*, i. e. abounding in them Job 14, 1. 10, 15. Hence with the notion of weariness superadded, **שָׂבַע חַיִּים** *sated with life* Gen. 35, 29. Job 42, 17; and simpl. **שָׂבַע** id. Gen. 25, 8.

שָׂבַע m. 1. *satiety, fulness*; **לְשָׂבַע** *to the full* Ex. 16, 3; hence **אָכַל לְשָׂבַע** Ex. 16, 3. Lev. 25, 19. Prov. 13, 25.

2. *abundance*, Ps. 16, 11.

שָׂבַעַת f. (r. **שָׂבַע**) c. suff. **שָׂבַעַתָּה**, *satiety, fulness*, Is. 56, 11; **לְשָׂבַעַתָּה** *to the full* Is. 23, 18. Ez. 39, 19.

שָׂבַעַת f. (r. **שָׂבַע**) constr. **שָׂבַעַתָּה**, *satiety, fulness*, Ezra 16, 49.

* **שָׁכַר** *to look*; with **בְּ** *to look upon, to inspect, to view*, Neh. 2, 13. Some editions have here **שָׁכַר** for **שָׁכַר**, but less well. Chald. סַכַּר, where see in full. Arab. سَبَى to examine a wound.

PIEL 1. *to look for*, i. e. *to expect, to wait for*; comp. **צָפָה** Pi. no. 2. Ruth 1, 13.

2. *to hope*. c. **אֵל** Ps. 104, 27. 145, 15; **לְ** Ps. 119, 166. Is. 38, 18; **לְ** c. inf. Esth. 9, 1. Aram. Pe. and Pa. id. comp. Lat. *spero*.—Hence

שָׁכַר m. c. suff. **שָׁכַרְתָּ**, *expectation, hope*, Ps. 119, 116. 146, 5.

* **שָׁגָא** not found in Kal (the form **שָׁגָא** being used), *to be or become great*,

to grow. Chald. סָגָא, סָגָה, to be multiplied, many; Syr. ܣܓܐ id. also to grow, to be increased. Kindr. with סָגָה, the sibilant being prefixed, see under ט, p. 1000.

HIPH. 1. to make great, c. ה Job 12, 23. 2. to magnify, to laud, Job 36, 24.

Deriv. שְׂגִיָּא.

שְׂגִיָּא Chald. id. to be or become great, Ezra 4, 22. Fut. Dan. 3, 31 שְׂגִיָּא רְשָׁמִיךְ may your peace be great, i. e. be multiplied unto you; a form of salutation. 3, 26. In Targg. always סָגָא

* שָׁגַב 1. to be high, e. g. of a city, to be inaccessible, strong, Deut. 2, 36; elsewhere only in poetry. Not found in the other dialects. Kindr. perh. with קָבַב, the sibilant being prefixed; see under lett. ש.

2. to be exalted, to be raised up, e. g. to safety as in a high place, Job 5, 11. Comp. מִשְׁגָּב.

NIPH. to be high, as a city, a wall, Is. 26, 5, 30, 13. Prov. 18, 11. Trop. a) to be exalted, supreme, of God Ps. 148, 13. Is. 2, 11, 17. b) to be set in a high and secure place; hence to be safe, to be protected, Prov. 18, 10, comp. מִשְׁגָּב. c) to be high, i. e. difficult to comprehend, Ps. 139, 6.

PIEL to set up on high, to exalt any one; only metaph. a) to make powerful, to strengthen, Is. 9, 10. b) to set on high i. e. in safety, to protect, to defend, Ps. 20, 2. 69, 30. 91, 14; c. מִן from an enemy (comp. מִן no. 3. a) Ps. 59, 2. 107, 41.

PUAL pass. of Piel lett. b, Prov. 29, 25.

HIPH. to exalt oneself, to show oneself exalted, Job 36, 22.

Deriv. מִשְׁגָּב, and pr. n. שְׂגִיָּב.

שְׂגִיָּב a spurious root, see שגב II.

* שָׁגַח fut. רְשָׁח, i. q. שְׂגָח, to become great, to grow, Job 8, 7. 11. Ps. 92, 13.

HIPH. to cause to grow, to increase, Ps. 73, 12.

שְׂגִיָּב (elevated, r. שְׂגִיָּב) Segub, pr. n. m. a) 1 Chr. 2, 21. 22. b) 1 K. 16, 34 Cheth. for which Keri שְׂגִיָּב Segib.

שְׂגִיָּא m. adj. (r. שְׂגִיָּא) great, of God Job 36, 26. 37, 23.

שְׂגִיָּא Chald. m. (r. שְׂגִיָּא) 1. Adj. great, Dan. 2, 31. 4, 7. Also much, many, Dan. 4, 9. 18. Plur. f. שְׂגִיָּא many Dan. 2, 48. Ezra 5, 11.

2. Adv. much, greatly, very, Dan. 2, 12. 5, 9. 6, 15. 24. 7, 28.

שְׂגִיָּב see in שְׂגִיָּב lett. b.

* שָׁדַר in Kal not used. Arab. سَدَّ has two different significations, traces of which remain in Hebrew, viz.

1. to be straight, even, level, comp. רָשָׁר no. 1, 2; conj. II, to make straight; VIII, to be straight, made straight. See Piel.

2. to stop, to shut up a way, door, etc. comp. שָׁדַר; and this seems to come from the idea of binding, comp. שָׁדַר. Hence سَدَّ and سُدَّ something intervening between two points and stopping the passage, spec. a mountain; plur. سِدَكَة a valley full of rocks and stones, where the rain-water stands. Hence pr. n. שְׂדִים

PIEL to harrow, i. e. to level a field, Is. 28, 24. Job 39, 10. Hos. 10, 11.

* שָׁדַח obsol. root; Arab. سَدَّ to extend the hand (comp. הָדַח, יָדַח), to tend towards any thing, to go with large and free steps; IV, to be let go free. The primary idea therefore is that of wide, free, ample space.—Hence

שָׁדַח m. constr. שְׂדֵה; c. suff. שְׂדֵי, שְׂדֵה; plur. שְׂדוֹת, constr. שְׂדֵי Ruth 1, 1. 2, also שְׂדוֹת Neh. 12, 29, c. suff. שְׂדוֹתֵיהֶם, שְׂדוֹתָם; a field, the open fields, the country, lying unenclosed and without fences or hedges, as is still the case throughout the East. Not found in the kindr. dialects, except in the Punic; see Monumm. Phœn. p. 394. Often opp. to cities, villages, camps, Gen. 4, 8. 24, 63. 65. 29, 2. 34, 7. 37, 15. 1 Sam. 20, 5. 11; also to vineyards, these being enclosed by a wall (comp. Is. 5, 2. 5. Num. 22, 24), Ex. 22, 5. Lev. 25, 3. 4. Num. 16, 14, 20, 17. It embraces both tilled fields and pastures Gen. 31, 4. 37, 7. Ex. 9, 3. Ruth 2, 2. 3; also mountainous land and fields planted with trees Judg. 9, 32 comp. v. 36. 1 Sam. 14, 25. 2 Sam. 1, 21; likewise the houses of the peasants not

surrounded by a wall were reckoned to the open field, Lev. 25, 31. Hence אִישׁ אֶדְהָ *a man of the field*, i. e. Esau as a hunter and living in the open air, Gen. 25, 27; חַיֵּה הַשָּׂדֶה collect. *the beasts of the field*, wild beasts, Gen. 2, 20. 3, 14. הֶעֱשֵׂב הַשָּׂדֶה *the herbs or plants of the field*, wild plants, Gen. 2, 5. 3, 18.

... Spec. a) *a field* as ploughed and tilled but not enclosed, Gen. 47, 24. Lev. 19, 19. Often for חֵלקָה שָׂדֶה *part of a field*, i. e. a portion of the open field belonging to one owner and tilled by him (comp. Gen. 33, 19. Ruth 2, 3. 4, 3), Gen. 23, 13. 17. 49, 30. 32. Ruth 4, 5. Jer. 32, 9. 25. Is. 5, 8. [Meton. for *the produce of the fields*, parall. דְּהִירוֹן אֶרֶץ, Ecc. 5, 8.—R.] Once αὐτὸ ἐξ ὄλης for *wild plants*, pasturage, Ex. 32, 5.

b) שָׂדֶה הָעִיר *the field of a city*, i. e. *its territory*, the open country round about, Gen. 41, 48. Neh. 12, 29. Ps. 78, 12. 43. עֲרֵי הַשָּׂדֶה *the country-towns*, opp. the metropolis, 1 Sam. 27, 5.

c) So *the field or country* of a people is their *territory*, Gen. 14, 7. 32, 4. 1 Sam. 6, 1. 27, 7. 11. Ruth 1, 6. 4, 3. Plur. as in Engl. *territories*; Ruth 1, 1 מְדִינָה. v. 2. 22. 2. 6. Spec. of a level country, as שָׂדֶה אֶרֶם Hos. 12, 13, for אֶרֶם; see in פִּנְחָן

d) As opp. to the sea, i. q. *the land*, *terra firma*, Ez. 26, 6. 8.

שָׂדֶה m. i. q. שָׂדֶה, *field, country*, but only poetic, Ps. 8, 8. 50, 11. 80, 14. Deut. 32, 13. al.—That שָׂדֶה is the proper and primitive sing. form, and common in Arabic for the Hebrew שָׂדֶה, from verbs לָהַד is shown Lehrg. p. 158. Simonis and others incorrectly hold שָׂדֶה as plur. i. q. שָׂדִים; but see Ps. 96, 12.

שָׂדִים m. plur. pr. n. *Siddim*, whence עֲמָק הַשָּׂדִים *the Valley or Plain of Siddim*, the plain of the cities Sodom and Gomorrah, now occupied by the Dead Sea, Gen. 14, 3. 8, 10.—Aqu. Onk. Saad. translate 'Valley of the fields' (שָׂדִים). But

שָׂדִים is prob. i. q. Arab. سَدَّ, plur. سَدَدَاتٌ, 'a depression (Wady) full of rocks and stones,' and therefore difficult to pass. see in שָׂדֶה no. 2; hence 'a plain cut up by steep channels'

שָׂדֶה f. (r. סָדַר, with שׁ for ס) *a row, rank* of soldiers 2 K. 11, 8. 15; of stories, chambers, 1 K. 6, 9.

שָׂה, constr. שָׂה Deut. 14, 4, c. suff. שִׁיר Deut. 22, 1 and שִׁירָה 1 Sam. 14, 34, comm. gend. (m. Ex. 12, 5; f. Jer. 50, 17. Ez. 34, 20,) *one of a flock*. i. e. *a sheep or goat*, a noun of unity corresponding to the collect. צֹאן q. v. *a flock of sheep or goats*; Gen. 22, 7. 8. 30, 32. Ex. 12, 5. Deut. 14, 4 כְּשִׁבְרֵם וְשָׂה עִזִּים *one of the sheep and one of the goats*, i. e. *a sheep and a goat*. Lev. 5, 7. 27, 26. 1 Sam. 15, 3. 22, 19. Judg. 6, 4; comp. שִׁיר and בָּקָר. It admits of no plural; but is put as collect. Jer. 7, 25. 43, 23.

Arab. سَلَا, plur. سَلَا, id.—The etymology is doubtful; though the word seems derived from a verb שָׂה, as פָּה from פָּאָה; and this prob. had the same signification with Arab. شَأَسْ *to drive sheep by uttering the sound* شَا شَا repeatedly; comp. in Engl. the sound *sh, sh*. Nor is it strange that a sheep should be so named from this call or sound of the shepherd; just as in the language of German children a horse is called *Hollo* from the word *hott!* used by coachmen.

* שָׂהֵד obsol. root, i. q. Aram. שְׂהֵד,

שָׂהֵד, Arab. شَهِدَ, *to testify*, pr. to be an eye-witness; Conj. III, coram spectavit.—Hence the two following.

שָׂהֵד m. c. suff. שָׂהֵדִי Kamets impure, like part. Peal in the Aramæan dialects; *a witness*, once Job 16, 19.

שָׂהֵדוּתָא f. (r. שָׂהֵד) an Aramæan word in stat. emphat. used by Laban the Syrian, *testimony, a testimonial*, Gen. 31, 47. Targ. סְהֵדוּתָא Ex. 20, 6. Syr. ܫܗܝܕܘܬܐ.

שָׂהֵדִים m. plur. (r. סָהַר, with שׁ for ס) dimin. *crescents*, little moons, worn as an ornament on the necks of men, women, and camels, Judg. 8, 21. 26. Is. 3, 18. Sept. μνηστροί, Vulg. lunulae.

שָׂהֵב *to be gray-haired*, see r. שָׂהֵב.

שָׂהֵבֶה i. q. סָבֵה, *thick branches, thick-* et. 2 Sam. 18, 9. R. שָׂהֵבֶה.

* I. שׁוּב *to go off from, to draw back*, i. q. סוּג I, where see. So NIPH. שׁוּב 2 Sam. 1, 22, where however many Mss. and editions have ס. HIPH. שׁוּב Job 24, 2, see in r. סוּג Hiph.

* II. שׁוּב i. q. סוּג II, *to hedge about, to enclose*, in Kal not used.

PILP. שׁוּב *to hedge about*, e. g. a vineyard. Is. 17, 11 *בַּיּוֹם הַשֵּׁנִי תִשָּׂאָה הַשִּׁנְיָנִי* in the day thou plantedst it, thou didst also hedge it in.—Kimchi and Aben Ezra render it by *תִּפְגֵּל* thou didst cause it to grow, as if from *פָּגַע* i. q. *שָׁנָה*, *שָׁנָה*; but the former is to be preferred.

שׁוּב *to plaster with lime*, see r. שׁוּר.

* שׁוּב, once Gen. 24, 63 *Isaac had gone out בְּשׂוּבָה*, Vulg. *ad meditando in agro*, i. e. *to meditate*, so that שׁוּב would be i. q. שׁוּב I. lett. c. So too most of the ancient versions; for both Sept. *ἀδολεσχῆσαι*, and Aqu. *ὁμολῆσαι*, are to be understood of pious meditation and discourse. The Syriac alone has it: *ad deambulandum, to take a walk*; and this is almost demanded by the nature of the context. But not improb. it should read *בְּשׂוּבָה* *to go to and fro in the field*, in order to muster his flocks and shepherds. This is the sense of the phrase שׁוּב בְּאֶרֶץ Job 1, 7. 2 Sam. 21, 2, 8; comp. Zech. 4, 10. 2 Chr. 16, 9. Jer. 5, 1.

* שׁוּב i. q. שָׁנָה, *to go or turn away, to turn aside to any thing*, part. plur. שׁוּבִים Ps. 40, 5.

Deriv. שׁוּבִים, שׁוּבִים.

* שׁוּב *to hedge, to hedge in or about*. Arab. شاك mid. Waw, to hedge with thorns, شوك, شوك thorn. See the kindred verbs שׁוּב II, סוּג II, שָׁנָה and שָׁנָה, also שָׁנָה and שָׁנָה, which seem to have come from שָׁנָה, שָׁנָה, by strengthening the middle radical. Compare also Sanscr. *sākhā*, Pers. شاخ, a leaf, bough.

—Metaph. Job 1, 10 *תִּבְנֶה בְּצִדּוֹ* thou hast made a hedge about him, i. e. dost protect him. But the same phrase is also used in a sense of disfavour, for *to shut up one's way*, i. e. to shut in, to straiten, Hos. 2, 8; comp. Job 3, 23.

POL. שׁוּב *to intertwine, to weave*; trop. Job 10, 11 *בְּצִדָּתָא וּבְצִדָּתָא חֲסִידֶיךָ* hast thou woven me; comp. Ps. 139, 13.

Deriv. מְשׁוּבָה and מְסֻבָּה; also the three following.

שׁוּב m. Judg. 9, 49, and שׁוּבָה f. v. 48, a bough. Chald. סוּבָה and שׁוּבָה, Syr. شوب, id.

שׁוּב (for שׁוּב branches, see שׁוּב) Josh. 15, 48 Keri, also שׁוּבָה ib. Cheth. Josh. 15, 35. 1 Sam. 17, 1, Socho, Sochoh, pr. n. of two towns of Judah: a) One in the mountains near Anab and Eshtamoa, Josh. 15, 48; see Bibl. Res. in Palest. II. p. 195. b) The other in the plain, Josh. 15, 35. 1 Sam. 17, 1; see Bibl. Res. in Palest. ibid. p. 349.—The modern Arabic name of both is *Shuweikeh* شويكة, dimin. from *Shaukeh* شوكة; comp. the *Σονχίθ* of Euseb.

שׁוּבָה *Sucathite*, patronym. from a pr. n. שׁוּבָה elsewhere unknown, 1 Chr. 2, 55.

* שׁוּב and שׁוּב, fut. שׁוּב, apoc. שׁוּב, conv. וְשׁוּב, once שׁוּב Ex. 4, 11; imp. שׁוּב, שׁוּב; inf. absol. שׁוּב, constr. שׁוּב. rarely שׁוּב Job 20, 4; part. pass. f. שׁוּבָה 2 Sam. 13, 2 Keri, שׁוּבָה Cheth. genr. *to put, to set, to place*; Syr. سَم, Ethiop. ሠፀ, ሠፀ, id. Less frequent is Arab. سام mid. Ye, to set, to constitute, e. g. a price. Kindr. are שׁוּב. שׁוּב.—Hence

1. *to put, to set, to place*, where the person or thing thus put stands erect, or is regarded as standing rather than as lying down, Gr. ἵστημι. So of persons, *to set, to station*; 2 K. 10, 24 *Jehu stationed (שָׁם לוֹ) in the street fourscore men*. Ex. 33, 22. 1 Sam. 8, 11; troops in garrison 2 Sam. 8, 6, 14. or in ambush Josh. 8, 2, 12. Judg. 20, 36; hence also *to set or put the foot upon the neck of any one* Josh. 10, 24. Of things, which stand or seem to stand; as an idol, *to set up*, Deut. 27, 15; a monument, cippus, Gen. 28, 22. 1 Sam. 7, 12; a table Ex. 26, 35; an altar Ex. 40, 26, 29; the ark Ex. 40, 3; a throne Jer. 43, 10, 49, 38; a door, *to set or put in*, Gen. 6, 16, comp.

Job 38, 10; a tent Ps. 19, 5. So too the boards of the sacred tabernacle, which stood upon bases, Ex. 40, 18; the court before the same, by setting up the columns from which the curtains were suspended, Ex. 40, 8; also *to put up* the curtains, i. q. *to hang* them upon the columns, Ex. 40, 5.—Spec.

a) *to set* troops, i. e. *to draw up*, *to array*, c. acc. 1 Sam. 11, 11 *Saul set* (וַיִּצְבֵּן) *the people in three companies*. Job 1, 17. Acc. impl. 1 K. 20, 12. Ez. 23, 24. So 1 Sam. 15, 2 שָׁם לוֹ בַּדְרֹךְ *he set himself for him in the way*, i. e. against him.

b) *to set*, i. e. *to constitute*, *to appoint*, (τιθέναι Acts 20, 18,) e. g. a king Deut. 17, 15; a prince Hos. 2, 2; judges 1 Sam. 8, 1; c. dupl. acc. 1 Sam. l. c. Ps. 105, 21; acc. and לְ Gen. 45, 9. Ex. 2, 14; acc. and עַל, *to set over*, i. e. a person over others Ex. 1, 11. 5, 14. 1 Sam. 18, 5. So שָׁם בְּרֹאשׁ *to put at the head of*, *to set over*, Deut. 1, 13; comp. in ראשׁ no. 4.

c) *to set* a plant, i. e. *to plant*, Is. 28, 25. Ez. 17, 4. 5. Is. 41, 19. So Lat. 'ponere arborem'; Arab. نصب.

d) *to set up*, *to erect*, *to build*, e. g. a sepulchral monument Nah. 1, 14; a nest in a rock Num. 24, 21; a mound against a city Mic. 4, 14.—Metaph. *to establish* a covenant, i. q. בְּרִית, c. לְ 2 Sam. 23, 5.

e) שִׁים הוֹרָה, Gr. νόμον τιθέναι, *to set a law*, i. e. *to establish*, *to appoint*, *to make a law*. Ps. 78, 5. 81, 6. Gen. 47, 26. Ex. 15, 25. Josh. 24, 25. 1 Sam. 30, 25. Of the laws of the heavens Job 38, 33. Jer. 33, 25. So *to set* or *appoint* a term, limit, Ps. 104, 9. Prov. 8, 29; a place Ex. 21, 13. 2 Sam. 7, 10.

2. *to set*, *to put*, *to place*, pr. a person, so that he may sit (be seated), dwell, or in any way exist in a place; Gr. τιθέναι, which also is used in several of the senses under no. 1. 2 K. 10, 3 וַיִּשְׁתָּחֶם וַיִּשְׁבֵּת אֲבִירֵי *and set him* (cause him to sit) *upon the throne of his father*. שִׁים בְּיָדָא *to put one in prison* 2 Chr. 18, 26. Gen. 40, 15. Gen. 2, 8 *and there* (in the garden) *he put the man*, caused him to dwell there. Job 20, 4. With לְ of place Job 5, 11; acc. Cant. 6, 12.—Also of things:

a) With עַל, *to put upon* any thing, as upon the head Ex. 29, 6. Also *to fasten* or *fix upon*, Ex. 28, 12. 26. 37, 38. 39, 7; a sword upon one's thigh Ex. 32, 27.

b) With בְּ, *to put in*, *to insert*, e. g. a hook or ring in the nose, Is. 37, 29. Job 40, 26 [34]. Gen. 24, 47. שִׁים בְּדִירִים *to put in the staves into the rings* Num. 4, 6. 8. 11, 14.

c) With בֵּין, *to put between*, Judg. 15, 4.

d) i. q. *to found*, *to establish*, e. g. the world Job 34, 13; metaph. a people Is. 44, 7; the divine law 42, 4. Here belongs the expression, where God is said *to set his name* anywhere. i. e. *to establish* the seat of his worship, Deut. 12, 5. 21. 14, 24. 1 K. 9, 3. 11, 36. 2 K. 21, 4; i. q. שָׁם יִשְׁכֵּן שְׁמוֹ Deut. 12, 11. 26, 2.

3. *to put*, *to place*, *to lay* things (rarely persons), so that they may remain in a recumbent posture. Gen. 22, 9 *and laid him* (Isaac) *upon the altar*. 24, 2. 9. 28, 21. 31, 37. 48, 18. al. With עַל of pers. *to put* or *lay upon* any one for bearing, Gen. 21, 14. 22, 6. Ex. 3, 22; עַל of thing Lev. 24, 6. Gen. 9, 23. Ex. 29, 29. שִׁים כַּף עַל פִּה *to lay the hand upon the mouth*, as imposing silence on oneself, Judg. 18, 19. Job 21, 5; שִׁי אֶל־פִּה id. 1 Sam. 19, 13; לְפִה Job 29, 9; לְמוֹתָהּ 40, 4. With בְּ *to put* or *lay in* any place, Gen. 30, 41. 31, 34. 44, 1. 50, 26. Ex. 2, 3. Job 13, 27; rarely *to lay upon*, i. q. שִׁים עַל, Ps. 66, 11. With לְפָנַי, *to set before* any one, e. g. food 1 Sam. 9, 24. 2 K. 6, 22 (also לְפָנַי שִׁים 2 Sam. 12, 20; comp. Gen. 43, 31); a law, *to set before*, *to propose*, Ex. 21, 1. Deut. 4, 44. With acc. of place; Gen. 28, 11 *and he took a stone* וַיָּשֶׁם מִרְאשׁוֹתָיו *and put it at* (under) *his head*. v. 18. 1 Sam. 19, 13.—Spec.

a) *to put* or *set* to any thing, *to apply*; e. g. שִׁים אֵשׁ *to put fire to or under*, 1 K. 18, 23. 25; שִׁים כְּרִים *to apply battering-rams*, c. עַל Ez. 4, 2. 21. 27. Also *to put* a knife to one's throat Prov. 23, 2; *to apply* a measure to a building Job 38, 5.—So שִׁים יָד בְּ *to lay hand upon* any pers. or thing; e. g. in a hostile sense, in order to afflict or punish, Ez. 39, 21, comp. Job 40, 32. But in Ps. 89, 26 *I will put his hand upon the sea*. i. e. I, Jehovah, will cause his dominion to extend to the sea.

b) *to put on* a garment, ornaments

etc. c. **על** Ruth 3, 3. Ez. 16, 14. Gen. 41, 42. Lev. 8, 8. 1 K. 20, 31. 21, 27. So *to put on* or *apply* a bandage Ez. 30, 21; a girdle upon the loins Jer. 13, 1. With **ב** Gen. 37, 34. Ez. 24, 17.

c) **שום ביד פ** *to put into one's hand*, e. g. a cup Is. 51, 23. Contra **שום בידו** *to put into one's own hand*, i. e. *to take in one's hand*; e. g. a hammer Judg. 4, 21; goods, 1 K. 20, 6. **שום נפשו בכפו** *to put or take one's life in one's hand*, see in **כח** lett. c. 1 Sam. 19, 5. 28, 21. See also in lett. d, here following.

d) **שום דברים בפי פ** *to put words in the mouth of any one*, to suggest them to him, Ex. 4, 15. Num. 22, 38. 23, 5. 16. 2 Sam. 14, 3. Is. 51, 16. al. So *to put wonders in the hands of any one*, to give him the power of working miracles, Ex. 4, 21; *to put any thing in the ears of any one*, to rehearse it to him, Ex. 17, 14.

e) *to put or lay upon any one, to impose*, e. g. any thing to be done, with **על** of pers. Ex. 5, 8. 14. 22, 24; or to be suffered, c. **ב** Ex. 15, 26. Deut. 7, 15; also *to impute to any one* sc. guilt, with **על** Judg. 9, 24; **ל** Deut. 22, 8. 14 [17]; **ב** 1 Sam. 22, 15. Job 4, 18.

f) **שום שם ל** *to put i. e. give a name to any one*, (*ὄνομα θείναι τινι* Od. 19. 403, *ὄνομα θείσθαι* 19. 406,) Dan. 1, 7; and with a somewhat different construction, Judg. 8, 31 **שמו אבימלך** *and he set i. e. called his name Abimelech*. 2 K. 17, 34. Neh. 9, 7, and Chald. Dan. 5, 12; comp. Num. 6, 27.

g) **שום לנגדו** *to set before oneself*, before one's eyes, spoken of that for which one has high regard, Ps. 54, 5. 86, 14.

h) Absol. *to put, to lay down*, sc. a pledge, Job 17, 3. Comp. Arab. **وضع** Conj. III, i. q. **وضع رهان**; Gr. *τίθεσθαι* Passow, A. no. 8.

i) With **אל** *to lay before any one*, i. e. *to propound, to explain*, Job 5, 8. Also absol. **שום שכל** *to explain the sense* Neh. 3, 8.

k) *to lay up*, as if in store; Job 36, 13 *the wicked אה ישימו lay up wrath* sc. in their heart, i. e. they treasure up their wrath, indulge in anger and hatred against God, and do not humbly turn to him; so Umbreit correctly. Usually *they lay up i. e. heap up divine wrath*

against themselves, i. q. *ἑαυτοῖς θυμὸν* Rom. 2, 5.

l) Similar is **שום על לב** *to lay to heart*, Gr. *θεσθαι ἐν φρεσίν*, Is. 47, 7. 57, 1. 11. Jer. 12, 11. Also **שום אל לב** 2 Sam. 19, 20. **בלב** ש' 1 Sam. 21, 13. Job 22, 22. With inf. and **ל** Mal. 2, 2, also **אשר לא** (that not) Dan. 1, 8, *to care, to take care* sc. to do or not to do any thing. Ellipt. Ps. 50, 23 **שם דרך** *who layeth to heart his way* i. e. his walk, life, who takes care to live aright.

m) i. q. *to throw, to cast*, e. g. stones and timber into the water, Ez. 26, 12.

n) Spoken of liquids, *to pour, to pour out*, e. g. blood in war, *to shed*, 1 K. 2, 5. With **ב** *to pour into* Judg. 6, 19. 1 Sam. 17, 54. Ps. 56, 9. With **על** *to pour upon*, as blood Ez. 24, 7; oil Lev. 5, 11. Trop. *to put (pour out) the Spirit upon any one*, Num. 11, 17; **בקרבו** Is. 63, 11.

4. *to put, to set*, i. e. *to direct, to turn in any direction*; Judg. 7, 22 and *Jehovah set (turned) every man's sword against his fellow*.—Spec. a) **שום עין על** *to set eyes upon*, see in **עין** no. 1. e. b) **שום פניו** *to set one's face upon or towards*, in various senses, see in **פנה** no. 1. c, d, f. c) **שום לבו** *to set one's mind upon*, *animum advertere, to attend to, to consider*, Is. 41, 22. Hagg. 2, 15. 18; and without **לב** id. Is. 41, 20. Job 34, 23. 37, 15. Judg. 19, 30. Comp. **הבין לב** and **הבין** id. With **על** *upon or towards any thing* Job 1, 8; **אל** Ex. 9, 21; **ל** Deut. 32, 46. Ez. 40, 4; with **ב** (c. **לב** impl.) Job 23, 6. But 1 Sam. 9, 20 **שום לב ל** is *to set the heart upon*, i. e. to care for, to hold dear.

5. *to set as any thing, to put into any state or condition*, i. q. *to make, to render*; comp. Gr. *τιθέναι* i. q. *ποιεῖσθαι*, see Passow in *τίθημι* B. Ex. 4, 11 **מי יגלה** *who maketh the dumb?* Ez. 11, 7. 19. 5. With two acc. Ps. 39, 9 *make me not (set me not as) the reproach of the wicked*, i. e. the object of their reproach. 40. 5. 91, 9. 105, 21. Job 31, 24; acc. and **ל** Gen. 21, 13. 18. Job 24, 25. Is. 5, 20. 23, 13; *to turn into* Hos. 2, 14 [12]. With acc. and **ב**, *to make one as or like any thing*, Gen. 32, 12 [13] *I will make thy seed as the sand of the sea*. 48, 20. 1 K. 19, 2. Is. 14, 17. The two constructions are mingled in Is. 25, 2 **שמה יציר לבל** *thou hast made of a city*

ruins, lit. 'thou hast turned from a city into ruins;' for *לָעִיר לָעָל* or *לָעִיר לָעָל*.

6. *to set or put*, i. q. *to make, to prepare, to produce, to do*; Gr. *τίθεναι*. So שום *קָרְחָה* *to make baldness* i. e. a bald spot Deut. 14, 1. שום *דֶּרֶךְ בְּמִדְבָּר* *to make a way in the desert* Is. 43, 19; and so Job 19, 8. Ps. 46, 9. שום *אֲחֻזָּה* *to do signs or wonders, to work miracles*. c. ב. *in or among*, Ex. 10, 2. Ps. 78, 43. 105, 27. Is. 66, 19; comp. Num. 24, 23; but שום *לְאוֹהֵל* *to set (give) a sign to any one* Gen. 4, 15. שום *בָּנִים* *to beget children* Ezra 10, 44, comp. *θίσθαι παῖδα ὑπὸ ζῶγῃ* Hymn. Ven. 256, 283. שום *רָעָה* *to do evil to any one* Ps. 109, 5.—Often with dat. of pers. 'to do this or that to or for any one.' 1 K. 20, 34 *make thou streets for thyself in Damascus, as my father made in Samaria*. Ex. 8, 8 [12] *the frogs אֲשֶׁר שָׂא לִפְנֵי פָּרֹאֲהַ* *which he had brought upon Pharaoh*. So שום *קֶצֶן* *to put an end to, to make an end of any thing*, Job 28, 3; comp. 18, 2. With לוֹ, as שום *לֹא* *to make oneself a name, to get renown*, 2 Sam. 7, 23. 1 Chr. 17, 21. Sometimes *to set or make for any one* is i. q. *to give, to grant*; e. g. שום *זֶרֶם* *to give seed (offspring) to any one* 1 Sam. 2, 20; שום *שְׁאֲרֵיהֶם* *to make survivors to any one, i. e. to give or preserve a posterity*, Gen. 45, 7. 2 Sam. 14, 7. שום *לְדָרוֹם* *to give place to any one, to make room*, 2 K. 11, 16. 2 Chr. 23, 15; see in דֶּרֶךְ no. 6. So שום *לְחַיִּים* i. q. *לְחַיִּים* Is. 61, 3. Also שום *שְׁלוֹמִים* *to give peace (prosperity) to any one* Num. 6, 26; שום *כְּבוֹד* *to give honour (glory) to*, Josh. 7, 19. Is. 42, 12, comp. Ps. 66, 2; שום *רַחֲמִים* *to give or show mercy to*, Is. 47, 6. Comp. Gr. *θεῖναι τινὶ ἄλγεια, πόνοιο*; see Passow in *τλθμ* B. no. 2.

Hiph. i. q. Kal. Imper. *הַשִּׁימִי* either *attend*, see Kal no. 4. c; or *set in array* sc. the battle, see Kal no. 1. a; Ez. 21, 21 [16]. Part. *מְשִׁימִים* *attending, regarding*, Job 4, 20.

Hoph. fut. *וְיִשְׁמֶנִּי*, *to be put, set*, once Gen. 24, 33 Keri. See *רָשָׁם*.

Deriv. *הַשְׁמִימָה*, and pr. n. *הַשְׁמִימָה*.

שום Chald. præter. שָׁם; præter. pass. שָׁם, f. שָׁמָה Dan. 6, 18, also שָׁם 3. 29; imper. plur. שִׁמְיוּ Ezra 4, 21; i. q. Heb. *to put, to place, to set*. Spec.

1. *to set over*, i. e. *to constitute, to appoint*, Ezra 5, 14.

2. שום *שֵׁמָה* *to make one's name any thing, to name*, Dan. 5, 12.

3. שום *בֶּל* *to set the heart on any thing, i. e. to make a point of, to endeavour*, Dan. 6, 15.

4. שום *נֶצֶם* *to set forth an edict*, i. e. to give, make, publish it, Ezra 5, 13. 6, 1. 3. 12. Dan. 3, 10; c. dat. Ezra 5, 3. 9. Impers. *מִדִּי שֵׁם נֶצֶם* *from me is set forth the decree*, i. e. I have made a decree, Dan. 3, 29. 4, 3. Ezra 4, 19. 6, 8. 11; *הַדְּמִי* id. Dan. 6, 27 [26].

5. שום *נֶצֶם* *to make account of, to regard*, Dan. 3, 12.

ITHPE. fut. *יִהְיֶה* 1. *to be put*, c. ב. *to be put in*, inserted, Ezra 5, 8.

2. *to be made*, c. dupl. acc. Dan. 2, 5.

3. *to be given*, as a decree Ezra 4, 21.

* I. שוּרִי fut. *וְנָשָׂר*, i. q. *שָׂרָה*, שָׂרָר, שָׂרָר, where see.

1. *to contend, to strive*, c. אֶל *with or against* Hos. 12, 5.

2. *to be prince, to have dominion, to reign*. Judg. 9, 22.

Hiph. *הַשִּׁיר* *to make princes*, Hos. 8, 4.

* II. שוּרִי onomatopoetic. i. q. *נָשָׂר* *to saw*. fut. *וְנָשָׂר* 1 Chr. 20, 3.

* III. שוּרִי once for *סוּר*, *to go away, to depart*, inf. c. suff. *בְּשׁוּרִי* Hos. 9, 12; see r. *סוּר*.

שׁוּרָה f. (ר. שָׂרָה) *a row, range*; Arab.

שׁוּרָה row of stones. Is. 28, 25 *חֲפָה שׁוּרָה* *and sets (plants) the wheat in rows*; the accus. שׁוּרָה being put adverbially; Jerome *per ordinem*. In the east wheat is often thus sown or dropped in rows; see Niebuhr Arabien p. 157.

שׁוּרָק, see שָׂרָק.

* שׁוּשׁ and שׁוּשׁ, fut. *וְשִׂישׁ*, once *שׁוּשׁ* Is. 35, 1; imp. *שִׂישׁ*; inf. absol. *שׁוּשׁ*, constr. *שׁוּשׁ*; *to exult, to be glad, to rejoice*. The primary idea is that of *leaping, springing*, comp. *סוּס*. Kindr. is *שָׂאם* *to leap*, as the fœtus in the

womb, comp. Luke 1, 41. 44; *שׁוּשׁוּת* pulsation of an artery. Sanscr. *śas* to leap, *śasā* a hare.—With *עַל* of that *at which one rejoices* Deut. 28, 63. Zeph.

1, 17. Jer. 32, 41. Is. 62, 5. Ps. 119, 162; with שח Job 39, 21. Ps. 35, 9. Is. 65, 19; spec. שח ברהוה Ps. 40, 17. 70, 5. Is. 51, 10; acc. once Is. 35, 1; ל c. inf. Ps. 9, 6; פ Job 3, 22. Lam. 1, 21; also Vav Is. 64, 4.—In the vexed and prob. corrupted passage: Ez. 21, 15 [10] *that of it (the sword) there may be lightning, it is sharpened* או נשיש לשבט בני מאסס פל-ני against the prince of the tribe of my son (Judah), which despiseth all wood, i. e. since the king and people of Judah condemn all the wooden rods with which I have hitherto scourged them, therefore I will now bring against them a sharp sword. In this way שחב and שח are in antithesis; the LXX express שח for שח; and נשיש is usual in this connection.

Deriv. שחון, משוש.

שח m. (ר. שח) *meditation, thought*, Am. 4, 13.

* שח to swim, inf. שחון, part. שחה, both Is. 25, 11. Chald. שחא, Syr. سح, to wash, also to swim.

HiPh. to make swim, i. e. to inundate, Ps. 6, 7.—Hence

שחי f. (Milél, for שחי) *a swimming* Ezra 47, 5.

שחוק, see שחק

* שח to press, to press out, e. g. grapes, fut. שחש Gen. 40, 11. Chald. שח id.

* שח fut. ישח to laugh, i. q. צחק p. v. but more usual in the later Hebrew; Eth. ሠሐፍ, ሠሐፍ, to laugh; Zab. ሠሠ to rejoice.—Absol. Prov. 29, 9. Ecc. 3, 4. With ל to laugh or smile upon Job 29, 24; c. על to laugh at, to deride, Ps. 52, 8. Job 30, 1. With ל id. out espec. in contempt, to laugh at in scorn, to scorn, espec. powerless threats, Job 5, 22. 39, 7. 18. 22. 41, 21. Prov. 31, 25; absol. id. Ps. 2, 4. With ב to mock, to rejoice in others' calamities, Prov. 1, 26; c. על id. Lam. 1, 7.

PIEL שחק, fut. ישחק 1. to jest, to sport, pr. to laugh repeatedly, Pi. being iterative, Prov. 26, 19. Jer. 15, 17. Also to rejoice Prov. 8, 30. 31.

2. to sport, to play, e. g. children Zech. 8, 5; sea animals Ps. 104, 26, comp. Job 40, 20. 29; also of the play or mock-fight of armies or armed men, to skirmish, 2 Sam. 2, 14.

3. to dance, always as accompanied with song and instrumental music, comp. Engl. to play on an instrument; Judg. 16, 25. 1 Sam. 18, 7. 2 Sam. 6, 5. 21. 1 Chr. 13, 8. 15, 29. Jer. 30, 19 קול משחקים the voice (song) of dancers and singers. 31, 4 במחול משחקים in the chorus of dancers.

HiPh. to laugh at in scorn, to deride, c. על 2 Chr. 30, 10.

Deriv. משחק, pr. n. ישחק i. q. יצחק, also

שחוק and שחוק m. 1. laughter Ecc. 2, 2. 7. 3. 6. 7. Job 8, 21. Ps. 126, 2.

2. derision, scorn, meton. for the object of it, Job 12, 4. Jer. 20, 7. 48, 39. Lam. 3, 14.

3. jest, sport, Prov. 10, 23; dancing to music, Judg. 16, 27.

שח see שחים.

* שח fut. ישח, apoc. ישח, to turn aside from a way, to deviate; kindr. with שח. Aram. سح, id.—With מצל אל-דרך from the way Prov. 4, 15; פ 7, 25. Spec. of adulterous females Num. 5, 12; with תחא תאיש (i. q. מתחת) 5, 19, 20. 29. Comp. ונה no. 1, in Hos. 4, 12 and Ez. 23, 5.

Deriv. שח for שח

שחים m. plur. (ר. שח) *deviations from right, transgressions*, Hos. 5, 2. Also שחים q. v. id. Ps. 101, 3. The form is like קא from r. קוא, חל or חיל from r. חיל.—Others concr. apostates, revolters.

* שח fut. ישח to lie in wait for any one, to persecute him, c. acc. Gen. 27, 41. 49, 23. 50, 15. Job 16, 9. 30, 21. Ps. 55, 4.—The primary signif. is to set a trap, comp. Syr. سَحَب; whence the deriv. משחמה.

* שח i. q. שח 1. to lie in wait, to be an adversary, to persecute, c. acc. Ps. 71, 13 שחני נפשי i. q. מבקשי נפשי 38, 21. 109, 4. שחני my adversaries, persecutors, Ps. 109, 20. 29.

2. to oppose, to resist, in the forum,

inf. c. suff. לְשַׁטְנֵי Zech. 3, 1.—Chald. סַטְנָא c. לְ id. Arab. شَطَن to resist.

Deriv. the two following.

שַׁטְנָן m. 1. *an adversary*, e. g. in war, *an enemy*, 1 K. 5, 18, 11, 14, 23, 25, 1 Sam. 29, 4; in the forum Ps. 109, 6, comp. Zech. 3, 1, 2; also of one who in any way opposes another, 2 Sam. 19, 23. Num. 22, 22 *the angel of Jehorah stood in the way לְשַׁטְנֵן לוֹ to oppose him*. v. 32.—Chald. סַטְנָא, סַטְנָא, id.

2. With the art. הַשַּׁטְנָן *the adversary* καὶ ἔξοχος, it assumes the nature of a proper name (Heb. Gramm. § 107, 2), i. e. *Satan*, ὁ διάβολος, *the Devil*, the evil spirit in the theology of the Jews, who seduces men to evil 1 Chr. 21, 1 (where alone the article is wanting, comp. 2 Sam. 24, 1), and accuses and calumniates them before God, Zech. 3, 1, 2. Job 1, 6–9, 2, 1 sq. Comp. Rev. 12, 10 ὁ κατὰ γὰρ τῶν ἀδελφῶν ἡμῶν, ὁ κατὰ γοργῶν αὐτῶν ἐνώπιον τοῦ θείου ἡμῶν ἡμέρας καὶ νυκτός. Syr. شَیْطَان, Arab.

الشيطان, Eth. ሰጦን, id.—The hypothesis of A. Schultens, Herder, Eichhorn, and others, is now universally exploded: these writers held the Satan of the book of Job to be different from the Satan of the other books, regarding him as a good angel appointed to try the characters of men; and hence they proposed in the prologue of this book everywhere to read הַשַּׁטְנָן i. e. περιουσιότης, from the root שׁוּט.

שַׁטְנָה f. (r. שַׁטְנָן) 1. *accusation*, letter of accusation, Ezra 4, 6.

2. *Sitnah*, pr. n. of a well, so called from the opposition and strife of the Philistines against Isaac, Gen. 26, 21.

שַׁטְנָר Chald. see in שַׁטְנָר.

שִׂיָּא m. (for נִשְׂיָּא, r. נִשְׂאָה) *elevation, eminency*, i. q. שְׂאֵת, Job 20, 6.

שִׂיָּאָן (for נִשְׂיָּאָן elevated) *Sion*, pr. n. of the mountain usually called Hermon, prob. nothing more than an epithet, 'the lofty,' Deut. 4, 48. R. נִשְׂאָה.

* שִׁיב *to be gray, hoary*, i. e. *gray-headed, to have gray hair*, 1 Sam. 12, 2. Part. שִׁיב *gray-headed, an old man, senex*, Job 15, 10.—Chald. סִיב, Syr. سَاب, c.

Arab. شَاب mid. Ye, id.—Hence שִׁיב, שִׁיבָה.

שִׁיבָה Chald. id. Part. plur. emphat. שִׁיבָה, constr. שִׁיבָה, *old men, elders*, Ezra 5, 5, 9.

שִׁיבָה m. sc. suff. שִׁיבָה, *grayness of the hair, meton. old age*, 1 K. 14, 4.

שִׁיבָה f. (r. שִׁיב) constr. שִׁיבָה, c. suff. שִׁיבָה, *grayness of hair, hoariness*, Hos. 7, 9. Job 41, 24. Meton. a) Of a person who has gray hairs, one gray-headed, Gen. 42, 38, 44, 29, 31. Ruth 4, 15, 1 K. 2, 6, 9; espec. Lev. 19, 32; fully שִׁיבָה אִישׁ Deut. 32, 25. b) For *old age*, Ps. 71, 18, 92, 15. שִׁיבָה טוֹבָה *a good old age*, i. e. far advanced, Gen. 15, 15, 25, 8. Judg. 8, 32, 1 Chr. 29, 28.

שִׁיג m. (r. שִׁיג or שִׁיג I) *a withdrawing*; 1 K. 18, 27 לוֹ שִׁיג *he has withdrawn himself*, sc. into his private apartments.

* שִׁיר *to cover with lime, to plaster*, Deut. 27, 2, 4. Arab. شَان mid. Ye, Chald. סִיר, id.—But this is prob. rather a denom. signif. from n. שִׁיר *lime*; which itself may come from the idea of *boiling*, r. שִׁיר i. q. יִיר.

שִׁיר m. *lime*, see in r. שִׁיר ult. Deut. 27, 2, 4. Is. 33, 12. Am. 2, 1.—Arab. شَبْد, Syr. سَبْرَا, Chald. סִירָא, id.

שִׁירָה, see the suff. forms in שִׁירָה.

* שִׁירָה fut. שִׁירָה *to speak, to talk, to converse*; Talm. סִירָה id. but not found in the kindr. dialects. With לְ, Job 12, 8 שִׁירָה לְאָרֶץ *speak to the earth*, i. e. to the reptiles. With בְּ *to talk of* any one Ps. 69, 13; c. acc. *to talk with*, to converse with, Prov. 6, 22.—Hence a) *to speak or utter a song, to sing*, i. q. דָּבַר no. 1. c. p. 211; absol. Judg. 5, 10; c. acc. *to sing of*, to celebrate in song, Ps. 145, 5; c. בְּ id. Ps. 105, 2. b) *to utter complaints, to complain*, Ps. 55, 18. Job 7, 11. Comp. subst. שִׁירָה I. 3. c) i. q. דָּבַר בְּלִבּוֹ *to talk with oneself*, i. e. *to meditate*, espec. on divine things, Ps. 77, 4, 7 כִּם-לְדַבֵּר. With בְּ of thing v. 13, 119, 15, 23, 27. etc.

Pol. fut. שִׁירָה, i. q. Kal lett. c, *to meditate*, c. בְּ Ps. 143, 5. Also *to think*,

to consider, Is. 53, 8; see Comment. on Is. l. c. Thesaur. p. 1328.

Deriv. שִׁיחַ, שִׁיחַ I, שִׁיחַ

I. שִׁיחַ m. (r. שִׁיחַ) c. suff. שִׁיחַ

1. *speech, discourse*, 1 K. 9, 11. So perh. in irony of Baal, 1 K. 18, 27 שִׁיחַ לוֹ *he is talking with some one*; or perh. *he is meditating*, is in a brown study, so that he does not hear; see the root lett. c. The first is more certain.

2. *song*, Ps. 104, 34; see the root lett. a.

3. *complaint, complaining*, 1 Sam. 1, 16. Job 7, 13. 9, 27. 23, 2. Ps. 55, 3. 64, 2. 102, 1. Prov. 23, 29.

II. שִׁיחַ m. plur. שִׁיחִים, *a shrub, bush*; collect. *shrubs, bushes*, Gen. 2, 5. Job 30, 4. Plur. Gen. 21, 15. Job 30, 7.—Comp. שִׁיחַ shrub, from שָׁחַב to sprout, to grow. Perh. of the same origin with שִׁיחַ, שִׁיחַ.

שִׁיחָה f. (r. שִׁיחַ) *meditation*, espec. pious, in respect to divine things, Ps. 119, 97. 99. Job 15, 4 שִׁיחָה לְפָנֵי אֵל *meditation before God*, i. e. devotion, Germ. *Andacht*.

שִׁיחַ to put, to place, see שִׁיחַ.

שִׁיחַ m. (r. שִׁיחַ) plur. שִׁיחִים, *thorns, prickles*, Num. 33, 55. Arab. شَوْكٌ thorn.

שִׁיחַ m. (r. שִׁיחַ i. q. שִׁיחַ) c. suff. שִׁיחַ, *a booth, hut*, also *a tabernacle, dwelling*; Lam. 2, 6 שִׁיחַ בְּנֵן אֵלֹהִים God hath torn away his dwelling as the hut of a garden, i. e. the temple, comp. שִׁיחַ.—Others less well, *a hedge, enclosure*.

* שִׁיחַ obsol. root, i. q. Chald. שִׁיחַ to look at, to view, Syr. شَاف, Samar. שִׁיחַ, to look for, to long for, Samar. שִׁיחַ. Kindred is שִׁיחַ. The primary idea seems to have been that of *cutting, separating, discerning*, comp. in בִּיחַ; whence שִׁיחַ knife.

Deriv. שִׁיחַ — שִׁיחַ, שִׁיחַ.

שִׁיחַ f. (r. שִׁיחַ i. q. שִׁיחַ) *a pointed weapon, dart*, pr. a thorn, Job 40, 31.

Arab. شَوْكَةٌ a thorn, sharp weapon.

שִׁיחַ (watch-tower, r. שִׁיחַ) *Sechu*, pr. n. of a region near Ramah, 1 Sam. 19, 22.

שִׁכָּר m. (r. שִׁכָּה) *intelligence, comp.* כִּשְׁבִּית and r. שִׁכָּל no. 2; meton. the seat of it, *the mind, heart*, Job 38, 36; for this passage see in art. טָחוּת. Others, *phenomenon, meteor*, but against the context.

שִׁכָּה f. (r. שִׁכָּה) *the flag of a ship, a standard*, seen as a signal from afar; Samar. שִׁכָּה signal, standard. Plur. Is. 2, 16 upon all the ships of Tarshish וְעַל כָּל־שִׁכָּהוֹת הַיָּם and upon all their gay flags; comp. the parallelism v. 13–16. Sept. correctly as to sense, ἐν πᾶσι τοῖς πλοίοις κάλλους. The Phenician and Egyptian vessels had their flags and sails of purple and other splendid colours; see Ez. 27, 7. Diod. Sic. 1. 57. Wilkinson's Mann. and Cust. of Anc. Egypt. III. p. 211.

שִׁכָּר m. (r. שִׁכָּה) *a knife*, Prov. 23, 2. Chald. סִכִּין, Arab. سِكِّين, id.

שִׁכָּר m. (r. שִׁכָּר) *one hired, a hireling, hired labourer*, Ex. 22, 14. Lev. 19, 13. 22, 10. Deut. 15, 18. Job 7, 1. al. Is. 16, 14 in three years בְּשָׁנֵי שִׁכָּר according to the years of a hireling, i. e. it will happen at this exact time, will not be deferred longer, just as the hired labourer does not continue his work beyond the stated hour.

שִׁכָּרָה f. (r. שִׁכָּר) *a hiring*; Is. 7, 20 שִׁכָּרָה הַפֶּזֶר *the hired razor*.

* שִׁכָּה 1. i. q. שִׁכָּה, to interweave; also to cover, Ez. 33, 22. Hence שִׁיחַ.

2. i. q. שִׁיחַ, to hedge, spec. to hedge with thorns; hence שִׁיחַ thorn, pointed weapon, שִׁיחַ to be armed.

Deriv. שִׁיחַ, שִׁיחַ, שִׁיחַ and שִׁיחַ.

* שִׁכָּל 1. Pr. to look at, to behold, to view; Chald. and Samar. שִׁכָּל Ithpa. id. See Hiph. no. 1. Oftener

2. Trop. to be prudent, circumspect, to act prudently, wisely, pr. 'to look well to any thing', 1 Sam. 18, 30.

PIEL causat. of Kal no. 2. Gen. 48, 14 שִׁכָּל אֶת־יָדָיו *he laid his hands circumspectly*, i. e. placed them purposely thus. —But all the ancient versions give the sense, *he laid his hands cross-wise*, Sept

שִׁלְיָה, corresponding to Arab. سَلْوَى, and Samar. סלוי, which the Cod. Hebræo-Sam. also has. Sept. *ὀρνυγομήτρου*, Vulg. *coturnix*. See Bochart Hieroz. II. p. 92.—Not the bird now called *kūlā* قطاء, see Bibl. Res. in Palest. II. p. 620.

שְׁלִיר Keri, see שְׁלִי.

שְׁלֵמָה (garment, see שְׁלֵמָה) *Salma*, pr. n. m. a) A son of Caleb 1 Chr. 2, 51. 54. b) See in שְׁלֵמָה no. 2.

שְׁלֵמָה f. by transpos. for שְׁלֵמָה q. v.

1. a garment Ex. 22, 8. Mic. 2, 8.

2. *Salmah*, pr. n. of the father of Boaz, Ruth 4, 20; for which שְׁלֵמָה 1 Chr. 2, 11, and שְׁלֵמון Ruth 4, 21.

שְׁלֵמון (clothed) *Salmon*, pr. n. m. see שְׁלֵמָה no. 2.

שְׁלַמִּי *Salmai*, pr. n. m. Neh. 7, 48; for which Ezra 2, 46 Keri שְׁלַמִּי.

שְׂמֵאל a quadrilit. root not used in Kal, denom. from שְׂמֵאל.

HIPH. הִשְׂמְאֵל, fut. יִשְׂמְאֵל Gen. 13, 9; inf. and imp. הִשְׂמֵל 2 Sam. 14, 19, מִשְׂמְאֵלִים Ez. 21, 21; part. plur. מִשְׂמְאֵלִים 1 Chr. 12, 2.

1. to turn to the left, Gen. 13. 9. Is. 30, 21. Ez. 21, 21. 2 Sam. 14, 19 see in יָמֵן.

2. to use the left hand, to be left-handed, 1 Chr. 12, 2.

* שְׂמֵאל, more fully שְׂמֵאֵל which ought perh. to be pronounced שְׂמֵאֵל, Arab. شِمَال.

1. the left hand, opp. יָמִין the right hand. Gen. 48, 14. Judg. 16, 29. Jon. 4, 11. Cant. 2, 6. 8, 3. Accus. שְׂמֵאל and הַשְּׂמֵאל (Gen. 13, 9) to the left hand, towards the left; often in the phrase לֹא סָבַח יָמִין וְשְׂמֵאל not to turn to the right hand or to the left Deut. 2, 27 (comp. Num. 20, 17). 5, 29. Josh. 1. 7. 23, 6. 1 Sam. 6, 12. 2 K. 22, 2. מִשְׂמְאֵל on or at the left hand 1 K. 7, 49; c. genit. of any one Gen. 48, 13. 2 Sam. 16, 6. 1 K. 22, 19. 2 Chr. 4, 8. עַל-שְׂמֵאל on the left hand 2 K. 23, 8; to the left hand, towards the left, Gen. 24, 49. Is. 9, 19.

2. the left, i. e. the left side, quarter, part; hence יָד-שְׂמֵאל the left hand, Judg. 3, 21. Ez. 39, 3.

3. the north, the northern quarter, see in אֲחֹרֶיךָ no. 2. Job 23, 9. Gen. 14, 15 מִשְׂמְאֵל לְרִמְשֵׁק on the north of Damascus. Corresponding in Arabic is شِمَال the left hand, the left, the north.

NOTE. As to the origin of this quadriliteral, some regard it as from שָׂם שָׂמָה

and ל, the latter either as added, or as borrowed from מוֹל, i. e. שְׂמֵאל from שָׂם and מוֹל. Others, as Simonis, make it from a root שְׂמַל שְׂמַל to wrap oneself in a garment; as if שְׂמֵאל the left hand were so called as being usually enveloped in the mantle or outer garment.

Deriv. denom. שְׂמֵאל Hiph. and

יָמִין adj. left, on the left, opp. יָמִין right; 1 K. 7, 21. Ez. 4, 4. Fem. שְׂמֵאלִיחַ Lev. 14, 15. 16. 26 sq. 2 K. 11, 11.

* שְׂמֵחַ and שְׂמִיחַ Neh. 12, 43. Zech. 10, 7; imp. שְׂמֵחַ, fut. יִשְׂמֵחַ; to rejoice, to be joyful, to be glad. The primary idea seems to be that of a smiling, cheerful, merry countenance, comp. שְׂמִיחָה lett. a, b; and hence Arab. سَمِح to be

cheerful, gentle, liberal.—Judg. 9, 19. 1 Sam. 11, 15. 1 K. 5, 21. Ecc. 3, 22. al. Sometimes of a louder joy, to be or make merry, spoken of persons feasting and indulging themselves, 1 K. 4, 20. Ecc. 8, 15; comp. Zech. 10, 7. Hence שְׂמֵחַ יְיָ to rejoice before Jehovah, spoken of the sacred festivities held in the courts of the sanctuary, Lev. 23, 40. Deut. 12, 7. 12. 18. 14, 26. 16, 11. Neh. 12, 43; comp. Is. 9, 2. Also of those singing and dancing, Job 21, 12. So too שְׂמֵחַ בְּלִבּוֹ Ex. 4, 14; elsewhere ascribed to the heart itself Ps. 16, 9. 33, 21. Prov. 23, 15; and to inanimate things, as the heavens Ps. 96, 11. 1 Chr. 16, 31; Mount Zion Ps. 48, 12; once to a light, Prov. 13, 9 the candle of the righteous יִשְׂמֵחַ rejoiceth, i. e. shines with a cheerful light.—With א of that in or at which one rejoices, 1 Sam. 2, 1. Ps. 21, 2. 104, 31. 122, 1. Prov. 23, 24; often שְׂמֵחַ בַּיהוָה to rejoice in Jehovah i. e. in his favour and protection Ps. 9, 3. 32, 11. 85, 7. 97, 12. Joel 2, 23. With עַל id. Is. 9, 16. 39, 2. Jon. 4, 6. 1 Chr. 29, 9; rarely c. מִן Prov. 5, 18 (where many Mss. have אֶ). Ecc. 2, 10; c. ל et inf. as לְרִמְשֵׁק 1 Sam. 6, 13. comp. Judg. 19, 3; כִּי Ps. 58, 11. Job 31, 25. For the idea of rejoicing over the calamities or destruction of any one is put ל שְׂמֵחַ Ps. 35, 19. 24. 38, 17. Is. 14, 8. Mic. 7, 8. Ob. 12; rarely א שְׂמֵחַ Prov. 24, 17. Job 31, 29.

PIEL שְׂמַח, fut. יִשְׂמַח, to make rejoice,

to gladden, to cheer, c. acc. Deut. 24, 5. Prov. 10, 1. 15, 20. 30. Ps. 45, 9. 104, 15. al. Of a rejoicing over the calamities of others, c. הָ Ps. 30, 2; עַל Lam. 2, 17; מִן 2 Chr. 20, 27.

HIPH. i. q. Piel, Ps. 89, 43.

Deriv. the two following.

שְׂמֵחַ m. adj. verbal, fem. שְׂמֵחָה, joy-ful, glad, rejoicing, Deut. 16, 15; c. מִן because of or in any thing Ecc. 2, 10; plur. c. הָ et inf. Prov. 2, 14 לְעֹשֵׂהִים שְׂמֵחִים לַעֲשׂוֹת רָע who rejoice to do evil. Plur. constr. once שְׂמֵחֵי Ps. 35, 26, once שְׂמֵחֵי Is. 24, 7.

שְׂמֵחָה f. (r. שְׂמַח) constr. שְׂמֵחָה, c. suff. שְׂמֵחָהּ, plur. שְׂמֵחוֹת; joy, gladness, rejoicing, Ps. 4. 8. 45, 16. שְׂמֵחַ שְׂמֵחָה לְגִדּוֹלָה to rejoice with great joy, i. e. exceedingly, 1 K. 1, 40. Jon. 4, 6. Spec. a) The loud expression of joy, as songs of joy, shouts of rejoicing, Gen. 31, 27. Neh. 12, 43. 2 Chr. 23, 18. 29, 30. b) festivity, i. e. festive banquets, pleasures, Judg. 16, 23. Prov. 21, 17 אֲהֵב שְׂמֵחָה loving pleasures. שְׂמֵחָה Neh. 8, 12. 12, 27. 2 Chr. 30, 23. בֵּית שְׂמֵחָה Ecc. 7, 4.

שְׂמִיכָה f. (r. סָמַךְ, שׂ for ס) a carpet, quilt, mattress, Judg. 4, 18; where some Mss. read סְמִיכָה. Comp. سَمَكًا bed, couch.

* שְׂמִיל obsol. root; Arab. شَمِلَ to cover with a garment; Conj. IV, to wrap oneself. Hence שְׂמִילָה, شَمْلَةٌ, garment.

HIPH. הִשְׂמִיל, see r. שְׂמַצַּל.

שְׂמִילָה f. (r. שְׂמַל) constr. שְׂמִילָה, c. suff. שְׂמִילָהּ; plur. שְׂמִילוֹת. c. suff. שְׂמִילוֹתֵיכֶם; a garment, both of men and women Deut. 22, 5; espec. the wide outer garment or mantle Gen. 9, 23. Judg. 8, 25. Prov. 30, 4; in which a person wrapped himself at night, Deut. 22, 17; the soldiers' cloak, Is. 9, 4. Also genr. raiment, as שְׂמִילָה לֶחֶם וְשְׂמִילָה food and raiment Deut. 10, 18. Is. 3, 7. 4, 1. Plur. שְׂמִילוֹת garments Gen. 45, 22. Ex. 3, 22. al.—From this primary form comes by transpos. שְׂלָמָה q. v.

שְׂמִלָּה (garment) Samlah. pr. n. of a king of Edom, Gen. 36, 36. 1 Chr. 1, 47.

* שְׂמִים obsol. root, Arab. سَمَّ to poison; whence سُموم Samûm (Simoom) a poisonous wind.

שְׂמִמִּית (in some Mss. שְׂמִמִּיָּה) a species of poisonous lizard, Prov. 30, 28; Sept. καλαβώτης, Vulg. stellio. Arab.

سَام is a poisonous lizard spotted like a leopard. See Bochart Hieroz. II. p. 1084.

* שְׂמִיר i. q. רָמַר; hence מְשִׁמְרוֹת nails; comp. in מְסִמֵּר.

* שְׂנָא fut. שְׂנֵא inf. abs. שְׁנֵא, constr. שְׂנֵא and שְׁנֵאָה Prov. 8, 13, to hate.

Syr. سَنَّ, Arab. شَنَّ, id. but Arab. also intrans. to be ugly, deformed, i. q. شَنَّعَ.

In this idea of ugliness, deformity, seems to lie the primary meaning of the root; comp. Engl. ugly, pr. in a physical sense, but also provincially of temper and disposition.—Constr. with acc. of pers. Gen. 26, 27. Deut. 22, 13. Judg. 14, 16. Ps. 5, 6. 31, 7. 139, 22; with acc. of thing, e. g. falsehood Ps. 119, 104. 128, 163; wickedness Ps. 45, 8; also 50, 17. Prov. 5, 12. Ecc. 2, 17. Ps. 120, 6. al. Rarely with הָ of pers. Deut. 19, 11. Ascribed to the soul (נֶפֶשׁ) Is. 1, 14. Ps. 11, 5. Opp. אָהֵב Deut. 21, 15. 2 Sam. 19, 7.—PART. שְׂנֵא, subst. a hater, an enemy, either personal Ex. 23, 5. Job 8, 22. Prov. 25, 21. Ps. 35, 19; or public Gen. 24, 60. Ex. 1, 10. Ps. 21, 9. With suff. שְׂנֵאָה Deut. 7, 10; but also לוֹ id. Deut. 4, 42. 19, 4. 6, 11. Josh. 20, 5; comp. Gr. ἐχθρός τινι. Heb. Gr. § 113, 2. Fem. plur. שְׂנֵאוֹת Ez. 16, 27. Part. pass. hateful, odious, fem. Prov. 30, 23.

NIPH. pass. of Kal, Prov. 14, 17. 20.

PIEL only in Part. שְׂנֵאָה a hater, an enemy, either personal Job 31, 29; or public Deut. 33, 11. Ps. 18, 41. 44, 11. 68, 2. 89, 24. Only in poetic style.

Deriv. שְׂנֵאָה, שְׂנֵאָה.

שְׂנֵא Chald. i. q. Heb. Part. שְׂנֵאָה a hater, enemy, Dan. 4, 16 [19].

שְׂנֵאָה f. (r. שְׂנֵא) constr. שְׂנֵאָה, c. suff. שְׂנֵאָהּ.

1. Pr. inf. of the verb שְׂנֵא Deut. 1, 27.

2. hatred, 2 Sam. 13, 15. Ps. 109, 5. Ecc. 9, 1. בְּשֵׁנֵאָה in hatred Num. 35, 20.

שנא שְׂנֵאָה גְּדוּלָּה *to hate with great hatred*, i. e. exceedingly, 2 Sam. 13, 15.

שְׂנֵאָה m. (ר. שְׂנֵאָה) adj. verbal, only fem. שְׂנֵאָה, *hated*, Deut. 21, 15.

שְׂנִיר (ר. שְׂנִיר, coat of mail, i. q. שְׂנִיר, q. v. no. 2; or, cataract, i. q. שְׂנִיר, from the noise of waters) *Senir*, pr. n. of Mount Hermon among the Amorites Deut. 3, 9. Ez. 27, 5; in a narrower sense for a part of Hermon, Cant. 4, 8. 1 Chr. 5, 23. According to Abulfeda the part of Anti-Lebanon north of Damascus is called *سَنِير* *Senir*; Abulfed. ed. Köhler p. 164; ed. Paris p. 68.—Written also שְׂנִיר in some copies Deut. 3, 9. Cant. 4, 8.

*שְׂנִיר obsol. root, prob. i. q. שְׂנִיר *to make a noise, to clatter*, e. g. as arms, whence שְׂנִיר armature, coat of mail. Hence see pr. n. שְׂנִיר.

שְׂנִירָה plur. שְׂנִירִים, see in שְׂנִירָה.

שְׂנִיר m. (ר. שְׂנִיר) constr. שְׂנִיר; plur. שְׂנִירִים, constr. שְׂנִירִים.

1. *hairy, shaggy, rough*, Gen. 27, 11. 23. Dan. 8, 21. Chald. שְׂנִיר, Syr.

شَعْرٌ. Arab. شَعْرٌ, id.

2. *a he-goat, buck*, (Lat. *hircus* i. q. *hirtus, hirsutus*, hairy,) Lev. 4, 24. 16, 9 sq. Fully שְׂנִיר *a buck of the goats*, goat-buck, Gen. 37, 31. Lev. 4, 23. 16, 5. Num. 7, 16 sq. 28, 30. 29, 11. al. שְׂנִיר *the goat of the sin-offering* Lev. 9, 3. 15. 10, 16. 15, 27. For the worship of the he-goat among the Hebrews, after the example of the Egyptians, see Lev. 17, 7. 2 Chr. 11, 15. Fem. שְׂנִירָה *a she-goat*, see in its order.—Plur. שְׂנִירִים *he-goats for satyrs, wood-demons*, supposed to resemble he-goats, and to live in deserts Is. 13, 21. 34, 14. Sept. *δαίμονια*. See on these popular superstitions, Comment. on Isa. II. cc. Bochart. Hieroz. II. p. 844.

3. Plur. שְׂנִירִים, *showers*, Deut. 32, 2; comp. r. שְׂנִיר *to shudder*.

שְׂנִיר (hairy, shaggy, r. שְׂנִיר) *Seir*, pr. n.

a) A phylarch or chief of the Horites, Gen. 36, 20–30.

b) The mountainous country of the

Edomites, extending from the Dead Sea to the Elanitic Gulf, the northern part of which is now called *Jebál* (see גִּבְלָה), and the southern *esh-Sherah*, الشَّرَافَة; see Burckhardt's Travels in Syria, p. 401, 410. Bibl. Res. in Palest. II. p. 552. This region (ר. שְׂנִיר Gen. 14, 6. Deut. 1, 2. 2, 1) was first inhabited by the Horites, הוֹרִים Gen. 14, 6. Deut. 2, 12; then by Esau Gen. 32, 4. 33, 14. 16, and his posterity the Edomites Deut. 2, 4 sq. 2 Chr. 20, 10. al. This mountainous country may possibly have derived its name from the Horite *Seir*, see above in lett. a; but it is better to render שְׂנִיר as an appellative, *the shaggy mountains*, i. e. clothed and as it were bristling with trees and forests; comp. Gr. *λάσιος*, and Jos. Ant. 1. 20. 3.

c) A mountain on the northern border of the tribe of Judah, Josh. 15, 10.

שְׂנִירָה f. (ר. שְׂנִיר) constr. שְׂנִירָה

1. *a she-goat*, comp. in שְׂנִיר, Lev. 4, 28. 5, 6.

2. *Seirah*, pr. n. of a place or tract in the mountains of Ephraim, c. ה loc. שְׂנִירָה Judg. 3, 26 comp. 27.

שְׂנִיעִים m. plur. (ר. שְׂנִיעִה, שְׂנִיעִה for שְׂנִיעִים) *thoughts, cogitations*, which divide and distract the mind; Job 20, 2. 4, 13 *in thoughts from the visions of the night*, i. e. nocturnal dreams which distract and agitate the mind; comp. Dan. 2, 1.

*שְׂנִיר fut. שְׂנִיר *to shudder, to shiver*; Germ. *schauern, schauern*.

1. Like שְׂנִיר, spoken of the sudden commotion and raging of a storm or tempest, *to storm*; see Pi. Hithp. Niph. Comp. Lat. 'dies horruit imbre' Val. Flacc. 'tempestas horrescit nimbis' Sil. 1. 133; Germ. *Regenschauer*, Engl. *shower*.—With acc. *to sweep away in storm*, Ps. 58, 10. Hence שְׂנִיר no. 1, שְׂנִירָה plur. שְׂנִירִים (שְׂנִיר no. 3).

2. Of the convulsive motion and shrinking of the skin in sudden terror, *to shudder, to shiver*, Gr. *φρίσσω, φρίσω*. Ez. 27, 35 מְלָכֵיהֶם שְׂנִירוּ שְׂנִיר *their kings shall greatly shudder*, i. e. be seized with great and sudden terror. Jer. 2, 12; with עַל of the cause Ez. 32, 10. With acc. like Gr. *φρίσσω τινά*, *to shudder at*, i. e. to feel a sacred awe before a divi-

nity, to fear, Deut. 32, 17.—Hence שַׁעַר no. 2.

3. Of the hair, to stand on end, to bristle, as the effect of the sudden shudder of the skin; comp. φρίσσω Sept. Job 4, 15; φρίσσουσι τρίχες Hesiod Op. 540; Lat. 'capilli horrent' Tib. 2. 3. 23. Hence in the derivatives is found the signif. of *standing on end, bristling, shaggy, hairy*; as שַׁעַר, שַׁעֲרָה, a hair, collect. hair, comp. Germ. Haar, Lat. hirtus, hirsutus, hircus; ζῆρ, her, heres (eres) i. e. hedgehog; also שַׁעֲרָה hordeum, barley, so called from its bristling ears; and שַׁעֲרִי hirsutus, shaggy, a goat; Arab. شعري to be shaggy, hairy.

NIPH. impers. it storms, is tempestuous, a tempest rages, Ps. 50, 3.

PIEL to sweep away in storm, c. מֶן Job 27, 21.

HITHP. to rush on like a tempest, c. עַל Dan. 11, 40; comp. סָעַר Hab. 3, 14.

Deriv. see in Kal no. 1, 3.

שַׁעַר m. (r. שַׁעַר) 1. i. q. סָעַר, a tempest, storm. Is. 28, 2.

2. a shuddering, horror, Job 18, 20. Ez. 27, 35. 32, 10.

3. Once as constr. of שַׁעַר q. v.

שַׁעַר m. (r. שַׁעַר) constr. שַׁעֲרִי, once שַׁעֲרִי Is. 7, 20. c. suff. שַׁעֲרִי, hair, so called from standing out or erect, bristling; see r. שַׁעַר no. 3. Arab. شعري, Syr. سَعْرَان, id.—Spoken: a) Of the hair of the head, with ראש added Judg. 16, 22. 2 Sam. 14, 26. Ezra 9, 3; without ראש Cant. 4, 1. Ps. 68, 22. b) Of hair on other parts of the body, Lev. 13, 3 sq. שַׁעֲרֵי רַגְלָיו the hair of the feet, i. e. of the pudenda Is. 7, 20; and so καὶ ἐξοχή of the hair of puberty, Ez. 16, 7. Arab. شعرة id. c) Perh. the shag of coarse woollen cloth; so שַׁעֲרָה a hairy mantle, i. e. made either of hair or fur (Arab. شعرا), or of shaggy woollen cloth, Gen. 25, 25. Zech. 14, 4. Hence שַׁעֲרֵי אִישׁ בְּעֵל a man clad in such a mantle 2 K. 1, 8.

שַׁעַר Chald. m. hair, with ראש added Dan. 3, 27. 7, 9. In Targg. id.

שַׁעֲרָה f. i. q. סָעֲרָה a tempest, storm, Job 9, 17. Nah. 1, 3. R. שַׁעַר.

שַׁעֲרָה f. (r. שַׁעַר) constr. שַׁעֲרָה, c. suff. שַׁעֲרָה, plur. constr. שַׁעֲרֹת, n. unit. of שַׁעַר, a hair, Arab. شعرة id. Judg. 20, 16 אֶל־הַשַּׁעֲרָה to a hair, proverbially of slingers who could hit a mark without varying a hair's breadth. Elsewhere collect. hair, e. g. of the head 1 Sam. 14, 45. 2 Sam. 14, 11. 1 K. 1, 52; or genr. of the body Job 4, 15. Plur. שַׁעֲרֹת רֹאשִׁי the hairs of my head Ps. 40, 13. 69, 5.

שַׁעֲרָה f. also שַׁעֲרָה Joel 1, 11 (r. שַׁעַר no. 3) plur. שַׁעֲרִים, שַׁעֲרִים; barley, so called from the bearded and bristling ears of this grain; like Lat. hordeum a horrendo, and vice versa קַסְמָה spelt (q. v.) from its smooth and shorn ears. Syr. سَعْرَان, Chald. סַעֲרָה, שַׁעֲרִין,

שַׁעֲרִין; Arab. شعير barley, شعيرة a barley-corn.—Sing. only of barley in growth, Job 31, 40. Joel 1, 11. Ex. 9, 31. Deut. 8, 8. Is. 28, 25. Plur. שַׁעֲרִים of the grain after threshing (comp. הַקֵּץ, הַתֵּים) 2 Sam. 17, 28. 1 K. 5, 18. Jer. 41, 8. Ez. 4, 9. al. חֹמֶר שַׁעֲרִים a homer of barley Lev. 27, 16. קֶמַח שַׁעֲרִים barley-meal Num. 5, 15; וְלֶחֶם שַׁעֲרִים barley-bread Judg. 7, 13, comp. Ez. 4, 12. So too הַקֵּצִיר שַׁעֲרִים barley-harvest, the gathering in of the grain, Ruth 1, 22. 2, 23. 2 Sam. 21, 9.

שַׁעֲרִים (barley) Seorim, pr. n. m. 1 Chr. 24, 8.

*שָׁפָה obsol. root, which seems to have had the signif. to suck or lick up greedily, to absorb, like kindr. סָבָא q. v. The same idea is expressed in other families of languages (inserting the letters l or r) by the roots slab, srab, comp. שָׁרַב to drink, שָׁרַב to absorb, Lat. sorbere, Germ. vulg. schlappen. Dropping l there arises Lat. sapio to taste; or casting off the sibilant, Pers. لب, Lat. labium, Engl. to lap.

Deriv. שָׁפָה, שָׁפָם.

שָׁפָה f. dual שָׁפָה, constr. שָׁפָה, c. suff. שָׁפָה; plur. constr. שָׁפָה as from a form שָׁפָה. R. שָׁפָה.

1. a lip, dual the lips. Chald. סַפָּא,

ספּהא, שפּהא, Syr. **شفا**, Arab. **شفا**, id. —Is. 37, 29. Cant. 4, 3. 11. 5, 13. Prov. 24, 28. **השפּה** Ps. 22, 8, see in **פּה** Hiph. Often put: a) As an organ of speech; e. g. *to open the lips*, to begin to speak, Job 11, 5. 32, 20; also *to open the lips of any one*, to cause him to speak, Ps. 51, 17; *to refrain the lips*, to keep silence, Ps. 40, 10. Prov. 10, 19. So speech or discourse is said to be *upon the lips* Prov. 16, 10. Ps. 16, 4; once *under the lips* Ps. 140, 4; comp. Ez. 36, 3, for which see in **לשון** no. 1. p. 528. Job 2, 10 *he did not sin with his lips*. 12, 20. Ps. 45, 3. **שפּה** **על** **לשון** of uncircumcised lips, i. e. not of ready speech, Ex. 6, 12. —Hence b) Of the *manner* of speech, e. g. α) In nations, i. q. *speech, dialect*, Gen. 11, 1. 6. 7. 9. Is. 19, 18 **שפּה** **כנען** the dialect of Canaan. 33, 19. Ez. 3, 5. 6. β) In individuals whose *manner* of speech varies according to their disposition and habits; e. g. **שפּה** **שקר** lip of deceit, lying lips, falsehood, Prov. 10, 18, comp. 17, 4. 7. Ps. 120, 2; **שפּה** **אמת** id. Prov. 17, 4. **שפּה** **אמת** lip of truth, veracity, Prov. 12, 19. **שפּה** **דלקת** burning lips, ardent professions, Prov. 26, 23. **שפּה** **מתוק** sweetness of the lips, pleasant discourse, Prov. 16, 22; so Zeph. 3, 9. Is. 6, 5. Ps. 12, 3. 4. —Also the word of one's lips, e. g. of Jehovah, a divine precept, Ps. 17, 4; comp. Prov. 23, 16. Elsewhere in a bad sense, of what one utters with his lips, but without consideration and without meaning what he says (comp. Is. 29, 13); hence *lip-talk*, i. e. empty words, vain and foolish discourse, Is. 36, 5. Prov. 14, 23; and so **איש שפּה** a man of talk, an empty talker, Job 11, 2; **איש שפּה** a prating fool Prov. 10, 8; comp. Lev. 5, 4. Ps. 106, 33. —Ps. 81, 6 **שפּה** **לא ידעתי** I heard a language (manner of speech) that I had not known, i. e. the divine communications. —Arab. **بنت الشفة**, the son or daughter of the lip, i. e. speech.

2. a lip, i. e. the edge, border, margin, as of a cup 1 K. 7, 26; of a garment Ex. 28, 32; of a curtain 26, 4. 36, 11; of the sea, the shore Gen. 22, 17. Ex. 14, 30. Josh. 11, 4; of a river, the bank Gen. 41, 3. 17. Ex. 2, 3. 2 K. 2, 13. **שפּה** **הירדן** the bank of the Jordan; and so

Judg. 7, 22 **שפּה** **אבל מהולה** the bank of (the stream at) Abel-meholah.

* **שפּה**, whence Pi. **שפּה** and n. **משפּה**, see in r. **פּה**

שפּה m. (from **שפּה** lip, and **פּה** comp. **שפּה**, **שפּה**) c. suff. **שפּה**, pr. *lip-beard, the mustachios*; e. g. **שפּה** **השפּה** to trim the mustachios or beard 2 Sam. 19, 25, Sept. **ποιεῖν μύστακα**. Also **שפּה** **על השפּה** to cover the mustachios, i. e. the mouth and the beard over it, in token of leprosy or falsehood, Lev. 13, 45. Mic. 3, 7. Ez. 24, 17. 22. Sept. **σιόμα, χεῖλη**. Græc. Venet. in Liv. **μύσταξ**.

שפּה, see in r. **פּה**

שפּה, see in r. **פּה**.

שפּה m. (r. **פּה** I, **ש** for **ס**) a smiting, chastisement. from God, Job 36, 18. Comp. **פּה** Job 34, 26.

שק m. (r. **שק**) c. suff. **שק**; plur. **שקים**, c. suff. **שקיהם**

1. sacking, sackcloth, a coarse cloth, espec. as made of hair, used for sieves and strainers (see the root); also for sacks to hold grain and for mourning garments. Comp. Eth. **שק** sackcloth, also the garments of monks and pilgrims; **שקשק** lattice; Gr. **σάκος, σάκος**, sackcloth, Lat. *saccus*, which Jerome uses likewise for the garment of pilgrims; also **σάγος, sagum**, i. e. the coarse mantle or blanket of soldiers. Chald. **שק, שק**, Copt. **COK, COK**, id. —Is. 3, 24 **שק** a girdle of sackcloth. Then

2. a sack for grain Gen. 42, 25. 27. 35. Lev. 11, 32. Josh. 9, 4.

3. sackcloth, as used for a mourning-garment, fully **שק** **לבדש** Esth. 4, 2; pr. a close and rough garment of sackcloth (Is. 3, 24. Job 16, 15, comp. Rev. 6, 12) worn upon the naked body 1 K. 21, 27. 2 K. 6, 30. Job 16, 15; and not laid aside at night 1 K. 21, 27. Joel 1, 13. Also **שק** **לבוש** to put on sackcloth and ashes, as a mourner Esth. 4, 1; comp. Is. 58, 5. Spoken of the garment of ascetics and prophets; Is. 20, 2 loose the sackcloth from off thy loins.

שקד, once in NIPH. Lam. 1, 14, according to Kimchi to be bound, made fast, sc. a yoke. It would seem to stand

in affinity with **שָׂקַד**, **שָׂכַד**, **שָׂגַד**, the aspirates and sibilants being often kindred; see under **ש** p. 1000. Targ. *aggravatum est*.—Several Mss. have **שָׂשַׁד**, which is also expressed by Sept. Vulg. Syr. but against the sense of the context.

* **שָׂשַׁק** obsol. root, prob. i. q. **שָׂסַק** q. v. to strain; Gr. *σακκίζω*, Lat. *sacca-vit*. Hence **שָׂסַק**

* **שָׂשַׁר** in Kal not used, i. q. Chald. **שָׂשַׁר**, to look, to behold.

PIEL pr. to let (the eyes) look about, i. e. to look about, to ogle, in the manner of wanton and shameless females, Is. 3, 16. Sept. *ἐν νεύμασιν ὀφθαλμῶν*.—Others *fucantes oculos*, comp. **שָׂסַר** to stain, to paint; but against the context.

שָׂר m. (r. **שָׂרַר**) c. suff. **שָׂרָם**; plur. **שָׂרִים**, c. suff. **שָׂרִי**, constr. **שָׂרֵי**.

1. a *prefect, leader, master, chief*; not found in the kindred dialects. 1 Sam. 22, 2. 2 Sam. 23, 19. With genit. **שָׂר הַכִּימָרִים** the chief of the cup-bearers Gen. 40, 2 sq. 41, 9. **שָׂר הַבָּקָרִים** the chief of the bakers ibid. **שָׂר הַסְּרִיסִים** the chief of the eunuchs Dan. 1, 7. **שָׂר הָעִיר** the prefect of the city Judg. 9, 30. 1 K. 22, 26. **שָׂר הַפָּלֶה** the chief of the district Neh. 3, 14 sq. **שָׂרֵי מַסֵּרִים** masters over the tribute-service, task-masters, Ex. 1, 11. **שָׂרֵי מִקְנֵה** masters over the cattle, chief herdsmen, head-shepherds, Gen. 47, 6. Espec. of military chiefs and leaders. a *commander, captain*, Ex. 18, 21. 2 K. 1, 9 sq. Is. 3, 3. Deut. 1, 15. 1 Sam. 18, 3; plur. 1 Chr. 15, 25. Gen. 21, 22. 2 Sam. 12, 9 **שָׂר הַגִּבּוֹרִים** the chief of the body-guard Gen. 37, 36. 39, 1. 41, 10. Jer. 40, 1 sq. Also absol. of a military commander, 2 K. 19, 9; plur. Num. 21, 18. Job 39, 25. Is. 21, 5. 31, 9. 2 Chr. 32, 21.

2. a *prince, noble, chief*, e. g. a) Of one who holds the power over a whole people, although less than a king. i. q. **נָגִיד** no. 2; so **שָׂרֵי פְּלִשְׁתִּים** the princes of the Philistines 1 Sam. 29, 3; perh. Job 3, 14. Is. 49, 7. al. b) Of the chief men in a state, Job 29, 9. 34, 19; on whom rest authority and power, *chief officers, ministers*, the companions and friends of the king, plur. **שָׂרִים** 2 Sam. 18, 5. 1 K. 4, 2. Is. 30, 4. Jer. 26, 11 sq. 37, 14 sq. al.

שָׂרֵי צֶנֶן Gen. 12, 15; Is. 19, 11. 13. **שָׂרֵי מִלְכָּה וְשָׂרֵי** Hos. 13, 10. Is. 49, 38; comp. Hos. 7, 3. 8, 10. Is. 23, 8 *Tyre*

שָׂרֵי סִחְרִיָּה whose merchants are *princes*, i. e. like princes in wealth and power.—So in sacred things: α) **שָׂרֵי קֹדֶשׁ** sacred princes, i. e. the priests, Is. 43, 27. β) In the book of Daniel, the princes of the angels, i. e. the seven archangels (*οἱ ἐπὶ ἑπτὰ ἄγγελοι οἱ ἐνώπιον τοῦ θεοῦ ἐστῆνασιν* Rev. 8, 2) who act as the patrons and advocates of particular nations before God; Dan. 10, 13. 20. 21. 12, 1. Hence γ) **שָׂר הַשָּׂרִים** the prince of princes, i. e. God, Dan. 8, 25.

* **שָׂרַג** in Kal not used, to interweave, to braid. Chald. and Syr. **שָׂרַג**, id. Kindr. are the roots **שָׂרַק**, **שָׂרַק**, prob. **שָׂרַג** to weave, comp. under letter **ש**; also **שָׂוַג**, the mid. radical being softened.

PUAL fut. plur. **יִשְׂרְגוּ** to be woven together, interwoven, Job 40, 17.

HITHP. fut. plur. **יִשְׂתַּרְגּוּ** to interweave themselves, to be woven together, trop. of transgressions Lam. 1, 14.

Deriv. **שָׂרִיגִים**, and pr. n. **שָׂרוּג**

* **שָׂרַד** I. obsol. root, i. q. Arab. **سَرَد** to pierce, to perforate, kindr. with **שָׂרַט**; whence **سَرِيْد** an awl, Heb. **שָׂרֵד** stylus. Then, to sew together, espec. things hard, as leather with wire and an awl; also to interweave, to net, in the manner of net-work, as a coat of mail, whence **سَرْد** a coat of mail woven from iron wire or rings; see **שָׂרַד**.

* **שָׂרַד** II. to flee, to escape, Josh. 10, 20. Arab. **شَرَدَ** id. Syr. **سَرَّ** to tremble, to flee in trepidation. Kindr. is **רָעַד** perh. **שָׂרַד**

Deriv. **שָׂרִיד**

שָׂרִיד m. (r. **שָׂרַד** I) pr. a coat of mail; then a species of cloth or stuff resembling mail or network, wrought of threads by means of needles, of which the curtains of the tabernacle were made; comp. **בְּגָדֵי שָׂרִיד** Ex. 31, 10. 35, 19. 39, 1. 41. Comp. Chald. **סְרִידִין** curtains, hangings, so called from the kind

of stuff from which they were made, **סֶרֶדָא** sieve. Sept. incorrectly, *στολαὶ λειτουργικαὶ*, as if for **שרה** סגרי, which the Samar. actually exhibits; but the sense requires curtains, tapestry, and not garments.

שֶׁרֶד m. Is. 44, 13, i. q. Arab. **سَرِيد** *an awl*, or rather *a stylus, graver*, with which the artist sketches the outlines of the figure to be sculptured.

* **שָׁרָה** 1. *to set in a row, to range in order*, i. q. Arab. **سار** mid. Waw. Hence **שָׁרָה** a row, range, q. v.

2. *to be a leader, prince, chief*, i. q. **שָׂרִי** I. no. 2, and **שָׂרָר**; from the notion of arranging and drawing up troops.

Arab. **سَرِي** and **سَرُو** to be noble, liberal, **سَرِي** a prince, noble.

3. *to contend, to strive with* any one, c. **בָּם** Gen. 32, 29; **אִם** Hos. 12, 4. Arab.

שָׂרִי Conj. III, id.—Fut. **יִשָּׂר** comes from **שָׂרִי** I.

Deriv. **שָׂרָה**, **שָׂרָה**, and the pr. names **שָׂרִי**, **שָׂרָה**, **יִשָּׂרָאֵל**.

שָׂרָה fem. of subst. **שָׂר** (r. **שָׂרָר**) 1. *a princess, noble lady*, Judg. 5, 29. Esth. 1, 18. Spec. of the king's wives of noble birth Is. 49, 23. 1 K. 11, 3; different from his concubines, comp. Cant. 6, 8. Metaph. Lam. 1, 1 **בְּמִדְיָנוֹת שָׂרָה** *princess among the provinces*.

2. *Sarah*, pr. n. a) The wife of Abraham, at first called **שָׂרִי** q. v. Gen. 18, 6 sq. 20, 2 sq. 21, 1 sq. 23, 1. 19. Is. 51, 2. al. b) A daughter of Asher, Num. 26, 46.

שָׂרוֹג (shoot, branch) *Serug*, pr. n. m. Gen. 11, 20. R. **שָׂרָג**.

שָׂרוֹף m. (r. **שָׂרָה**) *a latchet, thong*, which fastens a shoe or sandal, so called from lacing and binding together, Is. 5, 27. Proverbially for any thing of little value Gen. 14, 23; see in **הֵדֵן**

p. 299. Arab. **شَرَاك** id.

שָׂרוֹקִים, see in **שָׂרוֹק** no. 2.

שָׂרָה (abundance, i. q. **סָרָה**) *Serah*, pr. n. f. Gen. 46, 17. 1 Chr. 7, 30.

* **שָׂרַט** *to cut, to gash* oneself, to make incisions in the flesh, as was customary in mourning, fut. plur. **יִשָּׂרְטוּ** Lev. 21, 5. Arab. **شَرَط** id.

NIPH. *to be lacerated*, i. e. to be hurt, crushed, in lifting too great a burden, Zech. 12, 3.—Hence

שָׂרַט m. Lev. 19, 28, **שָׂרַטָה** f. Lev. 21, 5, *an incision, gash*.

שָׂרִי *Sarai*, pr. n. of the wife of Abraham. Gen. 11, 29 sq. 12, 5. 11 sq. 16, 1 sq. afterwards called **שָׂרָה** q. v. Gen. 17, 25 sq. The LXX write the first name **Σάρα**, pronouncing **—** like *a*, in the Arabic manner, comp. **سَرِي** **سَرَا**; the latter they write **سَرَا**, because **שָׂרָה** is in reality for the form **שָׂרָה**.—The etymology of **שָׂרִי** is obscure. Some compare

شَرِي *colocynth*, Michael. Orient. Biblioth. IX. 188; others **سَرِي** noble, generous, Iken. Diss. Theol. p. 17 sq. Ewald explains it, 'contentious, quarrelsome,' from r. **שָׂרָה** no. 3; Gram. § 324. This is prob. best.

שָׂרִיָּם m. plur. (r. **שָׂרָג**, Kamets impure) c. suff. **שָׂרִיָּה**, *shoots, branches*, of a vine, Gen. 40, 10. 12. Joel 1, 7. Kindr. are Chald. **זָרְגִין**, **זָרְגִין**, a shoot, vine; Arab. **زَرْجُون**, **زَرْجِينَة**, id.

שָׂרִיד m. (r. **שָׂרָר** II) plur. **שָׂרִידִים**, constr. **שָׂרִידֵי**.

1. *one left, one escaped* from a slaughter, *a survivor*, i. q. **פָּלִיט**, whence **שָׂרִיד** **וּפָלִיט** Jer. 42, 17. 44, 14. Lam. 2, 22. Often in the phrase **לֹא הָשָׂאִיר שָׂרִיד לִי** *there was not left to him a survivor*, one remaining, i. e. there was none left alive. Num. 21, 35. Deut. 3, 3. Josh. 10, 28. 37. 11, 8; also Num. 24, 19. Deut. 2, 34. al. Collect. *the survivors*, those who remain alive, Judg. 5, 13. Is. 1, 9. Of things *left, remaining*, Job 20, 21. 26.—Plur. Josh. 10, 20. Joel 3, 5. **שָׂרִידֵי חֶרֶב** *those left of the sword*, who escaped it, Jer. 31, 2.

2. *Sarid*, pr. n. of a town in Zebulun, Josh. 19, 10. 12.

שָׂרִיָּה and **שָׂרִיָּה** (warrior of Jehovah) *Seraiah*, pr. n. m. a) The scribe or secretary of David, 2 Sam. 8, 17; in

other places corrupted, e. g. into שָׂרָא 2 Sam. 20, 25, שִׁרְיָא 1 K. 4, 3, שִׁרְיָא 1 Chr. 18, 16. b) The father of Ezra the priest, Ezra 7, 1. c) Of several other persons, see 2 K. 25, 18, 23. Jer. 36, 26, 40, 8, 51, 59, 61. 1 Chr. 4, 13, 14, 35, 5, 40. Ezra 2, 2. Neh. 10, 3, 11, 11, 12, 1, 12.

שָׂרִיז, see שָׂרִיז

שָׂרִיק adj. (r. שָׂרִיק I) plur. f. שָׂרִיקוֹת, *hackled, hatched*, as flax Is. 19, 9. Ancient combs, for this purpose, see in Wilkinson's *Anc. Egyptians*, III. p. 140.

* שָׂרִיק i. q. שָׂרִי, in Kal not used, *to interweave, to lay crosswise, to entangle*. Chald. שָׂרִיק id. spec. *to entangle one's*

path; Arab. شَرَك i. q. Heb.

PIEL, Jer. 2, 23 *the swift camel מְשַׂרֶכֶה דֶּרְכֶיהָ entangling her ways*, i. e. running about wild in her season of heat.

Deriv. שָׂרִיק.

שָׂרְסָכִים *Sarsechim*, pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39, 3. Perh. סָכִי (plur. שָׂרְסָכִים) is *sectus, exsectus*, i. q. סָכִי, from r. שָׂכָה, whence also שָׂכִי knife.

* שָׂרַע *to stretch out, to make long or large*; Arab. شَرَعَ id. Part. pass. שָׂרֹעַ *stretched, prolonged*, i. e. having any member too long or large, and so being deformed, e. g. of persons Lev. 21, 18; of cattle Lev. 22, 23.

HIPH. *to stretch oneself out*, Is. 28, 20.

שָׂרְעָפִים m. plur. *thoughts* Ps 94, 19, 139, 23, i. q. שָׂרְעָפִים q. v. with the letter ר inserted; see under ר, p. 949, 950.

* I. שָׂרַף, fut. יִשְׂרֹף 1. *to burn up, to consume with fire*. Syr. id. but rarely. Zab. וָנִי id. Syr. نَفِ is also 'to suck up, to absorb,' see Middeldorpf *Curæ hexapl.* in Job p. 15. Comp. also שָׂרַב *heat*.—Construed: a) With acc. *to burn*, e. g. wood Is. 44, 16; garments Lev. 13, 52; stubble Is. 47, 14; a sacrifice Lev. 4, 12, 21, 8, 7, 16, 27; a city Judg. 18, 27. Is. 1, 7; sanctuaries Ps. 74, 8; wooden idols Deut. 12, 3. 1 K. 15, 13; reeds forming stockades Jer. 51, 32, see in אָגַם; also children in honour of an idol, 2 K. 17, 31. Jer. 7, 31, 19, 5. Deut. 12,

31. In many of these examples שָׂרַף *with fire* is added. b) שָׂרַף שְׂרָפָה לְ *to burn a burning for any one, to make a burning*, i. e. to institute a solemn public funeral for any one, during which precious spices were burned, 2 Chr. 16, 14, 21, 19. Jer. 34, 5. Comp. Jos. B. J. 1, 33, 9, where, in the funeral of Herod, it is said there followed πάντακόσμοι τῶν οἰκετῶν καὶ ἀπελευθέρων ὑποματοφόροι. Geier de Luctu Hebræor. 6. 2. But this custom had no connection with the burning of the body. c) *to burn or bake bricks*, Gen. 11, 3.

NIPH. pass. of Kal, *to be burned*, e. g. in punishment Gen. 38, 24; genr. Lev. 4, 12, 6, 23. Josh. 7, 15. Jer. 38, 17. Mic. 1, 7. Prov. 6, 27, al.

PIEL see in שָׂרַף.

PUAL i. q. Niph. Lev. 10, 16.

Deriv. שָׂרָפָה, שְׂרָפָה, שָׂרָף.

* II. שָׂרַף, Arab. شَرَف, شَرَف, شَرَف.

1. *to be high, lofty, prominent*; whence شَرَف elevation, loftiness, أَشْرَف high, prominent.—Hence

2. *to be eminent, noble, to excel in nobility and glory*; whence شَرَف nobleness, glory, شَرِيف noble in rank, a prince.—Hence שָׂרְפִים q. v.

שָׂרַף m. (r. שָׂרַף I) plur. שְׂרָפִים; see also the next article.

1. Pr. Adj. *burning, fiery*; then *poisonous, venomous, deadly* as an attribute of a serpent, from the burning inflammation caused by its bite; comp. נֶחֱמָה I, heat and poison; also Gr. πρηστις, καὶ σός. So Num. 21, 6 and *Jehovah sent אֶת־הַנְּחָשִׁים הַשְׂרָפִים fiery (poisonous) serpents among the people*; Sept. τοὺς ὄφεις τοὺς θανατοῦντας, Vulg. ignitos serpentes. Deut. 8, 15 נֶחֱשׁ שָׂרָף *poisonous serpents and scorpions*; Sept. ὄφεις δάκνουσες, Vulg. serpens flatu adurens.—Also as Subst. without נֶחֱשׁ id. Num. 21, 8 שָׂרָף לָהּ Is. 14, 29 מְצוּפָה שָׂרָף *a venomous flying serpent*; ascribed also to the Arabian desert, Is. 30, 6 מְצוּפָה וְשָׂרָף אֶפְסָה *the viper and the venomous flying serpent*.

It is now known that no species of flying serpent exists; but this ancient opinion probably rested upon a species of flying lizard, *draco volans* Linn. found in Africa and Asia, which in its general appearance resembles a serpent but is not venomous. See Comm. on Is. 14, 29. —Corresponding in sound is Sanscr. *sarpa* serpent from *srip*, *serpere*, *ξρπειν*, to creep; but this seems to have no relation to שָׂרָה, which signifies not *serpent*, but *venomous*.

2. *Saraph*, pr. n. m. 1 Chr. 4, 22.

שְׂרָפִים m. plur. (r. שָׂרָה II) *Seraphim*, *Seraphs*, Is. 6, 2, 6; an order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet (v. 2), and praising God with their voice. They were therefore of human form, and furnished with wings as the swift messengers of God, like the Cherubim (see כְּרֻבִים); though by no means identical with these, as some have supposed. They are so called as being of *elevated* rank, *princes*; as in Daniel the archangels are also called שְׂרָיִם *princes*, Dan. 10, 13 comp. 8, 25. Other proposed etymologies, see in Thesaur. p. 1341 sq.

שָׂרָפָה f. (r. שָׂרָה I, Tsere impure) constr. שְׂרָפָה, *a burning with fire* Gen. 11, 3; *a burning, a fire* Lev. 10, 6. Num. 19, 6, 17; espec. *a burning* of spices at a funeral (see in r. שָׂרָה I), 2 Chr. 16, 14, 21, 19; *conflagration* Deut. 29, 22 [23]. Am. 4, 11. הָר שְׂרָפָה *a mount of burning*, i. e. to be burned up, Jer. 51, 25. הָיָה לְשָׂרָפָה *to be for burning*, i. e. destined to be burned up. Is. 9, 4, 64, 10 [11].

* I. שָׂרָק to comb e. g. flax, to hackle. Zab. שָׂרָק id. Talm. סָרָק id. also to curry a horse, etc. Hence adj. שָׂרִיק q. v.

* II. שָׂרָק or שָׂרָק to be reddish, fox-coloured; spoken of a horse, see adj. שָׂרָק; also of cerulean purple grapes, yielding red wine. Arab. شَقِير id. of horses and camels, the hair, etc.

Deriv. the two following, and pr. n. מְשָׂרָקָה.

שָׂרָק m. (r. שָׂרָק II) 1. *reddish, bay, fox-coloured*, of horses, plur. שָׂרָקִים

Zech. 1, 8. Arab. by transp. أَشَقَر a reddish horse, with the mane and tail also red, Germ. *Fuchs*, fox-coloured.

2. *a vine bearing cerulean or purple grapes*, plur. שָׂרָקִים Is. 16, 8. See more in שָׂרָק

שָׂרָק m. Is. 5, 2, שָׂרָק Jer. 2, 21, also שָׂרָקָה f. Gen. 49, 11. R. שָׂרָק II.

1. *a vine* of a finer and nobler kind, prob. so called from its cerulean or purple grapes. According to Abulwalid it grows in Syria; it is called in Arab. سُرَيْق and سُرَيْق, as also at the present day in Morocco *Serki*, i. q. Pers. کشمیش *Kishmish*, and is still celebrated in Arabia and Persia; the grapes are small, partially round, dark-coloured, with the stones soft and scarcely perceptible. See Niebuhr's Arabien p. 147. Oedmann's Verm. Sammlungen aus der Naturkunde VI. p. 98 sq.

2. *Sorek*, pr. n. of a valley, prob. so called from its vineyards, Judg. 16, 4. [Eusebius and Jerome place it north of Eleutheropolis and near to Zorah. Onomast. art. *Sorech*.—R.]

* שָׂרָר i. q. שָׂרָה no. 2, and שָׂרָר I, to have dominion, to rule, to be a prince. Part. שָׂרָר Esth. 1, 22. Fut. יִשָּׂרָר Is. 32, 1. Prov. 8, 16.

הִיטָר, הִשָּׂתָר, to make oneself a prince, c. על Num. 16, 13.

Deriv. שָׂרָה, שָׂרָה.

שָׂשׂוֹן m. (r. שָׂשׂוֹן) constr. שָׂשׂוֹן Kamets being dropped, as if from a root שָׂשָׂה; joy, gladness, Joel 1, 12. Is. 12, 3. Jer. 31, 13, 51, 14, 119, 111; often coupled with שְׂמֵחָה Is. 22, 13, 35, 10, 51, 3, 11. שְׂשׂוֹן oil of joy, i. e. oil used in anointing the guests at festive banquets, etc. Ps. 45, 8. Is. 61, 3.

שָׂח, see שָׂחָה.

* שָׂחָה, see in פָּחָה.

* שָׂחַר to split, to burst, Arab. شَتَر.

NIPH. to be burst forth, protruded, to break forth, of hemorrhoids, fut. plur. יִשָּׂחָרוּ 1 Sam. 5, 9. Comp. פָּקַע Niph. no. 3.

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In the Heb. itself ש is interchanged: a) With ש, see p. 1000. b) With ת, as חרש and חרת, like χαράσσω, χαράτιω; פרוש and פרות pine; comp. שוב, Aram. חוּב, Arab. قَبْر; شَبَر, Aram. חִבְר, Arab. قَبْرِ c) With other sibilants in the dialects, as ז, צ, e. g. דָּיִל שוּל train; רָכַשׁ to gallop; חֲמֵשׁ, Rabbin. חוּמָצָא the groin; עֶשֶׂשׁ, עֶשֶׂשׁ and

A) Relat. Pron. *who, which, what; that*. Judg. 7, 12. 8, 26. 1 Chr. 5, 20. Ps. 122, 3. 124, 8. 129, 6. 7. Lam. 2, 15. 16. Cant. 4, 1. 2. 6, 5. Ecc. 1, 3. 9. 14, 2, 9: 11. 21. 22. al. sæp. Without a demonstr. i. q. *he who*, Ecc. 1, 11. Cant. 1, 17. 3, 3. —Besides in the Heb. O. T. this form of pronoun is found widely in the Phenician dialect, where it was pronounced *si, sy, se*; sometimes followed by a letter doubled; see Monumm. Phœn. p. 356; 438. Perhaps also in the same dialect the fuller form אש is found; see Thesaur. p. 1345. In the other dialects comp. Amhar. ለ *when*, prefixed to a verb.—Spec. like אשר a) As a mere sign of relation, e. g. שם—ש *whither*. Ecc. 1, 7; שם Ps. 122, 4. b) With ל, i. e. ל so frequent among the Rabbins, used like ל אשר to express the genitive of a possessor; Cant. 3, 7 מִשְׁחֹתָיו לְשֹׁלֹמֹה *the litter of him, Solomon*, pr. which is to Solomon. Cant. 1, 6 emphat. אֲדָמִי לְמִי

my vineyard, even mine; for the pleonastic suffix, see Heb. Gram. § 119, 3. note.

B) Relat. Conjunct. i. q. **כִּי**.

1. *that* after verbs of seeing. Ecc. 2. 13, 3, 15; of knowing Ecc. 1. 17. 2. 14. 9, 5; of thinking Ecc. 2. 15; of giving a sign Judg. 6. 17. Also: a) *what is—that, this is—that*; Ecc. 2. 12. 5. 15. 7, 10. Cant. 5. 9. b) Ecc. 12. 9 **כִּי** **הָיָה** *besides that he was*, etc. 6. 3 **כִּי** **הָיָה** **כִּי** **הָיָה** *so that many be the days of his years*. **כִּי** **הָיָה** *scarcely that* Cant. 3. 4. **כִּי** **הָיָה** *till that, until*. Judg. 5. 7. Cant. 2. 17. c) **כִּי** **הָיָה** *to make or cause that* Ecc. 3. 14.

2. *because that, because*. Cant. 1. 6 bis. 5. 2. Ecc. 2. 15; fully **כִּי** **הָיָה** **כִּי** **הָיָה** Ecc. 7. 14. Also *for*; Cant. 1. 7 **כִּי** **הָיָה** *for why?*

3. *when*. Ecc. 5. 10. Comp. **כִּי** **הָיָה** B. 5.

4. With Prefixes: a) **כִּי** i. q. **כִּי** **הָיָה** lett. c. *because that*, Ecc. 2. 16. b) **כִּי** i. q. **כִּי** **הָיָה** pr. according to what, i. e. *as*, Ecc. 5. 14. 12. 7. Also, *as, when*, Ecc. 9. 12. 10. 3.

* **כִּי** fut. **כִּי** *to draw water*.

Chald. id. Arab. **سَابَ** and **سَيَّبَ** to slake one's thirst by drawing water. Comp. Goth. *skephan*, Germ. *schöpfen*.—Construed either with acc. **כִּי** Gen. 24. 13. Deut. 29. 10. Josh. 9. 21. 23. 1 Sam. 7. 6. 9. 11; or absol. Gen. 24. 11. 19. 20. With dat. of instr. Gen. 1. c. Nah. 3. 14; **כִּי** of fountain 2 Sam. 23. 16.

Deriv. **כִּי** **הָיָה**

* **כִּי** fut. **כִּי** *to roar*; Arab. **نَجَّحَ**

to bellow, to bleat, also to roar. Spoken pr. of the lion. Judg. 14. 5. Ps. 22. 14. Hos. 10. 11; c. **כִּי** Ps. 104. 21. Trop. of thunder Job 37. 4. comp. Am. 1. 2. Joel 4. 16; of raging warriors Ps. 74. 4; also of persons in extreme pain, *to cry out, to groan*. Ps. 33. 9. Hence

כִּי f. constr. **כִּי**, c. suff. **כִּי**, plur. c. suff. **כִּי**; *roaring* of a lion Is. 5. 29. Job 4. 10. Zech. 11. 3. Trop. *outcry, groaning*, of a person in great pain Job 3. 24. Ps. 22. 2. 32. 3.

* I. **כִּי** i. q. **כִּי** 1. *to make a noise, to rage, to roar*, of floods, a tumult of people, see **כִּי** II.

2. *to crash, to fall with a crash*. e. g. a house. etc. hence *to be laid waste*, Is. 6. 11 init.

NIPH. 1. *to make a noise, to rush, to roar*. e. g. of floods and nations, Is. 17. 12. 13.

2. *to be laid waste*, of a land Is. 6. 11.

HIPH. *to lay waste*, inf. **כִּי** Is. 37 26; and so **כִּי** being dropped **כִּי** 2 K. 19. 25.

Deriv. **כִּי**, **כִּי**, **כִּי**, **כִּי**, **כִּי**.

* II. **כִּי** not used in Kal. i. q. **כִּי**, *to look at, to behold with attention*.

HITHP. **כִּי** id. Gen. 24. 21. c. **כִּי**. Sept. *κατακυριεύω*, Vulg. *contemplor*.

כִּי, see **כִּי**

כִּי Prov. 1. 27 Cheth. see in **כִּי**.

כִּי and **כִּי** comm. gend. (m. Job 26. 6; f. Is. 5. 14. 19. 9;) *Sheol, Hades, Orcus, the under world*. Sept. usually *ᾗδης*, once *ᾗδης*; 2 Sam. 22. 6; a vast subterranean place Job 11. 8. Deut. 32. 22; full of thickest darkness Job 10. 21. 22 (but see Is. 14. 9 sq.) where dwell the shades of the dead (**כִּי** q. v.) Ps. 30. 4. 56. 13. 89. 49. Prov. 23. 14; to which are poetically ascribed valleys Prov. 9. 18. and also gates and bars Is. 38. 10. Job 17. 16. The dying are said to *go down to Sheol*. **כִּי** Num. 16. 30. Ez. 31. 15. 17; poet. **כִּי** Job 7. 9. Ps. 55. 16; comp. **כִּי** *to bring down to Sheol* Gen. 42. 38. 1 Sam. 2. 6. 1 K. 2. 9. Those who save the life of anyone are said to *deliver him from the hand (power) of Sheol* Hos. 13. 14. Ps. 49. 16. Elsewhere Sheol is said to devour all Prov. 1. 12; to be insatiable Prov. 30. 16. Is. 5. 14; to be stern and cruel Cant. 8. 7. To it by prosopopœia are ascribed snares, with which it lies in wait for men, Ps. 18. 6. 2 Sam. 22. 6; and those who escape death are said to have made a covenant with Sheol. Is. 28. 15. 18. Poet. and by meton. *Sheol* is put for *its inhabitants*, or rather is personified. Is. 14. 9. 38. 18. comp. Ps. 6. 6. See espec. Num. 16. 30 sq. Is. 14. 9 sq. Ez. 31. 16 sq. 32. 21 sq. Chald. and Talmud. **כִּי** id. Syr. **كِي**. Ethiop. **ክላ**.—As to the etymology, **כִּי** comes from r. **כִּי** I, and is i. q. **כִּי** a cavity, a hollow subterranean place; just

as the Germ. *Hölle* hell, is originally the same with *Höhle* a hollow, cavern, and Lat. *cælum* is from Gr. *καῖλος* hollow. The usual derivation has been from the notion of asking, demanding, r. שָׁאַל no. II; since Orcus lays claim unsparingly to all alike, whence the epithet *orcus rapax* Catull. 2. 28, 29.

שָׁאַל (asked for, desired, r. שָׁאַל II) *Shaul*, *Saul*, pr. n. a) The first king of the Israelites, from the tribe of Benjamin, 1 Sam. 8, 4. 9, 2 sq. c. 15. b) A king of the Edomites, Gen. 36, 37. c) A son of Simeon, Gen. 46, 10. d) 1 Chr. 6, 9, see in יֹאחָז lett. c.—From lett. c. comes the patronymic שְׁאוּלִי *Shaulite* Num. 26, 13.

שָׁאוֹן m. (r. שָׁאַל I) constr. שְׁאוֹן, c. suff. שְׁאוֹנָה.

1. *noise, raging, tumult*, e. g. of waters Ps. 65, 8. Is. 17, 12. 13; of a crowd or multitude of men, Is. 5, 14. 13, 4. 24, 8. 25, 5. 66, 6; of war Am. 2, 2. Hos. 10, 14; of outcry, clamour, Ps. 74, 23. Jer. 25, 31. 48, 45 שְׁאוֹן בְּנֵי sons of uproar, i. e. tumultuous warriors.

2. *desolation, destruction*; Ps. 40, 3 בֹּרַי שְׁאוֹן the pit of destruction. Jer. 46, 17.

* שָׁאַט obsol. root. i. q. שָׁט II, to contemn, to despise. The primary idea is prob. to stink; comp. شَاط and شَاط to stink, شَاط stinking mud.—Hence

שָׁטָם m. (Kamets impure) c. suff. שְׁטָמָה Ez. 25, 6; *contempt*, i. e. *pride, arrogance*, Ez. 25, 15. 36, 5.

שְׁאוֹה f. ruins, Is. 24, 12. R. שָׁאַה I.

* שָׁאַל fut. יִשְׁאַל I. i. q. שָׁעַל, to dig, to excavate, to hollow out; hence שְׁאוֹל Hades, pr. a hollow place under ground.—From the idea of *digging* comes readily that of *searching out, inquiring*, comp. שָׁקַר no. 3, שָׁפַר no. 2; also *percontari*, to search, to explore with a *κόντος* stick, probe, etc. Engl. 'to dig, to grub.'—Hence

II. to ask, to inquire, to ask for, either by way of demand or entreaty.

1. to ask, to inquire of, to interrogate; Chald. id. Syr. ܣܠܐ to interrogate, to ask for. Arab. سَأَلَ to interrogate, to

ask; V, to beg. Eth. ሰለ and ሰለ to demand, to ask, to beg.—Constr. absol. Deut. 13, 15; with acc. of pers. Gen. 24, 47. 32, 18. 44, 19 יְהוָה שָׁאַל אֶת-עַבְדֵּי יְהוָה my lord asked his servants, saying. Deut. 32, 7. Judg. 4, 20. Job 40, 7; rarely with לְ of pers. 2 K. 8, 6. Job 8, 6. That of or about which one asks is put with לְ, Gen. 32, 30. 43, 7. Judg. 13, 18. Jer. 6, 16; עַל Neh. 1, 2. Ecc. 7, 10; acc. Jer. 50, 5; hence with two acc. of pers. and thing Jer. 38, 14. Is. 45, 11. 58, 2. Hagg. 2, 11. Ps. 35, 11.—Spec. a) to consult an oracle, to inquire of, e. g. שָׁאַל אוֹב Deut. 18, 11; oftener c. בָּ, as שָׁאַל בַּיהוָה to inquire of (at) Jehovah Judg. 1, 1. 18, 5. 20, 8. 1 Sam. 28, 6; also 2 Sam. 16, 23. Ez. 21, 26. With לְ for any one 1 Sam. 22, 10. 13. 15. Num. 27, 21. b) שָׁאַל לְפָנַי to ask one as to his health, welfare, etc. to ask how one does; hence to salute, to greet, Gen. 43, 27. Ex. 18, 7. Judg. 18, 15. 1 Sam. 10, 14. 17. 22. 2 Sam. 8, 10; and so Jer. 15, 5 לְפָנַי שָׁאַל לְשָׁלוֹם Poet. Ps. 122, 6 שָׁאַלוּ שְׁלוֹם יְרוּשָׁלַיִם wish prosperity to Jerusalem, i. e. salute her. [Others, perhaps better, pray for the welfare of Jerusalem, as in no. 2.—R.] Without the idea of salutation, 2 Sam. 11, 7 David inquired after the welfare of Joab and of the army, etc. Syr. ܣܠܐ id. to salute.

2. to ask for, i. e. a) to require, to demand, absol. 1 K. 3, 5. 2 K. 2, 9. Is. 7, 11. 12. Mic. 7, 3; with acc. of thing 1 Sam. 12, 13. Lam. 4, 4 עוֹלָלִים שָׁאַלוּ לָחֶם. Ps. 40, 7; c. בֶּן Ps. 2, 8; בָּתָּא 1 Sam. 8, 10. With two acc. αἰτεῖν τινα τι, Deut. 14, 26. Is. 58, 2. Ps. 137, 3. With dat. לִי שָׁאַל to ask (demand) for oneself, 1 Sam. 12, 17. 19. Ascribed to the mind, נָפֶשׁ Deut. 14, 26; to the eyes Ecc. 2, 10. Spec. Jon. 4, 8 וַיִּשְׁאַל אֶת-נַפְשׁוֹ he required of his soul to die, i. e. he prayed that he might die. 1 K. 19, 4. Job 31, 31 לְשָׁאַל בְּאַלְהָה נַפְשׁוֹ by requiring his life with curses, i. e. praying for his (my enemy's) death. So αἰνυδέσθαι Is. 7, 11, comp. 2 K. 2, 10.

b) to ask, i. e. to entreat, to beseech, to beg, with acc. of thing Judg. 5, 25. 1 K. 3, 10 sq. 10, 13; also with מִן of pers. from whom. Judg. 8, 24. 1 Sam. 1, 20. Ps. 21, 5; בָּתָּא 2 Sam. 3, 13. 1 K. 2

20. Ps. 27. 4; **שָׁאַל** Deut. 10, 12. 18, 16. With dat. of pers. *for whom* 1 K. 2, 22. **שָׁאַל לִי** to ask for oneself 2 Chr. 1, 11.—Spec. *a*) to ask as a loan, to borrow from any one Ex. 3, 22. 11, 2. 12, 35. Part. pass. **שָׁאַל** borrowed 1 Sam. 1, 28. 2 K. 6, 5. With **ל** prob. to lend i. q. Hiph. 1 Sam. 2, 20. Syr. Aph. to lend; Ettaph. to be lent. So in Rabbinic often. *β*) to ask alms, to beg, i. q. Pi. no. 2, Prov. 20, 4. Arab. Conj. V, id. **سَأَلَ** a beggar. Ethiop. id.

NIPH. to ask for oneself, to ask leave, like Gr. *αἰτοῦμαι* *σε* *τοῦτο*, see Heb. Gr. § 50. 2. With **כִּן** of pers. and **ל** with inf. of that which one asks leave to do, 1 Sam. 20, 6. v. 28. where the inf. is omitted. So with a finite verb Neh. 13, 6.—Others, 'to obtain liberty or leave from a master by entreaty.'

PIEL **שָׁאַל**, fut. **יִשְׁאַל**. 1. to ask, to interrogate, 2 Sam. 20, 18.

2. to beg, i. q. Kal 2. b. *β*. Ps. 109, 10.

HIPH. to loan, to lend, Ex. 12, 36. 1 Sam. 1, 28; comp. Kal no. 2. b. *a*.

Deriv. from no. I, **שָׁאַל**; from no. II, **שָׁאַלָה**, **שָׁאַלָה**, **מִשְׁאַלָה**, and the pr. names **שָׁאַל**, **שָׁאַל**, **שָׁאַלְיָה**, **שָׁאַלְיָה**.

שָׁאַל Chald. 1. to ask, to interrogate, with **ל** of pers. Ezra 5, 9; also with acc. of that about which one inquires, v. 10. Dan. 2, 10, 27.

2. to ask, to demand, c. dupl. acc. Ezra 7, 21.—Hence **שָׁאַלָה** Chald. and

שָׁאַל (an asking) *Sheal*, pr. n. m. Ezra 10, 29.

שָׁאַל, see **שָׁאַל**.

שָׁאַלָה f. (r. **שָׁאַל**) c. suff. **שָׁאַלָהּ**, **שָׁאַלָהּ** Ps. 106, 15. and contr. **שָׁאַלָה** 1 Sam. 1, 17.

1. an asking, request, petition. So **שָׁאַלָה שָׁאַל** to ask a petition, i. e. to ask a thing of any one, to make a request, Judg. 8, 24. 1 K. 2, 16, 20. **נָתַן שָׁ** to grant a petition Esth. 5, 6. 8, 7, 3, 9, 12. **בָּצָא שָׁאַלָה** the petition is granted Job 6, 8.

2. a loan, thing loaned, 1 Sam. 2, 20. Comp. the root **שָׁאַל** no. 2. b. *a*.

שָׁאַלָה Chald. f. emphat. **שָׁאַלָהּ**, pr. a question, i. e. a subject of inquiry, a cause in law, and hence a decree; Dan. 4, 14 **שָׁאַלָהּ** **מַצְדִּיק** **קְדִישִׁין** the mandate

of the Holy ones is this decree. Arab. **سَأَلَهُ** question, cause in law, matter.

שָׁאַלְתִּיאל (I have asked him of God) *Shealtiel*, pr. n. m. 1 Chr. 3, 17. Ezra 3, 2. Neh. 12, 1; i. q. **שָׁלְתִּיאל** Hagg. 1, 12. 14, 2, 2.

* **שָׁאַן** to rest, to be quiet, in Kal not used; kindr. with **שָׁנָן** to rest or lean upon any thing, for repose and quiet. Syr. Pa. **سَمِعَ** placavit.

PIEL **שָׁאַן** to be quiet, tranquil, to live in quiet, Jer. 30, 10. 46, 27. Job 3, 18. Prov. 1, 33.—Hence

שָׁאַן m. adj. plur. **שָׁאַנִים** 1. quiet, tranquil, of a dwelling Is. 33, 20; of one dwelling in quiet Zech. 1, 15. Job 12, 5; comp. **שָׁלְאָן** Job 21, 23.

2. In a bad sense, living at ease, careless, proud (secundis rebus ferox. Sallust. Jug. 94.) Ps. 123, 4. Am. 6, 1. Is. 32, 9. 11, 18. Comp. **בָּטָח** no. 2. b. **שָׁלִי**, **שָׁלִי**, and Schultens Animadv. ad Job. 26, 5.—Subst. pride, arrogance, Is. 37, 29. 2 K. 19, 28.

שָׁאַס, see r. **שָׁס**

* **שָׁאַה** fut. **יִשְׁאַה** 1. to breathe hard, to pant, to blow, e. g. of an angry person, to snort, Is. 42, 14; of one in haste, hence to hasten Ecc. 1, 5. Comp. **פָּיַח** Hiph. no. 3.—Of the same stock are the roots **שָׁאַה**, **נָשַׁב**, **נָשַׁב** I; and kindr. to these is the syllable **הַב**, **הַב**, which has the signif. of breathing and desiring. In the Indo-european tongues we have, with a sibilant, *schnauben*, *schnappen*. to snuff:

2. to pant after, sc. with open nostrils, mouth, etc. e. g. the air, wind, to snuff up Jer. 2, 24. 14, 6; nightfall Job 7, 2; night i. e. death Job 36, 20; absol. Ps. 119, 131. Poetically ascribed to a snare or trap laid for any one. Job 5, 5; see **צָמִים**. With **עָל**, Am. 2, 7 they pant for the dust of the earth on the head of the poor, hyperb. expressing the sordid avarice of the rich, as envying the poor even the slightest possession and striving to deprive them of it.—Elsewhere to pant after any one, is to thirst for his blood, the metaphor being taken from wild beasts, Ps. 56, 2. 3, 57, 4. Am. 8, 4. Ez. 36, 3.

* שׂאֵר 1. *to become full and turgid. to swell up or out*; spoken of fulness or roundness of flesh in the human body, espec. in youth, whence שׂאֵר flesh; also of the rising or swelling of fermentation, whence מִשְׁאֵרָה kneading-trough. Kindred roots are שָׂאֵר whence שָׂאֵר leaven; also סִיר to swell, to boil; Arab. سار id. سار id. also of swellings on the body.

2. *to be abundant, redundant*; hence *to be left, to remain*. Chald. and Sam. id. Arab. سَار to let remain; سَيَّر to be left.—In Kal once 1 Sam. 16, 11.

NIPH. pass. of Hiph. 1. *to be left over, to remain*; Gen. 7, 23 נִשְׁאַר אֶחָד and Noah only was left. 42, 38. 47, 18. Ruth 1, 3. 5. al. sēp. Ex. 8, 27 [31] לֹא נִשְׁאַר אֶחָד there remained not one; so 14, 28. Judg. 4, 16. Josh. 8, 17. 2 K. 10, 21. With dat. *to remain for any one* Zech. 9, 7; c. בְּ in any place Is. 17, 6. Dan. 10, 8; c. מִן Neh. 1, 2. Part. נִשְׁאָר one left, a survivor, Gen. 32, 9. Is. 4, 3; plur. Gen. 14, 10. Fem. Is. 37, 31.

2. *to remain any where, to remain behind*, Ex. 8, 5. 7. Num. 11, 26. Job 21, 34 נִשְׁאָרֵיכֶם בְּנִשְׁאָרֵימָעַל your answers remain treachery, i. e. being examined there remains of them only treachery.

NOTE. In Ez. 9, 8 in some editions is found the anomalous form וְנִשְׁאָר אֶחָד; which has doubtless arisen from the mingling of two readings, נִשְׁאָר part. and אֶשְׁאָר. Some Mss. also are without the א, and others without the נ; see De Rossi.

HIPH. 1. *to leave, to let remain*, e. g. after eating Deut. 28, 51; after the harvest Ob. 5; espec. after a slaughter, לֹא נִשְׁאָר הַשְּׂאִיר he left none remaining, no survivor, Josh. 10, 28. 37. 39. 40; c. dat. to any one Josh. 8, 22. 10, 33. 11, 8. 1 K. 16, 11; and so after a public deportation 2 K. 25, 12. 22. Jer. 39, 10.—So *to leave behind*, spoken of one departing, Joel 2, 14.

2. Intrans. לוֹ הַשְּׂאִיר *to be left to any one, there remains to him*; Josh. 8, 22 and they smote them לָהֶם בְּלֹחֵי הַשְּׂאִיר until there was not left to them one remaining. Num. 21, 35. Deut. 3, 3. 2 K. 13, 7. Without dat. *to have left, to retain*; Am. 5, 3 the city that went out

a thousand הַשְּׂאִיר מֵאָה hath a hundred left, etc.

Deriv. שְׂאֵר (שְׂאֵרָה), שְׂאֵרִית, שְׂאֵרָה, and pr. names שְׂאֵרָה, שְׂאֵרָה.

שְׂאֵר m. (Kamets impure) remainder, remnant, residue, the rest, a word of the later Hebrew for the earlier שְׂאֵרִית. Is. 10, 20. 14, 22. al. With genit. שְׂאֵר עַמּוֹ the remnant of his people Is. 11, 11; so 10, 21. Zeph. 1, 4; also the remaining part, the rest, as opp. to something preceding. Is. 17, 3 דַּמָּשְׁקֻס וְשְׂאֵר אֲרָם and the rest of Syria. 2 Chr. 9, 29.

שְׂאֵר Chald. m. constr. שְׂאֵר, once שְׂאֵר Ezra 7, 18; remainder, residue, Dan. 7, 7. 19; the rest, as opp. to something preceding, Ezra 4, 9. 10. 17. 6, 16. 7, 18. 20.

שְׂאֵר יִשׁוּב (the remnant shall return, be converted) Shear-jashub, symbolical pr. n. of a son of Isaiah, Is. 7, 3; comp. 10, 21. 22.

שְׂאֵר m. constr. שְׂאֵר Lev. 18, 12. 13, c. suff. שְׂאֵרוֹ flesh, so called as swelling out in fulness and roundness in the well fed body. see in r. שְׂאֵר no. 1. Ps. 73, 26 בְּכֹלֹת שְׂאֵרִי וּלְבָבִי בָּקְלוּתָהּ when thy flesh and thy fulness (fat) are consumed. Prov. 11, 17. Trop. *to eat the flesh of a people* is to oppress and exhaust them, Mic. 3, 3; see in אָכַל no. 1. g. Also Jer. 51, 35 הִמְסִי וְשְׂאֵרִי גִלְבָּגָל my injury and my flesh (devoured by the Chaldeans) be upon Babylon.—Hence

a) the flesh of beasts as eaten, Ps. 78, 20. 27; also genr. meat, food, of any kind, Ex. 21, 10.

b) the flesh of any one, put for his blood-kindred, blood-relatives, comp. בָּשָׂר no. 4; Lev. 18, 12. 13. 17. 21, 2. Num. 27, 11; more fully שְׂאֵר בָּשָׂרוֹ (where the primary idea of שְׂאֵר is already lost)

Lev. 18, 6. 25, 49. Comp. Arab. شَائِر avenger of blood, which signif. seems to have come from Heb. שְׂאֵר.

שְׂאֵרָה f. (denom. from שְׂאֵר) blood-relationship, blood-kindred; concr. kinswoman, Lev. 18, 17.

שְׂאֵרָה (id.) Sherah, pr. n. f. 1 Chr. 7, 24.

שְׂאִירִית f. (ר. שְׂאִיר) once contr. **שְׂרִית**
 1 Chr. 12, 38, *part remaining, remainder, residue, the rest*, Is. 44, 7. Jer. 39, 3. Neh. 7, 72; espec. *the remnant, the survivors*, after great slaughter, as **שְׂאִירִית** **יְהוּדָה** *the remnant of Judah* Jer. 40, 15. 42, 15. 44, 28; and so Jer. 24, 8. Ez. 9, 8. 11, 13. Am. 1, 8. al. Of a total destruction it is said, **לֹא הָיָה שְׂאִירִיתָּ לְ** *there is no remnant to any one, none (nothing) is left*, Jer. 11, 23. 50, 26; contra **לְ** **נָתַן שְׂ** *to grant a remnant to any one, to leave a remnant*, Jer. 40, 11; **לְ** **שׁוּב הוֹחִיר שְׂ** id. Jer. 44, 7; **לְ** **שׁוּב** Gen. 45, 7, comp. 2 Sam. 14, 7.—Ps. 76, 11 *for the wrath of man doth praise thee, שְׂאִירִית הַמִּזֵּם תִּחְזָר* *the remainder of thy wrath thou dost gird on*, i. e. dost exert thine extreme wrath, comp. Deut. 32, 23. The *remainder of wrath* is here God's extreme wrath, reserved for extreme cases, opp. to the less degree of wrath manifested on less aggravated occasions.

שְׂאֵה f. (for שְׂאָה, r. שְׂאָה) *desolation, devastation*, Lam. 3, 47.

שֶׁבָּה *Sheba*, pr. n. m. comp. Ethiop. **ሕሳብ** man.

1. Three men in the genealogical tables in Genesis and 1 Chron. founders of families or tribes in Arabia. a) A son of Raamah and grandson of Cush, also brother of Dedan, Gen. 10, 7. 1 Chr. 1, 9. b) A son of Joktan, and brother of Uzal. Ophir, etc. Gen. 10, 28. 1 Chr. 1, 22. Comp. Abulfeda p. 98 Paris. c) A son of Jokshan and grandson of Abraham and Keturah, also brother of a Dedan, Gen. 25, 3. 1 Chr. 1, 32. Comp. in no. 2 fin.

2. *Sheba, the Sabæans*, a region and people in Arabia Felix, abounding in frankincense, spices, gold, and precious stones, 1 K. 10, 1 sq. Is. 60, 6. Jer. 6, 20. Ez. 27, 22. Ps. 72, 15; celebrated also for their great traffic Ez. 1. c. Ps. 72, 10. Joel 4, 8. Job 6, 19; but in Job 1, 15 driving off plunder in the vicinity of Uz or Ausitis. With all this accords what Greek and Arab writers say of the *Sabæans* (*Σαβαῖτοι*), whose chief city they call *Saba* and *Mariaba* (*Μαριάβα*, now *Μαρέβ* *Māreb*), three or four days' journey distant from Sana'a; see Strabo

XVI. p. 768, 777, 780. Agatharch. p. 64. Diod. Sic. 3. 38, 46. Plin. VI. 32. Abulfeda p. 96 Par. Edrisi I. p. 53, 147, ed. Jaubert. See Thesaur. p. 1351.—Comparing now the three names in Genesis (no. 1. a, b, c), it appears that the Sabæans of Arabia Felix adjacent to Sana'a are descendants of Joktan, Gen. 10, 28 (lett. b). Nor is it less evident that the other two passages, Gen. 10, 7 and 25, 3 (lett. a, c), refer to one and the same people, although a different origin is assigned; since in both, Sheba is coupled with Dedan and Raamah. We may therefore assume two tribes of Sabæans; one of which (b), the more powerful and noble, was in Arabia Felix; while the other (a, c) dwelt towards the Persian Gulf, not far from the mouths of the Euphrates. This latter tribe is not mentioned except in Genesis l. c.

* **שְׂבַב** i. q. Arab.

שָׁבַב to kindle; kindr. is Syr. **ܡܒܝܬ** to inflame. The primary idea is perh. 'to blow into a flame,' to kindle by blowing, comp. **נָשַׁב**, **נָשַׁב**. Hence **שְׂבַב** flame.

* II. **שָׁבַב** i. q. Chald. **ܫܒܒ** to break, whence **שְׂבַב** fragment. Hence

שְׂבָבִים m. plur. *fragments*, Hos. 8, 6.

* **שָׁבַה** fut. conv. **יִשְׁבֹּה**, to make prisoner, to take or lead captive, to carry off; Arab. **سبأ**, Chald. **ܫܒܐ**, Syr. **ܫܒܐ**, id.—E. g. either persons Gen. 34, 29. 1 K. 8, 48. Is. 14, 2. Jer. 41, 10. 14, 43. 12. al. or cattle, flocks. 1 Chr. 5, 21. 2 Chr. 14, 14; or wealth, substance, Obad. 11. 2 Chr. 21, 17.—So of a conqueror leading his captives in triumph, Judg. 5, 12. Ps. 68, 19; also to hold captive Ps. 137, 3.—Part. pass. **שְׂבוּיִם** *captives* Is. 61, 1; fem. Gen. 31, 26 **שְׂבוּיֹתָהּ** *captives of the sword* i. e. taken in war, like Gr. *αἰχμάλωται*, *δορυάλωται*, comp. 2 K. 6, 22. Is. 22, 3.

NIPH. pass. of Kal, Gen. 14, 14. Ex. 22, 9. 1 Sam. 30, 3. 5. Jer. 13, 17. Ez. 6, 9.

Deriv. **שְׂבוּיָה**, **שְׂבוּיָה**, and pr. names **שְׂבוּיָה**, **שְׂבוּיָה**, **שְׂבוּיָה**.

שְׂבוּ m. a species of precious stone, Sept. Vulg. *ἀγάτης*, *agate*, Ex. 28, 19. 39, 12. See Braun de Vest. sac. II. 15

שְׁבוּאֵל (captive of God) *Shebuel*, pr. n. m. a) 1 Chr. 23, 16, 26, 24; called in 24, 20 שְׁבוּאֵל *Shubael*. b) 1 Chr. 25, 4; called in v. 20 שְׁבוּאֵל

שְׁבוּל Jer. 18, 15 Cheth. for שְׁבִיל q. v.

שִׁבְעָה m. (denom. from שִׁבַּע seven) constr. שִׁבְעָה Gen. 29, 27, 28; dual שִׁבְעִים Lev. 12, 5; plur. שִׁבְעִים m. Dan. 9, 25, 10, 2, 3, and שִׁבְעִים, constr. שִׁבְעִים, c. suff. שִׁבְעִים Num. 23, 26; a seven, a sennight, ἑβδομάς, i. e. a week.—In the phrase שִׁבְעָה זֶה Gen. 29, 27, שִׁבְעָה is not fem. but is st. constr. before זֶה, i. e. the week of this daughter.

1. Pr. a week of days, seven days, Gen. 29, 27, 28. Dan. 10, 2 שִׁבְעִים שָׁנִים for three weeks, where שָׁנִים is not a genitive, see under יָמִים Plur. no. 2. b.—שִׁבְעָה הַזֶּה the festival of (seven) weeks, Pentecost, so called from the seven weeks which were reckoned from the passover to this festival, Ex. 34, 22. Deut. 16, 10 comp. 9; fully Tob. 2, 1 ἡγία πέντε εβδομάδων. But in Ez. 45, 21 שִׁבְעָה הַזֶּה the festival of sevens of days, is the passover, as being celebrated each time during seven whole days.

2. a week of years, seven years, Dan. 9, 24 sq. Comp. *hebdomas annorum* Gell. N. A. 3. 10. Censorin. c. 14. Aristot. Polit. 7. 16.

שְׁבוּעָה and שְׁבֻעָה f. (r. שִׁבַּע) constr. שְׁבוּעָה, c. suff. שְׁבוּעָה; plur. שְׁבוּעֹת a swearing, an oath, Lev. 5, 4. Judg. 21, 5. 1 Sam. 14, 26. Ecc. 9, 2. al. שְׁבוּעָה to swear an oath Gen. 26, 3. Josh. 9, 20. שְׁבוּעָה a false oath, perjury, Zech. 8, 17. שְׁבוּעָה הַזֶּה an oath by Jehovah Ex. 22, 10. Ecc. 8, 2; also with gen. of the person swearing Ps. 105, 9, and of him to whom one swears, as שְׁבוּעָה the oath to me. sworn to me, Gen. 24, 8. For Hab. 3, 9 שְׁבוּעָה מִנִּי, see in מִנִּי no. 3. p. 559.—Spec. a) An oath sworn in making a covenant, i. e. a covenant confirmed by an oath, 2 Sam. 21, 7. שְׁבוּעָה בְּעָלֵי joined in a sworn league with any one, Sept. ἐνοχνοί, Neh. 6, 18. b) An oath of cursing, an imprecation, curse, Dan. 9, 11. Is. 65, 15; fully שְׁבוּעָה חֲלָלָה Num. 5, 21.

שְׁבִיתָה and שְׁבִיתָה f. (r. שָׁבָה) the first form being sometimes in Cheth. where

Keri has שְׁבִיתָה, as Ps. 85, 2. 126, 4; but oftener in Keri where Cheth. has שְׁבִיתָה, as Job 42, 10. Jer. 29, 14. al. *captivity*, Num. 21, 29; also concr. for *captives*, as שְׁבִיתָה לְשִׁבְעָה to bring back the captives of a people, Deut. 30, 3. Jer. 29, 14. Ez. 29, 14. Am. 9, 14. Zeph. 3, 20. Ps. 14, 7. 53, 7. al. שְׁבִיתָה שְׁבִיתָה id. Jer. 33, 7. 11. 49, 6. Ez. 39, 25. Trop. to restore to one's former state and prosperity; Job 42, 10 שְׁבִיתָה לְשִׁבְעָה אִיּוֹב and Jehovah restored Job to his former prosperity. Ez. 16, 53, comp. v. 55. Hos. 6, 11.

* שְׁבִיחָה in Kal not used, to stroke, to soothe; Arab. سَبَحَ, to swim, pr. to stroke the water. Hence

PIEL 1. to soothe, to still, to restrain, e. g. billows Ps. 89, 10 (comp. *mulcere fluctus* Virg. *Æn.* 1. 70); anger Prov. 29, 11. Comp. שְׁבִיחָה Piel.

2. to praise, to laud, pr. to soothe with praises, *mulcere laudibus* Pacuv. (Arab.

سَبَّحَ, Ethiop. ሰበሐ, id.) Ecc. 8, 15; espec. to praise God Ps. 63, 4. 117, 1. 147, 12; c. dat. 145, 4.

3. to pronounce happy Ecc. 4, 2; where שְׁבִיחָה is for part. מְשִׁיחָה. Comp. Chald.

HIPH. i. q. Pi. no. 1, to still, to restrain, e. g. billows Ps. 65, 8.

HITHP. c. בָּ to laud oneself, to glory in any thing, Ps. 106, 47. 1 Chr. 16, 35.

Deriv. pr. n. שְׁבִיחָה.

שְׁבִיחָה Chald. PA. שְׁבִיחָה to praise, to laud, as God Dan. 2, 23, 4, 31, 34; idols 5, 4, 23.

* שְׁבִיטָה obsol. root, which with its kindred forms seems to have had the signif. to stand, to make stand, and then to be stable, fixed, firm. Kindred are the following three classes: a) שְׁבִיטָה to set up, to decree, to judge; שְׁבִיטָה q. v. to set up, to fix in the ground. b) שְׁבִיטָה whence שְׁבִיטָה to rest, to stand still; Arab. ثَبَتَ to be stable, firm. c) שְׁבִיטָה to lash, to row; שְׁבִיטָה or שְׁבִיטָה to set, to place.

שְׁבִיטָה and שְׁבִיטָה m. once fem. Ez. 21, 15; in pause שְׁבִיטָה, c. suff. שְׁבִיטָה; plur. שְׁבִיטִים, constr. שְׁבִיטִים R. שְׁבִיטָה

1. a stick, rod, staff. Chald. שְׁבִיטָה id. Syr. مَصْبَا a staff, rod, tribe. Not

improb. the primary signif. of שֵׁבֶט may have been *a shoot, sprout* of a tree, *a rod* growing up from the root, see מִצֵּה no. 1, also no. 2 below.—Corresponding forms are Gr. *σκήπτω, σκήπτρον, σκηπίων, σκίμψω*, Lat. *scipio, scapus*; Sanscr. *skabh*, to make firm; Germ. *Schaft*, Engl. *shaft*.—Spec.

a) *a rod or staff* for chastising, Ex. 21, 10. 2 Sam. 7, 14. Is. 10, 15. 24. Mic. 4, 14. Prov. 10, 13. al. *sæp*. Hence שֵׁבֶט מוֹסֵר *the rod of correction* Prov. 22, 15. שֵׁבֶט אֱלֹהִים *the rod of God*, with which he corrects men Job 9, 34. 21, 9. 37, 13. Is. 10, 5 שֵׁבֶט אַפִּי *the rod of my anger*. 11, 4 *he doth smite the earth פִּי שֵׁבֶט with the rod of his mouth*, i. e. his severe sentence, stern decree.—Also for beating out pulse, Is. 28, 27.

b) *a staff* on which one leans, Ps. 23, 4.

c) *the crook* of a shepherd, Lev. 27, 32; see in עֶבֶר no. 3. Trop. Ez. 20, 37. Mic. 7, 14.

d) *the staff* of office, e. g. of a leader, chief, Judg. 5, 14. Hence *the sceptre* of a king Gen. 49, 10. Num. 24, 17. Zech. 10, 11. Am. 1, 5. 8 שֵׁבֶט הַמֶּלֶךְ, *σκήπτουχος*, q. d. *a sceptre-bearer, a king*. Trop. for *rule, administration*; Ps. 45, 7 *a sceptre of equity is the sceptre of thy kingdom*. Also of unjust rule, שֵׁבֶט הָרִשָּׁע Ps. 125, 3; but שֵׁבֶט בְּרִזָּל *an iron sceptre*, a stern and inflexible authority, Ps. 2, 9.

e) *a spear, lance*, as composed of a staff or rod with an iron point, 2 Sam. 8, 14. Comp. מִצֵּה no. 2. b.

2. *a tribe*, espec. of the children of Israel; Arab. سِبْط id. The expression is metaphorical, and is derived from a plant, from whose root there spring up several *sprouts, shoots, stems*; thus the founder of a whole race is compared to a root (Is. 11, 1), while the ancestors of the several subdivisions or tribes are called *stems* (Gen. 49, 28), as also the tribes themselves, comp. מִצֵּה no. 3. So 1 K. 11, 13. 36. שֵׁבֶט יְהוּדָה *the tribe of Judah* Josh. 7, 16; שֵׁבֶט לֵוִי Deut. 18, 1. שְׁבַט עֶשְׂרִי *the twelve tribes* Ex. 28, 21. שְׁבַט יִשְׂרָאֵל *the tribes of Israel* Ex. 24, 4. Deut. 29, 20. Judg. 18, 1. al. Called also יְהוּדָה שְׁבַטֵי *the tribes of Jehovah* Ps. 122, 4.

—It differs from מִשְׁפָּחָה family, which is strictly part of a tribe (Deut. 29, 17. Judg. 18, 19. 21, 24); yet שֵׁבֶט is sometimes used in a narrower sense for *the families* of a tribe, e. g. of the Kohathites Num. 4, 18; of Dan, Judg. 18, 1 comp. 2; of Benjamin, Judg. 20, 12. 1 Sam. 9, 21. Vice versa it is also put for the whole people of Israel, called יְהוּדָה שֵׁבֶט *a tribe (race) the possession of Jehovah*, his own peculiar people, Jer. 10, 16. 51, 19. Ps. 74, 2; comp. plur. Is. 63, 17. Once of the Egyptian tribes Is. 19, 13.—2 Sam. 7, 7 *spake I a word with one of the tribes of Israel (אֶחָד יִשְׂרָאֵל שְׁבַטֵי רִשִּׁי)*, whom I commanded to feed my people? Here for שְׁבַטֵי should doubtless be read שְׁבַטֵי *judges*, as in the parall. 1 Chr. 17, 6.

שֵׁבֶט Chald. m. *a tribe*, plur. constr. שְׁבַטֵי Ezra 6, 17.

שֵׁבֶט Shebat, the eleventh month of the Hebrew year, from the new moon of February to the new moon of March, Zech. 1, 7. Syr. مَصْب, Arab. سَبَاط and شَبَاط, id. See Thesaur. p. 1353.

שָׁבִי m. (r. שָׁבָה) 1. Adj. *captive*, i. q. שְׁבוּי, Ex. 12, 29. Fem. שְׁבוּיָה id. Is. 52, 2.

2. Subst. abstr. in pause שָׁבִי, c. suff. שְׁבוּיָה, שְׁבוּיָה, שְׁבוּיָה; *captivity*, Deut. 21, 13. 2 Chr. 29, 9. Ezra 3, 8. 9. 7. Neh. 8, 17. אֶרֶץ שְׁבוּיָה *the land of their captivity* Jer. 30, 10. 46, 27. הָלַךְ בְּשָׁבִי *to go into captivity* Jer. 20, 6. 22, 22. 30, 16. 46, 2. Ez. 12, 11. Am. 9, 4; once הָלַךְ שָׁבִי id. Lam. 1, 5; also לָקַח בְּשָׁבִי *to take away into captivity* Jer. 48, 46; לָקַח לְשָׁבִי *to deliver into captivity* Ps. 78, 61. שָׁבִי הַגְּזוּלָה *the captivity of the exiles* Ezra 2, 1. Neh. 7, 6.—Spec. a) Concr. *captives*, שָׁבִי שָׁבָה *to take captive captives*, i. e. to lead away captives, Num. 21, 1. Judg. 5, 12. Ps. 68, 19. אָסַף שָׁבִי *to gather captives* Hab. 1, 9. שְׁבוּיָה מִצְרַיִם *the captives of Egypt* Is. 20, 4. Jer. 52, 2. מְלָקִיָּה *the prey of captives* Num. 31, 26. b) Put for *booty* of cattle, etc. Am. 6, 10. Is. 49, 24 שְׁבוּיָה צִדִּיק *lawful booty*. v. 25 שְׁבוּיָה הַבּוּטָה *the booty of the warrior*, comp. v. 24.

שָׁבִי (i. q. שָׁבָה taking captive) Shobai, pr. n. m. Ezra 2, 42. Neh. 7, 45.

שְׁבִי (id.) *Shobi*, pr. n. m. 2 Sam. 17, 27.

שָׁבִיב m. *flame*, constr. שְׁבִיב Job 18, 5; Sept. *φλόξ*. R. שְׁבִיב I.

שְׁבִיב Chald. emphat. שְׁבִיבָא, *flame* Dan. 3, 22. Plur. Dan. 7, 9.

שְׁבִיָּה f. (r. שָׁבָה) *captivity*, Neh. 3, 36. Jer. 48, 46. Meton. *captives*, Deut. 21, 11. 32, 42. 2 Chr. 28, 5. 11. 13. 14. 15.

שְׁבִיָּה f. see in שָׁבָה

שְׁבִיל m. (r. שָׁבַל) only plur. constr. שְׁבִילֵי, c. suff. שְׁבִילֵי, *a way, path*, Ps. 77, 20. Jer. 18, 15; where Cheth. שְׁבִיל id. —Chald. שְׁבִילָא, Syr. مَصْلًا, Arab. سَبِيل way.

שְׁבִיסִים m. plur. (r. שָׁבַס) *nettings, cauls, caps of net-work, reticula* Varro de Ling. Lat. IV. 19, a female ornament for the head among the Hebrews, Is. 3, 18. Sept. τὰ ἐμπλόκια. So the Talmudists and Rabbins.—Schroeder, de Vest. mul. Hebr. c. 2, compares Arab. شَبِيسَة (diminut. from شَمْس sun), and understands *little suns*, or studs resembling suns worn upon the neck; this would also seem to be supported by the mention of שְׁהֲרִים *little moons*, immediately after.

שְׁבִיעִי ordin. adj. *the seventh*, Gen. 2, 2. 3. 8. 4. Ex. 12, 15. 16. al. Fem. שְׁבִיעִית; Ex. 21, 2. 23, 11. al.—Denom. from שִׁבַּע seven.

שְׁבִית, see שְׁבוּת

*שָׁבַךְ obsol. root, Arab. سَبَكَ to pour, i. q. שָׁפַךְ —Hence pr. n. שְׁבִיכָה.

*שָׁבַל nearly i. q. רָבַל, a root not used in the verb.

1. to go, whence שְׁבִיל way. Arab. سَبِيل way; سَبَل IV, to be travelled, as a way; Syr. مَضَى to show the way.

2. to go up, to rise, to grow. Arab.

سَبَل Conj. IV, and quadril. سَبَل to produce ears. See שְׁבִילָה, שְׁבִילָה no. 1.

3. to flow, espec. largely, copiously. Arab. Conj. IV. the heavens pour down rain; hence سَبَل rain. Deriv. שְׁבַל, שְׁבִילָה no. 2; perh. pr. n. שְׁבִילָה.

שָׁבַל m. *the skirt or train of a robe*, Is. 47, 2. Comp. kindr. שָׁוַל. Arab.

سَبَلَة id. R. שְׁבַל no. 3.

שְׁבִיל or שְׁבִילֵי m. *a snail*, espec. without the shell, so called from its slime and moisture, (like Gr. λείμαξ from λείβω,) from conj. Shaphal of the verb שָׁפַל. Ps. 58, 9 spoken of the wicked: *let them melt away....* כְּמִוֹ שְׁבִילֵי הַחֶמֶס יִהְיֶה *as the snail which melteeth as it goeth*, i. e. which leaves a slimy trail as it goes, and thus wastes away more and more the further it advances. See Bochart, Hieroz. II. 646.

שְׁבִילָה f. (r. שְׁבַל no. 2) *a twig, branch*, with fruit on it, as resembling an ear of grain; plur. constr. Zechar. 4, 12 שְׁתֵּי שְׁבִילֵי הַזַּיִתִּים *the two olive-branches*.—It is sometimes written שְׁבִילֵי (from שְׁבִילָה), but against the Masora.

שְׁבִילָה f. (r. שְׁבַל no. 2) plur. שְׁבִילִים. R. שְׁבַל no. 2.

1. *an ear of grain*, Job 24, 24; plur. Gen. 41, 5 sq. Ruth 2, 2. Is. 17, 5.—Chald. שְׁבִילָא, Syr. مَصْلًا, id. Arab. سَبْلَة, سَبْلَة, سَبْلَة, and with Daghesh resolved سُبْلَة; Ethiop. ስብል id.

2. *a stream, flood*, see the root no. 3, Judg. 12, 6. Ps. 69, 3. 16. Is. 27, 12. Syr. مَصْدَانْ channel of a river.

*שָׁבַן obsol. root, perh. to increase, to grow up, i. q. שָׁבַל no. 2, and Arab.

شَبِل; comp. Arab. شَبِن to be tender, delicate, as a youth.—Hence the two following.

שְׁבִנָּה and שְׁבִנָּה (perh. youth) *Shebna*, pr. n. of the prefect of the palace, Is. 22, 15. After this office was given to Eliakim (Is. 22, 15), he became scribe or secretary to the reigning king Hezekiah, Is. 36, 3. 2 K. 18, 18. 26. 37. 19, 2.

שְׁבִנָּה (whom Jehovah has made grow up?) *Shebaniah*, pr. n. m. a) 1 Chr. 15, 24. b) Neh. 9, 4. 5. c) Neh. 10, 11. 13. d) Neh. 10, 5. 12, 14; for which 12, 3 שְׁבִנָּה, and 1 Chr. 24, 11 שְׁבִנָּה.

* שָׁבַע obsol. root, i. q. שָׁבַץ, *to mingle, to interweave*; Chald. שָׁבַשׁ id. Hence שְׁבִיסִים.

שָׁבַע *to swear*, denom. from שִׁבְעַת seven, since seven was a sacred number, and oaths were confirmed either by seven victims offered in sacrifice Gen. 21, 28 sq. or by seven witnesses and pledges, see Hdot. 3. 8. Hom. Il. 19. 243. In Eth.

ሙሉሆሪ are *enchanters*, Lib. Hen. ms. c. 8, 3 (comp. 7, 10 ed. Oxon.) because the sacred number seven was also employed in magic rites.—In Kal only Part. pass. Ez. 21, 28 שְׁבַעֲךָ lit. *those sworn with oaths*, i. e. who have sworn oaths. For Hab. 3, 9 מְשֻׁבָּעִים, see in מְשֻׁבָּע no. 3. p. 559.

NIPH. נִשְׁבַּע *to swear*, [lit. 'to seven oneself,' i. e. to take an oath confirmed by seven victims or before seven witnesses.—R.] Construed: a) Absol. Gen. 21, 24. Ps. 110, 4. נִשְׁבַּע לִשְׁבָּר *to swear to a falsehood* i. e. falsely, Lev. 5, 24 [6, 5]. 19, 12. Jer. 5, 2. Mal. 3, 5. al. לְמַרְמָה id. Ps. 24, 4. b) Followed by the words of the oath, after וַיֹּאמֶר 1 Sam. 20, 3; לֵאמֹר Num. 32, 10. Deut. 1, 34. Josh. 14, 9; without an intervening verb 1 Sam. 19, 6. Ps. 110, 4. Hos. 4, 15. c) That which one swears to do is put with כִּי Gen. 22, 16. 2 Sam. 19, 8. Jer. 22, 5. 49, 13; or with infin. Lev. 4, 4. Deut. 1, 35. What one swears *not* to do is put with כִּי־לֹא Judg. 15, 12; כִּי־נֹא inf. Is. 54, 9; לֹא־לֵבָרִי c. inf. Deut. 4, 21. Judg. 21, 7. d) With בְּ of that by which one swears, e. g. *by Jehovah* Gen. 21, 23. 31, 53. Josh. 2, 12. 1 Sam. 28, 10. al. *by an idol* Jer. 12, 16; also בְּשֵׁם יְיָ Lev. 19, 12. Jer. 12, 16. God also is said to swear by himself Gen. 22, 16. Is. 45, 23. Am. 6, 8. 8, 7; by his right hand Is. 42, 8; but in נִשְׁבַּע בְּקִרְבִּי the בְּ seems to refer to place, see in קִרְבִּי no. 1 fin. Further, *to swear by Jehorah* is sometimes i. q. *to worship him*, since one swears by the divinity he worships, Deut. 6, 13. 10, 20. Is. 19, 18. 48, 1. Ps. 63, 7; *to swear by idols* id. Am. 8, 14. But *to swear by one afflicted, wretched*, is to imprecate upon myself the same evils if I prove false. Ps. 102, 9; comp. Is. 65, 15. Jer. 29, 22. e) With לְ of pers. *to swear to any one* Gen. 21, 23. 24, 7. al.

Also with acc. of thing, *to promise with an oath*, to swear a thing to any one, Gen. 50, 24. Ex. 13, 5. 33, 1. al. נִשְׁבַּע לְאֱלֹהִים *to swear allegiance unto God*, 2 Chr. 15, 14; comp. Is. 19, 18. Zeph. 1, 5, where it is once c. בְּ f) With עַל of that *about* which one swears, Lev. 5, 24 [6, 5].—Sometimes שָׁבַע is taken in a bad sense, i. q. *to swear rashly, falsely*, Ecc. 9, 2. Zech. 5, 3 comp. v. 4.

HIPH. 1. *to cause to swear, to bind with an oath*, Num. 5, 19. 2 Chr. 36, 13. Followed by the words of him who imposes the oath, with לֵאמֹר Gen. 50, 5. Ex. 13, 19. 1 Sam. 14, 28; also with לְ and inf. Neh. 5, 12; אָשַׁר Gen. 24, 3. 1 K. 22, 16.

2. *to adjure, to charge solemnly*, c. acc. Cant. 2, 7, 3, 5. 1 Sam. 20, 17. Jer. 5, 7. Deriv. שְׁבוּעָה, שָׁבַע II.

* I. שָׁבַע f. constr. שְׁבַע, and שְׁבַעָה m. constr. שְׁבַעָה, *seven*, a cardinal numeral. Syr. ܫܒܥ, Samar. 𐤑𐤁𐤀, Arab.

سبع, Ethiop. ስብሔ and ስብሔ Si-milar is ancient Egypt. ḥw, Theb. ḥw; and in the Indo-European tongues Sanscr. sapta, Zend. hapta, Pers. هفت, Gr. ἑπτά, Lat. septem, all with the letter t, which both in the Semitic and Teutonic languages is dropped, as Goth. sibun, Germ. sieben, Engl. seven.—The absol. form usually precedes a noun, as שְׁבַע שָׁנִים Gen. 5, 7. שְׁבַע פְּרוֹת 41, 18. שְׁבַעָה פָּרִים Num. 23, 1. 29; more rarely it follows, espec. in the later Hebrew, as מִצְלֹחַ שְׁבַע Ez. 40, 22. אֵילִים שְׁבַעָה 2 Chr. 13, 9. 29, 21. (Num. 29, 32.) If the preceding noun be in the construct state, שְׁבַע expresses the ordinal, as שְׁבַע שְׁבַע *the seventh year* 2 K. 12, 1. The construct form always precedes a noun, but is found only in certain formulas, as שְׁבַעַת יָמִים *a seven of days*, a week, Gen. 8, 10. 12. 31, 23. al. שְׁבַע מֵאוֹת *seven hundred* Gen. 5, 26. Also שְׁבַעָה שְׁבַעָה *seven seven*, i. e. by sevens, Gen. 7, 2. With suff. שְׁבַעָהֶם *those seven* 2 Sam. 21, 9.—*Seventeen* is שְׁבַעָה עָשָׂר m. and שְׁבַע עָשָׂר f. Gen. 37, 2. 1 Chr. 7, 11.—The number *seven* among the Hebrews, as in other oriental nations, was also used: a) As a sacred number

very common in sacred things; the origin of which may be referred to the seven planets and the early worship of them among the Egyptians and Semitic nations; see Von Hammer Encyclop. Uebersicht der Wissenschaften des Or. v. 322. Jablonski Pantheon Ægypt. Proleg. § 24. 25. Winer Realw. II. art. *Zahlen*; comp. in *חֶמֶשׁ*. So Gen. 21, 28. 50, 10. Ex. 12, 15. 13, 6. Lev. 4, 6. 17. Num. 12, 14. Josh. 6, 4. 8. 1 Sam. 31, 13. Job 42, 8. Zech. 3, 9. al. sæp.—Hence b) As a lesser round number; comp. *אַרְבָּעִים* in *אַרְבַּע* no. 1, also Engl. 'a dozen;' Gen. 4, 24. 31, 23. Judg. 16, 7. 1 Sam. 11, 3. 2 K. 8, 1. Prov. 9, 1. Is. 11, 15. al. sæp.

The form *שִׁבְעַ* is also: aa) Adv. *seven times*. Lev. 26, 18. 21. Ps. 119, 164. Prov. 24, 16.

bb) *Sheba*, pr. n. m. α) 2 Sam. 20, 1. β) 1 Chr. 5, 13.

cc) *Sheba*, pr. n. as some suppose, of a town of Simeon, Josh. 19, 2 *בְּאֵר שִׁבְעַ* *Beer-sheba and Sheba*; but prob. *שִׁבְעַ* is here the name of the well (like *שִׁבְעָה* Gen. 26, 33) and we may render: *Beer-sheba with the well Sheba*. Otherwise the number of cities is fourteen instead of thirteen; comp. v. 6.

dd) Fem. *שִׁבְעָה* *Shebah*, pr. n. of a well, Gen. 26, 33.

DUAL *שִׁבְעָהּ* *seven-fold* Gen. 4, 15. 24. Ps. 12, 7. 2 Sam. 21, 9 Cheth.

PLUR. *שִׁבְעִים* *seventy*, often as a larger round number, Gen. 50, 3. Ex. 15, 27. 24, 1. Num. 11, 16. Judg. 1, 7. 9. 2. 5. 2 K. 10, 1. 6. 7. Comp. Kor. Sur. 9, 8. Hence *seventy years*, often in predictions Is. 23, 15. 17. Jer. 25, 11. 12. 29. 10. Dan. 9, 2. 24. Zech. 1, 12. 7, 5. *שִׁבְעִים וְשִׁבְעָה* *seventy and seven-fold* Gen. 4, 24; comp. Matt. 18, 22.

Deriv. *שִׁבְעַ* (*שִׁבְעָה*), *שִׁבְעִי*, *שִׁבְעִי*, *שִׁבְעָה*.

II. *שִׁבְעַ* m. *an oath*, i. q. *שִׁבְעָה*, according to Gen. 21, 31. 26, 33; see in *בְּאֵר שִׁבְעַ*. Hence also the pr. names *בְּרִי-שִׁבְעַ*, *אַלְיִשִׁבְעַ*.

שִׁבְעַ, see in *שִׁבְעָה*.

שִׁבְעָה Chald. m. id. *seven*, Dan. 4, 13. 20. 22. 29; constr. *שִׁבְעָה* Ezra 7, 4. For the phrase *חַד שִׁבְעָה* Dan. 3, 19, see in *חַד* p. 296.

שִׁבְעָה, see in *שִׁבְעָה*.

שִׁבְעָה m. i. q. *שִׁבְעָה*, *seven*, ἑπτά. λεγόμε. Job 42, 13; comp. 1, 2. For the ending *שִׁבְעָה*—see Lehrs. p. 612.

* *שִׁבְעַ* in Kal not used, i. q. *שִׁבְעַ*, *to mingle, to interweave*. Syr. *مَص* *to mingle*; Arab. *شَبَّصَ* Conj. V. *to be interwoven, entangled, of a tree*. Chald. *שִׁבְעַ* *to entangle*; Part. Pu. *confused*.

PIEL *to weave in checker-work*, Ex. 28, 39, i. e. so that the stuff (byssus) may be figured, tessellated, woven in squares or bezels; comp. Pual. For this kind of texture, see Braun de Vest. Sacerd. p. 293 sq. ibique Maimonides. Salmas. ad Scriptt. Hist. August. p. 507, 512. The-saur. p. 1356.

PUAL *to be set, enchased*, q. d. *inwoven, as gems in gold*, Ex. 28, 20.

Deriv. *מִשְׁבָּצוֹת*, *הַשִּׁבְצִין*, and

שִׁבְצָה m. once c. art. 2 Sam. 1, 9, pr. 'perplexity, confusion of mind,' i. e. *vertigo, giddiness*.

* *שִׁבַּק* Chald. *to leave*, Dan. 4, 12. 20. 23. Syr. id.

ITHEP. *to be left*, Dan. 2, 44.

Deriv. pr. n. Heb. *שִׁבְקָה*, *שִׁבְקָה*.

* *שִׁבַּר* fut. *יִשְׁבַּר* I. *to break, to break in pieces*. Ethiop. and Amhar. *ሰረጸ* id. Arab. *تَبَّى* *to break*, *تَبَّى* *to destroy*, see below in lett. c. Chald. *שִׁבַּר*, Syr. *شَبَّر*, Samar. *שִׁבַּר*, id.—E. g. a staff Is. 14, 5, comp. *שִׁבַּר מִשְׁתַּלְחָם* in *מִשְׁתַּלְחָם* no. 1; bars Am. 1, 5; a door Gen. 19, 9; a yoke Jer. 2, 20. 28, 2. 13; the arm of any one, i. q. *to break his power*, Ps. 50, 15. Ez. 30, 21. 22. 24, comp. in *קֶשֶׁת* no. 2; the bow of any one, id. see in *קֶשֶׁת*; an earthen vessel Judg. 7, 20. Is. 30, 14. Jer. 19, 10; bones Ex. 12, 46. Prov. 25, 15. Diff. from *רָצַץ*, see in Is. 42, 3. Of a tempest as breaking trees and ships Ps. 29, 4. Ez. 27, 26. Prægn. Hos. 2, 20 *the bow and the sword and the armour of battle will I break and cast out from the land*.

Spec. a) *to break in pieces, to rend*, as a wild beast, 1 K. 13, 26. 28. Lat. *frangere* of a lion Hor. Carm. 1. 23. 10.

b) Part. pass. *שִׁבְרוֹ* *broken*, spec. of one having a limb or member broken,

Lev. 22, 22. Ethiop. ሰበረ, to break any one, spec. his leg; ሰብር one whose leg is broken. Comp. Niph. lett. a.

c) to break a people "as a potter's vessel," i. e. to break down, to destroy, Lev. 19, 11, 48, 38; and so without the comparison Is. 14, 25. Lam. 1, 15. Also of single persons, to destroy, Dan. 11, 26. Jer. 17, 18.—Arab. شَبى to destroy; intrans. to perish.

d) to break one's thirst, i. q. to quench, Ps. 104, 11. Comp. Lat. frangit se calor; Cic. Varr.

e) to break the pride of any one, Lev. 26, 19. Also to break the heart (לֵב) of any one, i. e. to afflict him sorely, Ps. 69, 21; לֵב שִׁבְרִי the broken-hearted Ps. 147, 3. Comp. Niph. lett. c, and Hoph. —So Syr. مَصْرَبٌ كَحَا id. Gr. κατελάσθη μοι φίλον ἡτορ Hom. animo frangi Cic. Att. 7. 12.

f) to break off sc. a portion, an allowance; hence trop. to apportion, to appoint; comp. in גִּזַּר. Job 38, 10 וְאַשְׁבַּר וְאֶשְׁבֵּר when I appointed for it (the sea) my limit. Cocceius well supposes. that the expression שִׁבַּר חֶק is borrowed from the breaking off of a daily allowance of bread, etc. and this is here poetically transferred to the space assigned to the sea, חֶק signifying both an allowance and a limit; comp. in חֶק.

II. Denom. from שִׁבַּר no. II, grain, i. e. a) to buy grain, with שִׁבַּר added Gen. 47, 14; אָבַל Gen. 42, 7. 10. 43. 4. 20. 22. Deut. 2, 6; בָּר Gen. 42, 3; absol. Gen. 41, 57. 42, 2. 5. Is. 55, 1. b) to sell grain Gen. 41, 56; comp. Hiph. II.

Comp. Arab. تَبَّن straw, تَبَّن to sell straw.

Niph. pass. of Kal no. I, to be broken, as a staff, wood, vessel, bone, Lev. 6, 15. 21. Is. 14, 29. Jer. 2, 13. 48, 17. Ez. 6, 6. Dan. 8, 8. Ps. 34, 21. Job 24, 20. al. Of a springe or snare, פָּדָה, Ps. 124, 7; to be wrecked, of ships, 2 Chr. 20, 37. Ez. 27, 34. Jon. 1, 4.—Spec. a) to be broken, i. q. to break one's own limbs, Is. 8, 15. 28, 13; of animals Ex. 22, 9. 13 [10. 14]. Part. fem. הַנִּשְׁבָּרָה the broken, the hurt, i. e. an animal having its limbs broken, Ez. 34, 4. 15. Zech. 11, 16.

See Kal no. I. b. b) Of an army, to be broken down, i. e. to be overthrown, destroyed, 2 Chr. 14, 12. Ez. 30, 8. 32, 2. Dan. 11, 22; so of a people, kingdom Jer. 48, 4. 51, 8. Dan. 11, 4; a city I 24, 11. Of persons, i. q. to perish, Dan. 125. Prov. 6, 15. 29, 1. Comp. Kal no. I. c. c) Of the heart, to be broken, spoken of a penitent and contrite mind, Ps. 51, 19 [17]. Hence נִשְׁבָּרִי לֵב the broken hearted Is. 61, 1. Jer. 23, 9. Ps. 34, 11. d) In Ez. 6, 9, שִׁבְרֵי אֲהָבָם הַזֵּה is manifestly i. q. אֲשֶׁר שִׁבְרֵי יוֹנִי, where I shall break their whorish heart; comp. Ps. 51, 19 [17]. Here נִשְׁבַּר is i. q. to break for oneself, like נִשְׂאֵל to ask for oneself, comp. Heb. Gr. § 50. 2. c; i. e. God will so break and change the heart of the people, that they will turn again unto him.

PIEL שִׁבַּר i. q. Kal, but intens. to break in pieces, to shiver, e. g. tables of stone Ex. 34, 1; teeth Ps. 3, 8; bones Is. 38, 13; ships, as the wind Ps. 48, 8; trees as the hail Ex. 9, 25; rocks, as a tempest 1 K. 19, 11; idols and their altar Ex. 23, 24. Deut. 7, 5. 2 K. 18, 4. 2 Chr. 14, 2. Is. 21, 9. al.

HIPH. I. to cause to break, to burst the womb, as the fetus at birth. Is. 66, 9 הֲאֵנִי אֲשַׁבֵּר וְלֹא אוֹלֵיד shall I cause to break (the womb), and not cause to bring forth? Comp. subst. מִשְׁבֵּר. Syr. حَبْلٌ a boy, infant, who has just broken the womb.

II. Denom. from שִׁבַּר no. II, grain i. q. Kal no. II. b, to sell grain, Gen. 42, 6. Deut. 2, 28. Prov. 11, 26. Am. 8, 5. 6

HOPH. to be broken, e. g. the heart Jer. 8, 21; see Kal no. I. e. Niph. lett. a.

Deriv. מִשְׁבֵּר, מִשְׁבֵּרִי, שִׁבְרֹן, שִׁבַּר and pr. n. שִׁבְרִים.

שִׁבַּר m. Is. 30, 14, oftener שִׁבְרָה, ir pause שִׁבְרָה, c. suff. שִׁבְרִי; plur. שִׁבְרִים c. suff. שִׁבְרִיָּה; also plur. as pr. n. set in its order.

I. a breaking, breach, fracture; e. g. of a wall, i. q. ruin, destruction, Is. 30, 14; so metaph. Prov. 16, 18 יִפְּנֵי שִׁבְרָה pride goeth before destruction. 18, 21. Of a limb, member, Lev. 21, 19. 24, 20.—Trop. a) a breaking down, breach preserving the figure of a wound, hurt Lam. 2, 13 גְּדוֹל פְּתַח שִׁבְרָה thy breach

(hurt) *is great like the sea*. שָׁבַר גָּדוֹל Jer. 4, 6. 6, 1. 48, 3. Nah. 3, 19 אֵין בְּתָהּ לְשִׁבְרָהּ *no healing for thy breach*, hurt. Jer. 30, 12. Ps. 60, 4 רָפָה שְׁבָרֶיךָ *heal thou its wounds*. The figure being neglected, i. q. *destruction, ruin*, e. g. of a people, nations, Is. 30, 26. Jer. 6, 14. 8, 11. 21. Lam. 2, 11. Ez. 32, 9; of the wicked Is. 1, 28. שָׁבַר שָׁר is intens. Is. 59, 7. 60, 18. Jer. 51, 19. וַעֲבָרָה שְׁבָרָה *a cry as of destruction*, a loud and bitter cry, Is. 15, 5; comp. Jer. 30, 15. b) שְׁבָר רֹוַח *a breaking of the spirit*, i. e. bitterness, anguish of mind, Is. 65, 14; also שְׁבָר בְּרוּחַ id. Prov. 15, 4. c) *a breaking of the mind from fear*, etc. compr. r. הִתַּחַר no. 2; hence *terror*, plur. שְׁבָרִים *terrors* Job 41, 17 [25]. Comp. Chald. פָּחַר for הִבְרִיא Ex. 15, 16 Targ. Jon. d) *a breaking*, i. e. *solution, interpretation of a dream*, Judg. 7, 15.

II. *grain, corn*, commonly said to be so called as being *broken* or ground in the mill, or because it *breaks* hunger. But r. שָׁבַר is never used of a mill, nor of hunger; and the signif. of *grain* must be sought elsewhere. I do not hesitate to compare Arab. ثَمَر 'the tree bears fruit,' whence ثَمَر fruit, شَجَرَة tree; and what the Arabs thus put for the *fruit* of a tree, the Hebrews employ for the *fruits, produce*, of the field. A vestige of the same remains also in Arab. ثَبَرَة.—Gen. 42, 1. 2. 19. 26. 43, 2. 44, 2. 47, 14. Neh. 10, 32. Am. 8, 5.—Hence denom. שָׁבַר in Kal no. II, Hiph. no. II.

שְׁבָרוֹן m. (r. שָׁבַר) constr. שְׁבָרוֹן. 1. *a breaking, fracture*; Ez. 21, 11 שְׁבָרוֹן מַחֲנִים *a breaking of the loins*, broken loins, put for the sharpest pains, as of a woman in travail; comp. Is. 21, 3. Nah. 2, 11.

2. *destruction*, Jer. 17, 18.

שְׁבָרִים (breaches, ruins, as of walls, Is. 30, 13. 14, plur. of שְׁבָר) Shebarim, pr. n. of a place between Ai and Jericho; c. art. Josh. 7, 5 *they chased them before the gate even unto Shebarim*; so Vulg. Arabs, Kimchi. Perh. *even unto the ruins*.

* שְׁבַשׁ Chald. a verb not used in Kal; kindr. with שָׁבַח, שָׁבַח.

PA. *to perplex, to disturb, to trouble*; hence

ITHPA. pass. Dan. 5, 9.

* שָׁבַת fut. יִשְׁבֹּת, also יִשְׁבֹּת Lev. 26, 34.

1. *to rest from labour, to lie by, to keep holyday*. Arab. سَبَت IV to take rest. The primary idea seems to be that of *standing or sitting still*, kindred on the one hand with יָשַׁב, inf. שָׁבַת, and on the other with שָׁפַח and שָׁחַח; see in שָׁבַח.—Spoken of persons, in opp. to labour, Ex. 23, 12. 34, 21; of land not tilled Lev. 26, 34. 35, comp. 25, 2. With מִן *to rest from labour*, Gen. 2, 2. 3. Ex. 31, 17.—Is. 33, 8 שָׁבַת עִבֵּר אֶרֶץ *the traveller resteth, lies by, abstains from journeying*. 14, 4. Lam. 5, 14 *the elders rest from the gate*, do not go to the public place or forum.

2. *to cease, to desist*, with מִן c. inf. (pr. *to rest from doing any thing*;) Job 32, 1. Hos. 7, 4. Absol. *to cease to be, to have an end*, Gen. 8, 22. Is. 24, 8. Lam. 5, 15.

3. With acc. שָׁבַח, *to keep or celebrate the Sabbath*, Lev. 23, 32.

NIPH. i. q. Kal no. 2, pr. pass. of Hiph. *to cease, to have an end*, Is. 17, 3. Ez. 6, 30, 18. 33, 28.

HIPH. 1. *to make rest*, with מִן *from labour*, Ex. 5, 5; or of a work, *to let rest, to intermit*, 2 Chr. 16, 5; of an enemy, *to make rest*, i. e. *to restrain, to still*, Ps. 8, 3.

2. *to cause to cease, to make desist*. a) A person, with מִן c. infin. Ez. 34, 10; לְבָלְתִּי Josh. 22, 25. b) A thing, i. e. *to put an end to*, e. g. war Ps. 46, 10; contention Prov. 18, 18; exultation Is. 16, 10. With לְ Jer. 48, 35. Ruth 4, 14 לֹא הָשְׁבִיתָ לְךָ גֹּאֵל *who hath not let a ransom be wanting to thee*. Lev. 2, 13. Also i. q. *to destroy*, c. לְ Am. 8, 4.

3. *to put or take away, to remove*, with מִן *from any person or place*, i. q. הִסִּיר. Ex. 12, 15. Lev. 26, 6. Ez. 34, 25. Is. 30, 11. Jer. 7, 34. Ps. 119, 119. al.

Deriv. שָׁבַת I, שָׁבַת, שָׁבַח, שָׁבַח, מִשְׁבָּח.

I. שָׁבַת f. (r. שָׁבַח) c. suff. שָׁבַח.

1. *a sitting still, a doing nothing*, inactivity, Is. 30, 7. Hence *interruption of labour*, loss of time, Ex. 21, 19.

2. *a ceasing, cessation*, Prov. 20, 3; comp. 18, 22, 23, 10.

II. **שָׁבַת** f. pr. inf. of **יָשַׁב**, *to sit, to dwell*, q. v. As subst. *a sitting, seat*, 1 K. 10, 19. Am. 6, 3; also *place*, 2 Sam. 23, 7.

שְׁבִיטָה m. (r. **שָׁבַת**) constr. **שְׁבִיטָה**, c. suff. **שְׁבִיטוֹ**, plur. **שְׁבִיטוֹת**, constr. **שְׁבִיטוֹת**; of both genders, Ex. 31, 14 comp. Lev. 25, 4.

1. *the Sabbath*, day of rest, the seventh day of the week. Ex. 16, 25 **שְׁבִיטַת הַיּוֹם** *this day is the Sabbath of Jehovah*. **שְׁבִיטַת שְׁבִיטָה** *Sabbath by Sabbath*, every Sabbath, 1 Chr. 9, 32. **שְׁבִיטַת שָׁנִים** *the Sabbath-year*, every seventh year, in which the land was not tilled, Lev. 25, 4, 8.

2. Perh. *a week*, as in Syr. and Greek (Matt. 28, 1), Lev. 23, 15; comp. Deut. 16, 9.

שְׁבִיטוֹן m. id. but intensive, *a great Sabbath*, holy, solemn, Ex. 16, 23. Lev. 23, 24. Espec. in the connection **שְׁבִיטַת שְׁבִיטוֹן** Ex. 31, 15, 35, 2. Lev. 16, 31.

שְׁבִיטָה (sabbath-born, comp. Paschal i. e. passover-born) *Shabbethai*, pr. n. m. Ezra 10, 15. Neh. 8, 7, 11, 16.

* **שָׁגָא** i. q. **שָׁגָה**; hence **שְׁגִירָא** and

שָׁגָא (erring) *Shage*, pr. n. m. 1 Chr. 11, 34.

* **שָׁגַג** i. q. kindr. **שָׁגָה** and **שָׁגַג**, i. e.

1. *to wander, to go astray*; hence

2. *to err, to do wrong*, through ignorance or inadvertence, *to transgress*, Ps. 119, 67. Num. 15, 28. **שָׁגַג שְׁגָגָה** Lev. 5, 18. Here belongs also Gen. 6, 3 **בְּשָׁגָתָם** *because of their transgression*, where **שָׁג** is infin. after the form **שָׁךְ** Jer. 5, 26. **שָׁגַג** **וּבְשָׁגָה** Job 12, 16 *the erring and the causing to err*, the seduced and the seducer, i. e. a proverbial expression for men of every kind; comp. similar expressions in Mal. 2, 13. Deut. 32, 36.—Hence

שְׁגָגָה f. c. suff. **שְׁגָגָהּ**, *an error, mistake, transgression* through ignorance or inadvertence, Ecc. 5, 5. **הִטָּא בְּשָׁגָה** Lev. 4, 2. 27. Num. 15, 27.

* I. **שָׁגָה**, fut. **יִשְׁגָּה**, i. q. kindr. **שָׁגַג** and **שָׁגָה**.

1. *to wander, to go astray*, Ez. 34, 6. Syr. **ܫܐܝܕ** id. Trop. *to err, to transgress*, through ignorance or inadvertence, 1 Sam 26, 21. So with **יָגַן**, *to wander from a way*, and trop. from the divine precepts, Prov. 19, 27. Ps. 119, 21, 118.—Also *to be led astray* by wine (comp. **הִקְדָּה**) Is. 28, 7. Prov. 20, 1. Of a person *led away, ravished* with love, Prov. 5, 19, 20.

2. *to perish*, Prov. 5, 23. Comp. **אַבַּד** no. 2.

HIPH. *to make wander*, e. g. a blind person from the way, Deut. 27, 18. Trop. *to cause to err*, e. g. from the divine precepts, c. **יָגַן** Ps. 119, 10; *to seduce* Job 12, 16.

Deriv. **מִשְׁגָּה**; comp. also **מִשְׁוּגָה**. **שְׁגִירָא**

* II. **שָׁגָה**, perh. i. q. **שָׁנָה**, *to be great*, the letters **ש** and **ש** being interchanged, comp. **שָׁאֵר** and **שָׂאֵר**. Hence

PIEL, not used, *to magnify, to extol with praises*, i. q. Syr. **ܫܥܬܐ** *to praise*, to celebrate in song, **ܫܥܬܐܐܝܢ** song, hymn. Hence the Piel subst. **שְׁגִירָה** hymn, q. v.

* **שָׁגַח** in Kal not used, *to look, to gaze*, poetic; kindr. with **שָׁכַח**, *to forget*. On the affinity of verbs **לָחַץ** and **לָחַץ**, as **פָּתַח** and **פָּתַח**, **קָשַׁח** and **קָשַׁח**, see Heb. Gr. § 74, third paragr.

HIPH. **יִשְׁגַּח**, fut. **יִשְׁגַּח**, *to look, to view*, with **אֵל** at any thing Is. 14, 16; with **מִן** from any place Ps. 33, 14. But Cant. 2, 9 **מִן הַחַלּוֹנוֹת** *looking in from (at) the windows*.—Chald. metaph. *to provide*, **הַשְׁגָּחָה** providence.

שְׁגִירָא f. (r. **שָׁגָה**) *error, transgression* through ignorance or inadvertence, Ps. 19, 13.

שְׁגִירָה m. Ps. 7, 1, and plur. **שְׁגִירוֹת** Hab. 3, 1, *a song, psalm, hymn*, i. q. **הַהֲלֵלָה**. For the etymology see in **שָׁגָה** II.

* **שָׁגַל** fut. **יִשְׁגַּל**, *to lie with a woman*, c. acc. Deut. 28, 30.—Arab. **سَجَل** pr. to pour out water, to draw water with a bucket, trop. of sexual intercourse; see Diss. Lugd. p. 168. The Masorites regard this word as obscene, and substitute for it everywhere in Keri **שָׁכַב**.

NIPH. *to be lain with, ravished*, as a woman Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2.—Hence

שָׁנָל f. *the king's consort, queen*, Ps. 45, 10. Neh. 2, 6.

שָׁנָל Chald. f. id. Plur. *the king's wives* Dan. 5, 2. 3. 23; from whom are distinguished the לְהֵן concubines.

* שָׁנָע in Kal not used, Arab. شَجَّعَ

to be vigorous, brave; شَجَّعَ one vigorous, brave, also fierce, of a camel; so the Camoos. The primary idea seems to be that of any impetuous excitement.

PUAL Part. מְשַׁנֵּעַ 1. *one raving, frenzied, furious*, as if inspired, spoken of false prophets Jer. 29, 26. Hos. 9, 7; also of true prophets in contempt 2 K. 9, 11.

2. *a madman, one insane*, 1 Sam. 21, 16. Deut. 28, 34.

HITHP. *to be insane, to play the madman*, 1 Sam. 21, 15. 16.—Hence

שָׁנָעוֹן m. *madness* Deut. 28, 28. 2 K. 9, 20.

* שָׁנָר obsol. root, Chald. PA. *to cast forth, to eject*. Hence

שָׁנָר m. Ex. 13, 12, constr. שָׁנָר Deut. 7, 13. 28, 4, *a foetus*, which is cast forth at birth (comp. נָפֵל no. 1. b), i. e. *young, offspring*.

שָׁד m. Lam. 4, 3, Dual שָׁדַי, constr. שָׁדַי Hos. 9, 14. Cant. 4, 5, *the breast, pap*, both in woman Cant. 4, 5. 8, 1; and in animals Gen. 49, 25. Comp.

שָׁד Aram. שָׁד, Gr. στήν, Arab. شَدَى, Gr. στήν, id. R. perh. שָׁדָה

שָׁד only in plur. שָׁדַי, *idols*, pr. lords (comp. בְּצִלְיִם), Deut. 32, 17. Ps. 106, 37.

R. שָׁד to rule, whence سَيِّدٌ, سَائِدٌ, dominus, lord, Syr. حَازِئٌ demon. Sept. Vulg. δαίμόνια, *dæmonia*, demons, since the Jews regarded idols as demons which let themselves be worshipped of men.

I. שָׁד m. i. q. שָׁד, *the breast, pap*, Job 24, 9. Is. 60, 16. 66, 11. R. perh. שָׁדָה

II. שָׁד m. once fully שָׁד Job 5, 21. R. שָׁדָה

1. *violence, oppression, act*. Prov. 21, 7. 24, 2; pass. Ps. 12, 6 שָׁדָה *oppression of the poor*. Meton. *wealth gotten by violence* Am. 3, 10.

2. *devastation, desolation, destruction*. Job 5, 22. Is. 51, 19. 59, 7. Jer. 48, 3 Hab. 2, 17 בְּהַמּוֹת שָׁדָה *the ravage of wild beasts*. Spec. *a desolating tempest*, Is. 13, 6 כְּשֶׁר מִשָּׁדָה רָבּוּא *like a whirlwind it suddenly come from the Almighty* Joel 1, 15. In an imprecation, Hos. 7, 13 לָהֶם שָׁדָה *destruction unto them!*

* שָׁדָה, kindr. with שָׁדָה, pr. *to be strong powerful*; Arab. شَدِيد strong, vehement, hardened. Hence Heb. שָׁדָה, שָׁדָה In the verb itself only in a bad sense:

1. *to practise violence, to treat with violence, and hence to oppress, to destroy* any one, Ps. 17, 9. Prov. 11, 3. Is. 33, 1 e. g. a people Jer. 5, 6. 47, 4. 48, 1. 49, 28; espec. through hostile invasion Is. 15, 1. 33, 1. Part. שָׁדָה לַלַּיָּה *night-robbers* Obad. 5. Part. pass. שָׁדוּר *de-*

stroyed, dead, Judg. 5, 27.—Arab. شَدَّ *to bind, to strengthen*, also *to rush upon an enemy*; V, *to be strengthened, to grow strong*.

2. *to lay waste, to desolate*, as a land, cities, Ps. 137, 8. Jer. 25, 36. 48, 8. 18, 51, 55. 56.

NOTE. The forms of שָׁדָה are sometimes contracted and sometimes not, as præt. שָׁדָה, c. suff. שָׁדָה; fut. שָׁדָה (as if from שָׁדָה) Ps. 91, 6; c. suff. שָׁדָה Jer. 5, 6, and שָׁדָה Prov. 11, 3.

NIPH. *to be laid waste, devastated*, Mic. 2, 4.

PIEL i. q. Kal no. 1, Prov. 19, 26. 24, 15.

PUAL שָׁדָה and שָׁדָה Nah. 3, 7, *to be laid waste*, Is. 15, 1. 23, 1. Jer. 4, 13.

Po. i. q. Pi. Hos. 10, 2.

HOPH. הוּשָׁדָה pass. of Kal no. 1. Is. 33, 1. Hos. 10, 14.

Deriv. שָׁדָה II, שָׁדָה, and pr. n. שָׁדָה

* שָׁדָה obsol. root, Chald. שָׁדָה *to cast, to shoot, to pour out*; Arab. شَدَا and شَدَا *to moisten, to irrigate*; hence many derive שָׁד and שָׁד I, breast. Also שָׁדָה

שָׁדָה f. pr. *domina, mistress*, and thence *wife*, fem. of the noun שָׁד lord,

but formed as if from a root **שָׁרַר**, since the verb **שָׁרַר** also has the notion of *power, dominion*, see **שָׁרַר** init. and the subst. **שָׂרִיר**. Corresponding is Arab. **سَيِّدَة** mistress; comp. the root **سَاد** Conj. V, to marry. Nor need we regard those who consider the appellation *domina, mistress*, as inappropriate to oriental marriages; since the Arabs themselves give to a wife the name of **بَعْلَة** i. e. mistress. Found only once, Ecc. 2, 8 *I got me the delights* (**תִּשְׂנוּנוֹת**) of the sons of men, **שָׂרָה וְשָׂרָה** a wife and wives, where the sing. may be referred to the queen, and the plur. to the king's other wives and concubines.—In the Talmud **שָׂרָה**, **שָׂרִירָה**, denotes a woman's camel-saddle, *pilentum*; comp. in Germ. *Frauenzimmer*, pr. 'woman's apartment,' gynæceum, but also *woman*; and in Arabian poets *pilenta* (pr. camel-saddles) are likewise *women*, see Hamasa ed. Schultens, p. 232. Other conjectures and fancies of interpreters, as Syr. and Sept. *οἰνοχόος καὶ οἰνοχόαι*, Targ. *thermæ et balnea*, Vulg. *scyphi et urcei*, have no support either in the etymology or in the context. Better than the rest, perhaps, is that of Aben Ezra, who suggests that **שָׂרָה** *woman* may be derived from **שָׂר** *breast*. Comp. **רֶחֶם** Judg. 5, 30.

שָׂרִיר m. (**שָׂרִיר**) *Almighty, Omnipotent*, as an epithet of Jehovah, sometimes preceded by **אֵל** Gen. 17, 1. 28, 3. Ex. 6, 3; or also absol. Job 5, 17. 6, 4. 8, 3. 13, and often in this book. Gen. 49, 25. Ruth 1, 20. 21. al. It is strictly a pluralis excellentiæ, from a sing. **שָׂר** mighty, powerful, (comp. Arab. **شَدِيد** powerful, strong, under r. **שָׂרִיר**.) with the plural ending **־י**, Lehrs. p. 523. Sept. often *παντοκράτωρ*. Vulg. in Pentat. *Omnipotens*.

שָׂרִירָה (*darting of fire*, r. **שָׂרָה**) *She-deur*, pr. n. m. Num. 1, 5. 2, 10.

שָׂרִירָה Job 19, 29, prob. not a simple word, but compounded of the prefix **שִׁי** (**שָׂרִיר**) and **רָה**, i. q. *that* [there is] *a judgment*. Keri **שָׂרִירָה**, id.

* **שָׂרַם** obsol. root of uncertain signification, whence

שָׂרַם f. I. *a blasting, blight*, Is. 37, 27, i. q. **שָׂרַם** 2 K. 19, 26, the letters **מ** and **פ** being interchanged; see under **ב**.

II. Plur. **שָׂרַם**, constr. **שָׂרַם**, *fields* Jer. 31, 40. 2 K. 23, 4; espec. fields of grain Hab. 3, 17; or of vines, *vineyards*, Deut. 32, 32. Twice, Is. 16, 8. Hab. 3, 17, it is joined with a verb sing.—This signification of the word, although no vestige of it exists in the kindred dialects, is sufficiently established by the context and by the authority of ancient versions. It is sometimes unaptly rendered *vines*.

* **שָׂרַם** to scorch, to blast, as the east wind grain, Gen. 41, 23. 27. Chald. **שָׂרַם** to burn, Arab. **أَسَدَف** black, **سَدَف** Conj. IV, to grow dark.—Hence

שָׂרַם f. 2 K. 19, 26, also

שָׂרַם m. *a blasting, blight*, e. g. of grain by the east wind (Gen. 41, 6 sq.) 1 K. 8, 37. Am. 4, 9. Deut. 28, 22. R. **שָׂרַם**.

* **שָׂרַר** Chald. *ITHPA. to exert oneself, to strive to do any thing*, c. **ל** Dan. 6, 15. Elsewhere, both in Chaldee and Rabbinic, it is written **שָׂרַל**, the **ר** being softened; see in **ל** lett. b.

שָׂרַר Chald. *Shadrach*, pr. n. given to Hananiah, one of Daniel's companions at the court of Babylon, Dan. 1, 7. 2, 49. 3, 12. According to Bohlen, i. q. Pers. **شادراه** rejoicing in the way; according to Benfey, *royal*, from Zend *khasathra* and suff. *ka*; Monathsnamen p. 201.

* **שָׂרַם** obsol. root, Arab. **سهم** to be pale; **سَهْم** arrow.—Hence

שָׂרַם m. 1. A species of gem, according to many *sardonyx* or *onyx*, so called from its resemblance to the human nail; Gen. 2, 12. Ex. 28, 9. 20. 35, 9. 27. Job 28, 16. Ez. 28, 13. See Braun de Vestitu sacerdot. Hebr. 2. 18.—J. D. Michaelis supposes it to be the onyx with whitish stripes, comp. Arab. **مُسَهَّم** a striped garment; Supplem. p. 2289.

2. *Shoham*, pr. n. m. 1 Chr. 24, 27.

שׁוּב Job 15, 31 Cheth. i. q. שׁוּב.

* שׁוּב 1. i. q. שׁוּב, to make a noise, to crash; also to be laid waste, destroyed; hence שׁוּב, שׁוּבָה, מְשׁוּבָה, מְשׁוּבָה.

2. i. q. Arab. ساء mid. Waw, to be evil, bad; hence שׁוּבָה.—The same significations are found united in the verbs רָשַׁע, רָשַׁע, q. v.

שׁוּב m. plur. c. suff. שׁוּבָה, destruction, ruin, Ps. 35, 17. See fem. שׁוּבָה. R. שׁוּב no. 1.

שׁוּב m. (pron. shav') pr. a subst. of the segolate form, but without the furtive Segol, like קִשְׁטָה. R. שׁוּב no. 2.

Arab. سَوَاء, سَوَاء.

1. evil, i. e. a) evil done, iniquity, wickedness; שׁוּבָה מְרִי wicked men Job 11, 11. Is. 5, 18 הַשָּׁבָה הַבְּלִי cords of iniquity. b) evil suffered, calamity, destruction, Job 7, 3. Is. 30, 28 נֶפֶשׁ שׁוּבָה the fan of destruction.—Both these significations (a, b) are found together in Job 15, 31, let him not trust in evil (i. e. men of evil), he is deceived, for evil (calamity) shall be his recompense.

2. Spec. falsehood, a lie, (as on the other hand צֶדֶק denotes also truth,) Ps. 12, 3. 41, 7. Job 31, 5. שׁוּבָה אֶתְּ אֶתְּ a false report Ex. 23, 1. שׁוּבָה אֶתְּ false witness Deut. 5, 17. Ex. 20, 7 לֹא תִשָּׁב אֶתְּ אֶתְּ thou shalt not utter the name of Jehovah upon a falsehood, i. e. thou shalt not swear falsely, comp. Ps. 24, 4. Is. 1, 13 מִנְחָה שׁוּבָה a lying sacrifice, false oblation, i. e. offered by a hypocrite without any pious feeling.—Hence

3. emptiness, vanity, nothingness, spoken of that which deceives the hopes, Job 15, 31. שׁוּבָה הַבְּלִי vain idols Ps. 31, 7. Mal. 3, 14 שׁוּבָה אֶתְּ אֶתְּ it is vain, useless, to serve God. Hence לִשְׁבָּה in vain Jer. 2, 30. 4, 30. 6, 29.

שׁוּבָה Sheva, pr. n. m. 2 Sam. 20, 25 Keri, for שׁוּבָה Cheth. See in שׁוּבָה.

שׁוּבָה f. (r. שׁוּב) constr. שׁוּבָה Prov. 3, 25.

1. a storm, tempest, so called from its noise, roaring, crashing, Prov. 1, 27 where Cheth. שׁוּבָה Ez. 38, 9.

2. desolation, often coupled in paronomasia with the synonym מְשׁוּבָה, Zeph. 1,

15. Hence desolate places, ruins, Job 30, 3. 14. 38, 27.

3. destruction, ruin, espec. sudden and unexpected; Ps. 63, 10 לִשְׁבָּה רַבְּקָהוּ they lie in wait for my life to destroy it. Is. 10, 3. 47, 11. Ps. 35, 8.

* שׁוּב infin. absol. שׁוּב, fut. שׁוּב, apoc. and convers. שׁוּב, שׁוּב.

1. to turn about, to turn back, to return. Syr. and Chald. ܫܘܒ, id.

Arab. تَاب metaph. to turn oneself, be converted, e. g. a sinner.—Absol. Judg. 14, 8. 19, 7. 2 Sam. 6, 20; with מִן from, out of any place Ruth 1, 22; with מֵאַחֲרֵי from after a person whom one has followed or pursued, Ruth 1, 16. 2 Sam. 2, 26. 30; with אֶל to a person Gen. 8, 12. 22, 19. 37, 30, or to a place 37, 29. Ecc. 1, 7; though the place is oftener put with ל Gen. 18, 33. 32, 1. 33, 16. Num. 24, 25; also with acc. of place, either with ה added Gen. 50, 14. Ex. 4, 20, or simply Is. 52, 8 בָּשׁוּב יְיָ צִיּוֹן when Jehovah shall return to Zion; others, 'when Jehovah shall bring again Zion.' שׁוּב עֵבֶר שׁוּב passing on and returning, i. e. going and coming, passing hither and thither, Ez. 35, 7. Zech. 7, 14. 9, 8. Part. pass. שׁוּבָה מִלְחָמָה those returned from war Mic. 2, 8.

Followed by another verb, e. g. to return and do, or, to return to the doing of any thing, it is i. q. to do again, to do a second time. The latter verb is then put: a) In a finite tense with the copulative וְ, as 2 K. 1, 11. 13 וַיָּשָׁב וַיֵּשְׁלַח and he sent again. 20, 5. Gen. 26, 18. Somewhat different is Hos. 2, 11 אָשׁוּב וְלָקַחְתִּי I will return and take away, i. e. what I have given I will take back again. β) Without וְ, Gen. 30, 31 אָשׁוּבָה אֶתְּ אֶתְּ I will again feed, etc. γ) With inf. c. לְ, Job 7, 7.

Trop. a) to turn, to return to any person or thing. i. e. to convert, be converted, e. g. to Jehovah, with אֶל and לְ, 1 K. 8, 33. Ps. 22, 28; with עַל 2 Chr. 30, 9; Is. 19, 22. Joel 2, 12. Am. 4, 6 sq. Hos. 12, 7. Absol. Jer. 3, 12. 14. 22. 2 Chr. 6, 24. Is. 1, 27 שׁוּבָהּ her converts, i. e. of Zion. שׁוּבָה שְׂאֵר the remnant shall return, be converted, Is. 10, 21. b) With מִן, to turn from, i. e. to cease from, to leave off, e. g. an evil way 1 K. 13, 33. Zech. 1, 4; sin, evil, Ez. 3, 19.

14, 6. 33, 14. Job 36, 10; anger Ex. 32, 12; justice Ez. 18, 24. c) With מַעַל and מֵאַחֲרֵי to turn away from any one, espec. from Jehovah Josh. 22, 16. 23. 29. 1 Sam. 15, 11; absol. Josh. 23, 12. מַעַל הַגּוֹלִילִים from idols, idolatry, Ez. 14, 6. d) to return into the possession of any thing, i. e. to recover it, c. אָל Ez. 7, 13. Lev. 25, 10; לְ Is. 23, 17. e) Genr. to turn oneself any whither, even where one has not been before, Ps. 13, 10.

2. Often of things: a) to return to a former owner, i. e. to be returned, restored, c. לְ Lev. 27, 24. Deut. 28, 31. 1 Sam. 7, 14. 1 K. 12, 26. b) to return to a former state, to be restored, renewed, Hos. 14, 8; of cities Ez. 35, 9 Keri. 1 Sam. 7, 14, comp. Ez. 16, 55; of a diseased member of the body 1 K. 13, 6. 2 K. 5, 10. 14. Ex. 4, 7. c) In the contrary sense אֶל-עָפָר to return to dust, be changed to dust again, Gen. 3, 29. Ecc. 3, 10; comp. Is. 29, 17. d) to be recalled, revoked, to be made void, as a decree, prophecy, (opp. בּוֹא,) Is. 45, 23. 55, 11. Ez. 7, 13. e) So anger is said to return, to turn back, when it is calmed, Gen. 27, 44. Is. 5, 25; also c. מִן to turn back from any one, i. e. to cease as against him, Gen. 27, 45. 2 Chr. 12, 12.

3. Causat. i. q. Hiph. a) to cause to return, i. e. to lead or bring back, Num. 10, 36. Ps. 85, 5; espec. in the phrase שָׁבוּ to bring back captives, see שְׁבוּת b) to restore to a former state, Nah. 2, 3.—Not unfrequently in Chetibh שׁוֹב is to be taken as causative, where the Masorites without necessity have substituted Hiphil, as Job 39, 12. Ps. 54, 7. Prov. 12, 14. Jer. 33, 26. 49, 39. Joel 4, 1.

PIL. שׁוֹבב causat. of Kal. 1. to cause to return, to bring back, Jer. 50, 19; metaph. to God, to convert, Is. 49, 5. See Kal no. 1. a.

2. to restore, to renew, Is. 58, 12; c. לְ Ps. 60, 3. With נָפַשׁ to refresh Ps. 23, 3; comp. הִשִּׁיב

3. to turn away, i. e. to take away, Mic. 2, 4. Metaph. to turn one away from Jehovah, Is. 47, 10; see Kal no. 1. c.

PUL. שׁוֹבב, part. f. מְשׁוֹבְבָה brought back, i. e. rescued from the power of the enemy, Ez. 38, 8.

HIPH. הִשִּׁיב, fut. יִשִּׁיב, apoc. יֵשֵׁב, conv. וַיָּשֵׁב

1. to cause to return, to lead or bring back, e. g. captives Jer. 32, 44. 33, 11. 49, 6. 39; to draw back, to withdraw the hand, Ps. 74, 11. Lam. 2, 3; also to turn back, to repulse, Is. 28, 6 מְשִׁיבֵי מִלְחָמָה who turn back the battle, i. e. repulse the enemy. 36, 9. 14, 27 וְשִׁיבֵנוּ who shall turn him back? i. e. hinder. 43, 13. Job 9, 12. 11, 10. 23, 13. Spec. a) הִשִּׁיב פָּנָי to turn away the face of any one, i. e. to repulse him, deny him access, not grant his petition, (opp. נָשָׂא פָּנָי,) 1 K. 2, 16. 17. 20. 2 Chr. 6, 42. b) הִשִּׁיב נַפֶּשׁ to restore life to any one, to revive, to refresh, Ruth 4, 15. Lam. 1, 11. 16, 19. Trop. Ps. 19, 8. To the weary and faint, life has vanished as it were; refreshment brings it back; comp. 1 Sam. 30, 12. Judg. 15, 19. But הִשִּׁיב רוּחוֹ is to draw in the breath Job 9, 18. c) הִשִּׁיב אַף, הִשִּׁיב אָה, to withdraw i. e. to appease anger, to calm it, Job 9, 13. Ps. 78, 38. 106, 23; with מִן from any one Prov. 24, 18. Also הִשִּׁיב חֲמַת יְהוָה מִן to turn away (avert) the anger of Jehovah from any one, Num. 25, 11. Ezra 10, 14. But in Is. 66, 15 it is spoken of anger which is allayed by being wholly poured out.

2. to return a thing to any one, to render back, to restore, see Kal no. 2. a. With acc. of thing and dat. of pers. Ex. 22, 25. Deut. 22, 2; so of any thing purloined Lev. 5, 23. Num. 5, 7. Hence a) to reward, to recompense, Prov. 17, 13; c. dat. of pers. Ps. 18, 21. 116, 12; אֶל of pers. Ps. 94, 23; acc. of thing and dat. of pers. Gen. 50, 15. b) הִשִּׁיב דָּבָר to return word, i. e. to answer, c. acc. of pers. (like עָנָה) 1 K. 12, 6. 9. 16; also to bring back word, as a messenger, Num. 22, 8. 13, 26. 2 Sam. 24, 13. In this sense of answering is also said: ה' אֲמָרִים Prov. 22, 21, מְלִין Job 35, 4; and simpl. הִשִּׁיב 2 Chr. 10, 16. Job 35, 5. 20, 2 שְׁעֵפִי וְשִׁיבוּנִי my own thoughts answer me, i. e. suggest what I shall answer.

3. to restore to a former state, to renew, Ps. 80, 4. 8. 20. Is. 1, 26. Dan. 9, 25. Comp. Kal no. 2. b. With צָד, to turn again into, Ps. 90, 3.

4. to recall, to revoke, as an edict Esth. 8, 5. 8; a decree, sentence, Am. 1, 3 for the many transgressions of Damascus

לא אֶשְׁכַּח *I will not recall that which I have decreed against her*; comp. v. 4, 5, and Num. 23, 30. So of a benediction Num. 23, 20.

5. to return a thing, in the sense to render, to bring again and again, to offer repeatedly, as tribute 2 K. 3, 4, 17, 3. 2 Chr. 27, 5. Ps. 72, 10; sacrifice Num. 18, 9. Comp. Lat. *sacra referre* Virg. Georg. I. 339. Æn. 5. 598, 603.

6. With מָנָה and מָעַל, to turn away, to avert from any thing, e. g. הָפַקְנוּ מֵעַל הַפָּנִים to turn away one's face from idols Ez. 14, 6; also without פָּנִים ibid. and Ez. 18, 30, 32.

7. With אֶל, עַל, to turn to, towards, upon any one, e. g. a) הִשִּׁיב יָדוֹ עַל to turn one's hand upon or against any one, Is. 1, 25. Am. 1, 8. Ps. 81, 15; with בָּ id. 2 Sam. 8, 3. b) הִשִּׁיב פָּנָיו לְ to turn one's face to or upon any one, Dan. 11, 18, 19. c) הִשִּׁיב אֶל־לֵב to recall to mind, to lay to heart, Deut. 4, 39. 30, 1; עַל לֵב Is. 46, 8. Hence to repent 1 K. 8, 47.

Hoph. הוֹשִׁיב 1. to be brought back Ex. 10, 8.

2. to be returned, restored, Gen. 42, 28. 43, 12. Num. 5, 8.

Deriv. שׁוּבָה, שׁוֹבֵב, שׁוֹבֵב, מְשׁוּבָה, מְשׁוֹבָה, and pr. names רְשׁוּב, מְשׁוּבָה, יוֹשֵׁב הַסֵּד, נִשְׁבָּע.

שׁוּבָאֵל, see שׁוּבָאֵל.

שׁוּבָה m. (r. שׁוּב) 1. Adj. turning away. apostate, rebellious, Jer. 3, 14, 22. Is. 57, 17.

2. Shobab, pr. n. m. a) A son of David, 2 Sam. 5, 14. 1 Chr. 3, 5, 14, 4. b) 1 Chr. 2, 18.

שׁוּבָה m. adj. (r. שׁוּב) apostate, rebellious, Jer. 31, 22, 49, 4.

שׁוּבָה f. (r. שׁוּב) return; metaph. conversion, Is. 30, 15.

שׁוּבָה (r. שׁוּבָה) Shobach, pr. n. of a general of Hadarezer king of Zobah, 2 Sam. 10, 16, 18; for which 1 Chr. 19, 16, 18 שׁוּפָח Shophach.

שׁוּבָל (perh. flowing, or a shoot, r. שׁוּבָל) Shobal, pr. n. m. a) A son of Seir, Gen. 36, 20, 23, 29. b) 1 Chr. 2, 50, 4, 1.

שׁוּבֵק (forsaking) Shobek, pr. n. m. Neh. 10, 25. R. שׁוּבֵק

* שׁוּבָה i. q. שָׁנָה and שָׁנָה; hence מְשׁוּבָה.

שׁוּד, see שׁוּד desolation.

* שׁוּד pr. i. q. שָׁדַד to be strong, powerful; hence

1. to treat with violence, to lay waste; fut. שָׁדַד Ps. 91, 6.

2. i. q. Arab. ساد to rule; hence שָׁדַד dominus, lord.

* I. שָׁוָה fut. הִשְׁוָה, pr. kindr. with שָׁוָה to set, to place; see Piel no. 2. Then

1. to be or be made even, level, see Piel.—Hence

2. to be equal, like in value, to equal any thing, c. בָּ Prov. 3, 15, 8, 11; also to countervail, to be equivalent, as Esth. 7, 4 אֵין הָצָר שְׁנֵה בְנֵזֶק הַמֶּלֶךְ the enemy cannot countervail the king's damage, i. e. cannot make it good. Esth. 5, 13 לֹי כָל־זֶה אֵינָנִי שְׁוָה לִי all this is not an equivalent to me, i. e. does not suffice me, is not enough. Impers. לֹי שְׁוָה it is made even to me, i. e. made good, Job 33, 27.

3. to be fit, proper, suitable, c. לְ to any one, Esth. 3, 8.

4. to be like, to resemble, c. לְ Prov. 26, 4. Is. 40, 25.

PIEL 1. to make even or level, e. g. a field Is. 28, 25. Metaph. of the mind, to compose or calm the mind Ps. 131, 2; ellipt. Is. 38, 13 שָׁנִיתִי עַד בֹּקֶר I quieted [my mind, myself] until the morning; Vulg. and Jerome sperabam usque ad mane. In this rendering the word בָּאָרִי is referred to the following clause. But others make it causat. of Kal no. 4, I have made me like the lion sc. in roaring; Targ. 'rugiebam, ut leo.'

2. to put, to set, to place, i. q. שָׁוָה, often in the Targums; Ps. 16, 8, 119, 30. שָׁנָה פֶּרִי to put forth fruit, to yield, Hos. 10, 1. With עַל to put, lay, bestow, upon any one, e. g. honour, help, Ps. 21, 6, 89, 20. With acc. and בָּ, to place or make one like any thing, Ps. 18, 34.

Hiph. to liken, to compare, Lam. 2, 13.

Deriv. רְשָׁוָה, רְשָׁוָה, רְשָׁוָה.

* II. שָׁוָה to fear, as in Chald. ITHP. Here seem to belong the two following examples in O. T.

PIEL Job 30, 22 Cheth. תְּשִׁיחֵנִי חֲשׂוּהָ (read תְּשִׁיחֵנִי) thou makest me to melt (be

faint-hearted), *thou terrifiest me*. Keri תושיה.

NITHP. frequent among the Rabbins, see Lehrs. p. 249. Heb. Gr. § 54. 9. Prov. 27, 15 *a dropping of the eaves in a rainy day* נִשְׁחָהוּ וְנִשְׁחָהוּ and *a contentious woman are to be feared*. Others compare נִשְׁחָהוּ I. 4, and render נִשְׁחָהוּ *are alike*; so Vulg. *comparantur*, Gr. Venet. *ισούται*. But in proverbs, things to be compared are never connected by so frigid a word of comparison. Targ. 'a contentious woman, *who quarrels*,' and this might be supported by comparing סָהִי winter, and the Gr. χειμασθήναι ἀπειλαῖς, κειμήνται φρένες, pr. therefore, *to be wintry, stormy*. But the first solution is to be preferred.

שְׁחָה or שְׁחָה Chald. i. q. Heb. no. I.

PA. i. q. Heb. Pi. no. 2, *to put, to set, to make*; c. עָם, *to set with*, i. e. *to make like any thing*, Dan. 5, 21. Comp. עָם no. 1. f.

ITHPA. *to be made, rendered into any thing*, Dan. 3, 29.

שְׁחָה (plain) *Shaveh*, pr. n. of a valley near Jerusalem, called also 'the king's dale,' Gen. 14, 17; comp. 2 Sam. 18, 18. —But שְׁחָה קִרְיָתַיִם *Shaveh-Kirjathaim* Gen. 14, 5, is a plain near the city Kirjathaim in the tribe of Reuben; see art. קִרְיָתַיִם lett. g.

* שָׁחַ fut. תִּשְׁחַח 1. *to sink down, to settle down*. Arab. سَاخ mid. Waw, *to sink in the mud*. Kindr. with שָׁחַ, שָׁחַ.—Prov. 2, 18 שָׁחַ אֶל-מִוֶּת בֵּיתָהּ *her house sinks down into death*, i. e. into Sheol, Hades; so Vulg. But as בֵּיתָהּ is elsewhere always masc. Aben Ezra refers שָׁחַ to the woman herself: *she sinks down into death* (Sheol), *her future house*.

2. Metaph. *to be bowed down, depressed*, e. g. the mind, soul. Ps. 44, 26 נִשְׁחָה לְדָפָר נַפְשִׁי *our soul is bowed down to the dust*. Lam. 3, 20 Keri.

HIPH. i. q. Kal no. 2, Lam. 3, 20 Cheth.

Deriv. שָׁחַ, שָׁחַ, שָׁחַ, and pr. names שָׁחַ, שָׁחַ, שָׁחַ.

שְׁחָה (pit) *Shuah*, pr. n. of a son of Abraham and Keturah, and also of an Arabian tribe descended from him, Gen.

25, 2. Hence the patronymic and gentile n. שְׁחָה *Shuhite* Job 2, 11. 8, 1. 25, 1. The country of the *Shuhites* was not improbably the same with the *Saxual* of Ptolemy 5. 15, eastward of Batanea

שְׁחָה f. (r. שָׁחַ) 1. *a pit* Jer. 2, 6 18, 20. Prov. 22, 14.

2. *Shuhah*, pr. n. m. 1 Chr. 4, 11; for which v. 4 שְׁחָה.

שְׁחָה (perh. pit-digger, r. שָׁחַ) *Shuhah*, pr. n. of a son of Dan, Num. 26, 42; called in Gen. 46, 23 שְׁחָה.

* I. שָׁחַ fut. pl. יִשְׁחָחוּ 1. Pr. *to whip, to scourge, to lash*, i. q. Arab. سَاط. Kindr. is שָׁחַ q. v. Hence שָׁחַ, שָׁחַ, שָׁחַ, a whip, scourge.

2. *to row, q. d. to lash the sea with oars*. Part. שָׁחַ rowers Ez. 27, 8. 26. —Deriv. שָׁחַ no. 2, מְשָׁחַ.

3. *to run up and down, to go to and fro, hither and thither*, in haste; pr. so as to lash the air with one's arms as with oars; comp. Lat. *remi* used of the arms and feet of a person, Ovid. Heroid. 18 fin. and also more frequently of the wings of birds.—Num. 11, 8. שָׁחַ בְּאַרְצָךְ *to go over the earth or a land, to travel through it*, espec. in order to visit and inspect it, Job 1, 7. 2, 2. 2 Sam. 24, 2. 8.

PIL. שָׁחַ i. q. Kal no. 3, Jer. 5, 1. Am. 8, 12. Zech. 4, 10 *the eyes of Jehovah run to and fro in the whole earth*. 2 Chr. 16, 9. Metaph. *to run through or over a book*, i. e. to examine it thoroughly, Dan. 12, 4.

HITHPAL. i. q. Pil. Jer. 49, 3.

* II. שָׁחַ, Aram. سَاَح i. q. שָׁחַ, *to condemn, to despise*. Part. שָׁחַ Ez. 16, 57. 28, 24. 26. See שָׁחַ.

שָׁחַ m. Arab. سَوْطٌ, *a whip, scourge*, Prov. 26, 3. 1 K. 12, 11. שָׁחַ לְשׁוֹן *the scourge of the (slandrous) tongue* Job 5, 21. Trop. *the scourge of God*, i. e. calamities, plagues, which God sends upon men, Is. 10, 26. Job 9, 23. שָׁחַ *an overwhelming scourge*, i. e. calamity rushing upon one, spec. a hostile army, Is. 28, 15. 18. Comp. Kor. Sur. 88. 12. ib. 89. 33.

* שָׁחַ obsol. root, Arab. سَالَ mid. Waw, *to be loose, pendulous*, e. g. the

belly; kindr. with שׁוּר to drag the train of one's robe, also with שׁוּבֵל by softening ב.—Hence

שׁוּר m. plur. constr. שׁוּרִי 1. *a train*, the flowing skirts of a robe, i. q. שׁוּבֵל, Is. 3, 1. שׁוּרֵי גָדָה to uncover the skirts or train, i. e. to expose to the deepest disgrace, Jer. 13, 22. 26. Nah. 3. 5.

2. *hem of a garment*, Ex. 28, 33. 34.

שׁוּלֵל m. (ר. שׁוּלֵל) 1. *stripped*, either of clothes i. e. *naked*, or of shoes i. e. *barefoot*, as Sept. Syr. Mic. 1, 8 Keri. Comp. שׁוּל no. 1, to put off a shoe.

2. *a captive, prisoner*, Job 12, 17. 18. 19.

שׁוּלָמִית Shulamith, pr. n. of a maiden celebrated in the book of Canticles, Cant. 7, 1; Vulg. *pacifica*. But the form שׁוּלָמִית may also be taken as a gentile name, *the Shulamite*, i. q. שׁוּנָמִית Shunamite; since according to Eusebius the place Shunem was also called Sulem; and this seems preferable, on account of the article.

שׁוּם m. *garlic*, only plur. שׁוּמִים Num. 11, 5; comp. Celsii Hierobot. II. p. 53.

Arab. شوم, Syr. ܫܘܡܐ, Eth. ሻሙሳ id. It would seem to have its name from the strong odour which it exhales; comp. שׁוּם to smell, שׁוּמִים res odorata; also שׁוּם.

* שׁוּן obsol. root, perh. i. q. שׁוּן to be quiet.—Hence the two following.

שׁוּנִי (quiet) Shuni, pr. n. of a son of Gad, Gen. 46, 16. Also as patronym. Shunite (for שׁוּנִי) Num. 26, 15. R. שׁוּן.

שׁוּנִים (perh. two resting-places, for שׁוּנִים, r. שׁוּן; comp. שׁוּנִים for שׁוּנִים) Shunem, pr. n. of a city in the tribe of Issachar Josh. 19, 18. 1 Sam. 28, 4. 2 K. 4, 8; prob. the Sulem of Eusebius (s. v. Σουβλήμ) five Roman miles south of

Mount Tabor. Now Solum سُولم, see Bibl. Res. in Palest. III. p. 169, 170.—Gentile n. שׁוּנָמִי, f. שׁוּנָמִית, a Shunamite, 1 K. 1, 3. 2, 17. 2 K. 4, 12.

* שׁוּרֵי and שׁוּרֵי in Kal not used.

1. i. q. רָחֵב, to be broad, ample; hence
2. to be rich, opulent, powerful; see שׁוּר no. 1.

3. to be set free, delivered out of straits and danger; comp. in רָחֵב.

PIEL שׁוּרֵי to cry for help, to implore aid, Ps. 18, 42. Job 35, 9. 36, 13; c. שׁוּרֵי Ps. 30, 3. 72, 12. 88, 14.

Deriv. שׁוּרֵי—שׁוּרֵי.

שׁוּרֵי m. a cry for help, supplication, Ps. 5, 3.

שׁוּרֵי adj. (ר. שׁוּרֵי) 1. rich, opulent, Job 34, 19. Ez. 23, 23.

2. liberal, noble, Is. 32, 5. Comp. Arab. وسع Conj. VIII, X, liberalis, nobilis fuit.

3. Subst. i. q. שׁוּרֵי, a cry for help, supplication, Is. 22, 5.

I. שׁוּרֵי m. (ר. שׁוּרֵי) 1. riches, wealth, Job 36, 19.

2. cry for help, supplication, Job 30, 24.

3. Shua, pr. n. m. Gen. 38, 2. 12.

II. שׁוּרֵי an oath, i. q. שׁוּבֵי (ב being softened into ו, see in ב lett. b, p. 105), whence pr. n. שׁוּרֵי Bath-shua 1 Chr. 3, 5, i. q. שׁוּבֵי בֵּית q. v.

שׁוּרֵי (riches, r. שׁוּרֵי) Shua, pr. n. f. 1 Chr. 7, 32.

שׁוּרֵי f. a cry for help, i. q. שׁוּרֵי, Ps. 18, 7. 39, 13. 102, 2. R. שׁוּרֵי.

שׁוּרֵי m. plur. שׁוּרֵי, שׁוּרֵי. 1. a fox, Cant. 2, 15. Lam. 5, 18. Ez. 13, 4.

Neh. 3, 35. Arab. ثَعَالَة, but oftener

ثَعَالَة with ب added; comp. pr. n. שׁוּרֵי, also שׁוּרֵי. As to the origin of the word, Bochart supposes the fox to be so called from a word signifying to cough, which he refers to its yelp, comp.

שׁוּרֵי to cough. But more probably the animal has this name from its burrowing under ground, from r. שׁוּרֵי, so that שׁוּרֵי denotes pr. a digger, burrower, comp. שׁוּרֵי II. But under the general name of foxes the Hebrews and other Orientals appear in common usage to have comprehended also jackals, Pers. شغل Shaghal; see Niebuhr's Arabia p. 166. Germ. Thus jackals seem to be meant in Judg. 15, 4, since the fox is with great difficulty taken alive; and also in Ps. 63, 11, inasmuch as foxes do not feed on dead bodies, which are a favorite repast for the jackal. See Bochart Hieroz. T.

II. p. 190 sq. ed. Lips. Faber's Archæol. I. p. 140. Rosenm. Alterthumsk. IV. ii. p. 154.

2. *Shual*, pr. n. a) אֶרֶץ שִׁינִי, a district in the tribe of Benjamin, 1 Sam. 13, 17. b) m. 1 Chr. 7, 36.

שׁוֹרֵר m. (denom. from שָׁרַר) *gate-keeper, porter*, 2 K. 7, 10. 11. 2 Chr. 31, 14.

* שׁוֹרֵר 1. Pr. i. q. שָׁרַר, *to pant after*; hence

2. *to attack, to fall upon suddenly*, unexpectedly. Job 9, 17 *who assaileth me in tempest*. Gen. 3, 15 הָיָא יְשׁוּפָהּ רֹאשׁ *he shall attack thy head, and thou shall attack his heel*, i. e. he shall crush thy head and thou shalt bite his heel. Metaph. Ps. 139, 11 חֹשֶׁךְ יְשׁוּפָנִי *darkness shall fall upon me*, overwhelm me.

שׁוּפָהּ, see שׁוֹבָהּ.

שׁוּפָמִי *Shuphamite*, patronym. from שׁוּפָם q. v. Num. 26, 39.

שׁוֹפָן Num. 32, 35; see in שְׁפָרִית lett. d.

שׁוֹפָר m. (r. שָׁפַר no. 2) plur. שׁוֹפָרוֹת, constr. שׁוֹפָרוֹת, *a trumpet, horn, cornet*, *lituus*, Arab. سَبْرُور (diff. from שְׁפָרִית,) so called from its clear and shrill sound, comp. Engl. *clarion*; either made of a horn or similar to a horn, i. q. קֶרֶן (Josh. 6, 5, comp. 4. 6. 8. 13), Ex. 19, 16. Lev. 25, 9. Job 39, 25. Jerome says, on Hos. 5, 8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice *Sophar*, Græce *κρατινή*, appellatur." Sept. *σάλπιγξ, κρατινή*.—*To blow the trumpet* is שׁוֹפֵר q. v.

* שׁוֹק in Kal not used 1. *to run*, like kindr. שָׁקַק Hence שׁוֹק leg, and שׁוֹק street.

2. *to run after any thing, to desire, to long for*; hence שְׁשׁוֹקִי desire.—Arab. شاق to excite desire; V, to manifest desire. شَوْق desire.

HIPH. *to let run over, to pour over, to overflow*, c. acc. of thing *with which*; Joel 2, 24 הַשִּׁיקוּ הַקִּבְבִּים הַיְּרוּשׁ *the vats overflow with wine*. Absol. Joel 4, 13.

PI. שׁוֹקֵק causat. *to cause to overflow with plenty*, e. g. the earth Ps. 65, 10. Deriv. see in Kal no. 1, 2.

שׁוֹק f. (r. שׁוֹק no. 1,) dual שְׁשׁוֹקִים Prov. 26, 7, constr. שְׁשׁוֹקִי; *the leg*, from the knee to the foot, as that with which one

walks or runs. Arab. سَاق, Chald. שָׁק, id.—Spoken of persons Is. 47, Cant. 5, 15; of animals, where perhaps the thigh is included, Ex. 29, 22. 2. Lev. 7, 32. 33. Num. 6, 20. 1 Sam. 24.—Poet. of foot-soldiers, infantry, opp. to cavalry; Ps. 147, 10 אֶבְשׁוֹקֵי אִישׁ הֵאֵשׁ *he taketh no pleasure in the legs of men*, i. e. infantry. A proverbial phrase occurs in Judg. 15, 8 אָתָּם שׁוֹק עַל-יָרֵךְ *and he (Samson) smote them leg upon thigh*, Engl. Vers. *hip an thigh*, i. e. he cut them in pieces, so that their limbs, their legs and thighs, were scattered one upon another, q. d. he totally destroyed them; see in שָׁל no. 1. 1. α. Comp. the Germ. hyperbole: *er hie den Feind in die Pfanne*; also: *er hie ihn in Kochstücken*; Engl. 'he made mince-meat of his enemies.'

שׁוֹק m. *a street* Prov. 7, 8. Ecc. 1: 4. 5. Plur. שְׁשׁוֹקִים Cant. 3, 2; comp. שְׁשׁוֹקִים from שׁוֹק. R. שׁוֹק.

* שְׁפָרִי obsol. root, Chald. and Sy Pe. and Pa. *to leap or spring upon* an one; also *to be strong, robust*. Aral

שָׁרִי to leap upon, to assault.—Hence

שׁוֹר m. plur. שְׁשׁוֹרִים Hos. 12, 12, *an ox bullock*, so called from its strength and boldness; comp. פָּר. Arab. بُلْبُل bul Chald. שׁוֹרָא, Syr. ܫܘܪܐ, id. whence G and Lat. *tauros*, *taurus*, Germ. *Stier*; see Grimm Gramm. III. p. 325. It is general word, denoting *an animal of the ox kind*, without respect to sex or age comp. Lev. 22, 27 where a calf is to be understood; and Job 21, 10 where it is cow, although joined *ἐπιζοιῶντος* with verb masc.—Ex. 21, 37. Lev. 22, 23. 28. 27, 26. Num. 18, 17. Deut. 14, 4. It kindred collective is שְׁשׁוֹרֵי *oxen, cattle, herd*, q. v. Once, Gen. 32, 6, שׁוֹר itself is put as a collective, like the other nouns of unity in this verse, viz. עֶבֶד, חֲמוֹר, the noun צֶאֱנָן being an exception; prob. also Gen. 49, 6.

* I. שׁוֹר fut. יִשְׁוֹר 1. i. q. הוֹר, *to go round or about, to travel about*, espec. a

a merchant, for traffic, Ez. 27, 25; comp. Chald. Once c. **ש** to go with any thing, i. e. to offer it in traffic, Is. 57, 9. Arab. **سار** mid. Ye, to go, to journey; Chald.

שָׂרָא a company of travellers or merchants, a caravan; also in Palmyrene Inscr. see Tychem Element. Syr. p. 76.

2. to look around or about; the idea of looking and of going in any direction being often expressed by the same verb, see **הִשְׁקִיף**, **הִפְקֵחַ**. a) Of one looking around from a height, c. **מִן** Cant. 4, 8. b) Of one lying in wait, to look after, to watch for, Jer. 5, 26. Hos. 13, 7; c. acc. Num. 23, 9. c) In the sense to care for, to regard, i. e. to look upon or after, c. acc. Job 24, 15 **לֹא הִשְׁקִיף עֵינִי** no eye looketh after me, regards me. 35, 5 **שׂוֹרֵר** look about upon the clouds. 35, 13 **לֹא יִשְׁקֹף הַשָּׁמַיִם** the Almighty doth not regard it. d) Simpl. to look upon, to behold, Job 7, 8.

PIL. **שׂוֹרֵר**, see **שׂוֹרֵר**.

Deriv. I, **שׂוֹרֵר**, see **שׂוֹרֵר**.

* II. **שׂוֹרֵר** i. q. **שׂוֹרֵר** to sing, q. v.

* III. **שׂוֹרֵר** i. q. **שׂוֹרֵר** and **שׂוֹרֵר**, to place in a row, to lay in order, c. g. stones; whence **שׂוֹרֵר** a wall, also **שׂוֹרֵר**. Comp. **שׂוֹרֵר**.

I. **שׂוֹרֵר** a *lier-in-wait*, enemy, Ps. 92, 12. Comp. **שׂוֹרֵר**, and the root **שׂוֹרֵר** I. 2. b.

II. **שׂוֹרֵר** m. (r. **שׂוֹרֵר** III) 1. i. q. Arab. **سور**, a wall, Gen. 49, 22. Ps. 18, 30. Plur. **שׂוֹרֵרִים**, Job 24, 11 **בֵּין שׂוֹרֵרֵיהֶם** between (within) their walls, i. e. the rich in their own houses.

2. **Shur**, pr. n. of a city on the confines of Egypt and Palestine, Gen. 16, 7, 20, 1. 25, 18. 1 Sam. 15, 7. 27, 8. Josephus understands by it Pelusium, Ant. 3. 7. 3, comp. 1 Sam. 15, 7; but this city was called in Hebrew, **סִרֵּן**. More prob. **שׂוֹרֵר** was somewhere in the vicinity of the modern Suez. The desert extending from the borders of Palestine to **Shur**, is called in Ex. 15, 22 **מִדְבַּר שׂוֹרֵר** the desert of **Shur**; but in Num. 33, 8 it is called **מִדְבַּר אֶתְנָח** the desert of **Etham**.

שׂוֹרֵר Chald. m. a wall Ezra 4, 13. 16.

* **שׂוֹרֵר** obsol. root, prob. to be white. Hence **שׂוֹרֵר** white marble, **שׂוֹרֵר** id. and

byssus, **שׂוֹרֵר**, **שׂוֹרֵר**, **שׂוֹרֵר**, lily. Kindr. is **שׂוֹרֵר** to be gray.

שׂוֹרֵר, see **שׂוֹרֵר** lett. a.

שׂוֹרֵר m. (r. **שׂוֹרֵר**) 1. a lily, espec. white, see the root. **שׂוֹרֵר** **שׂוֹרֵר** lily-work, i. e. ornamental work imitating lilies, 1 K. 7, 19. Arab. and Syr.

سَوَسَن, **سَوَسَن**, **سَوَسَن**, id. Comp. Gr. **σοῦσσον** Diosc. 3. 106 or 116. Athen. 12. 1. See Celsii Hierobot. I. p. 383 sq.

2. **שׂוֹרֵר** Ps. 60, 1, a musical instrument, prob. so called from its resemblance to a lily. To the common lily several kinds of trumpets may be said to have a resemblance; but to the *margot* lily, or Turk's cap, the cymbal approaches nearest, and indeed the name of cymbal was at a later period sometimes given to this flower; comp. **שׂוֹרֵר** no. 2. Hence **שׂוֹרֵר** I would render *cymbal* or *trumpet of song*; see **שׂוֹרֵר** no. 3.

3. **Shushan**, pr. name, i. e. **Susa**, the capital of **Susiana** (and of all **Persia**), in which the Persian monarchs held their winter residence, Dan. 8, 2. Neh. 1, 1. Esth. 1, 2. 5. It was situated on the **Eulæus** or **Choaspes**, prob. on the spot now occupied by the village **Shush**; see **Kinneir's Memoir** p. 99. **Ker Porter's Travels** II. p. 411. **Ritter's Erdkunde**, **Asien**, IX. p. 294. **Berl.** 1840. According to others its site is now occupied by the village **Suster**; see **Von Hammer** in the **Trans. of the Geogr. Soc. of Paris**, Vol. II. p. 320 sq. 333 sq. [According to **Lassen** the name **שׂוֹרֵר** has an etymological affinity or identity with the mod. **خوزستان Khūzistān**; **Zeitschr. f. d. Morgenl.** VI. p. 47.—R.]

שׂוֹרֵר m. (r. **שׂוֹרֵר**) 1. a lily; only plur. **שׂוֹרֵרִים** Cant. 2, 16. 4, 5. 5, 13. 6, 2. 3, 7, 3. Of artificial lilies 1 K. 7, 22. 26.

2. An instrument of music resembling the lily, see **שׂוֹרֵר** no. 2. Plur. **שׂוֹרֵרִים** Ps. 45, 1. 69, 1. 80, 1.

שׂוֹרֵר f. (r. **שׂוֹרֵר**) a lily, 2 Chr. 4, 5. Hos. 14, 6. Cant. 2, 1, 2.

שׂוֹרֵרִים Chald. gentile n. plur. **Shushanchites**, **Susians**, the inhabitants of the city **Susa**, Ezra 4, 9. See **שׂוֹרֵר** no. 3.

קֶרִי 1 K. 14, 25 Cheth. where Keri
קֶרֶי q. v.

קִי to put, to place. see קִי

קִיָּה (or קִיָּה) noise of break-
ing; see קִיָּה and קִיָּה *Savthelah*, pr. n.
m. a) A son of Ephraim Num. 26, 35.
35. b) 1 Chr. 7, 21.—From the former
comes the patronym. קִיָּה *Shuthal-*
hite Num. 26, 35.

* קִיָּה Chald. found only in the rare
Conj. e.

PEIL. קִיָּה קִיָּה, to set free, to de-
liver. Fut. קִיָּה inf. קִיָּה, Dan. 3,
15, 17, 28, 6, 17, 28. Frequent in the
Targums. Syr. ܩܝܬܝܕ id.

Deriv. pr. n. קִיָּה.

* קִיָּה pr. i. q. קִיָּה, Chald. קִיָּה, to
scorch, to burn; espec. of the sun. Cant.
1, 6 קִיָּה קִיָּה for the sun hath
scorched me, made me swarthy. Poetic-
ally of the eye, (which is often com-
pared to the sun, and vice versa, see
קִיָּה) as casting its glances upon
any thing, i. e. to look upon, to scan, Job
20, 9, 28, 7.

* קִיָּה i. q. Arab. شَرَر, to twist a
thread from right to left, or back-handed,
to twine several threads together. Hence

HOPH. Part. קִיָּה קִיָּה twined byssus,
i. e. of several threads twisted together,
double or three-threaded, etc. Ex. 26, 1,
31, 36, 27, 9, 18, 28, 6, 8, 15 sq.

קִיָּה m. adj. (r. קִיָּה) depressed, cast
down. Job 22, 29 קִיָּה קִיָּה with down-
cast eyes, one depressed.

* קִיָּה fut. 2 fem. קִיָּה, to give, to
make a present, espec. in order to be
free from punishment. Job 6, 22. With
acc. of pers. Ez. 16, 33. Syr. ܩܝܬܝܕ to
give once, Pa. to give often, both in a
good and bad sense. Hence

קִיָּה m. a gift, present, 1 K. 15, 19;
espec. in order to be free from punish-
ment, 2 K. 16, 8, Prov. 6, 35; comp. Job
6, 22. Also in order to corrupt a judge,
a bribe, Ex. 23, 8, Deut. 10, 17. קִיָּה
to take a reward, bribe, Ps. 15, 5,
26, 10, 1 Sam. 8, 3.—Prov. 17, 8 קִיָּה
קִיָּה like a precious stone

is a gift in the eyes of its possessor, i. e.
of him who receives it; comp. קִיָּה no. 4

* קִיָּה, comp. קִיָּה and קִיָּה.

1. to bow down, to incline oneself, Is
51, 23. Chald. id. and more frequent.

2. to sink down, to be depressed,
comp. the deriv. קִיָּה, קִיָּה

HIPH. קִיָּה to make bow down, to
depress, metaph. the mind Prov. 12, 25

HITHPAL. קִיָּה, the third radical
being doubled (like קִיָּה, קִיָּה, from r
קִיָּה fut. קִיָּה apoc. קִיָּה, in pause
קִיָּה

1. to bow down, to prostrate ones-
elf before any one in order to do him honour
and reverence, i. q. προσκυνῶν, with קִיָּה of
pers. Gen. 23, 7, 37, 7, 9, 10; less often
קִיָּה 23, 12; קִיָּה Lev. 26, 1. This mode
of salutation consisted in falling upon the
knees and then touching the forehead to
the ground: hence there is often added
קִיָּה Gen. 19, 1, 42, 6, 48, 12. This
honour was paid not only to superiors
as to kings and princes 2 Sam. 9, 8; but
also to equals Gen. 23, 7, 33, 3, 6, 37, 7,
9, 10.—Hence

2. Spec. to bow down before God, to
worship, to pay adoration, Gen. 22, 5
1 Sam. 1, 3; even without prostration
Gen. 47, 31, 1 K. 1, 47.

3. to do homage, to yield all-glance,
Ps. 45, 12 he (the king) is thy lord
קִיָּה do thou homage unto him
Inf. Chald. קִיָּה 2 K. 5, 18. For
קִיָּה see Index.

Deriv. see in Kal no. 2.

קִיָּה, see in קִיָּה.

קִיָּה, see קִיָּה.

קִיָּה m. (r. קִיָּה) blackness, Lam. 4, 8.

קִיָּה f. (r. קִיָּה no. 2) a pit Prov. 28,
10. Comp. קִיָּה.

* קִיָּה i. q. קִיָּה and קִיָּה, kindr.
with קִיָּה: præt. קִיָּה, plur. קִיָּה and
קִיָּה: fut. קִיָּה.

1. to bow down, to incline oneself; as
animals lurking for prey, to crouch, Job
38, 40 [39, 2].

2. to be bowed down, to sink down,
e. g. the hills Hab. 3, 6. Trop. to be
brought low, depressed, Ps. 10, 10, 107,
39, Is. 2, 11, 17; spec. with grief, sor-
row, Ps. 35, 14, 38, 7, Lam. 3, 20 Keri.

Also to submit, to humble oneself; Is. 60, 14 **יָבִיטוּ אֲלֵיךָ יְהוָה** shall come to submit themselves to thee. Job 9, 13. Prov. 14, 19.

נִיפָה. to be bowed down, brought low, Is. 2, 9, 5, 15. Of a low and muffled voice or sound. Ecc. 12, 4. Prægn. Is. 29, 4 **וְהַיָּחֹה הָיָה וְהַמִּצָּדִים יִצְאוּ** and thy voice shall be low and out of the dust, i. e. low and feeble as heard from the dust.

הִיפָה. to bring low, to cast down, Is. 25, 12, 26, 5.

הִיטְפוּ. to be brought low, cast down, trop. of the soul, Ps. 42, 7, 12, 43, 5.

Deriv. **נָפַח**

* **נָפַח** fut. **יִנְפֹחַ**, inf. **נִפְחָה**

1. to kill animals, to slaughter, Arab. **سقط**, Gen. 37, 31. Is. 22, 13; espec. victims for sacrifice Lev. 1, 5, 11. Hos. 5, 2 **וְהָיָה שְׁחִיתָם חֲמִיקָה** in the slaughtering (of victims) they make deep their transgressions. Also a human victim Gen. 22, 10. Is. 57, 5.

2. to kill persons, to slay, 2 K. 25, 7 Jer. 39, 6. **חֶץ שְׂחִית** a deadly arrow Jer. 9, 7, where Keri has **שְׂחִית** in a similar sense, pr. made to kill.

3. **נָפַח** 1 K. 10, 16, 17. 2 Chr. 9, 15, 16, prob. *mixed gold*, alloyed with some other metal; comp. Arab. **سقط** to dilute wine with water, and see more in Comment. on Is. 1, 22.—Sept. *beaten gold*, i. e. drawn out into plates; comp. **שָׁחַח** to spread out, to expand, the letters being transposed.

נִיפָה. pass. of Kal no. 1, Lev. 6, 25. Num. 11, 22.—Hence

שְׂחִיתָה f. a killing, slaughter of victims, 2 Chr. 30, 17. R. **שָׁחַח**

שְׂחִין m. (r. **שָׁחַח**) a burning sore, inflamed ulcer, a boil, botch, Ex. 9, 9, 11. Lev. 13, 18–20. **שְׂחִין מִצְרַיִם** the botch of Egypt Deut. 28, 27, 35, and **שְׂחִין רַג** the sore botch Job 2, 7, a species of the black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the dark scales with which the skin is covered, and the swelling of the legs. Comp. Plin. H. N. 26, 5. Schilling de lepra p. 184.

שְׂחִים m. (r. **שָׁחַח**) i. q. **סְחִישׁ**, that which grows of itself the third year after sowing, Is. 37, 30.—This would seem to

be the primitive form, and to signify pr. sprout, shoot; see the root.

שְׂחִיָּה m. (r. **שָׁחַח**) only constr. **שְׂחִיָּה**. a board, as made thin by hewing, planing, etc. Ez. 41, 16.

שְׂחִיָּה f. (r. **שָׁחַח** no. 2) a pit, plur. **שְׂחִיָּהִים** Ps. 107, 20. Lam. 4, 20. The r is not radical, but is nevertheless preserved in flexion; see Lehrg. p. 527.

שְׂחִיָּה Chald. part. f. see r. **שָׁחַח**

* I. **שָׁחַל** obsol. root, Arab. **سحل** to peel, to shell, to scale; hence **שְׂחִילָה** Comp. in the Indo-European tongues, Gr. *σχιλον*, Germ. *Schale*, *schälen*, Engl. to shell, scale, to scale.

* II. **שָׁחַל** prob. to roar, as a lion; comp. Arab. **سحل** to bray, as an ass, **سَحَالٌ** 'vox in pectore reciprocata,' the braying of an ass, Jauh. and Camoos. Kindr. with the roots **חָלַל**, **צָלַל**, Germ. *hallen*, *gellen*, *schallen*, *skellen*. Hence

שָׁחַל m. a lion, (pr. a roaring, the roarer,) as a poetic epithet, Job 4, 10, 16, 28, 8. Ps. 91, 13. Prov. 26, 13. Hos. 5, 14, 13, 7. Bochart in Hieroz. I. 717, understands the swarthy lion of Syria; Plin. H. N. 8, 17. Comp. **שָׁחַר** black; the letters **ל** and **ר** being interchanged.

שְׂחִילָה f. (r. **שָׁחַל** I) pr. a shell, or according to the Heb. intpp. *ὄνυξ*, *unguis odoratus*, the *blatta Byzantina* of the shops, Germ. *Teufelsklaue*; Ex. 30, 34. It consists of the shell or cover of a species of muscle, found in the lakes of India where the *nard* grows; when burned it emits a musky odour. See Dioscorid. 2, 10, and the Arabian writers cited by Bochart, Hieroz. II. p. 803 sq. Comp. Rabb. **שְׂחִילָה** the shell or pod of dates.

* **שָׁחַח** obsol. root, Arab. **سحن** to be hot, inflamed; Syr. **سح** Pa. to ulcerate. Hence **שְׂחִין**.

* **שָׁחַח** obsol. root, perh. to sprout, to grow; comp. Arab. **شخص** to lift or raise oneself up; also **שָׁחַח** Hence **שְׂחִים**.

* **שָׁחַח** 1. i. q. **סְחִישׁ**, and by transp. **חָשַׁח**, which see; to bark, to hew,

to chip off, i. e. by hewing, planing, etc. See שָׁחַר.

2. to become thin, lean, to consume away, i. q. Arab. سَف Hence שָׁחַר and

שָׁחַר m. Lev. 11, 16. Deut. 14, 15, according to Sept. and Vulg. the sea-mew, sea-gull, Vulg. *larus*, an aquatic bird, so called from its leanness. See Bochart Hieroz. II. lib. 2. c. 18. R. שָׁחַר.

שָׁחַת f. (r. שָׁחַת) consumption, Lev. 26, 10. Deut. 28, 22.

* שָׁחַץ obsol. root, Arab. شَخَص to lift up or raise oneself, to rise; comp. שָׁחַ —Hence the two following.

שָׁחַץ m. elation of mind, pride; Arab. شَخَص, Talmud. שָׁחַץ, id Job 28, 8, 41, 26 בְּנֵי שָׁחַץ, Vulg. *filiī superbiae*, the sons of pride, i. e. the larger beasts of prey, as the lion, so called from their proud gait. The Chaldee renders it lions, in c. 28, 8; but the other passage requires it to be taken in a wider sense. Comp. Bochart Hieroz. I. p. 718.

שָׁחָזִים (heights) *Shahazim*, pr. n. of a place in the tribe of Issachar, Josh. 19, 22 Keri. In Cheth. שָׁחָזִים —R. שָׁחַץ.

* שָׁחַק fut. יִשְׁחַק 1. to rub or beat in pieces, to pound fine, i. q. Arab. سَحَق Ex. 30, 36. Trop. of enemies, Ps. 18, 43.

2. to rub or wear away; Job 14, 19 יָבִישׁוּן שָׁחַקוּ מִיָּדִים waters wear away the stones. So Arab. سَحَق to wear out, as a garment.—Hence

שָׁחַק m. 1. dust, fine dust, Is. 40, 15.

2. a cloud, Arab. سَحَاب thin cloud, pr. as it would seem, a cloud of dust, or the like. Mostly in plur. שָׁחָקִים clouds Job 38, 37; to which is ascribed rain Job 36, 28. Ps. 78, 23. Prov. 3, 20, and thunder Ps. 77, 18.—Meton. for the firmament, the heavens, the sky, i. q. שָׁמַיִם and רָקִיעַ, comp. in Engl. the clouds. Job 37, 18 hast thou like him spread out the sky (שָׁחָקִים), which is firm, like a molten looking-glass? Ps. 18, 12 עָבִי שָׁחָקִים darkness of clouds. Prov. 8, 28. Job 37, 21. Often as the dwelling of Jehovah, parall. with שָׁמַיִם, Deut. 32, 26. Job 35, 5. Ps. 68, 35. So too the Sing. Ps. 89,

7. 38. Comp. Samar. שָׁחָקִה for שָׁמַיִם Gen. 7, 19.

* I. שָׁחַר to be or become black; Aram. שָׁחַר, id. Prægn. Job 30, 30 שָׁחַר מֵעָלַי my skin is black from off me, i. e. turns black and peels off.

Deriv. שָׁחַר, שָׁחַר, and pr. n. שָׁחַר, שָׁחַר.

* II שָׁחַר 1. Pr. as it would seem to break, to break forth, as the light, dawn; hence שָׁחַר aurora.

2. to break in, to pry into, and hence to seek, comp. שָׁחַר no. 2, 3. In Kal only once Prov. 11, 27. See Piel.

PIEL שָׁחַר to seek, only poetic, c. acc. Job 7, 21. Prov. 7, 15, 8, 17; also לְ c. inf. Job 24, 5. Prov. 13, 24 אֶחָדוֹ שָׁחַר מִיָּסָר אֶחָדוֹ שָׁחַר מִיָּסָר he that loveth him (his son) seeketh for him chastisement, q. d. prepares it for him, does not let him go without it. The suffix is to be taken as a dative.—To seek God is: a) to long after him Is. 26, 9. Ps. 63, 2. b) to turn unto him, Hos. 5, 15. Ps. 78, 34; c. לְ Job 8, 5.

Deriv. שָׁחַר, מִשְׁחַר, pr. n. שָׁחַר, שָׁחַר, and

שָׁחַר m. aurora, the dawn, morning; Arab. شَحَر id. Gen. 19, 15. Josh. 6, 15.

Poetically there are ascribed to it eyelashes, see עֵפֶפְפִּים; and wings Ps. 139, 9. בֶּן-שָׁחַר son of the morning, i. e. the morning star, lucifer, Is. 14, 12; see in Hos. 6, 3 הִיזָל מִצָּדוֹ his going forth is sure as the dawn, i. e. the coming of Jehovah; but 10, 15 like the morning dawn he perishes, i. e. suddenly. Adv. at dawn, early, soon, Ps. 57, 9, 108, 3; so בֶּן-שָׁחַר Hos. 10, 15. Metaph. of prosperity, as again dawning upon the afflicted, Is. 8, 20 (see in אֶשֶׁר B. no. 8). 47, 11. 58, 8. The same metaph. occurs in the use of the words בָּקָר Job 11, 17,

נֶשֶׁח Jer. 13, 16, and Arab. صَبَح. Anwari Soheili: 'in calamitate est spes, nam finis noctis opacæ est aurora.'

שָׁחַר and שָׁחַר m. adj. black, e. g. hair Lev. 13, 31. 37; a horse Zech. 6, 2. 6; of a dark or swarthy countenance Cant. 1, 5. R. שָׁחַר I.

שָׁחַר, see שָׁחַר.

שְׁחָרֹחַ f. (r. שָׁחַר II) *dawn*; trop. *youth*, Ecc. 11, 10.

שְׁחָרָהּ m. adj. (r. שָׁחַר I) f. שְׁחָרָהּ, *dark, swarthy*, spoken of complexion Cant. 1, 6. For diminutive adjectives of colour after the form אֶרֶמְדָם, יִרְקָק, see Lehrs. p. 497. Heb. Gramm. § 54. 3. § 83. no. 23.

שְׁחָרִיָּה (Jehovah seeks him, r. שָׁחַר II) *Shehariah*, pr. n. m. 1 Chr. 8, 26.

שְׁחָרִים (the two dawns, comp. עֶרְבִים, שְׁחָרִים) *Shaharaim*, pr. n. m. 1 Chr. 8, 8.

* שְׁחַח in Kal not used, Arab. سَحَت to destroy.

PIEL שָׁחַח 1. Trans. *to destroy, to ruin, to lay in ruins*; either by laying waste, as a land, district, field, Gen. 9, 11, 19, 13. Josh. 22, 33. 2 Sam. 24, 16. Jer. 12, 10; or by breaking down, overthrowing, as walls, a city, Gen. 13, 10. Ez. 26, 4; or by wounding Ex. 21, 26; or by killing, putting to death, e. g. single persons 2 Sam. 1, 14, and also whole nations Gen. 6, 17. 9, 15. Num. 32, 15. Is. 14, 20. Metaph. Am. 1, 11 שָׁחַח he destroyed (i. e. suppressed) his pity. Ez. 28, 17 שָׁחַח חֲכָמְהָהּ עַל־יְפֵצְתָהּ thou hast destroyed thy wisdom in behalf of thy beauty, i. e. thou art so taken with the latter, as to neglect the former. Also *to waste, to lose*, Prov. 28, 8.

2. Intrans. *to act wickedly*, for the fuller הִרְבִּי שָׁחַח, Ex. 32, 7. Deut. 9, 12. 32, 5. Comp. Hiph. no. 2.

HIPH. 1. i. q. Pi. no. 1, *to destroy, to ruin*, either by laying waste and breaking down, as a land, kingdom, Jer. 36, 29. 51, 20; a city Gen. 19, 14. 2 K. 18, 25; or by killing, as a single person 1 Sam. 26, 15, enemies 2 Sam. 11, 1; or by injuring in whatever way Prov. 11, 9. So הַמְשַׁחֵחַ הַמַּלְאָכָה the destroying angel 2 Sam. 24, 16, and simpl. הַמְשַׁחֵחַ the destroyer Ex. 12, 23, i. e. the angel of God who inflicts calamities and death upon men.—The phrase אֶל־תִּשְׁחַח (destroy not) in the titles of Ps. 57. 58. 59. 75, seems to be the first words or name of a song, to the melody of which these psalms were to be sung.

2. הַשְׁחִיחַ דְּרָכָיו Gen. 6, 12, Zeph. 3, 7, *to destroy one's way*, i. e. to corrupt or pervert it, and hence *to act*

wickedly. With the acc. suppressed, id. Deut. 4, 16. 31, 29. Judg. 2, 19. Is. 1, 4. Comp. הִרְבֵּה —But in the expressions בָּעַל מְשָׁחִית Prov. 28, 24, and בָּעַל מְשָׁחִית 18, 9, the form מְשָׁחִית appears to be a substantive (see מְשָׁחִית no. 1), i. q. *man of destruction*, i. e. in c. 28, 24 act. a *destroyer, desolator*, but in c. 18, 9 pass. one who brings destruction on himself, a *waster, prodigal*.

HOPH. הִשְׁחַח, *to be destroyed*, i. e. *to be corrupted, spoiled*, Prov. 25, 26. Mal. 1, 14.

NIPH. 1. *to be destroyed, corrupted*, e. g. by putridity Jer. 13, 7; morally Gen. 6, 11. 12.

2. *to be laid waste*, Ex. 8, 20.

Deriv. מְשָׁחִית, מְשָׁחָה, מְשָׁחָה.

שָׁחַח Chald. *to destroy, to corrupt*; Part. pass. f. Dan. 2, 9 וּשְׁחִיתָהּ מְלָא מְלָא בְּדָבָר וּשְׁחִיתָהּ lying and corrupt words. Neut. שְׁחִיתָהּ a corrupt deed, crime, Dan. 6, 5.

שָׁחַח f. (r. שָׁחַח, as שָׁחַח from שָׁחַח) c. suff. שְׁחָחָה Ez. 19, 4. 8, a *pit*, e. g. a) In which traps are laid for wild beasts, a *pit-fall*; trop. for plots, treachery, Ps. 7, 16. 9, 16. 35, 7. 94, 13. Prov. 26, 27. Ez. l. c. b) a *cistern*, having mire at the bottom, Job 9, 31. c) a *subterranean prison* Is. 51, 14. d) Spec. a *sepulchre, the grave*, Ps. 30, 10. Job 17, 14. 33, 18. 30. שָׁחַח יָרַד to go down to the pit or grave Job 33, 24. Ps. 55, 24. שָׁחַח עָבַר to perish in the grave, sepulchre, Job 33, 28. שָׁחַח רָאָה to see the grave, i. e. to die and be buried, Ps. 16, 10. 49, 10.—The LXX often render שָׁחַח by διαφθορά, as if from r. שָׁחַח διαφθείρω to corrupt; not however in the sense of *corruption, putridity*, but of *destruction*; see the examples in the Concord. of Kircher or Trommius. The Greek word is indeed taken by Luke in the sense of *corruption* in Acts 2, 27. 13, 35 sq. but it would be difficult to show that the Heb. שָׁחַח has this sense even in a single passage as derived from r. שָׁחַח. The appeal is indeed made to Job 17, 14, where the other hemistich has רָמָה, and שָׁחַח is called *father*, which seems to accord only with a masculine noun; but in such cases the sacred writers often neglect both the etymology and gender of words; comp. אִישׁוֹן בֵּית עֵינַי Ps. 17, 8.

שִׁטָּה f. (for שִׁנְיָה, Arab. سُنْتُ *Sünt*) *acacia*, the *spina Aegyptiaca* of the ancients, *Mimosa Nilotica* Linn. Is. 41, 19. It is a large tree growing in Egypt and Arabia, from which the Gum Arabic is obtained; its bark is covered with large black thorns; the wood is exceedingly hard, and when old resembles ebony. See Celsii Hierobot. T. I. p. 499. Jablonsky Opusc. ed. te Water I. p. 260. Bibl. Res. in Palest. II. p. 349.

PLUR. שִׁטִּים 1. *acacias*, whence שִׁטִּי *acacia-wood* Ex. 25, 5. 10. 13. 26, 26. 27, 1. 6.

2. *Shittim*, pr. n. of a valley in Moab on the borders of Palestine, Num. 25, 1. Josh. 2, 1. 3, 1. Mic. 6, 5; fully שִׁטִּי (the valley of acacias) Joel 4, 18 [3, 18].

* שִׁטָּה fut. שִׁטָּה, *to spread out, to expand*; Syr. مَبَّ, Arab. سَطَحَ, Eth.

שִׁטָּה id. Job 12, 23 שִׁטָּה לְגוֹרִם *he spreadeth out the nations*, i. e. gives them ample territories. Espec. *to spread* any thing upon the ground, e. g. bones Jer. 8, 2; quails Num. 11, 32; ground corn, coarse meal, 2 Sam. 17, 19.

PIEL *to spread out, to stretch out*, e. g. the arms, hands, Ps. 88, 10.

Deriv. מִשְׁטָּח, מִשְׁטָּח.

שִׁטָּה m. (r. שִׁטָּה Pil.) *a scourge*, Josh. 23, 13; i. q. שִׁטָּה q. v.

* שִׁטָּה fut. שִׁטָּה 1. *to gush or pour out, to flow abundantly*, Ps. 78, 20. שִׁטָּה *a pouring rain*, Ez. 13, 13. 38, 22.

2. *to overflow, to overwhelm*, as a stream Is. 30, 28. 66, 12; metaph. of an army Dan. 11, 10. 26. 40. So with acc. a) *to overflow or inundate* any thing Jer. 47, 2; also stronger, *to overwhelm and swallow up*, Ps. 69, 3 שִׁטָּה תִּשְׁתַּחֲבֵי *the floods overwhelm me, swallow me up*. v. 16. 124, 4. Is. 43, 2. Cant. 8, 7. b) *to sweep away* as with a flood, *to wash away*, Is. 28, 17. Job 14, 19 *the flood sweepeth away the dust of the earth*. Ez. 16, 19.—Vice versa c) *to bring in as with a flood*; Is. 10, 22 שִׁטָּה צָרָה *destruction is decreed, bringing in justice like a flood*, i. e. overwhelming the wicked with merited punishment, שִׁטָּה צָרָה being an accus. governed by שִׁטָּה d) *to*

wash, to rinse, i. e. copiously, Lev. 15, 11. 1 K. 22, 38.

3. Metaph. *to run swiftly, to rush*, as a horse, Jer. 8, 6. Comp. no. 1.

NIPH. 1. *to be overflowed, overwhelmed*, trop. of a hostile army Dan. 11, 22.

2. *to be washed, rinsed*, Lev. 15, 12.

PUAL i. q. Niph. no. 2, Lev. 6, 21.—Hence

שִׁטָּה and שִׁטָּה m. 1. *a gushing, outpouring*, e. g. of rain Job 38, 25; of a torrent, whence metaph. Prov. 27, 4 שִׁטָּה זָרָה *anger is an outpouring*, i. e. is outrageous.

2. *an overflowing, inundation, flood*, Ps. 32, 6. Nah. 1, 8. Dan. 9, 26 שִׁטָּה קָצוֹ *his end cometh as a flood*, i. e. suddenly; comp. שִׁטָּה Hos. 10, 15, and see שִׁטָּה lett. C. Metaph. of an army, Dan. 11, 22.

* שִׁטָּה, Arab. سَطَر, *to write*; whence Part. שִׁטָּה pr. *a writer, scribe*, Sept. ὑπογραφεύς, ὑπογραμματιστοῦσιν, Peshito سَطَر. Then, as writing was anciently employed chiefly in the administration of justice (comp. שִׁטָּה no. 5, 6, Arab. كاتب scribe and judge, Gr. ὑπάγειν, ὑπάγεσθαι), *a magistrate, prefect, leader of the people*; comp. Arab. سَيِّطَر.

to be over any thing, c. سَيِّطَرُ عَلَى a prefect. Targ. שִׁטָּה, סִרְכֵּן, Vulg. *magister, dux, exactor*.—Spec. the שִׁטָּה were: a) *the leaders, officers* of the Israelites in Egypt, Ex. 5, 6–19; and in the desert, i. q. the seventy elders, Num. 11, 16. Deut. 20, 9. 29, 9. 31, 28. Josh. 1, 10. 3, 2. 8, 33. 23, 2. 24, 1. b) *magistrates* in the cities and towns of Palestine, Deut. 16, 18. 1 Chr. 23, 4. 26, 29. 2 Chr. 19, 11. 34, 13. Spoken of superior magistrates or officers Prov. 6, 7; also 2 Chr. 26, 11, where it is not necessary to understand a military officer, since the census of the troops could be taken by a civil magistrate. Ecc. 6, 7.

Deriv. pr. n. שִׁטָּה.

שִׁטָּה Chald. m. (or rather שִׁטָּה, as is read in 26 Mss. and editions, and this is also supported by 11 others which have שִׁטָּה) *the side*, Dan. 7, 5. In the Targums שִׁטָּה, סִרְכָּה, Syr. شِبْطَا, Arab. شَطْر, id.

שִׁטְרַי (γαμματικός, r. שִׁטְרַי) *Shitrai*, pr. n. m. 1 Chr. 27, 29 Cheth. In Keri שִׁטְרַי

שִׁי m. (r. שִׁיָּא, for שִׁיָּא, as גִּי for גִּיָּא, שִׁי for שִׁיָּא) *a gift, present*, as being brought; so in the phrase שִׁי הוֹבִיל *to bring presents* Ps. 68, 30. 76, 12. Is. 18, 7.

* שִׁיָּא or שִׁיָּא obsol. root, Arab.

שִׁי to will, to desire; Conj. II, *to lead or bring to any one, to impel*. Hence שִׁי for שִׁיָּא.

שִׁיָּא pr. n. 2 Sam. 20, 25 Cheth. see שִׁיָּא.

שִׁיָּא (destruction, r. שִׁיָּא) *Shion*, pr. n. of a city in the tribe of Issachar, Josh. 19, 19.

I. שִׁיָּא f. (r. שִׁיָּא) *return*, and concr. *those returning* Ps. 126, 1.

II. שִׁיָּא f. (for שִׁיָּא, r. שִׁיָּא) *dwell-ing, stay*, 2 Sam. 19, 33 [32].

* שִׁיָּא a doubtful root, to which is apparently to be referred fut. apoc. שִׁיָּא; after the form וְיִשָּׁא, Deut. 32, 18; Sept. ἐγκατέλιπες, Vulg. *dereliquisti*, i. e. *thou hast forsaken*; the other hemistich has וְנִשְׁכַּח *thou has forgotten*. The root שִׁיָּא then would seem to have signified the same as שָׁחָה, *to forget, to neglect*, whence שִׁיָּא negligence; the letter ה when interposed between two vowels being changed into י, as is often done; comp. שָׁחָה and שָׁחָה and נִיָּא and נִיָּא to deck, נִיָּא to be raw, e. g. flesh, also נִיָּא for נִיָּא; and comp. the like change of א in נִיָּא, vulture, נִיָּא. —Or שִׁיָּא may be derived from the root שִׁיָּא itself, regarding it as contracted from שִׁיָּא (for שִׁיָּא, comp. שִׁיָּא Jer. 18, 23 for שִׁיָּא), like יָּא for יָּא.

* שִׁיָּא obsol. root, Arab. *to love impatiently*. Hence

שִׁיָּא *Shiza*, pr. n. m. 1 Chr. 11, 42.

שִׁיָּא *to deliver*, see in r. שִׁיָּא.

שִׁיָּא f. (r. שִׁיָּא) i. q. שִׁיָּא, *a pit*, Ps. 119, 85. 57, 7 Cheth.

שִׁיָּא, שִׁיָּא, שִׁיָּא, pr. black, turbid, from r. שִׁיָּא; hence *Shihor* as the

Heb. pr. name for the Nile, יָּא being the Egyptian name, so called from its muddy and turbid waters; (whence also Lat. *Melo* i. q. *melas*, according to Festus and Serv. ad Virg. Georg. 4. 291. *Æn.* 1. 745. ib. 4. 246;) Is. 23, 3 יָּא יָּא *the produce of Shihor, the harvest of the Nile*, Vulg. *Nili*. Jer. 2, 18. —In two passages, Josh. 13, 3. 1 Chr. 13, 5, *Shihor* is put as the south-western limit of Palestine, where one might expect *the torrent of Egypt*, נַחַל מִצְרַיִם, see נַחַל; but in the similar passage Gen. 15, 18, the Nile, נַחַר מִצְרַיִם, is also mentioned.

שִׁיָּא-לִבְנָת *Shihor-libnath* Josh. 19, 26, pr. n. of a small stream or river, which empties itself into the sea, in the territory of Asher; according to J. D. Michaelis *Glass river* (comp. לִבְנָת no. 1), i. e. the Belus, from the sands of which the first glass was made by the Phenicians.

שִׁיָּא m. (r. שִׁיָּא) 1. i. q. שִׁיָּא, *a scourge*, Is. 28, 15 Cheth.

2. *an oar*, i. q. מִשִּׁיָּא, Is. 33, 21.

שִׁיָּא m. (r. שִׁיָּא) after the form שִׁיָּא, or also like שִׁיָּא from שִׁיָּא.

1. *rest, quiet, tranquillity*; such seems to be the meaning of the word in the difficult passage Gen. 49, 10, *the sceptre shall not depart from Judah* עַד כִּי-יָּבֹא שִׁיָּא וְלֹא יִקְרָח עַמִּים *until rest shall come and the nations obey him* (Judah); then *shall he bind*, etc. etc. That is, Judah shall not lay aside the sceptre of a leader, until he shall have subdued his enemies and obtained dominion over many nations; referring to the expected kingdom of the Messiah, who was to spring from the tribe of Judah. Others, whom I formerly followed, take שִׁיָּא here as concrete, i. e. *pacifator, prince of peace*, understanding either the *Messiah*, comp. שִׁיָּא Is. 9, 5; or *Solomon*, comp. שִׁיָּא 1 Chr. 22, 9; so the Samaritan, see Repert. f. bibl. und morgenland. Litt. XVI. 168. The ancient versions take שִׁיָּא (שִׁיָּא) as compounded of שִׁיָּא i. q. שִׁיָּא, and לֹא i. q. לֹא *to him*, in this sense: *until he shall come to whom it belongs*, sc. the sceptre, dominion, i. e. the Messiah; comp. Ez. 21, 32 עַד-בֹּא שִׁיָּא, Sept. ἄσπρη, Sept. in several Mss. τὰ ἀπολείμενα αὐτῷ which

are laid up for him; in others (c. Symm.) ὃν ἀνέκειται for whom it is laid up. Syr. Saad. *is cuius est*. Targ. Onk. *Messias, cuius est regnum*.—The variety of the readings here, viz. שִׁילָה in most Mss. and editions, שִׁלָּה in 28 Jewish Mss. and all the Samaritan, שִׁלֹּ, שִׁלֹּ, in a few Mss. is of little moment, since the same threefold orthography is found also in the proper name, no. 2. This only follows from it, that Hebrew critics and copyists regarded שִׁילָה as a simple word, and not a compound, as in the ancient versions. The views of theologians on this passage have been collected by Hengstenberg, *Christologie d. A. T. I.* p. 59 sq.

2. *Shiloh* (place of rest), pr. n. of a city in the tribe of Ephraim, situated among the hills to the north of Bethel, eastward of the great northern road; where the sacred tabernacle remained for a long time, Josh. 18, 1. 1 Sam. 4, 3; comp. Ps. 78, 60. It is written variously: שִׁלֹּ Judg. 21, 21. Jer. 7, 12; שִׁלֹּ Judg. 21, 19. 1 Sam. 1, 24. 3, 21; שִׁלָּה Josh. 18, 1. 8. 1 Sam. 1, 3. 9. 1 K. 2, 27. The full form would be pr. שִׁילֹן, whence the gentile noun שִׁילֹנִי q. v. and also the present Arabic name سِيلُون *Seilûn*, Joseph. *Silôn*. See *Bibl. Res. in Palest. III.* p. 86–9. [Comp. the forms of the pr. n. שִׁלְמָה, שִׁלְמוֹן, Ruth 4, 20. 21.—R.]

שִׁילָּל Mic. 1, 8 Cheth. i. q. שִׁילָּל no. 1, where see.

שִׁילֹנִי gentile n. *Shilonite*: a) From שִׁילָּה no. 2, where see; 1 K. 11, 29. 12, 15. Neh. 11, 5. Comp. גִּלָּה and גִּלְגָּלִי b) For שִׁלְמָנִי from שִׁלְמָה, 1 Chr. 9, 5.

שִׁימוֹן (for שִׁימוֹן desert) *Shimon*, pr. n. m. 1 Chr. 4, 20.

* שִׁין obsol. root, i. q. Ethiop. **ሠረ** and Syr. ܫܝܢ *mingere*; comp. שִׁתֵּן. Hence

שִׁינִי or שִׁינִי m. only plur. שִׁינִים, *urine*, in Cheth. Is. 36, 12. 2 K. 18, 27.

שִׁיבָא Chald. *to finish*, see in r. שִׁבָּא Chald.

* שִׁיר, rarely שִׁוֵּר Cheth. 1 Sam. 18, 6; fut. שִׁירִי, apoc. once שִׁירִי Job 23,

37, conv. שִׁירִי Judg. 5, 1; *to sing*. (Part. plur. שִׁירִים Ez. 27, 25, see in שִׁוֵּר I.) Not found in the other Semitic dialects, but in Sanscr. comp. *shûr* to sing.—Judg. 5, 1. Ps. 65, 14. Constr. a) With acc. of the song Ps. 7, 1. 137, 4; also with acc. of the pers. or thing celebrated, Ps. 21, 14. 59, 17. 89, 2. b) With לְ *to sing unto* any one in his honour, *to celebrate* in song, Ps. 13, 6. 27, 6. 33, 3; also *to sing of* or *concerning* any thing Is. 5, 1. c) With בְּ *to sing of*, Ps. 138, 5; comp. בְּרִבְּרִי. d) With עַל of him whom one addresses in song, *before* whom one sings; Job 33, 27 שִׁירִי עַל אֲנָשִׁים *he singeth before men*, chants unto them. Prov. 25, 20 שִׁיר בְּשָׂרִים עַל לִבְרִיעַ *he who singeth songs to a heavy heart*, i. e. to one afflicted.—But *to sing* is also sometimes put for *to declaim*, *to recite* with a loud voice, comp. קָנָה no. 1; see the examples above cited, Is. 5, 1. Job 33, 27.

PIL. שִׁיר *to sing*, Zeph. 2, 14. Job 36, 24 אֲשֶׁר שִׁירִי אֲנָשִׁים *which men do sing, celebrate*. Part. מְשִׁיר *a singer* 1 Chr. 9, 33. 15, 16. Neh. 12, 28 sq. 13, 5.

HOPH. pass. *to be sung*, as a song Is. 26, 1.

Deriv. שִׁירָה, שִׁיר

שִׁיר m. plur. שִׁירִים and שִׁירִים, c. suff. שִׁירָה Am. 5, 23.

1. *song, singing*; 2 Chr. 29, 28 שִׁירִי מְשִׁירִי וְהַחֲצֹצְרוֹת מְחַצְצֵרוֹת *the song sang and the trumpets sounded*, i. e. the song began and the trumpets began to sound; which is expressed in v. 27 by הֵחֵל שִׁיר *the song of Jehovah began*, i. e. in his praise. Kimchi here needlessly explains שִׁיר as if for שִׁיר בְּעַל שִׁיר *singer*; better would be שִׁיר בְּעַל שִׁירִים *choir of singers*.—Also *singing* i. e. *music* of instruments, e. g. שִׁיר בְּכֵלִי *musical instruments* 1 Chr. 16, 42. 2 Chr. 7, 66. 34, 12. Am. 6, 5. Neh. 12, 27 בְּשִׁיר מְצִלְתִּים *with music of cymbals*.

2. *a song, hymn*, c. g. sacred, *a psalm*, Ps. 33, 3. 40, 4. al. *sæpiss*. Also not sacred Is. 23, 16. 24, 9. Ecc. 7, 5. Ez. 33, 32; espec. a song of joy Am. 8, 3. 10, opp. קִינָה. So שִׁיר הַשִּׁירִים Cant. 1, 1, Vulg. *canticum canticorum, the song of songs*, i. e. the most beautiful of songs; comp. the phrases עֲדֵי עֲדֵי *the most beautiful ornament* Ez. 16, 7, שִׁמִּי

הַשָּׁמַיִם 'the highest heaven' 1 K. 8, 27. s the title of a book, (which however could hardly proceed from the author.) His epithet contains an encomium similar to שִׁיר יְהוֹדוֹת Ps. 45, 1.

שִׁירָה f. constr. שִׁירָה, i. q. שִׁיר, a song Deut. 31, 19 sq. Ps. 18, 1. Is. 23, 5; also of a parable written in rhythm, . 5, 1. Plur. שִׁירוֹת Am. 8, 3.

שִׁישׁ m. Syr. ^{سلس}, white marble, abaster, 1 Chr. 29, 2. Comp. שֵׁשׁ no.

שׁוּשׁ

שִׁישָׁא, see שְׂרָה

שִׁישַׁק Shishak, pr. n. of a king of Egypt cotemporary with Jeroboam, 1 K. 14, 40. 14, 25 (Cheth. שׁוּשַׁק). 2 Chr. 12,

He is prob. the same with Sesonchis, the first king in the 22d dynasty of Maetho.

שָׁתַּח, fut. שָׁתַּח, apoc. שָׁתַּח, x. 23, 1, conv. שָׁתַּח; inf. absol. שָׁח Is. 2, 7; to set, to put, to place, i. q. שָׂח, θέναι, but less frequent. Kindred Hebrew roots see in שָׁחַ. The other Semitic dialects do not contain this verb; but it is widely diffused in the Indo-European tongues, both in the signif. to sit, and also to seat, e. g. Sanscr. sad to sit, Gr. ἵκεαι fut. ἵκεῖς (root ἵδ), Lat. sedere, Goth. satjan to set, to constitute, Anglosax. sattan, Engl. to seat, to set, Germ. setzen, comp. the Greek. Translating the vowel there arises the kindred root stā, in στή-ω, ἵστημι, sta-re.

1. to set, to place, to put, where it refers to persons or things which stand erect (or at least sit, Ps. 132, 11), or are regarded as erect rather than as lying down, e. g. to set a watch, guards, Ps. 11, 3; any one upon a throne, לְכַסֵּא, s. 132, 11; שִׁית עֲטָרָה לְרֹאשׁ to set a crown upon the head Ps. 21, 4. Metaph. Gen. 3, 15 I will put enmity between thee and the woman. Ps. 73, 28 שִׁיתִּי בְּאֵדֶי ה' in the Lord have I put my trust.—pec. a) to set in array an army, the verb שִׁיתָּ being everywhere implied (comp. Josh. 8, 2, 13), i. e. to set oneself in array, Is. 22, 7. Ps. 3, 7 אֲשֶׁר סָבִיב שָׁתָהוּ who set themselves in array against me round about. b) to set, i. e. to constitute, to appoint, e. g. any one as prince,

with two acc. 1 K. 11, 34; acc. and לְ Ps. 45, 17; עַל of thing, to set one over any thing, Gen. 41, 33. c) to set, i. q. to found; 1 Sam. 2, 8 and he hath set, founded, the world upon them i. e. the columns. d) שִׁית מִקְשָׁרִים to set or lay snares, springs, i. e. to lay plots, to plot against, Ps. 140, 6. e) to set a bound Ex. 23, 21; of a term of time, הֵן, to set, to appoint, Job 14, 13. Ellipt. and imper. Job 38, 11 וְהִנֵּה בְּגָאוֹן גְּלִיָּה and here let one set (bounds) to thy proud waves, i. e. here let thy proud waves be stayed. f) With acc. of pers. and בְּ of place, to set or put one in any place; Ps. 88, 7 הִתְחַיֵּית בְּבוֹר הַתְּהוֹמֹת thou hast put me in the lowest pit, i. e. hast cast me into it. Once c. לְ of pers. and בְּ of place, Ps. 73, 18 בְּהִלְקוֹת הַשִּׁית לָמָּה thou hast set them in slippery places; comp. Ps. 12, 6 אֲשִׁית בְּרִשְׁתִּי רִפְיָהּ לוֹ I will place in safety him at whom one puffs, i. e. the oppressed. Nearly similar is שִׁית פֶּה בְּ to set or put one in a certain class or number, to reckon him to that number; 2 Sam. 19, 29 thou didst set me among them that eat at thy table, and Jer. 3, 19 אֵיךְ אֲשִׁיתֶךָ בְּבָנִים how have I set thee among my children! i. e. in what honour. g) With עַל to put to any thing, to add to, Gen. 39, 40. h) שִׁית פֶּה עִם to set with another person or thing, i. e. to compare, to make equal, Job 30, 1.

2. to put, to place, to lay any person or thing, so that they may remain in a recumbent posture. Ps. 8, 7 כָּל שֶׁהָיָה תַּחְתָּי thou hast put all things under his feet, hast subjected them to him. Ruth 4, 16 and Naomi took the child, וְהִשְׁתַּחֲוֶהָ and laid it in her bosom. Ps. 84, 4 a nest where she (the sparrow) may lay her young.—Spec. a) שִׁית יָדוֹ עַל to lay one's hand upon any one Gen. 48, 17; in protection Ps. 139, 5; or as an arbiter, mediator, who lays a hand upon each of the disputants, Job 9, 33. Also to lay the hand upon the eyes of a dead person, i. e. to close his eyes, the last act of filial affection, Gen. 46, 4. On the contrary, שִׁית יָדוֹ עִם, to put or lay one's hand with any one, i. e. to join hands with him in doing any thing, Ex. 23, 1. Ellipt. Job 10, 20 שִׁית מִמֶּנִּי sc. יָדְךָ, put from me thy hand, let me alone. b) With בְּ, to put or lay in any place; Job 38, 36 who hath put

wisdom in thy reins? Ps. 13, 3 *how long shall I put (have) cares in my soul?* Prov. 26, 24 *הַרְבֵּה בְּקִרְבּוֹ רָשִׁית מְרִמָּה* *he putteth deceit within him*, i. e. has it, cherishes it within him. c) *שִׂית עָלָיו עֲדָרִי* *to put on one's ornaments* Ex. 33, 4. Comp. the subst. *שִׂית*. d) With acc. of thing and *עַל* of pers. *to lay upon* any one, either something to be endured Is. 15, 9, with *לְ* of pers. Ps. 9, 21; or to be performed, paid, Ex. 21, 22; also *to impute* to any one a fault, sin, Num. 12, 11. e) *שִׂית לְנֶגְדוֹ* *to set or lay before oneself*, before one's eyes, sc. that for which one cares, either to punish Ps. 90, 8; or to cherish 101, 3. f) Sometimes from the nature of the case it is i. q. *to pour*, e. g. grain into the bosom of one's garment Ruth 3, 15; *to cast*, Job 22, 24 *שִׂית עַל-צֶפֶר בְּצֹר* *cast upon the earth the precious ore*.

3. *to set, to put*, i. e. *to direct, to turn* in any definite position or direction, e. g. a) *שִׂית פָּנָיו אֵל* *to set or turn one's face* any whither, Num. 24, 1. b) *עֵינָיו לְ* *to set one's eyes upon* doing any thing, to attempt something, Ps. 17, 11. c) *שִׂית לֵב* *animum advertere, to turn the mind*, i. e. *to regard*, 1 Sam. 4, 20. Ps. 62, 11. Prov. 24, 32. With *אֵל* *to any thing, to set the heart upon*, to attend to, Job 7, 17; *לְ* Ex. 7, 23. 2 Sam. 13, 20. Ps. 48, 14. Prov. 22, 17. 27, 23. Jer. 31, 21.

4. *to set as any thing*, i. e. *to make, to render*, comp. the sense *to constitute* in no. 1. b. With two acc. Is. 5, 6. 26, 1. Jer. 22, 6. Ps. 21, 7. 84, 7. 88, 9. 110, 1; acc. and *לְ* Jer. 2, 15. 13, 16; acc. and *כִּי* *to make as any thing*, Is. 16, 3. Hos. 2, 5. Ps. 21, 10. 83, 12. 14. Rarely simpl. *to make, to do*, i. q. *עָשָׂה*, as *שִׂית אֲוֹת* *to do signs, wonders*, Ex. 1, 10.—Hence

5. With dat. *to make or prepare for* any one, i. q. *to give*, Gen. 4, 25. Impers. Hos. 6, 11 *נִם יְהוּדָה שָׂת קִצְרִי קָה* *also for thee, Judah, a harvest of evils is prepared*.

HOPH. pass. c. *עָל*, *to be laid upon, imposed*, Ex. 21, 30.

Deriv. *שִׂית*, pr. n. *שִׂח*.

שִׂית m. c. suff. *שִׂיתוֹ*, a thorn, collect. thorns, Is. 5, 6. 7, 23–25. 9, 17. 10, 17. 27, 4.—The etymology is doubtful; but prob. *שִׂית* is for *שִׁנָּה*, the middle radical נ being softened, (as *בִּית* for *בִּנָּה*, *עֵץ* for

עֵצ, *עֵץ* for *עֵצָה*), from r. *שָׁנַן*, whence *שָׁנָה* fem. *שִׁנָּה*; comp. *הָלַח* from *הָלַל*, *רָפָה* from *רָפַף*. Others understand a thorn-hedge, as being set around gardens and vineyards, from *שִׂית*; but the word does not signify a hedge of thorns, but thorns as growing spontaneously in the fields and among ruins.

שִׂית m. (r. *שִׂית*) something put on, i. e. attire, dress, Prov. 7, 10. Ps. 73, 6. Comp. r. *שִׂית* no. 2. c.

שִׁי, see *שָׁפַף*.

* *שָׁכַב*, fut. *יִשְׁכַּב*; inf. *שָׁכַב*, c. suff. *שָׁכַבָּה* Gen. 19, 33, *שָׁכַבָּהּ* (from *שָׁכַב*) Deut. 6, 7; imperat. *שָׁכַב*, c. He parag. *שָׁכַבָּה*; *to lie down, to lie*; Syr. Chald. and Eth. *ሰለሰ*, id. but Arab. *سكب* to pour out, by inclining a vessel. The primary root is *כַּב*, *כָּה*, which has the signification of curving, inclining oneself, see in *כָּפַף*, Gr. and Lat. *κύπτω, cubo, cumbo*. For the sibilant prefixed to biliteral roots in order to make them trilateral, see under *ש*, p. 1000.—Ps. 68, 14 *would that ye lay among the stalls*, i. e. the shepherds in order to take rest. Is. 50, 11 *ye shall lie down in sorrow*. 1 K. 3, 19 *she (the woman) had lain upon it*, the child, and so had suffocated it. Also *to lay oneself* in a particular posture; Ez. 4, 6 *lay thyself upon thy right side*.—Spec. a) Of persons lying down to sleep, Gen. 19, 4. 28, 11. 1 Sam. 3, 5. 6. 9. Ps. 3, 6. 4, 9. 1 K. 19, 5. Job 7, 4. Prov. 3, 24; and as lying in bed, sleeping, 1 Sam. 3, 2. 2 Sam. 11, 9. 26, 7. 1 K. 21, 27. Also *to lie down* for rest, comp. Ps. 68, 14; hence, *to rest, to take rest*, Ecc. 2, 23 *even at night his heart taketh no rest*. Job 11, 18 see in *הִפָּר* II. p. 335. Job 30, 17 *my gnawing (pains) take no rest*. b) Of sick persons 2 Sam. 13, 6. 2 K. 9, 16. c) Of mourners as lying upon the ground 2 Sam. 12, 16. d) Of persons dying, *to lay oneself down*, very often in the phrase respecting the death of kings, *וַיִּשְׁכַּב עִם אֲבוֹתָיו* 1 K. 2, 10. 11, 43. 14, 20. 31, 15. 8, 24. 16, 6. 28; also of the dead, Is. 14, 8 *מֵאָז שָׁכַבָּהּ* *since thou art laid down, liest dead*. v. 18. 43, 17. Job 3, 13. 20, 11. 21, 26. *שָׁכַבְי הַקָּבֵר* *those lying in the grave* Ps. 88, 6. e) With *עִם*, *to lie with* a woman, Gen. 26, 10. 30, 15. 16. 34, 2.

39, 7. 12. Ex. 22, 18. Deut. 22, 23 sq. 2 Sam. 12, 11; also **אָח** Gen. 35, 22. 1 Sam. 2, 22; c. suff. **אָחִי**, **אָחָה**, Gen. 34, 2. Lev. 15, 18. 24; also c. acc. Deut. 28, 30 in Keri, where Cheth. **שָׁגַל**. Usually spoken of men; once of a woman Gen. 19, 32.

NIPH. *to be lain with, ravished*, of a woman, Is. 13, 16. Zech. 14, 2.

PUAL id. Jer. 3, 2 Keri.

HIPH. 1. *to make lie down, to prostrate* any one, 2 Sam. 8, 2; *to lay down* 1 K. 17, 19; *to cause to rest* Hos. 2, 20.

2. *to lay down or incline* a vessel; and hence *to pour out, to empty* a vessel, Job 38, 37. So Arab. **سكب** *to pour out*. For the connection of this meaning, see above in Kal init.

HOPH. **הִשְׁכַּב**, part. **מִשְׁכָּב**, *to be laid, to lie*, 2 K. 4, 32. Ez. 32, 19. 32.

Deriv. **שְׁכָבָה**, **שְׁכָבָה**, **מִשְׁכָּב**.

שְׁכָבָה f. (r. **שָׁכַב**,) constr. **שְׁכָבָה**, *effusion*; see r. **שָׁכַב** Hiph. no. 2, and comp. in Kal init. E. g. a) Of dew Ex. 16, 13. 14. b) Of seed in concubitu, *emission*, Lev. 15, 16. 17. 18. 32. 19, 20. 22, 4. Num. 5, 13.

נָחַן שְׁכָבָה f. i. q. **נָחַן שְׁכָבָה** lett. b; hence **נָחַן שְׁכָבָה** i. q. *to lie with a woman*, Lev. 18, 23. 20, 15. Num. 5, 20; also **נָחַן שְׁכָבָה** לְזָרָה אֶל־אִשָּׁה Lev. 18, 20.

* **שָׁכָה** a doubtful root, according to some i. q. **שָׁגָה**, Eth. **ሰፋፆ**, *to wander, to roam*.—Hence

HIPH. part. Jer. 5, 8 *like fed horses* (in lust) **מִשְׁכָּרִים הָיוּ** *do they roam about*; comp. Jer. 2, 23. Prov. 7, 11, and **שָׁגָה** no. 1.—But it is perhaps better, with the Hebrew interpreters, to take **מִשְׁכָּרִים** here as part. Hiph. of the verb **שָׁכַם**, put adverbially in the sing. instead of **מִשְׁכָּרִים**; the sense then would be, *they are like fed horses in the morning*, i. e. early inflamed with lust; comp. Is. 5, 11.

Deriv. pr. n. **שְׁכָרָה**; see also **אֶשְׁכָּה**.

שָׁכַל m. (r. **שָׁכַל**) 1. *bereavement*, loss of children, metaph. Is. 47, 8. 9.

2. *the being forsaken, abandoned* by all, Ps. 35, 12.

שָׁכַל m. (r. **שָׁכַל**) f. **שָׁכָלָה**, plur. **שָׁכָלוֹת**.

1. *bereaved of children* Jer. 18, 21; *robbed of whelps, as a bear*, 2 Sam. 17, 8. Hos. 13, 8.

2. *without young, barren*, Cant. 4, 2. 6, 6.

שָׁכַר, m. (r. **שָׁכַר** I) *drunk, intoxicated*, 1 Sam. 25, 36. 1 K. 16, 9. 20, 16. Fem. **שָׁכָרָה** 1 Sam. 1, 13.

שָׁכַח and **שָׁכַח** Is. 49, 14. Prov. 2, 17, fut. **יִשְׁכַּח**, *to forget*, perh. kindr. with **שָׁכָה**, Gen. 27, 45; c. acc. Gen. 40, 23. Ps. 9, 13; מִן c. inf. Ps. 102, 5. Also *to leave* a thing from forgetfulness, Deut. 24, 19.—Often men are said *to forget* God, Deut. 6, 12. 32, 18. Judg. 3, 7; or the divine law, Hos. 4, 6. Vice versa, God is said *to forget* men, i. e. not to care for them, Ps. 10, 12. Is. 49, 14; or *to forget* his kindness, i. e. not to continue it, Ps. 77, 10.

NIPH. *to be forgotten*, to fall into oblivion, Gen. 41, 30. Ps. 31, 13. Job 28, 4 **נִשְׁכַּחוּ מִי רַגְלֵי** *forgotten of the foot*, i. e. not supported by the feet. Præg. Deut. 31, 21 **לֹא הִשְׁכַּח מִפִּי זֵרְעוֹ** *the song shall not be forgotten out of the mouth of their seed*, i. e. shall not be forgotten and cease.

PIEL *to cause to forget* Lam. 2, 6.

HIPH. id. Jer. 23, 27.

HITHP. i. q. Niph. Ecc. 8, 10.—Hence

שָׁכַח m. *forgetting, forgetful*, Is. 65, 11. Plur. constr. **שָׁכָחִי** Ps. 9, 18.

שָׁכַח Chald. *to find*. HITHPE. **הִשְׁכַּחַתָּה** *to be found* Dan. 2, 35. Ezra 6, 2.

HAPH. **הִשְׁכַּח** 1. *to find* Dan. 2, 25. 6, 6. 12.

2. *to get, to obtain*, Ezra 7, 16.

שָׁכָחָה (perh. *roaming*, r. **שָׁכָה**) *Shachiah*, pr. n. m. 1 Chr. 8, 10.

* **שָׁכַח**, fut. **יִשְׁכַּח**, imper. **שָׁח**, inf. **שָׁח**; kindr. with **שָׁחָה**.

1. *to incline oneself, to stoop*, as one who sets snares Jer. 5, 26.

2. *to subside*, as water Gen. 8, 1; of anger, *to be appeased* Esth. 2, 1. 7, 10.

HIPH. *to cause to subside, to still* a sedition, Num. 17, 20 [5].

* **שָׁכַל**, fut. **יִשְׁכַּל**, *to be bereaved of children, to become childless*, Arab. **شَكِلَ**,

Aram. **ܫܚܠ**, **ܫܚܠ**.—With acc. Gen. 27, 45 **לָמָּה אֶשְׁכַּל גַּם שְׁנֵיכֶם** *why should I be bereaved of you both?* 43, 14 **וְאִנִּי בְּאֶשֶׁר** **וְאִנִּי בְּאֶשֶׁר** *and if I be bereaved, I shall be bereaved*, the expression of a

person who calmly bears up under what appears inevitable. comp. Esth. 4, 16. 1 Sam. 15, 33. Part. pass. שְׁכֹלָה be-reaved of children, childless, Is. 49, 21.

PIEL שָׁכַל 1. to bereave, to make childless, Gen. 42, 36. 1 Sam. 15, 33. Spoken: a) Of wild beasts which devour children; Lev. 26, 22 *I will send wild beasts among you, which shall make you childless.* Ez. 5, 17, 14, 15; comp. Hos. 9, 12. b) Of the sword as destroying young men; Deut. 32, 25 מִחוּץ הַמִּלְחָמָה abroad (in battle) *the sword shall make childless* i. e. destroy your sons. Lam. 1, 20. Jer. 15, 7. Ez. 36, 13–15.

2. to cause abortion in women, flocks, etc. spoken of an unhealthy soil 2 K. 2, 19.—Intrans. to make i. e. to suffer abortion, to miscarry, e. g. of a woman Ex. 23, 26; sheep and goats Gen. 31, 38. Hence of a vine, to be barren, unfruitful, Mal. 3, 11. Part. שְׁכֹלָה barren, of land 2 K. 2, 19, 21.

HIPH. 1. i. q. Pi. no. 1. b, to destroy young men in war Jer. 50, 9, where מִשְׁכִּיר is to be read, Vulg. *intersector*; not מִשְׁכִּיר with Sept. Syr. and some editions.

2. to miscarry Hos. 9, 14. See Pi. no. 2. Deriv. שְׁכֹל, שְׁכִיל, and

שְׁכִילִים m. plur. *bereavement, childless-state*, Is. 49, 20.

שְׁכָל, see Chald. r. בָּל

שָׁכַם denom. in Kal not used; only in HIPH. הִשְׁכִּים, fut. apoc. יִשְׁכֹּם.

1. to rise early in the morning, either c. בִּבְקָר Gen. 19, 27. 20, 8. 28, 18. 32, 1; or simpl. Gen. 19, 2. Ex. 32, 6. Josh. 8, 14. The primary signif. is prob. to load up camels and other beasts of burden, which among the nomades is done very early in the morning, i. e. denom. from שָׁכַם shoulder; like Eth. ሰጠ to lay a burden on one's shoulders Matt. 23, 4; comp. Chald. שָׁכַם, *katalsû*.—With ל to get up early to any place, to go early, Cant. 7, 13. Coupled with another verb it is equivalent to an adverb, *early*; Hos. 6, 4 טַל מִשְׁכִּים הֹלֵךְ the dew early vanishing. 13, 3. Hence inf. absol. הִשְׁכִּים adv. *early*, Prov. 27, 14.

2. Trop. to do with earnestness, to urge earnestly. Jer. 7, 13 וְאֶדְבַּר אֵלֵיהֶם

הַשֵּׁכֶם *I have spoken unto you with earnest zeal.* 11, 7 הָיָה תְּצִירָתִי בִּי הָיָה לְעִצְרִי הַשֵּׁכֶם for *I have most earnestly admonished*, etc. -7, 25. 25, 3. 26, 5. 32, 33. 35, 14. 15. 44, 4. 2 Chr. 36, 15. Zeph. 3, 7 הָיוּ עֹשִׂים לִפְנֵי הָאֱלֹהִים וְלֹא הָיוּ עֹשִׂים לְעִצְרִי הַשֵּׁכֶם *but they were in earnest to act wickedly.* Once infin. of the Chaldee form אֲשַׁכֵּם for הַשֵּׁכֶם Jer. 25, 3.—For Jer. 5, 8 see in שָׁכַח.

* שָׁכַם m. in pause שָׁכַם Ps. 21, 13, c. suff. שְׁכָמוֹ.

1. the shoulder, or, as Simonis has well remarked, the shoulder-blades, i. e. the part where these approach each other behind, the upper part of the back next beneath the neck, called in Engl. indifferently the shoulders or the back. Hence found only in the singular, and different from בָּתָּח; as Job 31, 22 בָּתָּחִי מִשְׁכָּמִי הַחוּל *let my shoulder fall from its shoulder-blade*, i. e. from the back to which it is joined. Here the ending הָ, although without Mappik, is to be taken as in the printed Masora for a suffix (comp. Num. 15, 28), so that it is not necessary to assume a new fēm. שְׁכָמָה i. q. שָׁכַם.—The word שָׁכַם seems to be primitive, like the names of several other members of the body; and the verb הִשְׁכִּים is derived from it.

Spec. a) As the part on which burdens are carried, Job 31, 36. Is. 5, 9 *the dominion shall be upon his shoulder*, like a burden laid upon him and borne by him. 22, 22 *the key of the house of David will I lay upon his shoulder*, i. e. commit to his charge, comp. the formula עַל יָדֵי in art. יָד Zeph. 3, 9 *to serve the Lord with one shoulder*; i. e. with one mind, *ὁμοθυμαδόν*, the metaphor being taken from those that bear a burden or yoke together; comp. Syr. ܫܝܬܝܢ jointly.

b) As the part on which blows are inflicted. Is. 9, 3 מִטֵּה שְׁכָמוֹ *the staff of his shoulder*, i. e. with which he was beaten.

c) In the phrase הִנֵּה שְׁכָמִי *to turn the shoulder*, i. e. to turn the back, said of one going away, 1 Sam. 10, 9; comp. פָּנָה Josh. 7, 12 and Jer. 48, 39. Hence may be explained Ps. 21, 13 בִּי הִשְׁכִּים הָאֱלֹהִים, Vulg. *quoniam pones eos*

lorsum, i. e. *thou wilt make them turn their backs*; comp. נָתַן עָלֵהּ Ps. 18, 41. Sept. ὅτι θήσεις αὐτοὺς ὡς ὠτόν.

2. Metaph. *a tract or portion of land*, Gen. 48, 22; pr. a ridge or hill, as Arab. مَنكَبٌ shoulder, also tract of land.

3. *Shechem, Sichem*, pr. n. a) A city among the mountains of Ephraim, situated in the narrow valley between Mount Ebal and Mount Gerizim, afterwards called by the Romans *Flavia Neapolis*, whence the modern نابلس *Nābulus*; Gen. 12. 6. 33, 18. 34, 2. Josh. 20, 7. 21, 20. 21. Ps. 60, 8. 1 K. 12, 25. Sept. Συχέμ, comp. Act. 7, 16. Vulg. *Sichem*. With He' parag. שְׁכֶמָה *to Shechem* Hos. 6, 9. See Relandi *Palaestina* p. 1004 sq. Bibl. Res. in Palest. III. p. 96 sq. 119 sq. b) A Canaanite Gen. 23, 19. 34, 2 sq.

Deriv. Hiph. הִשְׁכִּים (see שָׁכַם), and

שֶׁכֶן (shoulder) *Shechem*, pr. n. m. a) A son of Gilead, Num. 26, 31. Josh. 17, 2. b) 1 Chr. 7, 19.—Patronym. of lett. a, is שְׁכָמִי *a Shechemite*, Num. 1. c.

שְׁכָמָה according to some i. q. שָׁכַם Job 31, 22; but see above in שָׁכַם no. 1.

* שָׁכַן, שָׁכַן, fut. וְשָׁכַן, 1. *to let oneself down, to settle down*, e. g. the column of fire and cloud, Num. 9, 17. 22. 10, 12. Ex. 24, 16.

2. *to lay oneself down, to lie down*, e. g. for rest, as the lion Deut. 33, 20; of a people lying in tents, *to encamp*, Num. 24, 2; of clouds resting heavily upon the day, c. כל Job 3, 5. Hence *to rest, to take rest*, Judg. 5, 17. Prov. 7, 11 בְּיָהוּהָ לֹא שָׁכְנָה רַגְלָהּ *her feet rest not in her house*.

3. *to abide, to dwell*, Arab. سَكَن id. With ב of place Gen. 9, 27. 14, 13. 26, 2. Judg. 8, 11; acc. of place Deut. 22, 5. Is. 33, 16. Ps. 68, 7. A frequent formula is שָׁכַן אֶרֶץ *to dwell in or inhabit the land*, to possess it quietly, Prov. 2, 21. 10, 30. Ps. 37, 29; and so without אֶרֶץ Ps. 102, 29, *to dwell*, i. q. *to abide*, like יָשַׁב in v. 13. (Comp. the similar ellipsis Is. 57, 15 *God שָׁכַן עֲדָהּ who abideth for ever*.) 2 Sam. 7, 10 וְשָׁכַן הָהָרִי *that they (the people) may dwell in a place of their own*. Deut. 33, 16 שֹׁכֵן סִנְיָה *the dweller in the bush* i. e. *Jehovah*, comp. Ex. 3, 2.

With a pleonastic dat. Ps. 120, 6 שָׁכְנָה לָהּ *hath dwelt for itself*.—Part. pass. שָׁכֵן as act. *dwelling*, like the Fr. *logé*, Judg. 8, 11.—Once metaph. *to dwell in* any thing, i. e. *to be familiar, intimate* with it; see שָׁכַן no. 2, and Arab. سَكَن to be familiar. Prov. 8, 12 *I wisdom שָׁכְנָתִי שְׁרָמָה dwell in prudence*, am intimately united with her.

4. Pass. *to be dwelt in, inhabited*, e. g. a place, i. q. יָשַׁב no. 4. Jer. 50, 39. 33, 16. 46, 26. Is. 13, 20; of a tent, *to be pitched, set up*, Josh. 22, 19.

PIEL *to cause to dwell* Jer. 7, 7. Num. 14, 30. Of *Jehovah* it is sometimes said, שָׁכַן שְׁמִי *to make his name dwell* anywhere, i. e. *to fix his abode there*, Deut. 12, 11. 14, 23. 16, 6. 11. 26, 2; i. q. שָׁוֵם שְׁמִי, see in שָׁוֵם no. 2. d. From this expression is derived the Talmudic word שְׁכִינָה the divine presence, *Shechinah*.—Also *to pitch a tent*; Ps. 78, 60 אָהַל שְׁכֵן בְּאֶרֶם *the tent (which) he pitched among men*; comp. in Kal no. 4, and Hiph. Comp. also in יָשַׁב no. 1. i, and Piel.

Hiph. 1. *to cause to dwell*, of a person Gen. 3, 24. Job 11, 14; *to set up or pitch a tent* Josh. 18, 1; comp. Kal Josh. 22, 19.

2. Causat. of Kal no. 2; Ps. 7, 6 כְּבוֹדִי רָשָׁן לְעָפָר *let him lay mine honour in the dust*, i. e. *let him prostrate me in the dust*; see in כְּבוֹד no. 2. cc.

Deriv. מִשְׁכָּן, שְׁכִינָהוּ—שָׁכַן.

שָׁכַן Chald. fut. fem. pl. וְיִשְׁכְּנֵן, *to dwell* Dan. 4, 18.

PA. שָׁכַן *to cause to dwell* Ezra 6, 12.

שָׁכַן m. constr. שָׁכֵן Hos. 10, 5; fem. c. suff. שְׁכִנְיָהָ Ex. 3, 22, plur. שְׁכִינֹת Ruth 4, 17.

1. *a dweller, inhabitant*, Is. 33, 24. Hos. 1. c.

2. *one who dwells near, a neighbour*, Prov. 27, 10; spoken of nations Ps. 44, 14. 79, 12. Jer. 49, 18; of places Deut. 1, 7. Fem. *a female neighbour*, Ex. 3, 22. Ruth 4, 17.

שָׁכֵן m. c. suff. שְׁכִנִּי, *a dwelling*, once Deut. 12, 5. R. שָׁכֵן.

שְׁכִינָה (familiar with *Jehovah*, r. שָׁכַן no. 3 fin.) *Shecaniah*, pr. n. m. a) 1 Chr. 3, 21. b) Neh. 3, 29. c) 6, 18. d) Ezra 10, 2. e) 8, 3. f) 8, 5. g) Neh. 12, 3, see שְׁכִינָה.

שְׁכַנְיָה (id.) *Shecaniah*, pr. n. m. 2 Chr. 31, 15; also 1 Chr. 24, 11, see in שְׁכַנְיָה.

* I. שָׁכַר, fut. יִשְׁכַּר, Arab. سَكَرَ.

1. to drink to the full, i. q. רָוָה, Hag. 1, 6; to drink to hilarity, to be merry, Cant. 5, 1. Gen. 43, 34.—Oftener

2. to drink deeply, to be drunken, intoxicated, Gen. 9, 21; with acc. of the drink, Is. 29, 4. 49, 26; מִן Is. 51, 21. Metaph. in the prophets the wicked are said to be drunken, since they rush by a sort of madness into their own destruction, Is. 29, 9. 51, 21. Lam. 4, 21. Nah. 3, 11; see in הִרְעֵלָה, כּוֹס. Part. pass. שְׁכוּרָה drunken, intoxicated, Is. 51, 21.

PIEL to make drunk 2 Sam. 11, 13. Metaph. Jer. 51, 7. Is. 63, 6; see in Kal no. 2.

HIPH. id. to make drunk trop. e. g. arrows with blood Deut. 32, 42; nations, see Kal no. 2, and Pi. Jer. 51, 57.

HITHP. to make oneself drunk, to get drunk, 1 Sam. 1, 14.

Deriv. שָׁכַר, שְׁכוּר, שְׁכָרוֹן, pr. n. שְׁכָרוֹן.

* II. שָׂכַר kindr. with שָׁכַר, to hire, to reward; whence אֶשְׂכֵּר.

שָׁכַר m. (r. שָׁכַר I) *temetum*, strong drink, any intoxicating liquor, whether wine Num. 28, 7; or an intoxicating drink resembling wine prepared or distilled from barley (Herod. 2. 77. Diod. 1. 20, 34), from honey, or from dates; see Hieron. Opp. ed. Martian. T. IV p.

364. Arab. سَكَّرَ wine prepared from dried grapes and dates. It is then often distinguished from wine, as Lev. 10, 9. Num. 6, 3. Judg. 13, 4. 7; and the poets often use in one member שָׁכַר and in the other יַיִן, as Is. 5, 11. 24, 9. 28, 7. 29, 9. 56, 12. Prov. 20, 1. 31, 6. Mic. 2, 11.—In Is. 5, 22 a wine mingled with spices seems to be intended, i. q. מִסְכָּה, מִיָּזֶה.

שָׁכַר, see שְׁכוּר.

שְׁכָרָה f. (r. שָׁכַר I) *fullness of drink, satiety*, Hag. 1, 6. Others take it as inf. constr. c. הָהָה parag.—R.

שְׁכָרוֹן m. *drunkenness* Ez. 23, 33. 39, 19. R. שָׁכַר I.

שְׁכָרוֹן (drunkenness, r. שָׁכַר I) *Shic-*

ron, pr. n. of a place on the northern border of Judah, Josh. 15, 11.

שָׁל m. *error, fault*, 2 Sam. 6, 7. R. שָׁלָה II.

שָׁל a particle of the later Hebrew. made up of the prefix שֹׁ i. q. אָשַׁר, and לָ, hence i. q. אָשַׁר לָ. In Rabbinic it is very frequent, and is there put before the genitive; comp. אָשַׁר לָ in art. אָשַׁר A. no. 3. In the Heb. it occurs only with a prefix.

1. שָׁל on account of, because of, i. q. לָ בְּאָשַׁר p. 99. Jon. 1, 7 בְּאָשַׁר לָ because of whom, on whose account, for which v. 8 has בְּאָשַׁר לָמי. v. 12 בְּשָׁלִי on my account. It corresponds to the Aram. בְּדִיל. compounded of בָּ, דִּי i. q. אָשַׁר, and לָ.

2. שָׁל אָשַׁר, pr. eo ipso quod, in whatsoever; Ecc. 8, 17 הָאָדָם בְּשָׁל אָשַׁר וְעָמַל הָאָדָם יִלְאָ וְיִמָּצָא in whatsoever a man labours yet shall he not find it. It is emphat. for בְּאָשַׁר eo quod, in what, (comp. Syr. ejus ipsius, see Agrell Synt. Syr. p. 195,) and so is equivalent to בְּכָל אָשַׁר in all whatsoever, i. e. how much soever. The text needs no correction.

3. מִי מְשָׁלָנוּ מִי who of those to us? i. e. who of ours, who of us, 2 K. 6, 11.

שָׁלָאן m. adj. *tranquil*, dwelling at ease, Job 21, 23. It is either made up from two synonymes שָׁלָה and שָׁאָן; or comes from the latter alone by inserting לָ, as זָלָעָה i. q. זָעָה to be hot.

* שָׁלַב in Kal not used; Arab. سَلَبَ is i. q. سَلَّمَ to break notches e. g. in the edge of a vessel, sword, etc. Chald. שָׁלַב Pa. to join together, to connect; whence שָׁלַבִּין, שָׁלַבִּין, steps or rounds of a ladder, so called as conjoining the two sides.—In Hebrew this word seems to have signified to notch into each other, to join by tenon and mortise.

PUAL part. Ex. 26, 17 two tenons to each board, אֶשְׁלָבוֹת אֶשְׁלָבוֹת, perhaps by transverse pieces of wood under the sockets, v. 19; or fitted (corresponding) one to another. But Sept. ἀντιπαραποσῶν ἐτέρον τῷ ἐτέρῳ, opposite one to another.—Hence

שָׁלָבִים m. plur. pr. *joinings, joints*, e. g. at the corners of a base or pedestal;

hen *ledges* or *borders* covering these oints, 1 K. 7, 28, 29.

* שָׁנָה, *to be white, bright*; Arab.

חָלַג.—Hence שָׁנָה snow, and

HIPH. הַשְׁלִיג, denom. from subst. שָׁנָה, *to snow*, i. e. *to be white as snow*, to be of a snow-white colour; so Syr. Arab. Comp. for the use of Hiph. in designating colours, under אָדָם, לָבָן. Ps. 68, 15 *when the Almighty scattered kings in it* (the land), הַשְׁלִיג בְּצִלְמוֹן *it was snow-white* (like snow) *on mount Zalmon*, sc. with the bones of the slain; comp. Virg. *Æn.* 5. 865. ib. 12. 36, *campi ossibus alvent*. Others differently, as Kimchi: *uivis instar lucet in tenebris*; Schnurrer: *recreabitur in umbra*, comp. חָלַג IV *to enliven*, pr. *to make white, bright*.

שָׁנָה m. *snow* Job 24, 19. Ps. 147, 16.

Arab. حَلَج, Aram. חֲלִיגָא.

* I. שָׁלוֹ and שָׁלוֹ *to be secure, tranquil, at rest*, espec. of one who enjoys quiet prosperity, Job 3, 26. 12, 6. Ps. 122, 5. Præt. שָׁלִיתָ Job 1. c. Fut. שָׁלִי

s. l. c.—Arab. سَلَا *to be tranquil and serene in mind*. Kindred roots are סָלָה and שָׁלָה; and from the same stock there are also branches in the Indo-European languages expressing the idea of quiet and silence, and also of security, as *ζόλη* rest, leisure, Lat. *sileo* i. q. סָלָה, and *salvus*, *salu-s*.

Deriv. שָׁלוֹ, שָׁלִי, שָׁלָה, שָׁלָה.

* II. שָׁלָה i. q. Chald. *to go astray*, *to sin* from ignorance or inadvertence.

NIPH. id. Chr. 29, 11.

HIPH. *to lead astray, to deceive*, 2 K. 12, 28.

Deriv. שָׁלָה, שָׁלָה, שָׁלָה, שָׁלָה.

* III. שָׁלָה i. q. שָׁלָה, *to draw out*. Hence is commonly derived fut. *poc.* שָׁלָה for שָׁלָה; Job 27, 8 *כִּי יִשָּׁל אֱלֹהִים* when God shall draw out his *virt* sc. from his body as a sheath comp. (נִדְרָה), i. e. shall take away his soul. So Chald. and Syr. and in this sense we may acquiesce. Still, the conjecture of Schnurrer is not to be slighted, who supposes שָׁלָה to be contracted for

יִשָּׁל shall demand, comp. Arab. يَسْأَلُ for يَسْأَلُ; though it would then seem necessary to read יִשָּׁל.

Deriv. שָׁלָה.

שָׁלָה Chald. *to be secure, to be at rest*. Dan. 4, 1.

שָׁלָה Chald. f. (r. שָׁלָה II) *error wrong* any thing amiss, i. q. שָׁלָה, Dan. 3, 29 Cheth.

שָׁלָה f. 1. i. q. שָׁאָלָה, *petition*, c. suff. שָׁלָה 1 Sam. 17. See in שָׁאָלָה.

2. *Shelah*, pr. n. of a son of Judah Gen. 38, 5. 46, 12. Patronym. שְׁלֹנִי *Shelanite*, Num. 26, 20.

שָׁלָה, see שָׁלָה

שָׁלָה f. (r. לָהֵב, whence Chald. and Syr. Shaph. שָׁלָה, *flame*; שָׁלָה intens. *a flame of flame* Ez. 20, 47 [21, 3]; of a burning wind Job 15, 30. Cant. 8, 6 שָׁלָה הַבְּחִירָה *the flame of Jehovah*, i. e. lightning; where others read שָׁלָה הַבְּחִירָה in one word, or without Mappik שָׁלָה הַבְּחִירָה, but in the same sense.

שָׁלוֹ m. once שָׁלִי Job 21, 23, also שָׁלִי Jer. 49, 31; fem. שָׁלִי; plur. constr. שָׁלִי. R. שָׁלָה no. I.

1. *secure, tranquil, at rest*, 1 Chr. 4, 40; espec. of one living in tranquil security, enjoying quiet prosperity, Job 16, 12. 21, 23. Ps. 73, 12. Jer. 49, 31. Neut. *security, quiet*, Job 20, 20.

2. In a bad sense, *at ease, careless*: hence for *wicked*, Ez. 23, 42. Comp. שָׁאָן no. 2.

שָׁלוֹ m. *tranquillity, security*, Ps. 30, 7. R. שָׁלָה no. 1.

שָׁלָה, see שָׁלָה.

שָׁלוֹ pr. n. see שָׁלָה.

שָׁלָה f. (r. שָׁלָה I) constr. שָׁלִי, *tranquillity, security*, Prov. 17, 1. Ps. 122, 7. Ez. 16, 49. Plur. בְּשָׁלִי in *thy living at ease*, while thou wast in prosperity, Jer. 22, 21. בְּשָׁלִי in the midst of *security* Dan. 8, 25. 11, 21. (comp. Job 15, 21,) i. e. unexpectedly, suddenly, like Chald. and Syr. בְּשָׁלִי, מִן שָׁלָה, Comp. Dan. 11, 24.

1. to send, Sept. ἀποστέλλω, ἐξαποστέλλω. Constr. a) Absol. Gen. 38, 17. b) With acc. of pers. Gen. 43, 8. 45, 5.

Is. 6, 8; with a dat. pleonast. added, שְׁלַח לָךְ *send for thyself* Num. 13, 2; once in later Hebrew c. לְ of pers. 2 Chr. 17, 7. c) With אֶל of him to whom one sends Gen. 37, 13. Ex. 3, 10. 7, 16; rarely as in Chald. c. לְ Neh. 6, 3. Jer. 29, 31; also with לְ c. inf. to *send to do* any thing Num. 14, 36. Is. 61, 1. d) With acc. of thing and אֶל of pers. to *send* any thing to a person, as letters Jer. 29, 25. Esth. 9, 20. 30; c. לְ of pers. Gen. 32, 19. 45, 23. e) Often the accus. of the person sent is suppressed; Gen. 31, 4 *and he sent and called Rachel*, i. e. he sent a person to call her. 41, 8. 14. Or the person sent is construed with בִּיד, 1 K. 2, 25 וַיִּשְׁלַח הַמֶּלֶךְ בִּיד בְּנֵי־אֵיחָיו *and the king sent by the hand of Benaiah*, i. e. he deputed Benaiah. Ex. 4, 13 וַיִּשְׁלַח נָא בִּיד־תְּשַׁלַּח *send now by whomsoever thou wilt send*. f) Prægn. 2 Sam. 15, 12 וַיִּשְׁלַח אֲבִישָׁלוֹם אֶת־אֶחֱתִיהֶל *and Absalom sent [and called, i. e. sent for] Ahithophel from his city, from Giloh*. g) Zech. 2, 12 [8] וַיִּשְׁלַח אַחֵר כְּבוֹד שְׁלֹתָיו *after glory doth he send me*, i. e. to show forth his glory.

NIPH. *to be sent*, inf. absol. נִשְׁלָחַת
Esth. 3, 13.

2. i. q. Kal no. 2, *to send away, to let go, to dismiss*, e. g. one about to depart, Gen. 32, 27. Ex. 8, 28. Lev. 14, 7; a captive Zech. 9, 11. 1 K. 20, 42; comp. 1 Sam. 20, 22; *to set free* a slave, see **הִפָּשִׁי**; *to set out* a daughter, to give her in marriage, more fully **שָׁלַח הַדָּוָה** Judg. 12, 19. Also *to accompany* one departing, *to send him on his way*, **προσέμμεναι**, Gen. 18, 16. 31, 27. Judg. 3, 18 comp. 19; with **בָּ** and **בִּיר** *to deliver up* to the power of any one, to leave in his power, Job 8, 4. Ps. 81, 13.—Further, *to let down* any one into a subterranean prison Jer.

2. *to send away*, i. e. *to let go*, i. q. Pi. no. 2. Ps. 50, 19 שְׁלַחְתָּ בִּפְּיָךְ לְעוֹל *thou lettest go thy mouth to evil*, as if unbridled. Prægn. שְׁלַח יָד מִן *to let go the hand from any thing*, i. e. *to withdraw it*, 1 K. 13, 4. Cant. 5, 4.

38, 6. 11; *to let hang down or grow long*, e. g. the hair Ez. 44, 20.

3. *to send forth*, in a stronger sense, i. e. *to cast, to throw, to shoot*, e. g. a) Things, as arrows 1 Sam. 20, 20; fire into a city Am. 1, 4 sq. Hos. 8, 14; which is also expressed by *שָׁלַח ר' בָּאֵשׁ* *to give or commit to the flames*, Fr. *mettre à feu*, Judg. 1, 8. 20, 48. 2 K. 8, 12. Ps. 74, 7. b) *to cast forth, to cast down*, Ecc. 11, 1. Job 30, 11 *they cast off before me the bridle*, i. e. act in an unbridled manner. 39, 3 *they cast forth their pains*, i. e. they bring forth the ketus with pain. c) *to cast out, to eject, to expel* any one, Gen. 3, 23. 1 K. 9, 7. Is. 50, 1; spec. *to send away a wife, to divorce*, Deut. 21, 14. 22, 19. 29. Jer. 3, 8, comp. *שְׁלִיחִים*. Job 30, 12 *שָׁלַח רַגְלִי* *they thrust away my feet*. Also *to send forth or spread strife*, Prov. 16, 28.

4. i. q. Kal no. 3, *to put forth or stretch out, to extend*, e. g. the hand Prov. 31, 19. 20. So a tree its branches Jer. 17, 3. Ez. 17, 6. 7. 31, 5. Ps. 80, 12; God a people Ps. 44, 3.

PUAL 1. Pass. of Piel no. 1, and of Kal no. 1, *to be sent*, Prov. 17, 11.

2. *to be sent away, to be let go, dismissed*, Gen. 44, 3. Is. 50, 1; hence *to be left, forsaken*, Is. 27, 10. Prov. 29, 15 *מְשָׁלָה נִצֵּר* *a neglected child*.

3. *to be cast out, expelled*; Is. 16, 2 *מְשָׁלָה בֵּן* *a bird driven from the nest*. So *to be cast anywhere, to fall into any place*, c. בָּ Job 18, 8.

4. Reflex. *to send or throw oneself, to rush*, as troops Judg. 5, 15.

HIPH. i. q. Pi. no. 1, *to send* plagues, calamities, *upon* any one, c. בָּ Lev. 26, 22. Am. 8, 11.

Deriv. *שָׁלַח*—*שְׁלִיחִים*, *שְׁלִיחָה*, *מְשָׁלָה*, *מְשָׁלָח*.

שָׁלַח Chald. fut. *יִשְׁלַח* 1. *to send* Dan. 3, 2; c. acc. of thing Ezra 4, 17; with *עַל* of him to whom one sends Ezra 4, 11. 18. 5, 7. 17.

2. With *יָד*, *to put forth or stretch out the hand*, Dan. 5, 21; c. לְ *to attempt any thing* Ezra 6, 12.

שָׁלַח m. in pause *שְׁלַח*, c. suff. *שְׁלִיחַ*.

1. *a missile weapon*, as *sent* against an enemy, e. g. *a dart, javelin, spear*, etc.

Arab. *سِلَاح* and *سَيْف* collect. arms, spec. a sword; *سَالِح* an armed man; *سَلَّ* Conj. V, *to arm oneself*.—2 Chr.

32, 5. 23, 10. *עָבַר בְּיָלַח* *to perish by the weapon* sc. of death, Job 33, 18. 36, 12; for Joel 2, 8 see in *בָּעַר* no. 1. b. Here belongs prob. the difficult passage, Neh. 4, 17 [23] *אִישׁ שְׁלָחוֹ הַמַּיִם* *every man his weapon for water*, i. e. every man went for water with his weapon in his hand; comp. 2 Chr. 23, 10. See Maurer.

2. *a shoot, sprout*, Cant. 4, 13. Comp. *שָׁלַח* Pi. no. 4.

3. *Shelah, Salah*, pr. n. a) A son of Arphaxad Gen. 10, 24. 11, 12. b) An aqueduct and pool near Jerusalem, apparently the same with *שְׁלַח* q. v. Neh. 3, 15. Vulg. *Siloe*.

שְׁלַח m. (r. *שְׁלַח*) for *שְׁלִיחוֹת* as in Chaldee, after the form *קִישׁוֹר*, *כִּישׁוֹר*; pr. *a sending* of water, i. e. a conduit, aqueduct, comp. r. *שְׁלַח* Ps. 104, 10, and Gr. *ἰέναι ῥόον* Il. 12. 25.—With the art. *הַשְּׁלַח* *Shiloah, Siloah, Siloam*, pr. n. of an aqueduct at the foot of Zion on the south-eastern part of Jerusalem, Is. 8, 6. See Jos. B. J. 5. 4. 2. ib. 5. 12. 2. ib. 6. 7. 2. ib. 6. 8. 5. It is apparently the same with that called *שְׁלַח* in Neh. 3, 15. The LXX. and Josephus (l. c.) write the name *Σιλωάμ*, and so John 9, 7, where it is explained by *ὁ ἀπεσταλμένος*, abstr. for. concr. [This refers probably to the long subterranean passage or aqueduct with which it is connected. For a full description of this ancient fountain, see Bibl. Res. in Palest. I. p. 493–498, 500 sq. By a misapprehension of the language of Josephus, several writers have formerly sought for Siloam on the south-west of Zion; Reland Palæst. p. 858. Gesen. Comm. on Is. 7, 3.—R.]

שְׁלַחוֹת f. plur. (r. *שְׁלַח*) *shoots, sprouts*, Is. 16, 8.

שְׁלַחִי (perh. armed) *Shilhi*, pr. n. m. 1 K. 22, 42. 2 Chr. 20, 31. *שְׁלַח*.

שְׁלַחִים (armed men, r. *שְׁלַח*) *Shilhim*, pr. n. of a city in the tribe of Judah, Josh. 15, 32.

שִׁלְחָן m. (r. שִׁלַּח) constr. שִׁלְחָן; plur. שִׁלְחָנוֹת, constr. שִׁלְחָנוֹת; a table, so called from its being extended, spread out, see the root no. 3, and τανύειν τράπεζαν Od. 10. 370.—Ex. 25, 23 sq. עָרָה שִׁלְחָן to spread or prepare a table Ps. 23, 5. Prov. 9, 2. שִׁלְחָן הַפָּנִים Num. 4, 7, and in the later Hebrew שִׁלְחָן הַמִּצְבָּח 1 Chr. 28, 16. 2 Chr. 29, 18, the table of shew-bread; see Lev. 24, 6 and לֶחֶם no. 2; also Jos. Ant. 3. 6. 6. שִׁלְחָן יְהוָה the table of Jehovah, i. e. his altar, Mal. 1, 7. אֲכָלִי שִׁלְחָנְךָ those who eat at thy table 2 Sam. 19, 29. 1 K. 2, 7, i. q. אֲכָלִים עַל-שִׁלְחָנִי 2 Sam. 9, 11.

* **שָׁלַט**, fut. יִשְׁלֹט, a verb of the later Hebrew: a) to rule, to have dominion over any one, c. בָּ Ecc. 8, 9; עַל Neh. 5, 15. b) to obtain power over any one, to get the mastery, c. בָּ Esth. 9, 1. Ecc.

2, 19.—Arab. سَلَطَ to be hard, vehement, imperious; whence شَهِِט no. 1, שָׁטַט. The sense of dominion appears only in the derivatives, as سُلْطَانٌ sultān, power, whence constr. the Sultān. It corresponds to Germ. schalten.

HIPH. 1. to let have dominion over any one Ps. 119, 133.

2. to give power to do any thing, to permit, Ecc. 5, 18. 6, 2. Comp. מִשַּׁל Ex. 21, 8.

Deriv. שָׁטַט, שִׁלְטוֹן, שִׁלְטָן.

שָׁלַט Chald. fut. יִשְׁלֹט 1. to rule, to have dominion, c. בָּ in or over any thing Dan. 2, 39. 5, 7. 16; to have power over any thing, so as to affect it, Dan. 3, 27.

2. With בָּ, to get the mastery of, i. e. to rush or fall upon, Dan. 6, 25.

APH. to let bear rule, to make ruler or lord over any one, c. בָּ Dan. 2, 38. 48.

Deriv. Chald. שִׁלְטוֹן, שִׁלְטָן, שִׁלְטָא.

שָׁלַט m. (r. שָׁלַט) a shield, only plur. שִׁלְטָיִם, constr. שִׁלְטָיִם, shields, apparently so called from being hard or perh. tough; see the signif. of the Arabic root under שָׁטַט, and comp. the adj. שָׁלֵט. 2 Sam. 8, 7 הָזָהָב שִׁלְטָיִם the shields of gold. 2 K. 11, 10. 2 Chr. 23, 9. Cant. 4, 4. Ez. 27, 11, in which passages shields are spoken of as suspended for ornament upon the walls. Jer. 51, 11 sharpen the arrows, מִלֵּא מִלֵּא הַשִּׁלְטָיִם fill out the shields, i. e. put them on. see in מִלֵּא no. 1. a.—Interpre-

ters have long hesitated as to the signification of this word; and some have even rendered it by quivers, as (after Jarchi) Jahn Archæol. II. ii. p. 423; or also darts,

comp. سَلَطَ arrow. The signification here given has been adopted by most commentators from Kimchi onwards, and is supported by probable etymology, by the context of all the passages, and by the authority of the ancient versions. Thus the Targums and Syriac version often retain the same word, as being common in Aramæan; but the Chaldee translator of the Chronicles gives it in two places by shields, 1 Chr. 18, 7. 2 Chr. 23, 9; and the translator of Jeremiah, c. 13, 23, uses the words שָׁלַטִּי to denote the spots of the leopard, as resembling the figure of a shield. Among the later Syrians this word appears to have become obsolete; for Bar Bahlûl, in Lex. Oxon. Ms. under مَحْتَبَا, himself fluctuates between the various opinions of Syrian interpreters, the most of whom however understand by it quivers.

שָׁלַטוֹן m. (r. שָׁלַט) powerful, potent, Ecc. 8, 4; with בָּ having power over any thing, v. 8.

שִׁלְטָן Chald. (r. שָׁלַט) one in power, a ruler, magistrate, Dan. 3, 2.

שָׁלַטָן Chald. m. constr. שִׁלְטָן, dominion, power, empire, Dan. 3, 33. 4, 19. 7, 6. 14. 6, 27 מְלִכְוִתִּי בְּכָל-שָׁלַטָן in every dominion of my kingdom, i. e. throughout my whole empire. Plur. empires, kingdoms, Dan. 7, 27. Arab. سُلْطَانٌ dominion, and constr. dominus, rex, Sultān.

שִׁלְטָא f. see שִׁלְטָא no. 1.

שָׁלִי m. (r. שָׁלַח I) in pause שָׁלִי, quiet, stillness; 2 Sam. 37, 27 בְּשָׁלִי in quiet, i. e. privately.

שָׁלִיָּה f. (r. שָׁלַח III) the after-birth, the membrane which envelopes the fœtus and follows the birth, Deut. 28, 57.

Arab. سَلَا membrane enveloping the fœtus, سَلَى Conj. II, to extract this membrane; Talmud. שְׁלִיָּה, אֲשֶׁר-הָא, after-birth.

שָׁלִי and שְׁלִיר, see in שָׁלִי.

שָׁלִיט m. adj. (ר. שָׁלַט), fem. שָׁלִיטָה for שָׁלִיטָה, the ה- being dropped in the feminine flexion.

1. *hard, vehement, imperious*, fem. of an imperious woman, impudent, Ez. 16,

30. Arab. سَلِيطٌ, سَلِيْطَةٌ.

2. *powerful, mighty*, i. e. *having power over any thing*, c. בָּ Ecc. 8, 8. Subst. *one having power, a ruler, magistrate*, Ecc. 7, 19. 10, 5. Gen. 42, 6.

שָׁלִיט Chald. (ר. שָׁלַט) 1. *powerful, mighty*, Dan. 2, 10. 4, 23; *having power in or over any thing, bearing rule over*, c. בָּ, Dan. 4, 14. 22. 29. 5, 21. Subst. *a ruler, prince*, Dan. 2, 15. 5, 29. Ezra 1, 20.

2. With לְ c. inf. *there is power to do any thing*, i. e. it is permitted, licet, Ezra 7, 24.

שָׁלִיט and **שָׁלִיטָה** m. (from שָׁלַט) Kaments impure.

1. *a third*, Is. 40, 12; i. e. a measure for grain, prob. the third part of an ephah (see אֶרְפָּה) i. q. סָאָה, μέτρον, since Sept. often renders אֶרְפָּה by τρία μέτρα, comp. Gr. ἡ τετάρτη, Engl. quart. — Genr. for any *measure*; acc. as adv. Ps. 80, 6 שָׁלִיט בְּדִמְעוֹתָי וְהִשְׁקֵמוֹי תִּשְׁתַּבַּח בְּדִמְעוֹתָי *thou givest them tears to drink by measure*, i. e. in great quantity, abundantly. Sept. ἐν μέτρῳ, Vulg. in mensura.

2. *a triangle*, i. e. an instrument of music struck in concert with drums, as in modern military music. Plur. 1 Sam. 18, 6.

3. Prob. *a third man*, i. e. one of three, Gr. τριτάτης, a higher order of soldiers, who fought from chariots, *chariot-warriors*, ἀναβάται, παραβάται. Ex. 14, 7 *he took all the chariots of Egypt*, וְשָׁלִישִׁים וְעַל-בָּבֹי וְשָׁלִישִׁים *and three warriors upon each of them*. 15, 4. 1 K. 9, 22, comp. 2 K. 9, 25. They served also as the body-guard of kings 1 K. 9, 22. 2 K. 10, 25. 1 Chr. 11, 11. 12, 18. Sept. τριτάται, i. e. according to Origen in Catenis, (although the Greek Glossarists decide otherwise, see Schleusner Thes. in voc.) 'soldiers fighting from chariots,' and so called because each chariot contained *three* soldiers, one of whom managed the horses while the other two fought; comp. τριτοστάτης, one of the three per-

sons who constituted a row or subdivision in the Greek tragic chorus.—The leader or chief of these troops is called **רֹאשׁ הַשְּׁלִישִׁי** 2 Sam. 23, 8, and with the fuller form **רֹאשׁ הַשְּׁלִישִׁים** 1 Chr. 12, 18; and the same person seems to be denoted by **הַשְּׁלִישִׁי**, καὶ ἐξοχῆ, as spoken of one of the nearest attendants of the king, 2 K. 7, 2. 17. 19. 9, 25. 15, 25.—Hence plur. **שְׁלִישִׁים** Prov. 22, 20 Keri, perh. *principalia*, i. e. things honourable, princely; comp. 8, 6.

שְׁלִישִׁי m. ord. adj. (from שָׁלַט) f. **שְׁלִישִׁיָּה**, **שְׁלִישִׁיָּה**; plur. **שְׁלִישִׁים**; *third, the third*, Gen. 2, 14. Num. 2, 24. Is. 19, 24. Job 42, 14. al. sæpe. Plur. **שְׁלִישִׁים** subst. *cells or chambers of the third story* Gen. 6, 16.—Fem. spec. as subst. a) *a third*, the third part, Num. 15, 6. 7. 2 Sam. 18, 2. b) With He parag. **שְׁלִישִׁיָּה** adv. *the third time*, Ez. 21, 19. c) *the third day*, the day after to-morrow; 1 Sam. 20, 12 **הַשְּׁלִישִׁיָּה** *about this time to-morrow or the third day*. d) *the third year*, Is. 15, 5. Jer. 48, 34, see in עֲנָלָה no. 2. Comp. in Engl. 'the third of queen Victoria.'

* **שָׁלַךְ** in Kal not used, kindr. with שָׁלַח

HIPH. **הִשְׁלִיךְ**, fut. **הִשְׁלִיךְ** 1. *to cast, to throw*, Gen. 21, 15. Num. 35, 20. 22; *to cast off or away* 2 K. 7, 15. Ez. 20, 8. Ecc. 3, 6 opp. **שָׁמַר** to retain; *to scatter* by casting, as stones Ecc. 3, 5, opp. **בָּנָס** to gather. Constr. with אֶל of the place *into which any thing is cast*, as into a pit, water, the fire, Gen. 37, 22. Num. 19, 6. Deut. 9, 21. Jer. 36, 23; also c. בָּ Gen. 37, 20. Ex. 32, 24. Mic. 7, 19; with עַל of him *at or upon whom any thing is cast*, Judg. 9, 53. Job 27, 22 **הִשְׁלִיךְ עָלָיו** *he casteth upon him* sc. arrows, he shooteth at him; with לְ *to cast a thing to the dogs* Ex. 22, 30; c. מִן of place, *to cast out a person or thing from a place*, Neh. 13, 8. Deut. 29, 27. Job 29, 17 **מִשְׁנִי אֶשְׁלִיךְ מִפִּי** *from his very teeth I cast (plucked) out the spoil*; with מִמֶּנִּי, **מִמֶּנִּי**, *to cast away from oneself, to throw off*, to lay aside, Ps. 2, 3. Ez. 18, 31. Also, *to cast oneself*, Am. 4, 3; others here read Hophal.—Trop. in the following phrases: a) **הִשְׁלִיךְ נַפְשׁוֹ** *he cast his life from him*, i. e. ex-

posed it to great danger, Judg. 9, 17; see in נָגַד no. 3. c. α, and comp. Gr. παρὰβάλλεσθαι τὴν ψυχὴν Il. 9. 322, whence Lat. *parabolanus*. b) הִשְׁלִיךְ אַחֲרָיו Ps. 50, 17, and הִשְׁלִיךְ גִּידוֹ, to cast behind one, behind one's back, i. e. to neglect, to condemn, 1 K. 14, 9. Neh. 9, 26. Is. 38, 17. Ez. 23, 35. The Arabs have the same expression, see Comment. on Is. l. c. c) הִשְׁלִיךְ עַל רִי to cast upon Jehovah one's burden, i. e. to commit any thing to his care, Ps. 55, 23; comp. Ps. 37, 5. d) רִי הִשְׁלִיךְ פָּנָיו מִצֵּד פָּנָיו Jehovah casts one from his presence, i. e. rejects him from his favour, 2 K. 13, 23. 17, 20. 24, 20. 2 Chr. 7, 20. Jer. 7, 15.

2. to cast down, to overthrow, as a house Jer. 9, 18; to destroy, as a locust the vine Joel 1, 7. Metaph. Job 18, 7 וְהִשְׁלִיכֵהוּ וְצַחֲתוֹ and his own counsel shall cast him down.

HOPE. הִשְׁלִיךְ and הִשְׁלִיךְ 1. to be cast out or forth, to be thrown, Is. 14, 19, where it is not to be rendered: thou art cast out of thy sepulchre, but thou art cast forth without sepulchre, i. e. without the burial due to thee. With בָּ and אֶל of place 2 Sam. 20, 21. Jer. 14, 16. Ez. 16, 5; c. לָ to be cast forth to any one, to be given up to him, Jer. 36, 30. Metaph. Ps. 22, 11 צִלִּיךָ הִשְׁלִיכְתָּ מִבֶּרֶחַי I was cast upon thee from the womb, i. e. I have committed myself to thee.

2. Pass. of Hiph. no. 2. Dan. 8, 11.

Deriv. the two following.

שָׁקָה m. Lev. 11, 17. Deut. 14, 17, a sea-fowl, Sept. καταράκτης or καταρῶκτης, i. e. a species of pelican which casts itself from high rocks into the water after fish, prob. the gannet, *Pelicanus Bassanus* Linn. Vulg. *mergulus*. Syr. and Chald. 'fish-catcher.' Comp. Bochart Hieroz. P. II. lib. 2. c. 21. Oedmann Verm. Sammlungen aus der Naturkunde, III. p. 68.

שָׁקַח f. (ר. שָׁקַח) 1. a casting down or felling of a tree, Is. 6, 13.

2. Shallecheth, pr. n. of a gate of the temple 1 Chr. 26, 16.

*שָׁקַל sometimes with the regular form, and sometimes with that of verbs בָּע, as שָׁקַל, שָׁקַל, שָׁקַל; inf. שָׁקַל and שָׁקַל: fut. יִשָּׁקַל, c. suff. יִשָּׁקַל Hab. 2, 8.

1. i. q. Arab. سَلَّ, to draw, or pull out, Ruth 2, 16; comp. נָשַׁל and נָשַׁל III.

2. to strip off, to plunder, to spoil; comp. Gr. σῦλον, σῦλον, σῦλον, spoli-um, spoil, and σὺλάω, σὺλεύω, σὺλεύω, spoliator, to spoil, also σὺλλω to strip off the skin, σὺλλον in Hesych. a cord.— Constr. c. acc. of thing Ez. 26, 12; or of the person plundered 39, 10. Hab. 2, 8. Zech. 2, 12. שָׁקַל שָׁקַל to spoil the spoil Is. 10, 6. Ez. 29, 19.

HITHPO. הִשְׁתַּחֲלִיל Aram. for הִשְׁתַּחֲלִיל, to be spoiled, plundered, Ps. 70, 6. Is. 59, 15.

Deriv. שָׁקַל and

שָׁקַל m. constr. שָׁקַל, spoil, plunder, booty, Gen. 49, 27. Ex. 15, 19. al. sæpe. Of flocks and herds driven off; 1 Sam. 15, 19 שָׁקַל הָיָה David's booty, i. e. driven off by him. ib. 30, 20. הִנֵּק שָׁקַל to divide the spoil, to distribute the booty, Gen. 49, 27. Ps. 68, 13. Jer. 21, 9 לֹא הָיְתָה לוֹ שָׁקַל נַפְשׁוֹ his life shall be to him for booty, i. e. he shall be preserved alive. Prov. 31, 11. Jer. 38, 2. 39, 18. Once for שָׁקַל אִישׁ אִישׁ a spoiler, warrior, Judg. 5, 30.

*שָׁלַם fut. יִשָּׁלַם 1. to be whole, sound, safe; Arab. سَلِمَ id. Kindr. are שָׁלַם, שָׁלַם.—Job 9, 4 who hath set himself against him וַיִּשָּׁלַם and remained in safety? 22, 21.

2. to be completed, finished, ended, e. g. a building 1 K. 7, 51. Neh. 6, 15; of time Is. 60, 20.

3. Denom. from שָׁלוֹם, to be at peace, in friendship with any one. Part. שָׁלָם Ps. 7, 5 my friend, ally, i. q. אִישׁ שָׁלוֹמִי Ps. 41, 10. Part. pass. שָׁלוֹם 1 Sam. 20, 19. See Pu. no. 3.

PIEL שָׁלַם and שָׁלַם 1. to make secure, to preserve in safety i. e. safe and sound, Job 8, 6.

2. to complete, to finish, e. g. a building 1 K. 9, 25.

3. to make whole, to make good, e. g. to restore any thing stolen Ex. 21, 36; to repay a debt Ps. 37, 21. 2 K. 4, 7. Also to pay or perform one's vows Ps. 50, 14; sacrifices Hos. 14, 3. Trop. to restore or impart comfort Is. 57, 18.

4. to requite, to recompense, with dat. of pers. Judg. 1, 7. 2 K. 9, 26. Ps. 62, 13;

with acc. of thing Jer. 16, 18. 32, 18; with acc. and dat. as *שָׁלַם גְּמוּלוֹ לְ*, see *גְּמוּלָה* no. 1; also *לְפָנָיו כִּמְעָשָׁיו* *שָׁלַם* to requite any one according to his deeds, Ps. 62, 13. Jer. 50, 29. Rarely also c. acc. of pers. to whom any thing is requited, Ps. 31, 24. Prov. 13, 21 *וְאֶת-צְדִיקִים יְשָׁלֵם-טוֹב* but good requiteth the upright, i. e. happiness is the reward of the righteous. Ps. 35, 12.

PUAL 1. Pass. of Pi. no. 3, to be paid, performed, as a vow, Ps. 65, 2.

2. to be requited, recompensed, Jer. 18, 20. Prov. 11, 31 *וְיִשָּׁלַם בְּצִדִּיק בְּצִדִּיק* lo, the righteous is recompensed upon earth, much more the wicked and the sinner. 13, 13.

3. to be at peace with any one, to live in friendship, i. q. Kal no. 3. Part. *שָׁלֵם* a friend, ally, sc. of God, i. e. Israel, Is. 42, 19; parall. with *יְהוָה*. Comp. Hiph. no. 2.

HIPH. 1. to complete, to perform, to execute, Job 23, 14. Is. 44, 26. 28; to make an end of any thing Is. 38, 12. 13.

2. to make peace with any one, to seek and cherish peace; Arab. *سَالَمَ* id. With *אֶת* Josh. 10, 1. 4; *עִם* Deut. 20, 12. 1 K. 22, 45. But with *אֵל*, to submit oneself in peace to any one, i. e. by a treaty of peace, Josh. 11, 19. Comp. Arab. *سلم* Conj. IV, to submit oneself to the dominion of any one, spec. to commit one's affairs to God, c. c. *إِلَى*, whence *إِسْلَامٌ* *Islām*, i. e. obedience to God and Muhammed, the true religion, Muhammedanism.

3. Causat. to make a friend of any one Prov. 16, 7.

HOPH. to become the friend of any one, c. *לְ* Job 5, 23.

Deriv. *שָׁלַם*—*שָׁלַמְתִּי*, *שָׁלַמְתִּי*, *שָׁלַמְתִּי*, and pr. n. *שָׁלַמְתִּי*, *שָׁלַמְתִּי*, *שָׁלַמְתִּי*, *שָׁלַמְתִּי*.

שָׁלַם Chald. to complete, to finish a work. Part. pass. *שָׁלֵם* finished Ezra 5, 16.

APH. 1. to finish, to make an end of, Dan. 5, 26.

2. to restore Ezra 7, 19.

שָׁלַם Chald. m. i. q. Heb. *שָׁלַם*, prosperity, peace, Ezra 5, 7. Dan. 3, 31. 6, 26.

שָׁלַם m. adj. (r. *שָׁלַם*) f. *שָׁלְמָה*; plur. *שָׁלְמִים*, *שָׁלְמוֹת*.

1. whole, sound, perfect, i. e. a) Of full and just weight and measure, as *אָפֶן שָׁלְמָה* a full weight, perfect, Deut. 25, 15; comp. Gen. 15, 16 where it is spoken of the full measure of one's sins. *גְּלוֹת שָׁלְמָה* the whole number of the captives Am. 1, 6. 9. b) whole, safe, unharmed, Gen. 33, 18; of an army Nah. 1, 12. *שָׁלְמוֹת אֲבָנִים* whole stones, i. e. not hewn, Deut. 27, 6. 1 K. 6, 7.

2. completed, finished, 2 Chr. 8, 16.

3. living in peace and friendship, peaceful, friendly, see the root in Pu. Hiph. Hoph. Gen. 34, 21 *הֵם שָׁלְמִים* *אִתָּנוּ* they live in peace with us. Spec. *עִם יְהוָה* at peace with God, devoted to him, 1 K. 8, 61. 11, 4. 15, 3. 14; and so by implic. 2 K. 20, 3. 1 Chr. 28, 9. 2 Chr. 15, 17. Comp. Hiph. no. 2; also *مُسْلِمٌ* Muslim, devoted to God and Muhammed, a Muhammedan.

4. Salem, pr. n. i. q. *ירושלם* Jerusalem, for the etymology of which, see in its place; Gen. 14, 18. Ps. 76, 3.—Jos. Ant. 1. 10. 2 *τὴν μὲντοι Σόλμια ὑστερον ἐνύλεσαν Ἱεροσόλυμα*. See Relandi Palestina p. 976. Arab. *شَلَمٌ*, *شَلَمٌ*, id.

שָׁלַם m. (r. *שָׁלַם*) plur. *שָׁלְמִים*, constr. *שָׁלְמִי*.

1. Pr. requital, see the root Pi. no. 4; hence thanks, thanksgiving. Plur. *נְבָח שָׁלְמִים* a thank-offering, a sacrifice offered in thanksgiving, Lev. 3, 1 sq. 7. 11 sq. Num. 7, 17 sq. *נְבָח הַיּוֹדָה שָׁלְמִי* Lev. 7. 13. 15, a sacrifice offered to God with praise and thanksgiving.—Hence

2. a thank-offering Am. 5, 22; plur. *שָׁלְמִים* id. Lev. 7, 20. 9, 4. Also in a wider sense, for sacrifices offered in a time of distress, Judg. 20, 6. 21, 4.

שָׁלַם m. (r. *שָׁלַם*) 1. requital, recompense, retribution, Deut. 32, 25.

2. Shillem, pr. n. of a son of Naphtali Gen. 46, 24. Num. 26, 49; for which 1 Chr. 7, 13 *שָׁלֵם*.—Patron. *שָׁלְמִי* a Shillemite Num. 1. c.

שָׁלַם, see *שָׁלַם*.

שָׁלַם and *שָׁלַם* m. (r. *שָׁלַם*) requital, retribution, Hos. 9, 7. Mic. 7, 3; plur. Is. 34, 8.

שָׁלַם (retribution, r. שָׁלַם) *Shallum*, pr. n. a) A king of Israel, 773, 772 B. C. 2 K. 15, 10 sq. b) A king of Judah, son of Josiah and younger brother of Jehoiakim and Zedekiah, prob. the same with יהואחז no. 2. Jer. 22, 11. See Rosenm. ad h. l. c) The husband of Huldah the prophetess 2 K. 22, 14. d) Of several other men, Ezra 2, 42. 7, 2. 10, 24. 42. Neh. 3, 12. 7, 45. 1 Chr. 2, 40. etc.

שְׁלֵמָה f. i. q. שָׁלַם, retribution, punishment, Ps. 91, 8. R. שָׁלַם

שְׁלֹמֹה (pacific, from שָׁלַם with the syll. ה i. q. י, י, comp. 1 Chr. 22, 9) pr. n. *Solomon*, the tenth son of David, 1 Chr. 3, 5, comp. 2 Sam. 3, 5; born of Bathsheba; the successor of his father, and the third king of the Hebrew nation, r. 1005–975 B. C. and celebrated throughout the world for his wealth, splendour, and wisdom, see 1 K. c. 2–11. 1 Chr. c. 23. 2 Chr. c. 1–9. Prov. 1, 1. Cant. 1, 1. Sept. Σολομών, in N. T. Σολομών, and so Josephus.

שְׁלֵמִי (my thanks, r. שָׁלַם) *Shalmi*, pr. n. m. Ezra 2, 46 Keri.

שְׁלֹמִי (pacific) *Shelomi*, pr. n. m. Num. 34, 27.

שְׁלֹמִיאל (friend of God) *Shelumiel*, pr. n. m. Num. 1, 6. 2, 12.

שְׁלֵמִיָּהוּ (i. q. מְשַׁלְמֶה) *Shelemiah*, pr. n. m. 1 Chr. 26, 14.

שְׁלֹמִית (pacific, abstr. 'love of peace') *Shelomith*, pr. n. R. שָׁלַם.

1. Fem. a) Lev. 24, 11. b) 1 Chr. 3, 19.

2. Masc. a) A son of Rehoboam 2 Chr. 11, 20. b) Ezra 8, 10. c, d, e) 1 Chr. 23, 9. 18. 26, 25.

שְׁלִמָנָר Hos. 10, 14; fully **שְׁלִמָנָסָר** 2 K. 17, 3. 18, 8, *Shalman, Shalmaneser*, pr. n. of a powerful king of Assyria, 733–716 B. C. by whom the ten tribes were carried into exile, B. C. 722. Vulg. *Salmanassar*.—Comp. Pers. **شرمان**

שְׁלֵמָה *verecundus erga ignem*.

שְׁלֵמִים m. plur. (r. שָׁלַם) *rewards, gifts*, by which any one is corrupted, Is. 1, 23.

* **שָׁלַח** fut. יִשְׁלַח 1. to draw out, to pluck out; Chald. id. Eth. **ሰለሰ** to strip, to spoil; kindr. with שָׁלַח, שָׁלַח II, נָשַׁל.—E. g. a weapon from a wound Job 20, 25; a sword from its sheath, to draw the sword Num. 22, 23. 31. Josh. 5, 13. אֶלֶף שָׁלַח a thousand drawing the sword, i. e. armed warriors, Judg. 8, 10. 20, 2. 15. 17. 46. 2 Sam. 24, 9.

2. to draw or pull off one's shoe, Ruth 4, 7. 8.

3. to pull or pluck up, e. g. grass Ps. 129, 6.

שֵׁלֶפֶח *Sheleph*, pr. n. of a tribe in Arabia Felix, Gen. 10, 26. 1 Chr. 1, 20; perh. the Σαλαπηνγοί, whom Ptolemy (VI. 7) reckons among the tribes of the interior.

* **שָׁלַשׁ** and **שְׁלֹשׁ** f. constr. שָׁלֹשׁ, c. Makk. -שָׁלֹשׁ Ex. 21, 11; also שְׁלֹשָׁה m. constr. שְׁלֹשָׁה.

1. three, Arab. ثَلَاث f. ثَلَاثَة m. Aram. הֶלְחָה, הֶלְחָה. In the Indo-European tongues the primary form seems to have been preserved in the Zend *teshro*, whence by transp. Aram. *telât*, Gr. and Lat. *trēs*, *tres*. The Sanscrit has the abridged form *tri*.—E. g. שָׁלֹשׁ שָׁנִים *three years* Gen. 11, 13; rarely after the noun, as שָׁלֹשׁ עָרִים *three cities* Josh. 21, 32. שְׁלֹשָׁה בָּנִים *three sons* Gen. 6, 10; שְׁלֹשָׁה חֳדָשִׁים *three months*; whence כְּמִשְׁלַשׁ חֳדָשִׁים *about three months after* Gen. 38, 24, where מִ is prefix for מִשְׁלַשׁ, not formative, see מִן no. 4. c. בְּשָׁנִית *in the third year*, pr. in the year three, 2 K. 18, 1.—So שְׁלֹשׁ עָשָׂר f. *thirteen* Josh. 19, 6. 21. 4, and שְׁלֹשָׁה עָשָׂר m. id. Num. 29, 13. With suff. שְׁלֹשָׁה עָשָׂר *ye three, they three*, Num. 12, 4.

2. thrice, Job 33, 29.

PLUR. שְׁלֹשָׁה comm. gen. *thirty* Gen. 5, 16; also, the *thirtieth* 1 K. 16, 23. 29. Deriv. שְׁלֹשׁ—שְׁלֹשִׁים, שְׁלֹשִׁים, שְׁלֹשִׁים.

שְׁלֶשֶׁת (triad) *Shelesh*, pr. n. m. 1 Chr. 7, 35.

שְׁלֹשׁ, see שְׁלֹשִׁים.

שְׁלֹשָׁה PIEL denom. from שָׁלַח

1. to divide into three parts Deut. 19, 3.

2. to do the third time, 1 K. 18, 34.

3. to do on the third day; 1 Sam. 20,

19 וְשָׁלַחְתָּ הַיּוֹם and on the third day thou shalt go down.

Pual part. מִשְׁשָׁל 1. *threefold, triple*, Ecc. 4, 12. Ez. 42, 6.

2. *three years old* Gen. 15, 9.

שְׁלִישִׁים m. plur. (from שָׁלַח) *descendants of the third generation, great-grand-children*, Ex. 20, 5. 34, 7. בְּנֵי שְׁלִישִׁים Gen. 50, 23 *children of great-grand-children*, i. q. רְבִיעִים the fourth generation. Some have wrongly taken שְׁלִישִׁים for the grand-children themselves; but their name is בְּנֵי בָנִים, and in Ex. 34, 7 they are expressly distinguished from the שְׁלִישִׁים. In Ex. 20, 5 the grand-children, i. e. בְּנֵי בָנִים, seem to be omitted.

שָׁלִישׁ Shalishah, pr. n. of a district in the vicinity of the mountains of Ephraim, 1 Sam. 9, 4; in which appears to have been situated the city בַּעַל-שָׁלִישׁ Baal-shalishah, 2 K. 4, 42. This city Eusebius calls *Beth-shalishah*, and says it was 15 Roman miles distant from Diospolis, towards the north.

שְׁלִישָׁה (triad) *Shilshah*, pr. n. m. 1 Chr. 7, 37. R. שָׁלַשׁ

שְׁלִישִׁים and שְׁלִישִׁים adv. (comp. from שָׁלַח i. q. שָׁלַשׁ and יוֹם) *three days ago, the day before yesterday*, i. e. *before* Prov. 22, 20 Cheth. opp. הַיּוֹם v. 19. Elsewhere always coupled with הַמּוֹל, as שְׁלִישִׁים הַמּוֹל *yesterday and the third day* Ex. 5, 8; also שְׁלִישִׁים בְּהַמּוֹל id. 2 Sam. 5, 2; i. e. *heretofore, formerly*. בְּהַמּוֹל שְׁלִישִׁים *as before, as formerly*, Gen. 31, 2. 2 K. 13, 5. מִן-הַמּוֹל שְׁלִישִׁים *before, in time past*, Deut. 19, 6. Josh. 20, 5.

שְׁלִישִׁיאל, see שְׁלִישִׁיאל

* שָׁם adv. *there, then*; Arab. ثُمَّ there, ثُمَّ then; Chald. הָם, Syr. هُنَا. There is a vestige of another form שָׁם

i. q. שָׁם extant in the pr. n. גִּרְשָׁם Ez. 2, 22, for which see in its place. In the Indo-European languages kindred forms are Gr. *τινος* then, Lat. *tum*, (*tunc*, comp. *num*, *nunc*), Anglosax. *thænne*, whence Engl. *then*, Germ. *dann*, all of which have been transferred to time; see no. 2.—Spoken

1. Of place, *there*, i. e. a) *in that place*, *ἐκεῖ*, Gen. 2, 8. 12. 11, 2. 31. 12. 7. 8. 10. 13, 4. 18. al. *sæpiss*. With the sign of relation prefixed, שָׁם *where* Ex. 20, 18; often with one or more words interposed, שָׁם... שָׁם Gen. 13, 3. 2 Sam. 15, 21. שָׁם... שָׁם *here... there* Is. 28, 10 b) After verbs of motion i. q. *thither* as *ἐκεῖ* for *ἐκεῖσε*, Gen. 2, 8. 1 Sam. 2, 14. 2 K. 19, 32; whence שָׁם... שָׁם *whither* 1 K. 18, 10. Jer. 19, 14.

2. Of time, *then, at that time*, like Gr *ἐκεῖ*, Lat. *ibi*, *illico*, Ps. 14, 5. 132, 17 Judg. 5, 11. Comp. the remarks above on the affinity of other languages.

3. *therein*, in that thing; Hos. 6, 7 *they have transgressed the covenant; therein* (i. e. in doing this) *they have been treacherous towards me*.

4. With He parag. שָׁמָּה, pron. *shâm-mah*. a) *thither* Gen. 19, 20. 23, 13. Is. 34, 15 where render: *thither shall she place her nest*; comp. Ps. 122, 5. Ex. 29 42. b) i. q. שָׁם, *there*, so that הָ- has a merely demonstrative power, Jer. 18, 2 Ecc. 3, 16.—With the relative, שָׁמָּה שָׁמָּה Gen. 20, 13. Deut. 11, 10. Jer. 29, 7; rarely *where* 2 K. 23, 8.

5. With pref. מִן, i. e. *from there* i. e. *thence*. a) Of place Gen. 2, 10 11, 8. 9. 1 Sam. 4, 4. מִן-שָׁם... שָׁם *whence* Deut. 9, 23. b) Of time Hos. 2, 17 c) i. q. *from that thing, thereof, thence*, Gen. 3, 23 *to till the ground מִן-שָׁם whence* (from which) *he was taken*. Mic. 2, 3. 1 K. 17, 13 מִן-שָׁם *make me thence* (therefrom) *a cake*. Ez. 5, 3. Pleonastically Gen. 49, 24 מִן-שָׁם *from thence, from the shepherd, the rock of Israel, come, etc.*

* שָׁם m. constr. שָׁם, c. Makk. שָׁם; c. suff. שָׁמָּה, שָׁמָּה; plur. שָׁמָּה; constr. שָׁמָּה; once fem. Cant. 1, 3, see in רִיק Hoph.

1. *name*, Arab. *اسم*, more rarely *سم*, Eth. *ሰም*, but Chald. שָׁם, id. It would seem to be primitive, and to signify pr. *σημα, signum, sign*; although a kindr. root exists in Arab. *وسم* to set a mark upon; *وسم* a sign, name, *سمه* a sign, mark, which one receives. From this noun are then derived *سمي* Conj. II, *سمه*,

שֵׁם, to name. Some hold שֵׁם to be an abridged form for שְׁמֵעַ, the ע being dropped; comp. the Sept. translator, who not unfrequently renders שְׁמֵעַ by *ὄνομα*. —E. g. בְּשֵׁם פ' in the name of any one, by his authority, Ex. 5, 23. Esth. 3, 12; בְּשֵׁם יי in the name of Jehovah, by divine authority, Jer. 11, 21. 26, 9. בְּשֵׁם by name Ex. 33, 12; בְּשֵׁמוֹת by their names, by name, 1 Chr. 12, 31. Ezra 10, 16. For the formulas שֵׁם, קָרָא בְּשֵׁם, נִקְרָא בְּשֵׁם, etc. see קָרָא no. 2. f, g, and Niph. no. 2. —Spec. שֵׁם is: a) a great name, fame, renown, like *ὄνομα* and *nomen*; 1 K. 5, 11. עָשָׂה לוֹ שֵׁם Gen. 11, 4. Jer. 32, 20, and שׂוּם לוֹ שֵׁם 2 Sam. 7, 23, to make oneself a name, to gain renown. So אֲנָשֵׁי הַשֵּׁם the men of renown Gen. 6, 4; also men of standing, nobles, Num. 16, 2; אֲנָשֵׁי שְׁמוֹת id. 1 Chr. 5, 24; and vice versa בְּנֵי בְלִי שֵׁם sons of no name, of low parentage, i. e. themselves ignoble, base-born, Job 30, 8. Gen. 9, 27 בָּאֲהָלֵי שֵׁם in tents of renown, fame. Zeph. 3, 19 וְלָשֵׁם לְתִהְיֶה לְהַלְלָהּ I will set them for a praise and fame, i. e. will make them celebrated, renowned. v. 20. Deut. 26, 19. b) a good name, good reputation, Ecc. 7, 1. Prov. 22, 1. Where it stands for a bad name, bad reputation, רַע is always added, as Deut. 22, 14. 19. Neh. 6, 13. c) name after death, memory, as in the phrases to destroy or blot out one's name, i. e. utterly to destroy a people or city, so that their name and memory shall perish, Deut. 9, 14. 1 Sam. 24, 22. 2 K. 14, 27. Ps. 9, 6. Zech. 13, 2; also Ecc. 6, 4 its name is covered with darkness, spoken of an abortion.—Hence d) a monument, in memory of any person or event, 2 Sam. 8, 13. Is. 55, 13.

2. יְהוָה שֵׁם the name of Jehovah, i. e. a) the honour or good name of God, his estimation among mankind, the sum total of his attributes; as in the phrase לְמִנְּהוּ for his name's sake, i. e. as vindicating his good name, in accordance with his name and character, or with all that is known of him; see in מִנְּהוּ A. 2. Hence also put for the glory of God, לְמִנְּהוּ שְׁמִי for my name's sake, i. e. that the glory and honour of the divine name be not obscured, Is. 48, 9. 1 K. 8, 41. Ps. 79, 9. 106, 8. Ez. 20, 44. Ps. 138, 2 אֲבוֹתָנוּ אֵל-כָּל-שְׁמֵךְ above all thy name, i. e. above

all the glory and praise which can be rendered unto thee. b) As pronounced in rendering invocation, adoration, praise, to Jehovah; e. g. קָרָא בְּשֵׁם יְהוָה to call upon the name of Jehovah, i. e. to worship him, see in קָרָא no. 2. g. Ps. 5, 12 אֲהַבֵּי שְׁמִי those who love thy name, i. e. who delight in thy praise. Ps. 9, 11. c) For the Deity, Godhead, as present to mortals, nearly i. q. פָּנֵי יְהוָה. Ex. 23, 21 שְׁמִי בְּקִרְבִּי for my name (divinity) is in him, in the angel. 1 K. 8, 29 יְהוָה שְׁמִי שְׁמִי my name (divinity) shall be there sc. in the temple. 2 K. 23, 27. 1 K. 3, 2 there was yet no house built unto the name of the Lord. 8, 17. 20. שׂוּם שְׁמִי (שִׁכֵּן), said of Jehovah, to place or cause his name to dwell any where, i. e. to fix his abode there, see in שׂוּם and שִׁכֵּן. Often spoken of the aid which the present Deity vouchsafes to men; Ps. 54, 3 O God, בְּשִׁמְךָ הוֹשִׁיעֵנִי save me by thy name, by thy presence and aid. 44, 6. 124, 8. 89, 25. 20, 2. Is. 30, 27. Also שֵׁם, הַשֵּׁם, absol. for יְהוָה, Lev. 24, 11. 16. Deut. 28, 58.

3. *Shem, Sem*, pr. n. of the eldest son of Noah, Gen. 5, 32; from whom (Gen. 10, 22–30) are derived the Semitic nations, i. e. the nations of Western Asia, the Persians, Assyrians, Aramæans, Hebrews, and part of the Arabs. Comp. *Gesch. der Heb. Spr. u. Schr.* p. 5, 6.

Compound pr. names with שֵׁם are: שְׁמִירָמֹת, שְׁמִירָעַ, שְׁמִירָאֵל.

שֵׁם Chald. m. c. suff. שְׁמָה (from שֵׁם). constr. plur. שְׁמֹתָה, a name, Dan. 2, 20. 26. 4, 5. 5, 12. Ezra 5, 1, 14 יְהִיבֵנוּ שְׁמֵה לְשֵׁשׁבַּצָר and they were delivered to Sheshbazzar by his name, i. e. to one whose name was Sheshbazzar. Plur. constr. Ezra 5, 4. 10.

שְׁמָא (desolation, r. שָׁמָם) *Shamma*, pr. n. m. 1 Chr. 7, 37.

שְׁמָאָר (for שְׁמָאָר lofty flight, from שֵׁם i. q. שְׁמָה height, and אָרָר) *Shemeber*, pr. n. of a king of Zeboim, Gen. 14, 2.

שְׁמָאָה (perh. i. q. שְׁמָמָה fame) *Shimeah*, pr. n. m. 1 Chr. 8, 32; for which in 9, 38 שְׁמָאָם *Shimeam*.

שְׁמָגָר *Shamgar*, pr. n. of one of the judges of Israel, Judg. 3, 31. 5, 6. The etymology is unknown. Comp. שְׁמָגָר.

* שָׁמַד in Kal not used, prob. to smite; kindr. with שָׁמַט, שָׁפַר, שָׁבַט (שָׁבַט) where see.

HIPH. הִשְׁמִיד to destroy, i. e. a) to lay waste, e. g. cities, altars, Lev. 26, 30. Num. 33, 52. b) Oftener to cut off persons and nations, Deut. 1, 27. 2. 12. 21. 22. 23. Ez. 25, 7. Esth. 3, 6. Inf. הִשְׁמִיד subst. destruction Is. 14, 23.

NIPH. pass. to be destroyed, i. e. a) to be laid waste, as fields Jer. 48, 8; high-places Hos. 10, 8. b) to be cut off, to perish, of nations Deut. 4, 26. 28, 20; of single persons Gen. 34, 30. Ps. 37, 38.

שָׁמַד Chald. APH. to destroy, Dan. 7, 26.

* שָׁמָה obsol. root, Arab. سَمَا to be high; hence שָׁמַיִם the heavens.

שָׁמָה, see in שָׁם.

שָׁמָה f. (ר. שָׁמָה) 1. a laying waste, desolation, Is. 5, 9. Jer. 2, 15. Ps. 73, 19.

2. astonishment, Jer. 8, 21. Meton. object of astonishment, Deut. 28, 37. Jer. 19, 8. 25, 9. 18. 51, 37.

3. Shammah, pr. n. m. a) A son of Reuel Gen. 36, 13. 17. b) A son of Jesse, brother of David, 1 Sam. 16, 9. 17, 13; elsewhere written שִׁמְעָה Shimeah 2 Sam. 13, 3. 32, and שִׁמְעָא 1 Chr. 2, 13. c) 2 Sam. 23, 11. d) 2 Sam. 23, 33. e) ib. v. 25; for which שָׁמוֹת Shammoth 1 Chr. 11, 27, and שָׁמְחוֹת Shamhuth 1 Chr. 27, 8.

שָׁמוֹחוֹת, see שָׁמָה no. 3. e.

שָׁמְחוֹת Chald. plur. constr. names; see שָׁם

שָׁמוּאֵל Samuel, pr. n. m. according to 1 Sam. 1, 20, i. q. שְׁמוּעָאֵל a Deo exauditus; unless perhaps it may be nomen Dei, so that שָׁמוֹ may be sing. constr. i. q. שָׁם; comp. רָעָה and רָעָה, מָה and מָה; פָּנִי, פָּנִי, i. q. פָּנִי face. a) The great judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim, 1 Sam. 1, 1 sq. b) Another person, also the son of an Elkanah, and grandfather to Heman the singer, 1 Chr. 6, 13. 18, where he is mentioned among the Levites and singers. c) Num. 34, 24. d) 1 Chr. 7, 2.

שָׁמוּעַ, see שִׁמְעָא lett. a.

שְׁמוּעָה and שְׁמִיעָה f. (ר. שָׁמַע) constr. שְׁמִיעָה, pr. 'what is heard;'; hence

1. tidings, a message, news, 1 Sam. 4, 19; whether of good Prov. 15, 30. 25, 25, or of evil Jer. 49, 23. Ps. 112, 7. Jer. 10, 22. Espec. a message sent from God, Is. 53, 1. Jer. 49, 14.—Hence

2. i. q. instruction, teaching, Is. 28, 9.

3. report, rumour, 2 Chr. 9, 6.

שְׁמוּרָה, see שְׁמִירָה.

שְׁמוֹת, see in שְׁמָה no. 3. e.

* שָׁמַט fut. pl. יִשְׁמָטוּ 1. Pr. i. q. שָׁמַט, to smite, to strike; also to thrust, to cast, to throw down; comp. Arab.

شَبَّص to strike, to smite, also to urge on a beast violently. Corresponding to it are the Germ. vulg. schmeissen to strike and to cast, Anglosax. smitan, Engl. to smite, and dropping the sibilant Lat. mittere.—Hence a) 2 Sam. 6, 6 כִּי שָׁמַטוּ הַבָּקָר for the oxen kicked, were restive; Vulg. calcitrabant. Other interpretations of this passage see reviewed in Bochart Hieroz. T. I. p. 372. b) to cast or throw down, e. g. a person from a window into the street, 2 K. 9, 33.

2. to let fall, to let lie, e. g. a field untilled Ex. 23, 11; a debt, to remit, to release, Deut. 15, 2. With מִן, to desist from any thing, to discontinue, Jer. 17, 4.

NIPH. pass. of Kal. no. 1. b, to be cast down, e. g. from a rock Ps. 141, 6.

NIPH. i. q. Kal no. 2, to remit, to release, Deut. 15, 3.—Hence

שְׁמוּטָה f. remission, release, Deut. 15,

1. 2. שְׁנַת הַשְּׁמוּטָה the year of release, i. e. the year of jubilee, in which all debts were to be remitted, Deut. 15, 9. 31, 10.

שָׁמַיִ (desolated, r. שָׁמָה) Shammai, pr. n. m. a) 1 Chr. 2, 28. b) ibid. v. 44. c) 4, 17.

שְׁמִידָה (fame of wisdom) Shemida, pr. n. of a son of Gilead, Num. 26, 32. Josh. 17, 2. 1 Chr. 7, 19. Patronym. שְׁמִידָי a Shemidaite, Num. 1. c.

שָׁמַיִם m. plur. (ר. שָׁמָה) constr. שָׁמַיִם, the skies, the heavens, heaven, from an obsol. sing. שָׁמַי, Arab. سَمَاء, Ethiop. ሰጋዬ, the high; i. e. the firmament, רָקִיעַ, which seems spread out like an arch above the earth, and is represented

as supported on foundations and columns, 2 Sam. 22, 8. Job 26, 11; hence the rain is said to descend through its gates or windows, Ps. 78, 23, comp. Gen. 28, 17 and אֲרֻבוֹת; and above is supposed to be the abode of God and the angels, Ps. 2, 4. Gen. 28, 17. Deut. 33, 26. כְּנֹף הַשָּׁמַיִם *the fowl of the heavens, of the air*, Gen. 1, 26. 28. 30. With He loc. הַשָּׁמַיִם *towards heaven, heavenward*, Gen. 15, 5. 28, 12; so the accus. in the same sense שָׁמַיִם, הַשָּׁמַיִם, 1 Sam. 5, 12. Ps. 139, 8, also עַל-הַשָּׁמַיִם Ex. 9, 22. 23. 10, 21. 22. הַשָּׁמַיִם *under the heavens*, i. e. on earth, Ecc. 1, 13. 2. 3. 3, 1; comp. כְּלֵי-הַשָּׁמַיִם *under the whole heaven*, i. e. in the whole earth, Gen. 7, 19. Deut. 2, 25. Job 28, 24. 37, 3. 41, 3. Dan. 9, 12. הַשָּׁמַיִם וְהָאָרֶץ *the heavens and heaven of heavens*, i. e. all the extent and regions of heaven, however vast and infinite, Deut. 10, 14. 1 K. 8, 27. הַשָּׁמַיִם וְהָאָרֶץ *the heavens and the earth*, i. e. the universe, Gen. 1, 1. 2, 1. 14, 19. 22. In the later books Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם *the God of heaven*, (see the Chald.) 2 Chr. 36, 23. Ezra 1, 2. Neh. 1, 4. 5. 2, 4. 20. Ps. 136, 26. Jon. 1, 9; comp. יְהוָה אֱלֹהֵי הַשָּׁמַיִם Gen. 24, 7. Meton. for *the inhabitants of heaven*, Job 15, 15; parall. *saints*.

שָׁמַיִן Chald. m. emphat. שָׁמַיִא, *the heavens, heaven*, Dan. 4, 8. 10. 7, 2. Sometimes for *the inhabitants of heaven*, i. e. God with the angels, who govern the world, Dan. 4, 23; comp. on this usage in the Jewish writings and also in the classic authors, Fesselii Advers. Sac. p. 349. Wetstein ad Matt. 21, 25.—אֱלֹהֵי שָׁמַיִא *the God of heaven*, see Heb. above, Dan. 2, 18. 37. Ezra 5, 11. 12. 6, 9. 10. Comp. Tob. 10, 12. Rev. 11, 13.

שָׁמַיִן m. adj. ordin. fem. שָׁמַיִינִית (from שְׁמִינָה) *the eighth*, Ex. 22, 29. Lev. 9, 1. al.—Fem. שָׁמַיִינִית *an octave* in music, a word denoting the lowest and gravest notes of the scale, sung by men, the modern *bass, basso*, opp. to עֲלִמֹת (q. v.) 1 Chr. 15, 21; also Ps. 6, 1. 12, 1, where some wrongly understand a musical instrument.

שָׁמַיִר m. (ר. שָׁמַיִר II) c. suff. שָׁמַיִרִי.

1. *a sharp point*; hence *thorn*, collect. *thorns*, Is. 5, 6. 7, 23. 24. 25. 9, 17. 32, 13.

Metaph. of enemies Is. 10, 17. 27, 4.

Arab. سَمَرَة comp. سَمَر is the Egyptian thorn, a thorn-tree.

2. *a diamond*, so called from its perforating and cutting other substances: e. g. the point of the stylus was of diamond, Jer. 17, 1. Also *adamant*, Ez.

3, 9. Zech. 7, 12. Arab. سَامُور id. Perhaps we may compare Gr. σμίς, σμίς, i. e. diamond-dust used for polishing. Bohlen suggests an Indian origin of the word, and compares *asmîra*, stone which eats, lapis rodens, spoken of gems, iron, etc.

3. *Shamir*, pr. n. a) A city in Judah Josh. 15, 48. b) A city in the mountains of Ephraim, Judg. 10, 1. 2. c) A man 1 Chr. 24, 24 Keri, where Cheth. שָׁמַיִר

שָׁמַיִרֹת (name most high, or heaven most high, Semiramis?) *Shemiramoth*, pr. n. m. 1 Chr. 15, 18. 20. 16, 5. 2 Chr. 17, 8.

שָׁמַלַי *Shamlai*, pr. n. m. Ezra 2, 46 Cheth. see שָׁלַמִי

* שָׁמַם, fut. יִשָּׁמַם, plur. יִשָּׁמְמוּ; fut. A יִשָּׁמ see under the root שָׁמַם

1. *to be astonished, amazed*, pr. to be struck dumb, since the primary idea is that of silence; comp. the kindr. roots שָׁמַם and שָׁמַם, and see the note under שָׁמַם. 1 K. 9, 8. Jer. 18, 16; c. עַל at any one Is. 52, 14. Jer. 2, 12. So 2 Chr. 7, 21, see under לָ A. 6. b. Hence, *to be confounded*, Ps. 40, 16.

2. *to be laid waste, to be made desolate*, since desolate places are silent and quiet, in contrast to the noise and turmoil of inhabitants; Ez. 33, 28. 35, 12. 15. Part. שָׁמֵם *desolate*, Lam. 1, 4. 3, 11; of persons, *wasted, perishing*, Lam. 1, 13. 16, also *solitary* 2 Sam. 13, 20. Is. 54, 1. Plur. f. שָׁמֵמוֹת *desolate places, ruins*, Is. 61, 4. Dan. 9, 18. 26.

3. Trans. *to lay waste, to make desolate*; Ez. 36, 3 וְשָׁמַם אֶתְכֶם *because they make you desolate and pant after you*, where שָׁמַם is pr. a verbal noun plur. put here for the infin. Is. 42, 14 *long time have I held my peace, I have been still and refrained myself*; בְּיֹדְךָ אֶפְעָה *now as a woman in tra-*

vail will I cry, I will destroy and snort together, i. e. my wrath, long restrained, I will now let break forth. Part. שׂוֹמֵם *a desolator*, prob. Antiochus Epiphanes, Dan. 9, 27. הַפְשַׁע שׂוֹמֵם for הַשְׁפָּע שׂוֹמֵם Dan. 8, 13 *the transgression of the desolator*, and שְׂקוּיץ שׂוֹמֵם *the abomination of the desolator* 12, 11, i. q. βδέλυγμα ἐρημώσεως 1 Macc. 1, 54. 6, 7, (comp. Matt. 24, 15,) i. e. either an altar, or an idol which Antiochus caused to be erected over the altar in the temple of Jerusalem.

NIPH. נִשְׁמָם 1. i. q. Kal no. 1, *to be astonished* Jer. 4, 9; c. עָלַ Job 18, 20.

2. i. q. Kal no. 2, *to be laid waste, made desolate*, Jer. 12, 11. Ps. 69, 26; *to be wasted, to perish*, of persons Lam. 4, 5; *to be desolate, solitary*, of a way Lev. 26, 22. Is. 33, 8.

Po. 1. i. q. Kal no. 1, *to be astonished* Ezra 9, 3.

2. Part. מְשַׁמֵּם *a desolator* Dan. 9, 27. 11, 31.

HIPH. הִשְׁמָם, fut. יִשְׁמָם, inf. הִשְׁמִים, part. מִשְׁמָם.

1. Causat. of Kal no. 1, *to make astonished* Ez. 32, 10. Intrans. *to be astonished* Ez. 3, 15; c. עָלַ Mic. 6, 13.

2. i. q. Kal no. 3, *to lay waste, to make desolate*, e. g. a land Lev. 26, 31. 32. Ez. 30, 12. 14.

HOPH. הִשְׁמָם (pron. hōsham) for הִשְׁמָם which is found in some copies, pl. הִשְׁמָמוּ.

1. *to be astonished* Job 21, 5.

2. *to be laid waste, made desolate*, Lev. 26, 34. 35. 43.

HITHPO. הִשְׁתּוֹמָם; fut. once יִשְׁתּוֹמָם Ecc. 7, 16.

1. *to be astonished* Is. 59, 16. 63, 5; *to be confounded*, Dan. 8, 27; of a person, *to be wasted, faint, discouraged*, Ps. 143, 4.

2. *to desolate or destroy oneself*, Ecc. 7, 16.

Deriv. שְׁמָם — שְׁמָמוֹן, שְׁמָמָה, שְׁמָמָה, and the pr. names שְׁמָמָה, שְׁמָמָה.

שְׁמָם Chald. HITHPO. אֲשִׁתּוֹמָם *to be astonished*, Dan. 4, 16.

שְׁמָם m. adj. *laid waste, desolate*, Dan. 9, 17. Fem. שְׁמָמָה Jer. 12, 11.

שְׁמָמָה f. (r. שְׁמָם) plur. constr. שְׁמָמוֹת.

1. *astonishment*, Ez. 7, 27.

2. *a desolation, waste, desert*, Is. 1, 7. שְׁמָמָה מְדִבָּרָה *a desolate waste*, Jer. 12, 10. שְׁמָמָה וְשְׁמָמָה *a desert and desolation*,

a complete desert, an utter waste, Ez. 33, 28. 29. 35, 3.

שְׁמָמָה f. (for שְׁמָמָה, r. שְׁמָם) plur. constr. שְׁמָמוֹת, *a desolation, waste*, Ez. 35, 7. 9.

שְׁמָמוֹן m. (r. שְׁמָם) *astonishment, amazement*, Ez. 4, 16. 12, 19.

שְׁמָמִית, see in שְׁמָמִית.

* שְׁמָן or שְׁמִין, fut. יִשְׁמָן, *to be or become fat*, Deut. 32, 15. Jer. 5, 28. Arab. سمن id.

HIPH. 1. *to make fat, to cover over with fat*, metaph. the heart, as enveloped in fat and thus made dull and callous to the words of the prophet, Is. 6, 10.

2. *to become fat*, pr. *to make or produce fat from oneself*, Neh. 9, 25.

Deriv. מִשְׁמָן, אֲשִׁמָּנִים, שְׁמָנוֹת — שְׁמָן, מִשְׁמָנוֹת, and pr. n. מִשְׁמָנָה.

שְׁמִין m. adj. (r. שְׁמָן) f. שְׁמִינָה, *fat*, Is. 30, 23; of a strong, lusty, robust man, Judg. 3, 29, see מִשְׁמָן; of a land, *fertile*, Num. 13, 20; of bread Gen. 9, 20.

שְׁמִין m. (r. שְׁמָן) c. suff. שְׁמִינִי, plur. שְׁמִינִים.

1. *fatness*, Ps. 109, 24. מִשְׁתַּח שְׁמִינִים *a banquet of fatness*, i. e. sumptuous, splendid, Is. 25, 6. 10, 27 יִהְיֶה עַל מִפְּנֵי שְׁמִין *and the yoke (of Israel) is broken from fatness*, the figure being taken from a fat ox which breaks and casts off his yoke; comp. Deut. 32, 15. Hos. 4, 16. Also *fertility of the earth*, e. g. נֵיאָה שְׁמִינִים *valley of fatness*, i. e. most fertile, Is. 28, 1.

2. *oil*, Gen. 28, 18. שְׁמִין עֵץ *oil-tree*, i. e. *oleaster*, wild olive, (different from זית the olive,) Neh. 8, 15. 1 K. 6, 23.

3. *spiced oil*, i. e. *ointment, unguent*, Ps. 133, 2. Prov. 21, 17. Is. 1, 6.

שְׁמִינִים m. plur. (r. שְׁמָן) *fatness of the earth*, i. e. *fat fields, fertile regions*. Gen. 27, 28 *God gave thee הָאָרֶץ מְשֻׁמְנִית* *fertile fields*, pr. *of fertile fields*, as the other hemistich has מִטְלַהּ of the dew of heaven. But v. 39 הָאָרֶץ יִהְיֶה מְשֻׁמְנִית *without the fatness of the earth shall be thy dwelling*, parall. מִטְלַהּ. In both places מְשֻׁמְנִים is for מִשְׁמָנִים; but there is a play of words arising from the twofold use of מֵן, which in v. 28 is taken in the partitive sense, see מֵן no. 1; and in v. 39 in its privative sense, see מֵן no. 3. f.

* שְׁמָעָה f. and שְׁמָעָה m. constr. שְׁמָעָה, *eight*; Arab. ثَمَانِيَّةٌ, ثَمَانٍ, Eth. ስምዒ, id. Judg. 3, 3. Num. 29, 29. 2, 24. — Plur. שְׁמָעִים comm. *eighty*, Gen. 5, 25. 26. 29. al.

Deriv. שְׁמָעִי

* שָׁמַע and שָׁמַע fut. יִשְׁמַע, imper. שִׁמַּע, שְׁמָעָה.

1. *to hear*; Syr. Chald. id. Arab.

سَمِعَ, Eth. ሰማ, *to hear, to obey*. Gen. 18, 10. Is. 6, 9; c. acc. of thing Gen. 3, 10. 24, 52. Ex. 2, 15; c. acc. of pers. speaking Gen. 37, 17. 1 Sam. 17, 28; with פֶּה before a clause or sentence Gen. 42, 2. 2 Sam. 11, 26. Spec. a) *to hearken, to listen to any one, to give attention, c. acc.* Gen. 23, 8. 11. 15. Ecc. 7, 5; אֵל Gen. 49, 2. 1 K. 12, 15. Is. 46, 3. 12; ה' Job 31, 35. Ps. 58, 6; c. בְּ Job 37, 2. Deut. 1, 45. But בְּ שָׁמַע is likewise often *to hear any thing, to be an ear-witness, testis auritus fuit* Plaut. Gen. 27, 5. Job 15, 8. 26, 14; also *to hear with pleasure* 2 Sam. 19, 36. Ps. 92, 12. b) Of God, *to hear and accept prayer, to hear and answer, c. acc.* Gen. 17, 20. Ps. 10, 17. 54, 4; c. אֵל Gen. 16, 11. 30, 22; קוֹל פ' Deut. 33, 7. Ps. 5, 4. 18, 7. 27, 7. 28, 2. 64, 2. Lam. 3, 56; אֵל-קוֹל Gen. 30, 6. Deut. 1, 45; אֵל-קוֹל Gen. 21, 17. Sometimes also with ה' of the object Gen. 17, 20. c) *to hearken to, to hear and obey*, Ex. 24, 7. Is. 1, 19; c. אֵל Gen. 28, 7. 39, 10. Deut. 18, 19. Josh. 1, 17; ה' Num. 14, 27; קוֹל פ' Gen. 27, 13. Ex. 18, 19. Deut. 26, 14. 2 Sam. 12, 18; לְקוֹל פ' Gen. 3, 17. Judg. 2, 20. Ps. 58, 6.

2. *to hear distinctly, to understand*, Gen. 11, 7. 42, 23. לֵב שָׁמַע *an understanding heart* 1 K. 3, 9. But אִישׁ שָׁמַע Prov. 21, 28, *the man that hath heard* sc. the thing to be established by testimony, i. e. a true witness, in opp. to a false witness.

NIPH. 1. *to be heard* 1 Sam. 1, 13; c. ה' by any one Neh. 6, 1. 7. Also i. q. *to be regarded*, Ecc. 9, 16; *to be heard and accepted* Dan. 10, 12, comp. 2 Chr. 30, 27.

2. *to show oneself obedient, to obey*, Ps. 18, 45.

3. *to be understood* Ps. 19, 4.

PIEL pr. 'to make hear,' i. e. *to call, to summon*, i. q. Hiph. no. 3; c. acc. of pers. and ה' of the thing to which one is called, 1 Sam. 15, 4. 23, 8 and *Saul called all the people to war*.

HIPH. 1. *to cause to hear, to let hear*, e. g. one's voice Judg. 18, 25. Cant. 2, 14; (to cause to hear with acceptance Is. 58, 4;) a cry Jer. 48, 4; c. dupl. acc. of pers. and thing, *to cause one to hear any thing* 2 K. 7, 6. Ps. 143, 8; c. אֵל of pers. Ez. 36, 15. Without קוֹל absol. *to let oneself be heard, to utter aloud*, and so with בְּקוֹל Ps. 26, 7. Ez. 27, 30, comp. נָהַן בְּקוֹל in קוֹל bb. Spec. *to sing with the voice* Neh. 12, 42; also *to sound with instruments* 1 Chr. 15, 28. 16, 5; espec. of loud music 1 Chr. 15, 19, comp.

נָהַן. Comp. Arab. مُسَيِّعَةٌ songstress, سَمَاعٌ music.

2. *to announce, to declare*, c. acc. of thing Is. 45, 21; acc. of pers. Is. 44, 8. 48, 5; c. dupl. acc. of pers. and thing Is. 48, 6.

3. *to call, to summon*, i. q. Pi. 1 K. 15, 22. Jer. 50, 29. 51, 27.

Deriv. שָׁמַע — שְׁמָעָה, also שְׁמָעָה, שְׁמָעָה, מְשַׁמְעָה, and the pr. names אֲשַׁמְעָה, אֲשַׁמְעָה, אֲשַׁמְעָה.

שָׁמַע Chald. *to hear*, c. ה' of or concerning any one Dan. 5, 14. 16.

ITHPE. *to show oneself obedient, to obey*, Dan. 7, 27.

שָׁמַע (hearing, obedient,) Shama, pr. n. m. 1 Chr. 11, 44.

שָׁמַע m. (r. שָׁמַע) c. suff. שְׁמָעִי

1. *the hearing*, as opp. to the sight, Job 42, 45. Ps. 18, 45 אֵזֶן יִשְׁמָעוּ לִי *at the hearing of the ear they obey me*, i. e. my mandate is obeyed as soon as heard.

2. Something heard, *report, rumour, fame*. שָׁמַע רָע *an evil report* Ex. 23, 1. With gen. of pers. of whom the report is spread, as שְׁלֹמֹה שָׁמַע *the fame of Solomon* 1 K. 10, 1; צֵר שָׁמַע *the report concerning Tyre*, as destroyed, Is. 23, 5; שָׁמַע יַעֲקֹב *the report of the coming of Jacob* Gen. 29, 13. Is. 66, 19. Hos. 7, 12 שָׁמַע יִצְרָהֵם *as the report (hath come) to their congregation*.

3. *sound, music*. Ps. 150, 5 **צִלְצִלִּי שִׁמְעֵי** *loud cymbals*.

שִׁמְעָה (*rumour*) *Shema*, pr. n. m. a) 1 Chr. 2, 43, 44. b) 5, 8. c) Neh. 8, 4. d) 1 Chr. 8, 13.

שִׁמְעָה (*id.*) *Shema*, pr. n. of a city in the south of Judah, Josh. 15, 26.

שִׁמְעָה m. (r. **שִׁמְעָה**) c. suff. **שִׁמְעָהוּ**, *fame, rumour*, Josh. 6, 27. 9, 9.

שִׁמְעָה (*rumour*, r. **שִׁמְעָה**) *Shimea*, pr. n. m. a) A son of David 1 Chr. 3, 5, for which is read **שִׁמְעָה** *Shammua* 2 Sam. 5, 14. 1 Chr. 14, 4. b) 1 Chr. 6, 15. c) *ib.* v. 24. d) A son of Jesse, elsewhere **שִׁמְעָה** q. v. no. 3. b.

שִׁמְעָה (*id.*) *Shimeah*, 2 Sam. 13, 3, 22; see **שִׁמְעָה** no. 3. b. Patronym. is **שִׁמְעָהוּ** *a Shineathite* 1 Chr. 2, 55.

שִׁמְעָה *Shemaah*, pr. n. m. c. art. 1 Chr. 12, 3.

שִׁמְעָה, see **שִׁמְעָה**.

שִׁמְעוֹן (*a hearkening*, r. **שִׁמְעָה**) pr. n. m. *Simeon*, Gr. *Συμεών*. a) The second son of Jacob, born of Leah Gen. 29, 33, the progenitor of the tribe of the same name. The cities of this tribe were within the territory of Judah, and are enumerated Josh. 19, 1–9. b) Ezra 2, 31.—Patronym. is **שִׁמְעוֹנִי** *a Simeonite*, Num. 25, 14.

שִׁמְעִי (*renowned*, r. **שִׁמְעָה**) *Shimei*, *Shimi*, pr. n. m. a) Ex. 6, 17. Num. 3, 18. b) 2 Sam. 16, 5. c) 1 K. 1, 8, 4, 18. d) Esth. 2, 5. Also of several other persons of less note.—Patronym. **שִׁמְעִי** *a Shimite* for **שִׁמְעוֹנִי** Num. 3, 21.

שִׁמְעִיָּה and **שִׁמְעִיָּהוּ** (*Jehovah heareth him*) *Shemaiah*, pr. n. m. a) A prophet in the time of Rehoboam 1 K. 12, 22. b) Another in the time of Jeremiah, Jer. 29, 31. c) Of several other persons of less note, see Simonis Onom. p. 546.

שִׁמְעָה (i. q. **שִׁמְעָה**, **שִׁמְעָה**) *Shimeath*, pr. n. f. 2 K. 12, 22. 2 Chr. 24, 26.

* **שִׁמְעָה** *obsol. root, kindr. with שִׁמְעָה* q. v. Arab. **شَمَعَ** to thrust forward, to push, to strike.

1. *to thrust, to cast, to throw*, espec. *in fugam conjicere*, Engl. *to put to flight* an enemy. Hence **שִׁמְעָה**.

2. *to hasten*, pr. to urge on, espec. in speaking, *to speak rapidly*, comp.

שִׁמְעָה *haste*, **שִׁמְעָה** *rapid speaking*. Hence

שִׁמְעָה m. *a transient sound, a whisper*, rapidly uttered and swiftly dying away, Job 4, 12, 26, 14. Symm. *ψιθυρισμός*, Vulg. *susurrus*. In the Talmud **שִׁמְעָה** is *a little*, which the Targum and Syr. have expressed in the above passages; but this use of the word not improbably sprang at first from these passages of Job.

שִׁמְעָה f. (r. **שִׁמְעָה**) *a rout, overthrow* of enemies, Ex. 32, 25.—The Hebrew and other ancient interpreters render *ill fame, reproach*, comp. **שִׁמְעָה**; the letters **ז** and **ס** being interchanged. But the former sense is the only correct one.

* I. **שָׁמַר** fut. **יִשְׁמַר**, 2 m. c. suff. **יִשְׁמְרוּ**, 3 f. c. suff. **יִשְׁמְרוּ** Prov. 14, 3; inf. c. suff. **לְשָׁמְרוֹ**, **לְשָׁמְרוֹ**.

1. *to keep, to watch, to guard*, e. g. a) In the narrower sense, as a garden Gen. 2, 15. 3, 24; a flock 30, 31; a house Ecc. 12, 3. Part. **שֹׁמֵר** subst. *a keeper, watchman*, Cant. 3, 3; of a flock i. e. *a shepherd* 1 Sam. 17, 20. Trop. of prophets Is. 21, 11. 62, 6; comp. **צֹפִים**. b) In a wider sense, *to keep safe, to protect, to preserve*, c. acc. Job 2, 6. Prov. 13, 3; **שָׁמַר** 2 Sam. 18, 12; **שָׁמַר** 1 Sam. 26, 15; **שָׁמַר** v. 16. Prov. 6, 22. Often of God as keeping and protecting men, c. acc. Gen. 28, 15. 20. Ps. 12, 8. 16, 1. 25, 20; c. **שָׁמַר** to protect from any thing, Ps. 121, 7. 140, 5. 141, 9.

2. *to keep, to retain, to reserve*, Ex. 22, 6; also trop. e. g. kindness Dan. 9, 4. Neh. 9, 30; anger, Am. 1, 11 **שָׁמַר אַחֲרָיו** *and he (Edom) keeps his wrath for ever*, does not cease from it; where **שָׁמַר** with these vowels and the accent on the penult is masc. c. *h* parag. or suff. So with **שָׁמַר** or **שָׁמַר** impl. (like **שָׁמַר** no. 2), Jer. 3, 5 **שָׁמַר אֶת-אַחֲרָיו לְנֶפֶשׁ** *will he keep his anger for ever?* Spec. *to keep in mind or memory*, Gr. *φυλάττω* *τι*, Gen. 37, 11. Ps. 130, 3.—With acc. impl. and c. suff. of pers. Job 10, 14 **יִשְׁמְרוּנִי** *then thou dost reserve for me* sc. punishment, thou keepest it in mind for me.

3. *to keep in view*, i. e. *to observe*, to

mark, c. acc. 1 Sam. 1, 12. Ps. 17, 4 *I have marked the ways of the violent*, sc. in order to avoid them; (but in another sense Prov. 2, 20;) c. acc. impl. Is. 42, 0; c. עַל Job 14, 16; אֶל Ps. 59, 10. Sometimes in a bad sense *to watch narrowly, to spy out*, c. acc. Job 13, 27. 3, 11. Ps. 56, 7. 71, 10. שְׁמַר עִיר *to watch city*, i. e. to besiege it, 2 Sam. 11, 16; comp. נָצַר no. I. 1. b. Also *to watch at door*, Prov. 8, 34.

4. *to keep, to observe*, i. e. not to break, e. g. a covenant Gen. 17, 9. 10; the precepts of God 1 K. 11, 10; the sabbath Is. 58, 2. 6; a promise 1 K. 3, 6. 8, 24. With inf. c. ל, *to observe to do any thing, to take heed to do it*, Num. 23, 12. 2 K. 10, 31.

5. *to regard, to honour one's master* Prov. 27, 18; *to worship God* Hos. 4, 10; Ps. 31, 7. Comp. Virg. Georg. 4. 212 *observant regem non sic Ægyptus*, etc.

6. Reflex. i. q. Niph. no. 2, and שִׁמְרָנִי Deut. 4, 9, *to keep oneself from any thing*, c. מִן Josh. 6, 18.

NIPH. 1. Pass. *to be kept, preserved*, s. 37, 28.

2. Reflex. *to keep oneself from any thing*, c. מִן Deut. 23, 10. Judg. 13, 13. Sam. 21, 5. Comp. Kal no. 6.

3. *to take heed to oneself, to beware of any thing*, Is. 7, 4; c. מִן Jer. 9, 3; מִפֶּה Ex. 23, 21; בִּ 2 Sam. 20, 10; c. inf. x. 19, 12 *take heed to yourselves not to go up into the mount*; also with מִן *lest, before a clause*, Gen. 24, 6. 31, 24. 29.

Deut. 4, 15. 16; the pleonastic pron. הָיָה sometimes added after an imperative, as Gen. Ex. II. cc. Occasionally in strong prohibition, there is added to the verb of caution the formula בְּנַפְשְׁךָ, לְנַפְשְׁךָ, *by thy life*, as thou lovest thy life, which however is not dependent on the verb שִׁמְרָנִי. Deut. 4, 15. 16 וְנִשְׁמַרְתֶּם... פְּנֵי-הַשָּׂחָה *take heed therefore, as ye value your lives*

lest ye act wickedly, etc. Jer. 17, 21 וְלֹא-תִשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאֵל-תִּשְׁמְרוּ *take heed yourselves, for your lives, and bear no burden*, etc. Josh. 23, 11. Once with inf. c. ל, *to take heed to do any thing, not to omit it*; Deut. 24, 8 לְשִׁמְרָנִי... לְעֵשׂוֹ *take heed... to observe diligently and do*, etc.

PIEL i. q. Kal no. 5, *to worship idols* m. 2. 9.

HITHPA. 1. i. q. Kal no. 4, *to keep, to observe*, pr. for oneself, Mic. 6, 16.

2. *to take heed to oneself*, c. מִן Ps. 18, 24.

Deriv. שְׁמַר — שְׁמֶרֶת, אֲשֶׁרֶת, מְשֻׁמֵּר, מְשֻׁמֶּרֶת, and pr. n. רִשְׁמֵרִי.

* II שְׁמֵר i. q. סֵמֵר, שְׁמֵר, Chald. Pa. סֵמֵר, *to fix or fasten with nails*; whence שְׁמֵר a sharp point.—Is it perhaps the point of accord between the two significations, no. I, II, that the sense of *keeping, guarding*, is derived from that of *shutting up, making fast with nails*?

שְׁמֵר m. (r. שְׁמֵר I) only plur. שְׁמֵרִים, *lees of wine*, so called because wine is kept, preserved, in strength and colour by letting it stand upon the lees. שְׁקַט שְׁמֵרֵי (קָפַץ) Jer. 48, 11. Zeph. 1, 12, *to rest upon one's lees*, i. e. to live a life of quiet indifference, the figure being drawn from wine. Is. 26, 6 שְׁמֵרִים מְזֻקָּקִים *lees racked off or fined*, i. e. generous old wine purified from the lees.

2. Shemer, pr. n. m. a) 1 K. 16, 24. b) 1 Chr. 6, 31. c) 8, 12. d) 7, 34, for which v. 32 שְׁמֵר q. v.

שְׁמֵר (keeper, r. שְׁמֵר) Shomer, pr. n. a) Masc. 1 Chr. 7, 34; comp. שְׁמֵר no. 2. d. b) Fem. 2 K. 12, 22, for which 2 Chr. 24, 26 שְׁמֵרִית Shimrith.

שְׁמֵר m. (r. שְׁמֵר) only plur. שְׁמֵרִים, *observance, celebration of a festival*, Ex. 12, 42.

שְׁמֵרָה f. (r. שְׁמֵר) plur. שְׁמֵרוֹת, *eyelids*, Ps. 77, 5. Others, *watching, wakeful*.

שְׁמֵרָה f. (r. שְׁמֵר) *watch, guard*, Ps. 141, 3.

שְׁמֵרוֹן (watch, guard, r. שְׁמֵר) Shimron, pr. n. of a son of Issachar, Gen. 46, 13. Patronym. שְׁמֵרוֹנִי a Shimronite Num. 26, 24.

שְׁמֵרוֹן f. (watch-post, watch-height) Shomeron, Samaria, pr. n.

a) A hill and city built upon it by Omri, in the territory of Manasseh, and named by him after Shemer the former owner of the soil; afterwards the capital of the kingdom of Israel, 1 K. 16, 24. Am. 4, 1. 6, 1. 2 K. 3, 1. 13, 1. 18, 9. 10. Is. 7, 9. Ez. 16, 46. Chald. שְׁמֵרוֹן, whence Gr. Σαμάρεια, Lat. Samaria,

called also by Herod the Great *Σεβούστη* in honour of Augustus, Jos. Ant. 15, 7. 7. It is now a small village called *Sebüstieh*; see Bibl. Res. in Palest. III. p. 138 sq.

b) In a wider sense, *the kingdom of Samaria*, i. e. of the ten tribes, of which Samaria was the metropolis. שְׁמֵרִי *the cities of Samaria*, i. e. of the kingdom, 2 K. 17, 26. 23, 19. Spoken also by prolepsis even under Jeroboam, 1 K. 13, 32. הָרִי שְׁמֵרִי Jer. 31, 5; 'עַל הָרִי שְׁמֵרִי *the calf of Samaria*, i. e. the calf at Bethel Hos. 8, 5, 6.—Gentile n. is שְׁמֵרִי *a Shomeronite, Samaritan*, 2 K. 17, 29.

שְׁמֵרִי (watchful, r. שְׁמֵר I) *Shimri*, pr. n. m. a) 1 Chr. 4, 37. b) 11, 45. c) 26, 10. d) 2 Chr. 29, 13.

שְׁמֵרִיָּה (whom Jehovah keeps) *Shemariah*, pr. n. m. a) A son of Rehoboam 2 Chr. 11, 19. b) Ezra 10, 32. c) ib. v. 41.

שְׁמֵרִיָּה (id.) *Shemariah*, pr. n. m. 1 Chr. 12, 5.

שְׁמֵרִיָּה Chald. *Samaria*, the city, Ezra 4, 10. 17, i. q. Hebr. שְׁמֵרִיָּה.

שְׁמֵרִית f. (watchful, r. שְׁמֵר) *Shimrith*, 2 Chr. 24, 26; see in שְׁמֵר b.

שְׁמֵרָה (watch, guard, r. שְׁמֵר) *Shimrath*, pr. n. m. 1 Chr. 8, 21.

* שְׁמֵרָה Chald. Pa. שְׁמֵרָה, *to minister, to wait upon*, Dan. 7, 10. Syr. id.

* שְׁמֵרָה comm. (m. Ps. 104, 19. f. Gen. 15, 17,) c. suff. שְׁמֵרָה.

1. *the sun*, Arab. شمس, Syr. شمس, a primitive word, found with the radical letters *sm, sr, sn, sl*, in very many languages; comp. old German *Summi* (whence *Summer, Sommer*), Sanscr. *surā, surja*, Germ. *Sunne, Sonne*, Engl. *sun*, Lat. *sol*; and with a breathing instead of the sibilant, Pehlv. *hūr*, Pers. خورشید, Gr. ἥλιος, see Merian Etude comparative des Langues, p. 66, 67. — תַּחַת הַשֶּׁמֶשׁ *under the sun*, i. e. on earth, an expression frequent in the book of Ecclesiastes, as 1, 3. 9. 14. 2, 11. 18. 19. 22. 4, 1. 3. 7. 15. al. לְפָנֵי הַשֶּׁמֶשׁ *before the sun*, i. e. in the sunshine, Job 8, 16; but for Ps. 72, 17 see לְפָנֵי no. 1. p. 854. לְפָנֵי

הַשֶּׁמֶשׁ *in the sight of the sun*, i. e. the sun being as it were present and looking on, 2 Sam. 12, 11. The rising of the sun is expressed by the verbs יָצָא, זָרַח; its setting by the verb בּוֹא. Metaph. God is called the *sun* of any one, the emblem of prosperity and blessings, Ps. 84, 12.

2. Plur. שְׁמֵרִית *notched battlements*, q. d. suns, rays of the sun, Is. 54, 12. Sept. ἐπάλξεις.

Deriv. the two following.

שְׁמֵשׁוֹן (sun-like, denom. from שְׁמֵשׁ) *Shimshon, Samson*, pr. n. of a judge of Israel celebrated for his strength, Judg. 13, 24 sq. Sept. Σαμψών, which Josephus (Ant. 5. 10) explains by ἰσχυρός, but against the etymology; see Gesch. der Heb. Spr. p. 81, 82.

שְׁמֵשִׁי (sunny, from שְׁמֵשׁ) *Shimshai*, pr. n. m. Ezra 4, 8. 17.

שְׁמֵשֶׁרֶי *Shamsherai*, pr. n. 1 Chr. 8, 26. It seems to have sprung from a double orthography, שְׁמֵרִי and שְׁמֵשִׁי.

שְׁמַתִּי *Shumathite*, patronym. from שְׁמַת (garlic?) 1 Chr. 2, 53; elsewhere unknown.

* שָׁן, with Makk. שָׁן, c. suff. שָׁנָה, comm. gender; masc. in signif. no. 2. 1 Sam. 14, 5; fem. Prov. 25, 19. Dual שָׁנִים, constr. שָׁנִי.

1. *a tooth*, Arab. سن id. This word in Hebrew may indeed be referred to the root שָׁן; but still I would prefer to regard it as primitive, since *tooth* in very many languages is expressed by the syllable *den (dent), zen*, as Sanscr. *danta*, Zend. *dentāno*, Pers. دندان, Gr. ὀδόντες for ἰδόντες, Lat. *den-s*, Goth. *tunthus*, Fris. *tan*.—Ex. 21, 24. 27. Spec. *elephant's tooth*, i. e. *ivory*, (fully שְׁנֵהָבִים q. v.) 1 K. 10, 18. Cant. 5, 14. שְׁנֵהָבִים *ivory palaces*, i. e. with walls inlaid or covered with ivory, Am. 3, 15; and so הַיָּבֵלִים שְׁנֵהָבִים Ps. 45, 9.—Dual שְׁנֵי טֵנוֹת *teeth*, pr. two rows of teeth, Gen. 49, 12. Am. 4, 6; also for plur. טֵנוֹת שְׁנֵי *three teeth* 1 Sam. 2, 13. Job 13, 14 אֶשָּׂא בְּשָׁנֵי בְּשָׁרִי *I take my flesh (life) in my teeth*, i. e. expose myself to danger; inasmuch as what one carries in his teeth is apt to be dropped. Comp. the similar proverbial expression in Judg. 12, 3, explained under בָּה no. 1. c.

2. *a peak or hill*, so called as resembling a tooth, 1 Sam. 14, 4. Job 39, 28. Comp. *קָרְן* lett. d. Syr. *قَرْنٌ* cliffs, crags.

2. *Shen*, pr. n. of a place, prob. of a rock or peak, 1 Sam. 7, 12.

שָׁנָא, see *שָׁנָה*

שָׁנָא Chald. fut. *יִשְׁנָא* 1. Intrans. *to change, to be changed*, Dan. 6, 18, 3, 27. Espec. for the worse, *to be altered*, as the countenance, Dan. 5, 6, 9.

2. *to be different, diverse*, c. *מִן* Dan. 7, 3, 19, 23, 24.

שָׁנִי 1. Trans. *to change, to alter*; Dan. 4, 13 *let them change his heart*, impers. for *let it be changed*.—Part. pass. *different, diverse*, Dan. 7, 7.

2. *to transgress a law, royal mandate, decree*, Dan. 3, 28. Syr. id.

שָׁנָה *אֲשָׁנָה*, *to be changed* Dan. 2, 9; espec. for the worse, *to be altered, disfigured*, Dan. 3, 19, 7, 28.

שָׁנִי fut. *יִשְׁנָא* 1. *to change, to alter*, Dan. 2, 21; a royal mandate, Dan. 6, 9, 16.

2. *to transgress a statute, ordinance*, Ezra 6, 11, 12.

שָׁנָה Chald. f. c. suff. *שְׁנָתָה*, see in *שָׁנָה* II.

שָׁנָה, see in *שָׁנָה*.

שִׁנְאָב (father's tooth) *Shinab*, pr. n. of a Canaanitish king, Gen. 14, 2.

שְׁנָאָן m. (for *שְׁנִי*, r. *שָׁנָה*) *repetition*; Ps. 68, 18 *אֶלְפֵי שְׁנָאָן* *thousands of repetition*, i. e. thousands upon thousands.

שְׁנָאָזַר *Shenazar*, pr. n. m. 1 Chr. 3, 18.

* *שָׁנֵב* obsol. root, Arab. *شنى* *to be cool*, spoken of the day; see Schult. ad Prov. 7, 6. Hence *אֶשְׁנֵב* q. v.

* I. *שָׁנָה* fut. *יִשְׁנָה*, once *יִשְׁנָא* Lam. 4, 1. Denom. from *שָׁנָה* two.

1. *to do the second time or again, to repeat*, Arab. *ثنى*, Syr. *ثنى*. Neh. 13, 21 *אם תִּשְׁנֶה* *if ye do it again*. 1 K. 18, 34. With *ל* 1 Sam. 25, 8 *once will I smite him לֹא אֶשְׁנֶה לוֹ* *and will not repeat it to him*, i. e. there shall be no need of smiting him twice. 2 Sam. 20, 12. With *ב* Prov. 26, 11 *אִשָּׁה בְּאִגְלוֹתָהּ* *who repeateth (persists in) his folly*. 17,

9 *שָׁנָה בְּדָבָר* *who repeateth a matter*, i. e. rakes up anew unpleasant things which should be forgotten.

2. Intrans. *to be different, diverse* from any thing, c. *מִן* Esth. 1, 7, 3, 8.

3. *to be changed, altered* espec. for the worse, Lam. 4, 1. Ps. 77, 11; of the mind, Mal. 3, 6 *I Jehovah change not*. Part. plur. *שָׁנִים* *changing* sc. the mind, *changeable, fickle*, spoken of discontented persons, turncoats, who change from party to party, Prov. 14, 21; comp. Jer. 2, 36.

שָׁנָה *to be repeated*, e. g. a dream Gen. 41, 32.

שָׁנָה, once *שָׁנָה* by Chaldaism 2 K. 25, 29.

1. *to change, to alter*, e. g. garments 2 K. 25, 29. Jer. 52, 33; a promise Ps. 89, 35; right, justice, i. e. *to pervert*, Prov. 31, 5. Also *to change often, to vary*, e. g. a way Jer. 2, 36; *to change the countenance of any one*, i. e. to cause it to change to sadness, Job 14, 20.

2. *to transfer to another place* Esth. 2, 9.

3. *שָׁנָה אֶת-הַבִּינָיו*, *to change* i. e. *disfigure one's understanding*, to feign oneself mad, play the madman, 1 Sam. 21, 14. Ps. 34, 1. Syr. *سَنَى بِحَالِهِ*, and ellipt. *سَنَى*, to be mad.

שָׁנָה *to be changed* for the better Ecc. 8, 1, where *יִשְׁנָה* is for *יִשְׁנָה*.

שָׁנָה *to change oneself*, i. e. one's garments, *to disguise oneself*, 1 K. 14, 2.

Deriv. *שָׁנָה*, *שָׁנִים*, *שָׁנִי*, *מִשְׁנָה*.

* II. *שָׁנָה* i. q. Arab. *سنى* *to shine, to be bright*; hence *שָׁנִי*.

שָׁנָה f. (r. *שָׁנָה* I) constr. *שָׁנָה*; plur. *שָׁנִים*, constr. *שָׁנִי*; poet. plur. *שָׁנֹת*, constr. *שָׁנֹת*; a year, pr. repetition sc. of the course of the sun, or of the seasons, as spring, harvest, winter, etc. comp. Lat. *annus*, pr. i. q. *annulus*, a ring, circle, Gr. *ἐναυτός*, Arab. *حَوْل*

orbit, year.—*שָׁנָה שָׁנָה* Deut. 14, 22, *שָׁנָה בְּשָׁנָה* 15, 20, *שָׁנָה בְּשָׁנָה* 1 Sam. 7, 16, i. e. *every year, from year to year*. *שָׁנָה שְׁנִיתָה* the second year 2 K. 14, 1. *שָׁנָה שְׁנִיתָה* the fourth year of Ahab 1 K. 22, 41. Sometimes *שָׁנָה* is pleon. repeated, as *שָׁנָה שָׁנָה* *in the*

six hundredth year Gen. 7, 11, pr. in the (last) year of six hundred years. Plur. שָׁנִים indef. *some years*, 2 Chr. 18, 2; comp. יָמִים *some days*. Trop. *year* for the produce of the year Joel 2, 25.

DUAL שְׁנָה *two years, biennium*, Gen. 11, 10; also שְׁנָהִים רַמִּים pr. *two years of time*, see רַמִּים no. 1. b, under art. יום Plur.

שָׁנָה f. (for שְׁנָה, r. שָׁנָה) once שָׁנָה by Chaldaism Ps. 127, 2, constr. שָׁנָה, c. suff. שְׁנָהִי, plur. שְׁנֹה; *sleep*, Arab. سِنَة, Gen. 31, 40. Prov. 3, 24. 6, 4. 9. 20, 13. al. Plur. שְׁנֹהֹת *a little sleep*. 24, 33.—Spoken of any thing transient, Ps. 90, 5 שְׁנֵה רִדְיוֹ *they are (as) a sleep*; others here *a dream*, but without good reason.

שְׁנָה Chald. f. I. i. q. Heb. שְׁנָה *a year*, plur. שְׁנִין Dan. 6, 1.

II. i. q. שְׁנָה *sleep*, c. suff. שְׁנָהִי Dan. 6, 19.

שְׁנֵהִים m. plur. *ivory* 1 K. 10, 22. 2 Chr. 9, 21. Sept. ὀδόντες ἐλεφάντινοι, Targ. שֵׁן דְּפִיל elephant's tooth. It is compounded from שֵׁן tooth, and (as was first shown by A. Benary in the Berliner litt. Jahrbücher 1831. no. 96) הָאֵבִים contr. הַבִּים, from Sanscr. *ibha-s* elephant, (whence with the Arabic article Gr. ἑλ-έφας,) because the Hebrews were unable distinctly to pronounce אֵבֶה or אָבֶה (plur. אֵבִים) with the article. Egypt. also ešw, ešw, elephant.

שָׁנָה, see שָׁנָה.

שָׁנִי m. (r. שְׁנָה II) *crimson, rose colour*, the colour obtained from a certain insect, Arab. قَرْمَس Kermes, Coccus Ilicis Linn. which adheres with its eggs to the twigs of a species of oak, and is related to the cochineal or *coccus cacti*, see Comm. on Is. 1, 18. Rosenm. Alterthumsk. IV ii. p. 447. From Arab. Kermes comes Ital. *cremesino*, Engl. *crimson*.—Gen. 38, 28. 30. Jer. 4, 30; fully הוֹלֵצֶת שָׁנִי pr. *crimson-worm* Ex. 25, 4, and הוֹלֵצֶת שָׁנִי *worm-crimson* Lev. 14, 4. Plur. שְׁנֵים *crimson cloths, garments*, Is. 1, 18. Prov. 31, 21. It signifies, pr. 'a bright colour,' from r. שְׁנָה II, contr. Aram. שְׁנֵי, coccus, also from זָהָר to be bright; comp. חֲמִץ no. 2.—

Others suppose שָׁנִי to be pr. i. q. διβα-
φον, *twice dyed*, from r. שָׁנָה I; but only purple cloths or garments were dyed twice, never those dyed with coccus. See Braun de vestitu Sacerd. p. 237 sq. Boch. Hieroz. III. p. 527 sq. ed. Lips.

שָׁנִי m. (r. שְׁנָה I) שְׁנִית f. adj. ordinal, *the second*, Gen. 1, 8. Ex. 1, 15. al.

Arab. ثَانِ, f. ثَانِيَّة, Chald. חֲנִין, Syr. ܚܢܝܢ. — Fem. שְׁנִית also as adv. *a second time, again*, Gen. 22, 15. 41, 5. Plur. שְׁנֵים *the second* Num. 2, 16; also for cells or chambers of the second story, Gen. 6, 16.

* שְׁנֵים m. dual, constr. שְׁנֵי, *two*,

Arab. اِثْنَان, Aram. ܐܬܢܐ, which two latter vary more from the primary form. Kindred with this numeral is the verb שָׁנָה I, *to do a second time*; but the verb is more prob. derived from the noun, which, like most of the numerals, corresponds with those of the Indo-european tongues; although the varieties of form are here particularly great. The primary form of this numeral seems to have been שְׁנֵי, from which softened come Sanscr. *dwi*, dual *dwau*, comp. *twa* other, different, Goth. *twa*, *twā*, *twai*, whence Engl. and Germ. *two*, *zwo*, *zwey*, Gr. and Lat. δύο, *duo*. The high German, like the Hebrew, has the sibilant, *zwo*, *zwey*.—שְׁנֵים שְׁנֵים *two and two* Gen. 7, 9. 15; c. suff. שְׁנֵיהֶם *they two, both of them*, Gen. 2, 25. Ecc. 4, 3. In 1 K. 17, 12 *two*, and Is. 17, 6 *two or three, for a few*.

FEM. שְׁנֵיהֶם by sync. for שְׁנֵיהֶם (Arab.

اِثْنَتَان) Dag. lene being put irregularly after a movable Sheva, as if Aleph were prefixed (אֶשְׁנֵיהֶם), constr. שְׁנֵיהֶם; c. pref. בְּשְׁנֵיהֶם Gen. 31, 41, לְשְׁנֵיהֶם Ex. 26, 19; but מִשְׁנֵיהֶם Judg. 16, 28, contra מִשְׁנֵיהֶם Jon. 4, 11.

1. *two*, c. suff. שְׁנֵיהֶם *they two, both of them*, Ez. 23, 13.

2. *of two kinds, two-fold*, Is. 51, 19; comp. כָּל of all kinds.

3. *a second time, again*, Neh. 13, 20. שְׁנֵים id. Job 33, 14.

NOTE. The form for *twelve* and *twelfth*

is masc. שָׁנִים עָשָׂר Ex. 24, 4. 1 K. 19, 19; fem. שָׁנִים עָשָׂרָה Gen. 14, 4. Lev. 24, 5.

שָׁנִיָּה f. (ר. שָׁנָה) *a sharp or pointed saying*, and hence *mockery, derision*. לְשָׁנִיָּה *to be for mockery*, an object of scorn, Deut. 28, 37. 1 K. 9, 7.

שָׁנִיר, see שָׁנִיר.

* שָׁנֵן *to sharpen*; Chald. id. Arab.

سَن. E. g. a sword Deut. 32, 41; metaph. the tongue, i. e. *to utter sharp or pointed sayings* against any one, Ps. 64, 4. 140, 4. Part. pass. שָׁנֵן *sharp*, of a weapon Ps. 45, 6. Is. 5, 28.

PIEL, *to sharpen in*, Germ. *einschärfen*, i. e. *to inculcate*, c. acc. of thing and dat. of pers. Deut. 6, 7.

HITHPO. *to be pricked, pierced*, e. g. with pain Ps. 73, 21.

Deriv. שִׁיתָ for שָׁנָה; comp. also שָׁנָה.

* שָׁנַם in Kal not used, per. *to force or bind together, to compress*, kindred with אָנַם, the breathing and sibilant being interchanged. Chald. שָׁנַם, sandal-thong, shoe-latchet. Different is Arab. شَنَّص implexus est, adhæsit.

PIEL שָׁנַם *to gird up the loins* 1 K. 18, 46. So all the ancient versions, and the context demands it.

שָׁנָר Shinar, pr. n. of the country around Babylon, Gen. 11, 2. 14, 1. Is. 11, 11. Zech. 5, 11. Dan. 1, 2. For its extent see Gen. 10, 10. Comp. Bochart Phaleg. 1. 5. J. D. Michaelis Spicileg. Geogr. I. p. 231. Syr. شَنْو of the country around Bagdad; see Barhebr. p. 256. The derivation is unknown.

שָׁנָה f. (ר. שָׁנָה) i. q. שָׁנָה, *sleep*, Ps. 132, 4.

* שָׁנָה fut. יִשְׁנָה, kindr. with שָׁסַם, *to plunder, to spoil*, Ps. 44, 11; c. acc. of pers. 1 Sam. 14, 48; and of thing plur. Hos. 13, 15. Part. שָׁסָם *spoilers, plunderers*, Judg. 2, 14. 1 Sam. 23, 1.

Po. שָׁנָה, for שָׁסָה which is read in some Mss. *to plunder, to spoil*, c. acc. of thing Is. 10, 13.

* שָׁסַם fut. יִשְׁסַם, *to plunder, to spoil*, q. שָׁסָה, c. acc. of thing Judg. 2, 14.

1 Sam. 17, 53. Ps. 89, 42. Part. plur. c. suff. שָׁסָה by Syriasm for שָׁסָה Jer. 30, 16 Cheth. comp. שָׁסָה part. שָׁסָה.

NIPH. *to be plundered, spoiled*, Is. 13, 16. Zech. 14, 2.

Deriv. מְשָׁסָה

* שָׁסַע *to cleave, to split, to divide*. Kindred roots are שָׁסַע, שָׁסַע, שָׁסַע; compare also Sanser. *chid* to cleave, Gr. σκίζειν, Lat. *scindere*, Germ. *scheiden*.—שָׁסַע שָׁסַע Lev. 11, 7, and שָׁסַע שָׁסַע v. 3. Deut. 14, 16, *to cleave the cleft of the hoof or hoofs*, i. e. *to have the hoof entirely parted*. Comp. הִפְרִיס.

PIEL שָׁסַע 1. *to cleave*, Lev. 1, 17.

2. *to rend, to tear in pieces* a lion Judg. 14, 16.

3. Metaph. *verbis dilacerare*, i. e. *to chide, to upbraid*, 1 Sam. 24, 8.—Hence

שָׁסַע *cleft, fissure*, see r. שָׁסַע in Kal.

* שָׁסַח in Kal not used, *to cut in pieces*; kindr. with שָׁסַח, שָׁסַח, comp. in שָׁסַח.

PIEL fut. יִשְׁסַח, *to cut or hew in pieces* 1 Sam. 15, 33. Sept. ἔσφαξε, Vulg. *in frustra concidit*.

* I. שָׁעָה fut. יִשְׁעָה, apoc. יִשְׁעָה, *to look*, kindr. with שָׁעָה, שָׁעָה, where see; hence absol. *to look around for help*, 2 Sam. 22, 42. Spec. a) With אֶל *to look upon with favor, to have respect to the prayers of any one*, Gen. 4, 4. 5. b) *to look to any one, expecting help*, c. אֶל Is. 17, 8; עַל 17, 7. 31, 1; בְּ Ex. 5, 9. c) With מִן and מֵעַל *to look away from, to turn away the eyes from any person or thing, to let alone*, Job 7, 19. 14, 6. Is. 22, 4.

HIPH. i. q. Kal lett. c, with מִן Ps. 39, 14 *look away from me*, spare me. The form הִשְׁעָה is here imper. apoc. for הִשְׁעָה, whence הִשְׁעָה, and the first syllable being made long, הִשְׁעָה, like הִרְבָּה, הִרְבָּה. There is then no need of deriving this form from a root שָׁעָה, nor of changing the vowels. Another הִשְׁעָה see in שָׁעָה Hiph.

HITHP. הִשְׁעָה, fut. apoc. יִשְׁעָה. 1. *to look around for help*, Is. 41, 10.

2. *to look upon each other*, sc. with astonishment, *to be amazed*, Is. 41, 23.

Deriv. Chald. שָׁעָה, perh. מְשָׁעָה

* II. **שָׁעָה** i. q. Syr. **ܡܚܕܐ**, Heb. **שָׁעָה**, *to be smeared together* with viscous matter, spoken of the eyes, *to be blinded*, Is. 32, 3.

שָׁעָה Chald. f. emphat. **ܫܥܬܐ**, *a moment* of time, pr. a look, glance of the eye, Germ. *Augenblick*, Syr. **ܡܚܕܐ** and Arab. **ساعة** moment, also hour; comp. Dutch *Stondt*, which signifies both. **בְּהִישָׁעָה** *in the same moment*, i. e. instantly, immediately, Dan. 3, 6. 15. 4, 30. 5, 5; but 4, 16 **בְּשָׁעָה הָרָא** *for a moment*, i. e. for a short time.

* **שָׁעַט** obsol. verb, prob. *to beat*, *to pound*, *to stamp*. Arab. **ثَعَطَ** II, *to stamp*, *to pound in pieces*.—Hence

שָׁעֻטָּה f. constr. **שְׁעֻטָּה**, *a stamping*, e. g. of horses advancing in warlike array, Jer. 47, 3.

שְׁעֻטָּיִת a kind of cloth or garment made of different threads, linen and woollen, woven together, Lev. 19, 19, where it is coupled with **בְּלִיָּאִים**. Deut. 22, 11 *thou shalt not wear Shaatnez, woollen and linen together*, Sept. *μιβδηλον*, i. e. adulterated, not genuine.—The etymology is very obscure. That proposed by Bochart, Hieroz. I. p. 406, and that of Buxtorf, Lex. Chald. col. 2483, both of whom seek its origin in the Semitic languages, have little probability. Nor is that entirely satisfactory which is suggested by Jablonsky, Opusc. ed. te Water I. p. 294, and by Forster, de Byssio Antiquorum p. 92, who refer it back to the Coptic word **ϣοντνες** *Shontnes*, i. e. *byssus fimbriatus*.

* **שָׁעַל** obsol. root, prob. *to be hollow*, as appears from the derivatives, **שָׁעַל** hollow of the hand, **מִשְׁעָל** hollow way, **שֹׁעַל** the fox, i. e. the burrower. Kindred is **שְׁאָל** II, whence **שְׁאָל** Sheol, Orcus; and comp. in the Indo-European tongues *noĩlos*, *cælum*, Germ. *hohl*.

שָׁעַל m. c. suff. **שָׁעָלִי**, plur. **שָׁעָלִים**; constr. **שָׁעָלִי** Syr. **ܡܚܕܐ** id.

1. *the hollow of the hand, the palm*, Is. 40, 12.

2. *a handful* 1 K. 20, 10. Ez. 13, 19.

שָׁעַל, see **שֹׁעַל**.

שְׁעָלִים Judg. 1, 35. 1 K. 4, 9, and **שְׁעָלִי** Josh. 19, 42, (city of foxes, for the fuller **שְׁעָלִי**, comp. Arab. **شَعْلَب** i. q. **שֹׁעַל** fox,) *Shaalim*, *Shaalabbin*, pr. n. of a city in the tribe of Dan, see Reland Palæst. p. 988.—Gentile noun **שְׁעָלִי** (as if from **שְׁעָלִי**) *a Shaalbonite*, 2 Sam. 23, 32. 1 Chr. 11, 33.

שְׁעָלִים (foxes' region) *Shaalim*, pr. n. of a district 1 Sam. 9, 4; prob. in the territory of the city **שְׁעָלִי** q. v.

* **שָׁעַן** in Kal not used; found only in NIPH. 1. *to lean upon*, *to rest upon*, e. g. a spear, c. **עַל** 2 Sam. 1, 6. **נִשְׁעַן** **עַל יַד פֶּ** *to lean upon the hand of any one*, said of kings who lean upon their high officers and attendants in public, 2 K. 5, 18. 7, 2. 17. Metaph. *to rely upon*, *to trust in any person or thing*, c. **עַל** Is. 10, 20. 31, 1. Job 8, 15. 2 Chr. 13, 18. 14, 10. 16, 7. Mic. 3, 11; **אֵל** Prov. 3, 5; **אֵל** Is. 50, 10; absol. Job 24, 23.

2. *to lean against* e. g. a column, c. **עַל** Judg. 16, 26; of a country, *to be adjacent*, *to adjoin*, c. **לְ** Num. 21, 15.

3. *to recline*, pr. *to be leaning upon the elbow*, Gen. 18, 4.

Deriv. **מִשְׁעָנָה**, **מִשְׁעָנָה**, and pr. n. **מִשְׁעָנָה**.

* **שָׁעַע**, imper. pl. **שָׁעוּ**, pr. *to stroke*, also *to overspread*, *to smear*. Chald. and Syr. **ܫܥܥ** and **ܫܥܥ**; comp. **שָׁעָה** II.—In Kal once intrans. *to be smeared together*, e. g. the eyes, *to be blinded*, Is. 29, 9; see in Hithp.

HIPH. imp. **הִשְׁעַע** *to smear*, i. e. *to blind the eyes*, Is. 6, 10.

PILP. **שָׁעַע** 1. Trans. *to delight*, *to rejoice*, pr. *to stroke*, *to soothe*, Ps. 94, 19.

2. Intrans. *to delight oneself*, *to be delighted*, Is. 11, 8; c. acc. *in or with any thing*, Ps. 119, 70.

POLP. **שָׁעַע** *to be soothed*, *to be caressed*, *dandled on the knees*, Is. 66, 12.

HITHPALP. **הִשְׁתַּעַע** *to delight oneself*, *to take one's pleasure*; Is. 29, 9 **וְהִשְׁתַּעַעְתֶּם וְשָׁעַעְתֶּם** *delight yourselves and be ye blinded*, i. e. *indulge, if ye will, in your delights and pleasures*; but soon ye shall be blinded with astonishment at the things which shall happen. For this use of two imperatives, of which the first is permissive while the second as-

serts and threatens, see Heb. Gram. § 127. 2. With **ב** *in* or *with* any thing Ps. 119, 16. 47.

Deriv. שְׁעָרִים

* שֶׁעַר obsol. root, prob. i. q. סָעַר, *to divide*. Hence

שֶׁעַר (division) *Shaaph*, pr. n. m. a) 1 Chr. 2, 47. b) ib. v. 49.

* I. שֶׁעַר 1. *to cleave, to split, to divide*. Arab. intrans. تَغْفِر ⁹ to be cleft, to open in fissures, تَغْفِر cleft, aperture; Eth. ሰሀ to let go, to set free, from the idea of opening; see L. de Dieu ad Gen. 23, 10. Hence שֶׁעַר gate.

2. *to estimate, to fix the value of* any thing, Prov. 23, 7. Verbs of cleaving, dividing, readily pass over to the idea of deciding, judging. Arab. سَعَرَ II, to fix a price, سَعْر price of grain, Chald.

שֶׁעַר id. — Hence שֶׁעַר no. 2, and pr. n. שְׁעָרָה

* II. שֶׁעַר i. q. שָׁעַר q. v. *to shudder*, not in use in the verb; but hence the deriv. שְׁעָרָה, שְׁעָרָה, שְׁעָרָה

שֶׁעַר comm. gend. but f. Is. 14, 31, comp. Neh. 13, 16; plur. שְׁעָרִים, constr. שְׁעָרֵי

1. *a gate*, Syr. and Chald. by transpos. שַׁעַר. E. g. of a camp. Ex. 32, 26. 27; of a city Gen. 23, 18. Josh. 2, 7; of the temple Ez. 8, 5. 10, 19; of a palace Esth. 2, 19. 21, whence שֶׁעַר for *the palace* itself (comp. *the Porte*) Esth. 4, 2. 6; comp. שַׁעַר. Nah. 2, 7 שְׁעָרֵי הַנְּהָרוֹת *the river-gates*, those next the river. So שְׁעָרֵי הָאָרֶץ *the gates of the land* are the passes into a country, where the enemy can have entrance, Jer. 15, 7. Nah. 3, 13. בְּשַׁעְרֶיהָ *within thy gates*, i. e. in thy cities, Deut. 12, 14. 27; and so שְׁעָרֶיהָ *in one of thy cities* 17, 2, comp. 1 K. 8, 37. 2 Chr. 6, 28. Hence יָרַשׁ אֶת שֶׁעַר אֹיְבָיו *to possess an enemy's country or cities*, Gen. 22, 17. At the gates of cities was the *market-place, forum*, רֹחַב, (comp. espec. Neh. 8, 16,) where trials were held, and where the inhabitants came together either for business, or to sit and converse with each other, Gen. 19, 1. Ruth 4, 11. Prov. 31, 23. Lam. 1, 4. Hence בְּשַׁעַר *in the*

gate, often for *in court, before the tribunal*, Deut. 25, 7. Job 5, 4. 31, 21. Prov. 22, 22. Is. 29, 21. Amos 5, 10. 12. 15; יֹשְׁבֵי שֶׁעַר *those sitting in the gate*, i. e. idlers, Ps. 69, 13; Ps. 127, 5 see in דְּבַר note, p. 212. Ruth 3, 11 כָּל-שֶׁעַר עָמִי *all the gate* (i. e. concourse, assembly) of my people.

The gates in the walls of Jerusalem bore the following names: a) שֶׁעַר הַצֵּיִן *the fountain-gate*, so called from the fountain of Siloam, on the southeastern part of the city, Neh. 2, 14. 3, 15. 12, 37. See Bibl. Res. in Palest. I. p. 473.—On the southern and western sides of the city there followed: b) שֶׁעַר הַדִּנְגָּה *the dung-gate* Neh. 2, 13. 3, 14. 12, 31; contracted שֶׁעַר הַשְּׂפֹתָה 3, 13. Josephus calls it *the gate of the Essenes*, B. J. 5. 4. 2. Bibl. Res. I. c. c) שֶׁעַר הַגִּיחַ *the valley-gate* Neh. 2, 13. 15. 3, 13. 2 Chr. 33, 14. This was prob. on the western side, near the valley of Gihon, the upper part of Hinnom; Bibl. Res. I. c.—On the north side of the city then followed: d) שֶׁעַר הַפִּנָּה *the corner-gate*. This was prob. near the northwest corner of the city. e) שֶׁעַר אֶפְרַיִם *the gate of Ephraim* Neh. 8, 16, which is also called שֶׁעַר בִּנְיָמִין *the gate of Benjamin* Jer. 37, 13. 38, 7. Zech. 14, 10, as leading out to the territory of both these tribes; here was also a market-place or forum, Neh. 8, 16.—Other gates mentioned are: f) שֶׁעַר הַיְשָׁנָה *the old gate* Neh. 3, 6. 12, 39, prob. the same called שֶׁעַר הָרֵאשִׁיטֹן Zech. 14, 10. g) שֶׁעַר הַדִּיגִים *the fish-gate*, prob. as being the place where fish were sold, Neh. 3, 3. 12, 39. Zeph. 1, 10. h) שֶׁעַר הַצֹּאֵן *the sheep-gate* Neh. 3, 1. 12, 39, near the temple, so called from the sheep which were here sold for the sacrifices of the temple. i) שֶׁעַר הַמִּפְקָד *Vulg. porta judicialis*, Neh. 3, 31; this gate others refer to the temple. k) *the horse-gate* Neh. 3, 28. Jer. 31, 40. l) *the water-gate* Neh. 3, 26. 12, 37; this some suppose to be the same with the following: m) שֶׁעַר הַחֶרְסִית *the pottery-gate* Jer. 19, 2, which led to the valley of Hinnom, and is doubtless to be sought on the southeast part of the city; comp. ὁ ἀγρός τοῦ κεραμέως *the potter's field* Matt. 27, 10. n) *the inner or middle gate*, שֶׁעַר הָאִתְּרָה Jer.

39, 3, which seems to have led from the upper to the lower city. See on the whole subject, *Bachiene Besch. von Palestina* II. § 94–107. J. E. Faber *Archæologie der Hebräer* I. p. 336 sq. Rosenm. *Alterthumskunde* II. ii. p. 216 sq. Bibl. Res. in Palest. I. p. 471 sq.—Some of these gates, as well as others mentioned, were perhaps not in the walls of the city, but in the external wall of the temple, or in the wall between Zion and the lower city; see *שַׁלְכָה*, סוּר.

2. *a measure*, see r. *שָׁעַר* no. I. 2. Gen. 26, 12 *מֵאָה שְׁעָרִים* *a hundred measures*, i. e. *ἑκατον πλυσίως*, a hundred fold.

שָׁעַר adj. *horrid*, i. e. *bad, foul, loathsome*, of figs, Jer. 29, 17. R. *שָׁעַר* II.

שְׁעָרִי adj. (r. *שָׁעַר* II) *horrible*; fem. *something horrible*, Jer. 5, 30. 34, 14.

שְׁעָרֶיךָ id. Jer. 18, 13; fem. *שְׁעָרֶיךָ* Hos. 6, 10.

שְׁעָרָה (whom Jehovah estimates, r. *שָׁעַר* I) *Sheariah*, pr. n. m. 1 Chr. 8, 38. 9, 44.

שְׁעָרִים (two gates) *Shaaraim*, pr. n. of a city in the tribe of Judah, Josh. 15, 36. 1 Sam. 17, 52. 1 Chr. 4, 31.

שַׁעֲשֻׁזִי *Shaasgaz*, pr. n. of a Persian eunuch, the keeper of the women in the court of Xerxes, Esth. 2, 14.—Pers. *ساحسگر* servant of the beautiful.

שְׂשֻׁעִים plur. *delight, pleasure*, Prov. 8, 30. Ps. 119, 24. Jer. 31, 20. R. *שָׁעַע* Pilp.

* *שָׁפָה* in Kal not used. 1. Pr. *to scratch, to scrape*, then *to scrape or pare off*. Aram. *ܫܦܐ* to file, pr. to make smooth, bald; *ܫܦܐ* file, *ܫܦܐ* a filing, paring.

2. i. q. Syr. Pa. *to cleanse from dregs, to purify*; comp. Talmud. *שָׁפָה* to filter. Hence *שָׁפָה*.

NIPH. Part. *נִשְׁפָּה*, *bare, bald, naked*, of a mountain Is. 13, 2. Sept. *ὄρος πεδινόν*.

PUAL, Job 33, 21 Keri *שָׁפוּ עַצְמוֹתָיו* *his bones are made bare, are stripped of flesh*.

Deriv. *שָׁפָה*, *שָׁפִי*, and pr. n. *שָׁפִי*, *רִשְׁפָה*.

שָׁפָה or *שָׁפָה*, (r. *שָׁפָה*) only in plur. 2 Sam. 17, 29 *שָׁפֹת בָּקָר*, according to Targ. Syr. and the Heb. intpp. *cheeses of kine*, so called from filtering from the whey, dregs, etc. see r. *שָׁפָה* no. 2. Abulwalid renders it by *هَرِيصِي هَلَب* 'slices of curd.'

שָׁפֹ (nakedness, r. *שָׁפָה*) *Shepho*, pr. n. m. Gen. 36, 23; for which *שָׁפִי Shephi* 1 Chr. 1, 40.

שָׁפֹט m. (r. *שָׁפָט*) *judgment, punishment*, 2 Chr. 20, 9. Plur. *שָׁפֹטִים* (i shortened to ו) Ez. 23, 10.

שָׁפֹפֶם (i. q. *שָׁפִיפֹן* serpent?) *Shephupham*, (Engl. Vers. *Shupham*,) pr. n. of a son of Benjamin, Num. 26, 39. In Gen. 46, 21 written *מָפִים*.

שָׁפֹפָן (id.) *Shepuphan*, pr. n. m. 1 Chr. 8, 5.

שָׁפֹת Neh. 3, 13, see in *אֲשָׁפֹת*.

* *שָׁפַח* obsol. root, prob. i. q. *שָׁפַח*. Eth. *ሰፋሐ*, *to spread out*; comp. *שָׁפַח*. *שָׁפַח*.—Hence *מִשְׁפָּחָה* family, and also

שָׁפָחָה f. constr. *שָׁפָחָה*, plur. *שָׁפָחוֹת*. *famula*, 'one of the family,' family servant, i. e. *maid-servant, handmaid*, Gen. 16, 1, 29, 24.—For the difference between it and *אָמָה*, comp. 1 Sam. 25, 41 *לְשָׁפָחָה לְאֵמָה לֹא תִהְיֶה אִמָּה לְשָׁפָחָה* *lo thy handmaid is for a servant, slave, housemaid*.

* *שָׁפַט* fut. *יִשְׁפֹּט*, imper. *parag. שָׁפֹט*.

1. *to judge*; not found in the other Semitic dialects. The primary idea seems to be *to set upright, to erect*, like the Germ. *richten*; comp. the kindr. *שָׁפַח*, and see espec. in *שָׁפַח*. Traces of this root are perhaps found in the Indo-European languages, as Germ. *scheffen* to judge, in Gloss. Mons. *geschefft* testament, *Schöppe* judge.—Absol. Job 22, 13. Ez. 44, 24; c. acc. of pers. whose cause is judged, Ex. 18, 22, 26. Deut. 16, 18. Is. 11, 4. *שָׁפַט צָדִיק* Prov. 31, 9, and *מִי־שָׁפַט* Ps. 75, 3, *to judge justly, uprightly, to do justice, equity*. Ez. 16, 38 *וְשָׁפַטְתִּיךָ מִשְׁפָּחֶי נְאֻפֹת* *I will judge thee (according to) the judgments of adulteresses*. *שָׁפַט בֵּין וּבֵין* *to judge between* i. e. *to be arbiter, umpire*, Gen. 16, 5, 31, 53. Part. *שֹׁפֵט* subst. *a judge* Deut. 16, 18.

Spec. to judge any one, like r. דין no. 2, is: a) i. q. to condemn, to punish the guilty, καταδικάζω, 1 Sam. 3, 13. Obad. 21. Ps. 109, 31. Comp. שפוט. b) to do justice to any one, to defend or vindicate his cause, espec. the poor and oppressed; Is. 1, 17 יהוה שפוט רהום defend the cause of the fatherless. Ps. 10, 18. 26, 1. 82, 3. 'מִשְׁפָּט Jer. 5, 28. Lam. 3, 59. With מן and מִיִּד prægna. to defend one's cause and deliver him from his enemies, 1 Sam. 24, 16. 2 Sam. 18, 19. 31. Ps. 43, 1.

2. to govern, to rule, as connected with the power of judging, since to dispense justice was the part of kings and chief magistrates; comp. 1 Sam. 8, 20. 2 Chr. 1, 10, and see דין no. 1, 2. So Judg. 16, 31. Hence Part. שופט, שופט, a judge, for a ruler, prince, chief, Ps. 2, 10. Am. 2, 3. Spec. of the leaders and chief magistrates of the Israelites from Joshua to Samuel, who led out the people to war against their enemies, and, after having delivered them from the oppression of the neighbouring nations, exercised during peace the office of chief ruler and judge, (comp. Judg. 4, 5.) Judg. 2, 16. 18. Ruth 1, 1. 2 K. 23, 22. al.—The same name, suffes, plur. suffetes, was borne by the chief magistrates of the Carthaginians.

NIPH. 1. to be judged Ps. 37, 33.

2. Recipr. to go to law, to plead, to contend before a judge, with any one, Prov. 29, 9. Is. 43, 26; with עם of pers. Joel 4, 2 [3, 2]; אה (אה) Ez. 17, 20. 20, 35. 36; ל Jer. 25, 31 see below; acc. and ל of thing Jer. 2, 35; also acc. of thing about which one contends 1 Sam. 12, 7. Ez. 17, 20; c. ב with truth Is. 59, 4. Where Jehovah is thus said to plead or contend with men, it has sometimes the sense to punish, see Ez. 38, 22. Is. 66, 16; comp. 2 Chr. 22, 8.

Po. part. מִשְׁפָּט i. q. שופט Job 9, 15.

Deriv. שפוט—שפוטן, שפוט, שפוט, שפוט

שפוט Chald. part. שפוט a judge, Ezra 7, 25. This is a Hebraism, since the verb itself is wanting in Chaldee.

שפוט (judge) Shaphat, pr. n. m. a) Num. 13, 5. b) 1 Chr. 3, 22. c) 1 K. 19, 16. d) 1 Chr. 27, 29. e) 5, 12.

שפוט m. only plur. שפוטים, judgments, punishments, Ex. 6, 6. עֲשֵׂה שפוטִים to

do judgment upon, to inflict punishment, Ex. 12, 12. Num. 33, 4. R. שפוט.

שפטיה (whom Jehovah defends i. e. his cause) Shephatiah, pr. n. m. a) A son of David, 2 Sam. 3, 4. b) Jer. 38, 1. c) Neh. 11, 4. d) Ezra 2, 4. 57. e) 8, 8. Neh. 7, 9. 59.

שפטיה (id.) Shephatiah, pr. n. m. a) A son of Jehoshaphat, 2 Chr. 21, 2. b) 1 Chr. 12, 5. c) 27, 16.

שפֹּטָן (judicial, r. שפט) Shiptan, pr. n. m. Num. 34, 24.

שפִּי m. (r. שפה) plur. שפִּיִּים and שפִּיִּים 1. bareness, nakedness, Job 33, 21 Cheth. where the subst. is poetically put for the finite verb. Keri has in the same sense שפִּי; see the root in Pual.

2. a naked hill, i. e. bare, destitute of trees, (comp. שפִּי הַר נִשְׁפָּה Is. 13, 2,) Jer. 12, 12 שפִּיִּים בְּמִדְבָּר hills in the desert. 3, 2. 21. 4, 11. 7, 29. 14, 6. Is. 41, 18. 49, 9. Num. 23, 3 שפִּי וַיֵּלֶךְ he went upon a hill.

3. Shephi, pr. n. m. see שפִּי

שפִּיִּים (serpents? r. שפה) Shupim, pr. n. m. a) 1 Chr. 7, 12. 15. b) 26, 16.

שפִּיפִּין only Gen. 49, 17, a species of serpent, from r. שפִּי Syr. to creep, to glide. Arab. سَفّ a kind of speckled serpent with black and white spots; see Bochart Hieroz. I. p. 416 sq.

שפִּיר (fair, r. שפר) Shaphir, pr. n. of a place in Judea, Mic. 1, 11. [According to Eusebius it lay between Eleutheropolis and Askalon; prob. the modern Sawāfir, سوافير; see Bibl. Res. in Palest. II. p. 370.—R.]

שפִּיר Chald. adj. fair, beautiful, Dan. 4, 9. 18. R. שפִּיר

* שפִּי fut. יִשְׁפֹּךְ 1. to pour out, to shed; Arab. سَفَكَ id. Ethiop. ሠፍከ to pour out metals; kindr. with שפִּי, שפִּי—E. g. a libation Is. 57, 6. שפִּי דָם to shed blood, i. e. to kill any one, Gen. 9, 6. 37, 22. Ez. 14, 19. Metaph. שפִּי נַפְשִׁי Ps. 42, 5, and לָבוֹד Lam. 2, 19, to pour out one's soul sc. in tears and complaints; with לָפְנֵי 1 Sam. 1, 15. Ps. 62, 9; comp. Lam. I. c. שפִּי חֲמָאוֹ לֵל to

pour out one's anger, wrath, upon any one, Ez. 14, 19. 22, 22. Lam. 2, 4.

2. Of dry things, *to throw up, to heap up*, e. g. a mound Ez. 26, 8.

NIPH. 1. *to be poured out* 1 K. 13, 5. Metaph. Ps. 22, 15 *I am poured out like water*, as describing a person unable to rise from weakness.

2. *to be poured out*, i. e. *profusely expended*, of money Ez. 16, 36. Comp. *ἐκχέω* Tob. 4, 18.

PUAL *to be poured out*, e. g. one's steps, i. e. to slip, to fall, Ps. 73, 2 Keri. Comp. Lat. *fundi* for *prostrerni*.

HITHPA. lit. *to pour itself out*, i. e. *to be poured out*, Lam. 4, 1. The phrase *his soul* (life) *pours itself out* signifies: a) *he pours himself out* in complaints, Job 30, 16. b) *his blood is shed*, he dies, Lam. 2, 12.

Deriv. the two following.

שָׁפַךְ m. *place of pouring out*, Lev. 4, 12. R. שָׁפָה

שֶׁפֶה f. (r. שָׁפַךְ) *the privy member*, pr. *urethra*, through which the urine is poured off, Deut. 23, 2. Vulg. *veretrum*. Others falsely, *testicle*, see אֶשֶׁף

* שָׁפַל, fut. יִשְׁפַּל, inf. שָׁפַל, Arab.

سَفَلَ, *to be made low, to be depressed, cast down*, opp. רוּם Job 5, 11. E. g. a mountain Is. 40, 4; lofty trees Is. 10, 33; a city 32, 19. Metaph. *to be made low, depressed*, e. g. a) Of persons who fall from a high state of dignity, *to be humbled, abased*, Is. 2, 9. 11. 12. 17. 5, 15. 10, 33. b) Of the voice or a sound as *depressed, low*, Is. 29, 4. Ecc. 12, 4. c) Inf. שָׁפַל רוּחַ *to be humbled in spirit* Prov. 16, 19. Comp. שָׁפָל.

HIPH. 1. *to bring low, to make humble, to abase*, (opp. הִרָם,) Ps. 18, 28. 75, 8. Intrans. *to be brought low*, pr. *to humble oneself*, Job 22, 29. When followed by another verb, it assumes the nature of an adverb; Jer 13, 18 הִשְׁפִּילוּ יָסֹבֵב *make low, sit down*, i. e. sit ye down in a low place. Ps. 113, 6.

2. *to lay low, to cast down*, as walls Is. 25, 12.

Deriv. שָׁפַל—שָׁפְלוּת

שָׁפַל Chald. APH. *to make low, to humble, to abase*, e. g. kings, powerful persons, Dan. 5, 19. 7, 24. Also with

לִבָּהּ, *to humble one's heart*, to become humble, Dan. 5, 22.

שָׁפַל m. adj. (r. שָׁפַל) constr. שָׁפֵל; fem. שְׁפִלָּה, constr. שְׁפִלָּה; *low, depressed*, of a tree Ez. 17, 24; of a spot in the skin Lev. 13, 20. 21. Metaph. a) *low, humble, base*, 2 Sam. 6, 22. Job 5, 11. Mal. 2, 9. b) שָׁפַל רוּחַ *humble in spirit, lowly*, Prov. 29, 23. Is. 57, 15; so without רוּחַ id. Is. l. c. — Masc. c. He parag. הַשְׁפִּילָה *the humble*, what is humble, Ez. 21, 31 [26].

שָׁפַל Chald. m. *low, humble*, Dan. 4, 14.

שָׁפַל m. (r. שָׁפַל) c. suff. שְׁפִלָּנוּ, *low-ness*, i. e. *low condition, low place*, Ecc. 10, 6. Ps. 136, 23.

שְׁפִלָּה f. (r. שָׁפַל) *lowness, a low place*, Is. 32, 19.

שְׁפִלָּה f. (r. שָׁפַל) *low country*, as opp. to mountains, Josh. 11, 16 fin. With art. הַשְׁפִּלָּה *the low country, or plain*, along the Mediterranean from Joppa to Gaza, Josh. 11, 16. Jer. 32, 44. 33, 13. Gr. ἡ Σιφφίλα 1 Macc. 12, 58.

שְׁפִלּוּת f. (r. שָׁפַל) *a letting down*, e. g. שְׁפִלּוּת יָדַי *a letting down of the hands*, i. e. *remissness, slothfulness*, Ecc. 10, 18.

שָׁפָם (perh. bald, shaven, r. שָׁפָה) Shapham pr. n. m. 1 Chr. 5, 12.—Of a root שָׁפַם there is no certain trace.

שָׁפָם (bareness, place of naked trees, r. שָׁפָה) Shepham, pr. n. of a place on the northeastern border of Palestine, north of Riblah, Num. 34, 10. 11.

שְׁפִמּוֹת (bare places, plur. of שָׁפָם) Shiphmoth, pr. n. of a place in the south of Judah, mentioned with Aroer and Eshtemoa, 1 Sam. 30, 28. Others read שְׁפִמּוֹת, Siphmoth.—Gentile n. שְׁפִמִּי a Shiphmite 1 Chr. 27, 27.—R.

* שָׁפַן obsol. root, prob. i. q. שָׁפַן, שָׁפַן, *to cover, to hide*, espec. under ground, whence שָׁפָן. Hence trop. Arab. شَفَنٌ cunning.

שָׁפָן m. plur. שְׁפָנִים 1. A quadruped, chewing the cud in the manner of the hare, Lev. 11, 5. Deut. 14, 7; living in flocks among the rocks, and distinguished for its cunning, Ps. 104, 18. Prov. 30, 26. The Rabbins render it the *coney* or *rabbit*.

The LXX in these places have χοιρο-
γούλλιος, *hedgehog*, [which is indefinite.
Some refer it to the *mus v. dipus jacu-
lus* of Linn. Arab. **يَرْبُوع** *jerboa*. The
animal is doubtless correctly specified
by Saadias, who renders **שָׁפָן** by **وَبْر**
wabr, i. e. the *hyrax Syriacus*, a small
animal like a marmot, found in Pales-
tine and Arabia, and still called in the
Himyaritic dialect of Hadramaut **ثَفْن**
thofun, kindr. with **שָׁפָן**. It is scarcely
larger than a rabbit; has no tail; and
in its ears, feet, and snout, resembles
the hedgehog. It lives in families
among the rocks, making its bed in the
clefts; but does not burrow. It is lively
and quick to retreat on the approach of
danger; and is difficult to capture. The
name might come either from its hiding
itself, or from its cunning. See Wilson
Lands of the Bible II. p. 28 sq. Fresnel
in Journ. Asiat. Ser. III. T. V p. 514.
Bochart Hieroz. I. p. 1001 sq. Oedmann
Verm. Sammlungen IV p. 48.—R.

2. *Shaphan*, pr. n. m. a) The scribe
or secretary of king Josiah, 2 K. 22, 3.
12. Jer. 36, 10; comp. Ez. 8, 11. b)
2 K. 22, 12, 25, 22. Jer. 26, 24. 39, 14;
perh. Jer. 39, 3.

* **שָׁפַע** obsol. root, *to overflow, to be
superabundant*, as in Chald. and Syr.
ܫܦܥ.—Hence the three following.

שָׁפַע m. *abundance*. Deut. 33, 19
abundance of the sea, i. e. wealth ob-
tained from the sea.

שָׁפַעַת f. (**שָׁפַע**) constr. **שָׁפַעַת**, *abun-
dant*, i. e. *multitude*, as of waters Job
22, 11. 38, 34; of men 2 K. 9, 17; of
camels Is. 60, 6. Ez. 26, 10.

שָׁפַעַר (*abundant*, r. **שָׁפַע**) *Shiphi*, pr.
n. m. 1 Chr. 4, 37.

* **שָׁפַח** obsol. root, prob. i. q. Syr.
ܫܦܚ, *to creep, to glide*. Hence **שָׁפַח־סָרְפָּן**
serpent, and pr. n. **שָׁפַח־סָרְפָּן**, *serpent*, and pr. n. **שָׁפַח־סָרְפָּן**, *serpent*.

* **שָׁפַר** 1. i. q. Arab. **شَفَر** *to scratch*,
to scrape, kindr. with **שָׁפַר**, *to polish*.

2. Intrans. *to be polished*, i. e. *to be
bright, shining*, comp. Arab. **سَفَر** I, IV,

illuxit aurora, and **שָׁפַרְפָּרָא**; hence *to
be fair, beautiful*, i. q. Chald. and Syr.
With **עַל**, *to be pleasant, acceptable*, to
any one, Ps. 16, 6; comp. Dan. 4, 24.—
The notion of brightness is also trans-
ferred to sound, as in Engl. a *brilliant*
tone, i. e. clear and sonorous (comp.
הִלֵּל); whence **שָׁפַר** *trumpet*.

3. i. q. Eth. **ሰፈረ**, *to measure*,
whence **שָׁפַר** *measure* q. v. Kindr. is
סָפַר no. 3, *to number*.—For the passage
Job 26, 13, see **שָׁפַר**.

Deriv. **שָׁפַרְפָּרָא**, **שָׁפַר**, **שָׁפַרְפָּרָא**.

שָׁפַר Chald. fut. **ܫܦܪ**, *to be fair*,
beautiful; c. **עַל** Dan. 4, 24, and **קָדַם** 3,
32. 6, 2, *to please, to be acceptable* to any
one.—Syr. id.

שָׁפַר m. (r. **שָׁפַר**) 1. *brightness*, i. e.
beauty, pleasantness, e. g. of words Gen.
49, 21.

2. *Shepherd*, pr. n. m. of a mountain in
the Arabian desert, Num. 33, 23. 24.

שָׁפַר, see **שָׁפַר**.

שָׁפַרָה f. (r. **שָׁפַר**) 1. *brightness, beau-
ty*; here seems to belong (as suggested
by Simonis) Job 26, 13 **שָׁפַרָה שְׁמַיָּם**
*by his (God's) spirit the heavens are
brightness*, i. e. *are bright, splendid*,
beautiful.—But most intpp. take **שָׁפַרָה**
for **שָׁפַרָה** (Piel of **שָׁפַר**) *to make bright*,
beautiful, to garnish sc. with stars and
constellations; and suppose there is a
mingling of two constructions, **שְׁמַיָּם**
רוּחוֹ שְׁמַיָּם שָׁפַרָה and **שְׁמַיָּם שָׁפַרָה**, Vulg. *spi-
ritus ejus ornavit celos*. But Dag. forte
characteristic is very rarely if ever
dropped from the letters **בגדכפת**.

2. *Shipphrah*, pr. n. f. Ex. 1, 15.

שָׁפַרְרִי m. (r. **שָׁפַר**) *throne-ornament*,
tapestry, with which a throne is hung.
Jer. 43, 10 Keri; for which Cheth. **שָׁפַרְרִי**.

שָׁפַרְפָּרָא Chald. m. *the dawn, aurora*,
Dan. 6, 20. Syr. **ܫܦܪܐ** id.

* **שָׁפַת** fut. **ܫܦܬ** 1. *to set, to put, to
place*, i. q. kindr. **שָׁוָה**, see fully in r.
שָׁבַט.—2 K. 4, 38. Ez. 24, 3. Ps. 22, 16
שָׁפַת מוֹת *thou dost set me in the
dust of death*, i. e. *dost bring me to the
grave*.

3. With dat. of pers. i. q. *to give*, Is.
26, 12.

Deriv. **שָׁפַת**, **שָׁפַתִּים**, and

שִׁפְתָּיִם m. dual, *stalls, folds* for cattle, Ps. 68, 14; comp. **מִשְׁפָּתָיִם**. Also Ez. 40, 43, where it denotes places (Eng. Vers. hooks) in the court of the temple to which the victims were fastened.

* **שָׁצַף** obsol. root, i. q. **שָׁטַף** to pour out, to overflow.—Hence

שָׁצָה m. once Is. 54, 8 **קָצָה שָׁצָה** outpouring of anger, effusion of wrath; i. q. **שָׁטָה** Prov. 27, 4. The form **שָׁצָה** seems to have been chosen instead of **שָׁטָה** for the sake of paronomasia.

שֵׁק Chald. i. q. **שֹׁק**, the leg, from the knee to the ankle, plur. Dan. 2, 33. Theod. well *σῆμα*.

* **שָׁקַד**, fut. **וַיִּשְׁקַד**, to wake, to be wakeful, sleepless, Arab. **شَقَدَ**, Ps. 102,

1; hence to watch Ps. 127, 1. Ezra 8, 29. Hence **שָׁקַד**.—Trop. with **עַל**, e. g. a) to watch over any thing, to give attention to it, Jer. 1, 12. 31, 28. 44, 27. Dan. 9, 14. Job 21, 32. Is. 29, 20 **שָׁקְדֵי אֵינָן** they who watch over iniquity, i. e. who sedulously take care that wrong and not right shall be done. b) to watch or wait at a door, Prov. 8, 34; to lie in wait by or against, e. g. as the leopard, Jer. 5, 6.

Pual part. **מְשֻׁקָּד**, denom. from **שָׁקַד**, made like almonds, i. e. having the form of almond-flowers, Ex. 25, 33. 34.

שָׁקַד m. plur. **שָׁקְדִים** 1. an almond-tree, pr. 'the waker,' so called as being the earliest of all trees to awake from the sleep of winter, Jer. 1, 11. There is also here an allusion to the haste and ardour thus implied, comp. v. 12. See Celsius Hierobot. I. p. 297.

2. an almond, almond-nut, Gen. 43, 11. Num. 17, 23. Ecc. 12, 5 **וַיִּנְאֹץ שָׁקַד** and the almond is spurned, rejected, sc. by the old and toothless man, although in itself a delicate and delicious fruit. Others less well, the almond-tree shall flourish, which they refer to white hairs; though the flower of the almond-tree is not white, but rose-coloured.

* **שָׁקָה** in Kal not used, i. q. **שָׁתָה**, to drink; for the interchange of the letters *k* and *t*, see under **ק**, p. 907. Arab. **سَقَى**, Eth. **ሰፈፆ**, to let drink, to water.

Hiph. **הִשְׁקָה**, fut. **וַיִּשְׁקָה**, apoc. **וַיִּשְׁקֶן**.

1. to give to drink, to let drink, c. dupl. acc. of pers. and thing, Gen. 19, 32. 24, 43. Judg. 4, 19. Num. 5, 24. Ps. 60, 5. Job 22, 7. Jer. 9, 14. 35, 2; c. **כֵּן** of thing Ps. 80, 6; **מִן** of any thing Cant. 8, 2. Part. **מְשֻׁקָּה** subst. a cup-bearer, butler, Gen. 40, 1. 41, 9. But in Gen. 40, 21 **מְשֻׁקָּה** denotes drink (see **מְשֻׁקָּה** no. 2); and the words are to be understood thus: and he again gave the chief cup-bearer charge **עַל מְשֻׁקָּהוֹ** over his drink, i. e. restored to him his charge and office as chief of the cup-bearers.

2. to water cattle, Gen. 24, 46. 29, 2. Ex. 2, 16. 17, 19.

3. to water the ground, to irrigate, Gen. 2, 6. 10. Ps. 104, 13.

NOTE. Kal and Niph. are borrowed from the synom. **שָׁתָה**, which again has no Hiph.

NIPH. see **שָׁקַע** Niph.

Pual to be moistened, irrigated. Job 21, 24 the marrow of his bones is moist, i. e. fresh, vigorous; comp. Prov. 3, 8. 15, 30. 17, 22.

Deriv. **שָׁקָה**, **מְשֻׁקָּה**, and the two following.

שָׁקַי m. (r. **שָׁקָה**, for **שָׁקִי**, after the form **קָטַיִל**) drink, only in plur. **שָׁקָיִם** Ps. 102, 10.

שָׁקִי m. (r. **שָׁקָה**) plur. c. suff. **שָׁקִיִּי** Hos. 2, 7.

1. drink Hos. l. c. where not water, but some more delicate drink, as wine, is to be understood; Sept. ed. Ald. **ὁ οἶνός μου**. Comp. Gen. 40, 21.

2. a watering, moistening of the bones, i. e. refreshment, Prov. 3, 8. See r. **שָׁקָה** in Pual.

שָׁקָץ and **שָׁקֵץ** m. (r. **שָׁמָץ**) plur. **שָׁקָצִים**, an abomination, abominable thing, spoken of things unclean, e. g. filthy garments Nah. 3, 6; of meats offered to idols, **εἰδωλόθυστα**, Zech. 9, 7; espec. of idols, 1 K. 11, 5 **מִלְכֹמִים** the abomination (idol) of the Ammonites. 2 K. 23, 13. Dan. 9, 27; comp. 11, 31. 12, 11. Plur. of idols 2 K. 23, 24. Ez. 20, 7. 8.

* **שָׁקַט** fut. **וַיִּשְׁקַט**, to rest, to have or keep quiet, to be still; pr. to lie down, to recline; comp. Arab. **سَقَطَ** to fall, kindr. with **سَكَتَ**, to be silent.—Spoken;

a) Of one who is never infested, harassed, troubled, Judg. 3, 11. 5, 31. 8, 28. Jer. 30, 10. 46, 27; whence מְשַׁקֵּט מִמְּלִיחָה Josh. 11, 23. 14, 15; also of one who troubles or harasses no one, Judg. 18, 7. 27; which sometimes arises from fear, Ps. 76, 9. b) Of one who does nothing, remains inactive, idle, Is. 62, 1. Jer. 47, 6; hence of God, as not affording aid, Ps. 83, 2.

HIPH. 1. *to cause to rest, to quiet*, i. e. to appease strife Prov. 15, 18. Also *to give quiet*, to render tranquil and secure, Job 34, 29; c. הָ of pers. and מִן of thing, i. e. *from danger*, Ps. 94, 13.

2. Intrans. *to find rest, to be quiet*, pr. to quiet oneself, Is. 7, 4. 57, 20. Inf. הִשְׁקֵט subst. *rest, quiet*, Is. 30, 15. 32, 17. Trop. the earth is said *to be quiet, tranquil*, when the air is still and sultry, Job 37, 17.—Hence

שָׁקֶט m. *rest, quiet*, 1 Chr. 22, 9.

* שָׁקַל, fut. יִשְׁקַל, once אֶשְׁקֶלָה (as if from יִשְׁקַל) Jer. 32, 9, *to poise, to weigh*. Arab. شَقَلَ, oftener ثَقَلَ. Syr. مَصَّ and مَزَّ id. but also to depart, to migrate; whence pr. n. אֶשְׁקֶלֶן. The primary idea is *to suspend* the balance; comp. Eth. ἄφλ to suspend, as upon a cross; comp. also שָׁלָה, שָׁלָא, and Lat. *pendo, pendeo*.—Ex. 22, 16. 2 Sam. 14, 26. Is. 40, 12. With הָ *to weigh out* to any one, e. g. metals, money, Gen. 23, 16. Jer. 32, 9. Ezra 8, 25; with עַל-יְדֵי פֶּ *into the hands of* any one, Ezra 8, 26. Esth. 3, 9; with עַל *over to* or *into* the king's treasury, Esth. 4, 7; with אֶפֶס *for* a thing, Is. 55, 2.—2 Sam. 18, 12 *though I might weigh a thousand shekels into my hands*, i. e. *though they should be weighed out to me*. Trop. *for to examine, to try*, a person Job 31, 6; a thing 6, 2.

NIPH. *to be weighed*, trop. Job 6, 2; *to be weighed out* Job 28, 15. Ezra 8, 33.

Deriv. מִשְׁקָל, מִשְׁקֹל, מִשְׁקֶלֶת, pr. n. אֶשְׁקֶלֶן, and

שָׁקֶל m. plur. שְׁקָלִים, constr. שְׁקָלִי, *a shekel, sicilus*, a definite weight of gold and silver, containing twenty gerahs (גֶּרָה) i. e. grains, pr. kernels, beans, Ex. 30, 13; and this being weighed out passed as current money among the Hebrews (see in עֶבֶר no. 2), Gen. 23, 15.

16. Ex. 21, 32. Lev. 5, 15. 27, 3. 6. Josh. 7, 21. 1 Sam. 17, 5.—Two kinds of shekels are distinguished, the shekel of the sanctuary Ex. 30, 13, and the king's shekel 2 Sam. 14, 26; but which of these was the heaviest, cannot be known. In the time of the Maccabees (1 Macc. 15, 6) silver coins were struck, each weighing one shekel, and stamped with the words שָׁקֶל יִשְׂרָאֵל; see Bayer de Nummis Hebræo-Samaritanis, Valent. 1781. 4to. p. 171 sq. These were equal to four Attic drachmæ, i. e. to one stater, according to Josephus, Ant. 3. 8. 2; nor do the specimens still extant differ much from this, since even now when worn away by age they still contain 215–229 grains troy weight, of which 60 make one drachm; see Eckhel Doctr. Numm. vett. III. p. 464. Fröhlich Annal. regum Syriæ, Prolegg. p. 84. Rasche Lex. rei nummariæ IV. 2. p. 904.—The LXX have often rendered שָׁקֶל by διδραχμοι, which can be reconciled with the words of Josephus and with the weight of the specimens still extant, by supposing that the shekel, before the Babylonish exile and before the use of coined money, was of less weight than afterwards. Of less weight and value was also the σίκλος, σίγλος, used by the Persians, and containing 7½ oboli (six oboli make one drachma) Xen. Anab. 1. 5. 6. At Ephesus a shekel of gold was in use, according to Alexander Ætolus ap. Macrob. Sat. 5. 22.

* שָׁקַם obsol. root, Arab. سَقِم *to be ill, sick*.—Hence

שָׁקָמָה, only plur. שְׁקָמִים 1 K. 10, 27. Is. 9, 9. Am. 7, 14, and שְׁקָמוֹה Ps. 78. 47, (the sing. occurs in the Mishna,) *a sycamore tree*, Gr. συκόμορος, συκάμινος, very frequent in the level parts of Palestine, resembling the mulberry-tree in its leaves and general appearance, with fruit similar to the fig growing directly from the stem and larger boughs, and very difficult of digestion; Dioscorid. I. 182; comp. the root שָׁקַם The fruit is used only by the poorest classes, comp. בָּלֶם. See Celsii Hierob. I. p. 310. Warnekros Hist. naturalis Sycomori, in Repertorium f. morgenl. Literatur, St. 11, 12.

* שָׁקַע fut. יִשְׁקַע, *to sink down, to subside*, as fire Num. 11, 2; of a land, *to be submerged, overflowed, drowned*, Jer. 51, 64. Am. 9, 5 שָׁקַעָה בְּיַרְדֵּי מִצְרַיִם *it is overflowed as with the river of Egypt*, where it is coupled with an acc. of abundance.

NIPH. *to be submerged, overflowed*, as a land, Am. 8, 8 Keri. In Cheth. for שָׁקַעָה stands נִשְׁקָה, the ע being elided; see in ע, p. 737, col. 2.

HIPH. 1. *to cause to subside*, as water Ez. 32, 14.

2. *to sink*, i. e. *to press down*; Job 40, 25 בְּחֶבְלֵי הַשִּׁקְיָה לִשְׁנוֹ *canst thou press down his tongue with a cord?* i. e. *canst thou tame him (the crocodile) by a thong or bit thrust into his mouth?*

Deriv. מִשְׁקָע

שָׁקַעְרוֹרוֹת f. plur. *sunken places, hollows*, in a wall Lev. 14, 37. Sept. κοιλάδες, Vulg. *valliculæ*. This quadrilit. comes from שָׁקַע *to sink*, and قَعَر *to be deep*.

* שָׁקַח in Kal not used, prob. *to lay upon or over, to lay or cover with beams, joists*, etc. i. q. Arab. سَقَف, Gr. σκεπάω, σκεπάζω.—Hence שָׁקַח, שִׁקְחִים, מִשְׁקָח.

NIPH. *to lie out over any thing, to project*; hence *to bend forward*, Gr. παρακλίνειν, espec. in order to see, and thus i. q. *to look forth or abroad*, comp. in בָּעֵד הַחֲלוּץ, e. g. from a window, Judg. 5, 28. 2 Sam. 6, 16; from heaven Ps. 85, 12. Also of a mountain, *to overhang, to look towards*, Num. 21, 20. 23, 28. Metaph. Jer. 6, 1 *evil impendeth (approacheth) from the north*. Arab. اَسْقَف long and bending from length, as the neck of the ostrich, or a tall man who stoops.

HIPH. id. הִשְׁקִיחַ מִשְׁמַיִם *to look down from heaven*, so of God, Ps. 14, 2. 53, 3; c. אֵל Ex. 14, 24; *to look out at a window*, c. בָּעֵד Gen. 26, 8. 2 K. 9, 30.

Deriv. see under Kal.

שָׁקַח m. (r. שָׁקַח) in pause שָׁקַח, *a layer of beams or joists*, etc. 1 K. 7, 5 *all the doors and the posts were רְבָעִים שָׁקַח made square with layers of beams*, i. e. were not arched but covered above with beams, and therefore square.

שִׁקְחִים m. plur. (r. שָׁקַח) *beams or bars laid over, frame-work*, 1 K. 7, 4, 6, 4 חַלּוּצֵי שִׁקְחִים אֲטָמִים *windows with closed (fixed) bars, lattice-work*. See under אָטַם.

* שָׁמַץ in Kal not used, *to be filthy, loathsome, abominable*.

PIEL שָׁמַץ 1. *to make filthy, to contaminate, to pollute*, נִפְשׁוּ oneself Lev. 11, 43. 20, 25.

2. *to loathe, to abominate, to abhor*, Ps. 22, 25; espec. any thing unclean, polluted, Lev. 11, 11. Deut. 7, 26.

Deriv. שִׁמְצִין, and

שָׁמַץ m. *an abominable thing*, spoken of things (and persons) unclean, polluted; espec. of things relating to idolatry, Lev. 11, 10. 12. 13. 20. 23. 41. 42. Perh. *vermin* Is. 66, 17.

שָׁמַץ, see שִׁמְצִין

* שָׁמַץ fut. יִשְׁמַץ, kindr. with שָׁמַץ.

1. *to run up and down, to and fro*, spoken of those who eagerly seek any thing, e. g. of locusts Joel 2, 9. Is. 33, 4 c. אֵל of the prey.—Hence

2. *to roam about, to range in search of prey*, as a bear Prov. 28, 15. Trop. *to be eager, to long*, of a person thirsty Is. 29, 8. Ps. 107, 9.

HITHPALP. הִשְׁמַצְתִּי i. q. Kal. no. 1, Nah. 2, 5.

Deriv. מִשְׁמָץ.

* שָׁמַר fut. יִשְׁמַר, *to lie, to tell lies*; c. dat. *to lie to any one, to deceive him*, Gen. 21, 23. The primary idea is perhaps that of *colouring, painting*; comp.

שָׁמַר to be red, ruddy, شَقْرَةٌ red colour, paint, falsehood; see Tsepregi in Diss. Lugdd. p. 115. Comp. kindr. שָׁמַר.

PIEL, *to lie*, 1 Sam. 15, 29; c. אֵל of pers. *to lie to any one, to deceive*, Lev. 19, 11. Also c. אֵל of thing, as שָׁמַר בְּבְרִית *to be false to a covenant*, i. e. *treacherously to break it*, Ps. 44, 18. שָׁמַר בְּאֱמוּנָה *to be false to one's faith, fidelity*, Ps. 89, 34; absol. id. Is. 63, 8.—Hence

שָׁמַר m. plur. שִׁמְרִים, c. suff. שִׁמְרֵיהֶם *false words* Ex. 5, 9. יָד שָׁמַר *a false witness* Deut. 19, 18. נִשְׁבַּע לְשָׁמַר *to swear to a*

falsehood, i. e. falsely, Lev. 5, 24, 19, 12. **בְּשָׁקָר** *to prophesy false things*, i. e. not received from God, Jer. 5, 31, 20, 6, 29, 9. Absol. and as an adv. *a lie! it is false!* 2 K. 9, 12, Jer. 37, 14. Plur. *lies, falsehoods*, Ps. 101, 7.—Once for concr. *a liar, man of falsehood*, for **אִישׁ שֶׁקָר**, Prov. 17, 4.

2. *deception, a vain thing*, any thing which deceives or disappoints one's hopes; Ps. 33, 17 **שֶׁקָר חֲסוֹם לִתְשׁוּעָה** i. e. they are deceived, disappointed, who expect victory from cavalry. Hence **לְשָׁקָר** *in vain* 1 Sam. 25, 21, Jer. 3, 23; and **שֶׁקָר** *without cause, wrongfully*, Ps. 38, 20, 69, 5, 119, 78, 86.

שֶׁקָה f. (ר. **שָׁקָה**), plur. constr. **שֶׁקָתוֹת** (as if from **שָׁקָה**), *a watering-trough*, made of wood or stone for watering cattle, Gen. 24, 20, 30, 38.

שָׁר or **שָׁרָה**, plur. **שָׁרוֹת**, *walls* Jer. 5, 10, i. q. **שָׁרוֹת**. So Sept. Vulg. Chald. as also the context demands. R. **שָׁר** III.

שָׁר, see **שָׁר**

שָׁר m. (ר. **שָׁרָה**) c. suff. **שָׁרָה**. 1. *sinew, muscle*, collect. Prov. 3, 8 **רִפְאוּת הָהָרִי** *it shall be health* (refreshment) *to thy muscles*, in which is the seat of strength. The other hemistich has, *to thy bones*.

2. *the navel*, pr. the navel-cord, Arab. **سُر**. Ez. 16, 4. Comp. **שָׁרָר**.

שָׁרָא Chald. also **שָׁרָא** Dan. 2, 22.

1. *to loose, to unbind, to solve*, e. g. knots, trop. knotty questions, Dan. 5, 16. Part plur. **שָׁרְנָן** *loosed, unbound*, i. e. from bonds, Dan. 3, 25. Spec. of travellers who stop and put up for the night, and so unbind the loads of their beasts of burden, Arab. **حَلَّ**, Gr. *καταλύω*, whence *κατάλυμα*. Hence

2. *to put up for the night*, and in general *to lodge, to dwell*, Dan. 2, 22. Syr. **ܫܪܐ** *to put up, to dwell*. Comp. **הַשְׁכִּים**.

PA. 1. i. q. Kal no. 1, *to solve* Dan. 5, 12.

2. *to begin*, pr. *to open*, comp. **הִחֵל** from **חָלַל**, Ezra 5, 2.

ITHPA. *to be loosened*, *to become weak*, Dan. 5, 6.

שָׁרָאָזֶר *Sharezer*, Persian pr. n. a) A son of Sennacherib, a parricide, Is. 37, 38, 2 K. 19, 37. b) Zech. 7, 2.—

Pers. **آذر** *prince of fire*; comp. Sanscr. *āthar-s* fire. See **נִרְגֵּל שָׁרָאָזֶר**.

* **שָׁרָב** obsol. root, Syr. and Chald. *to be hot, dry*; kindr. **צָרָב**.—Hence the two following.

שָׁרָב m. 1. *heat of the sun*, Is. 49, 10.—Then

2. Spec. *Sharab*, Is. 35, 7, of a phenomenon frequent in the deserts of Arabia and Egypt, and also occasionally seen in the southern parts of Russia and France, Arab. **سراب** *Serāb* Kor. 24, 39, Fr. *le mirage*, by which name it is also commonly known in English. It consists in this, that the desert, either wholly or in parts, presents the appearance of the sea or of a lake, so that the most experienced travellers are sometimes deceived. See Erdmann and Frähn in Gilbert's *Annales Phys.* T. XXVIII. p. 1, and Comment. on Is. 35, 7. Bibl. Res. in Palest. I. p. 61.—Hence we are enabled to understand Is. l. c. **וְהָיָה הַשָּׂרָב לְאָגָם** *the mirage shall become a pool*, i. e. the desert which presents the appearance of a lake, shall be changed into real water.

שָׁרְבִיָּה (heat of Jehovah, r. **שָׁרָב**) *Sherebiah*, pr. n. m. Ezra 8, 18, 24. Neh. 8, 7, 9, 4, 10, 13, 12, 8, 24.

שָׁרְבִיט m. (for **שָׁבֵט** with ר inserted, see under ר, p. 950) *a sceptre*, a form of the later Hebrew, Esth. 4, 11, 5, 2, 8, 4.—The ב is without Dag. after ר; comp. **מִרְבֵּיתִים**.

* I. **שָׁרָה** in Kal not used, i. q. Chald. **שָׁרָא** *to loose, to solve*.

PIEL **שָׁרָה** *to loose, to let go free*. Jer. 15, 11 **כִּרְיִיתְךָ לְטוֹב** *I will loose thee for good*, i. e. will set thee free. The Hebrews would seem to have used this word also in a bad sense (**לָרֵעַ**) for deserting any one; whence here the adjunct **לְטוֹב** is added. For Cheth. see **שָׁרוּחַ**.

Deriv. **מִשְׁרָה**, **שָׁרוּחַ**.

* II. **שָׁרָה** perh. i. q. Arab. **شرى** *to gleam, to glitter*, e. g. lightning; whence **שָׁרָה**, **שָׁרִיחַ**, **שָׁרִיחַ**, coat of mail, armour.

שָׁרָה f. (ר. שָׂרָר) plur. שָׂרוֹת *chains, bracelets*, Is. 3, 19; so called as being twisted together, intertwined.—Chald. שָׂרִי id. comp. also Gr. *σιμαί*, and Heb. שָׂרָה q. v. in its place.

שָׂרוּחַן (for שָׂרוּחַת חֵן) pleasant lodging) *Sharuhen*, pr. n. of a place in the tribe of Simeon, Josh. 19, 6.

שָׂרוֹן (for יְשָׂרוֹן plain, ר. יָשָׁר) always with art. יְשָׂרוֹן, *Sharon*, pr. n. of the level tract along the Mediterranean between Mount Carmel and Joppa, celebrated for its rich fields and pastures, Josh. 12, 18. Cant. 2, 1. Is. 33, 9. 35, 2. 65, 10. 1 Chr. 5, 16. 27, 29. Some suppose another plain of the same name to be meant in 1 Chr. 5, 16; but this is not necessary. See Reland *Palæst.* p. 188, 370.—Hence gentile n. שָׂרוֹנִי *Sharonite* 1 Chr. 27, 29.

שָׂרוּקוֹת Jer. 18, 16 Cheth. i. q. שָׂרוּקוֹת q. v.

שָׂרוּת f. *beginning*, Jer. 15, 11 Cheth. Chald. שָׂרוּ id. R. שָׂרָה I, comp. Chald. שָׂרָה Pa. no. 2.

שָׂרִיט, see שָׂרִיט

שָׂרִי (beginning? r. שָׂרָה) *Sharai*, pr. n. m. Ezra 10, 40.

שָׂרִיָּה f. *a coat of mail* Job 41, 18; prob. so called from its glittering, see r. שָׂרָה II.

שָׂרִיוֹן m. (ר. שָׂרָה II) 1. *a coat of mail* 1 Sam. 17, 5. 38. Plur. שָׂרִיָּים Neh. 4, 10; שָׂרִיוֹנוֹת 2 Chr. 26, 14. Syr. שָׂרִי id. The same is also שָׂרִיוֹן q. v.

2. *Shirion*, pr. n. by which Mount Hermon was known among the Sidonians, Deut. 3, 9. Ps. 29, 6. Comp. שָׂרִי This name would seem to be derived from some fancied resemblance to a breast-plate; as also Gr. *Θωράξ* is the name of the mountain near Magnesia.—Some editions in Deut. l. c. read שָׂרִיוֹן *Sirion*.

שָׂרִיָּה m. (ר. שָׂרָה II) *a coat of mail*, 1 K. 22, 34. Is. 59, 17.

שָׂרוּקוֹת f. plur. (ר. שָׂרָה) 1. *whistlings*, or rather *pipings*; Judg. 5, 16 שָׂרוּקוֹת *pipings of the flocks*, i. e. of the shepherds who play on the pipe while guarding their flocks.

2. *hissings*, i. q. *scorn, derision*, Jer. 18, 16 Keri. In Cheth. שָׂרוּקוֹת.

שָׂרִיר adj. (ר. שָׂרָר) *firm, hard, tough*, Chald. שָׂרִיר id. Only in plur. constr. שָׂרִירִי בֶטֶן *the firm parts of the belly*, the sinews, brawn, e. g. of the hippopotamus, Job 40, 16. Comp. שָׂר no. 1.

שָׂרִירוּת and שָׂרִירוּת f. (ר. שָׂרָר) *hardness, firmness*, and coupled with לֵב and רִצָּה, *hardness of heart, stubbornness*, Deut. 29, 18. Ps. 81, 13. Jer. 3, 17. 7, 24. 9, 13. 11, 8. Aram. שָׂרִירוּת in a good sense, firmness, truth.

שָׂרִית, see in שָׂרִית

שָׂרְמוֹת Jer. 31, 40 Cheth. most prob. an error of the copyists for שָׂרְמוֹת *fields*, which is read in the parallel passage 2 K. 23, 4, and also in Jer. l. c. in Keri. in six Mss. and in several printed editions. That the common reading (which the LXX also have followed, giving it by *Ἀσθημώθ*), in the sense of *fields cut up or overflowed*, may be justified in the Hebrew, has been attempted to be shown by Kuypers in *Dissert. Lugdd.* I. p. 537, comparing Arab. *سرقم, سرقم*, *to cleave, to cut*; but with no semblance of truth.

* שָׂרַץ fut. יִשְׂרֹץ 1. *to creep, to crawl*, spoken of reptiles and the smaller aquatic animals, Gen. 7, 21. Lev. 11, 29. 41. 42. 43. Sometimes a place, as the earth or the sea, is said *to creep* with creeping things, reptiles, i. e. *to teem or swarm with them*, c. acc. comp. in הָלַךְ no. 3; e. g. the sea with aquatic animals Gen. 1, 20. 21; Egypt with frogs, Ex. 7, 28. Ps. 105, 30.—Hence

2. *to breed abundantly, to swarm, to multiply*, of animals Gen. 8, 17. 9, 7; of mankind Ex. 1, 7. Eth. *WZ8* pullulavit.—Hence

שָׂרַץ m. collect. 1. *reptiles, creeping things*, Gen. 7, 21. Lev. 5, 2. 11, 29. v. 20 שָׂרַץ הָעוֹף הַלֵּלֵךְ *winged reptiles going upon all fours*, i. e. bats, not crickets, which latter have six legs, though they are said to use only four in going. v. 21. 23. Deut. 14, 19.

3. *the smaller aquatic animals* Gen. 1, 20; fully שָׂרַץ הַמַּיִם Lev. 11, 10.

* שָׂרַק fut. יִשְׂרֹק 1. *to hiss, to whistle*, an onomatopoetic verb, like Gr. *σφίζω, σφίσσω, σφύζω*, from the root *σφίξ*,

mp. *σύριξ, σύριγμα, συρίγγιον*. a) *lith* לִּי, *to hiss or whistle* for any one, *call by a hiss or whistle*, e. g. bees, flies, the manner of bee-keepers, Is. 5, 26. 18; trop. nations Is. 11. cc. Zech. 10, 8.) *to hiss* in scorn and derision, 1 K. 9, 8. am. 2, 15. 16; c. *על* of pers. or thing r. 19, 8. 49, 17; præg. Job 27, 23 יִשְׂרָק עָלָיו מִמָּקוֹם *they shall hiss him out of his place*. Hence שָׂרָקָה.

2. *to pipe*, i. e. *to whistle*, not with the outh, but with an instrument; hence מְשַׁרְקָתָא, שְׂרָקָה.

שָׂרָקָה f. (r. שָׂרַק) *a hissing, derision*; לְשַׁרֵּק *to become a hissing*, i. e. n object of scorn, Jer. 19, 8. 25, 9. 29, 18.

* שָׂרַר 1. *to twist, to twist together*, the manner of a cord, kindr. with the roots שׂוּר, שׂוּר, שׂוּר, שׂוּר, all of which contain the primary idea of *turning, turning about, going in a circle*, in various modifications.—Hence שָׂר and שָׂר the navel, pr. the navel-cord, שְׂרָרִי nerves, sinews, שְׂרָרָה, שְׂרָרִי, chain, q. d. cord made of metal.—Hence

2. *to be firm, hard, tough*, (Syr. Pa. *to make firm, to strengthen*,) espec. in a ad sense; whence שְׂרָרִי hardness of heart.

3. *to press together*, and hence *to oppress, to treat as an enemy*, i. q. שָׂרָר no. a. Part. שְׂרָר *an adversary, enemy*, Is. 27, 11. 54, 7. 56, 3. 59, 11.

Deriv. see in Kal no. 1, 2. Also

שָׂרָר *Sharar*, pr. n. m. 2 Sam. 23, 33; שָׂרָר 1 Chr. 11, 35.

שָׂרָר m. (r. שָׂרָר) c. suff. שְׂרָרָה, *the navel*, pr. navel-cord, i. q. שָׂר, Cant. 7, ; here it seems to stand for the region round the navel, *the belly*, which is compared to a bowl or goblet. Comp. vice versa מִבֵּיִר high place, also navel.

שְׂרָרִי, see שְׂרָרִי.

שָׂרָר denom. from שָׂרָר *root*; found in PIEL שָׂרָר, *to root out, to extirpate*, Is. 52, 7. Job 31, 12.

PUAL שָׂרָר pass. Job 31, 8.

PO. שָׂרָר, *to root, to take root*, Is. 40, 24.

POAL id. Jer. 12, 2.

HIPH. *to strike roots, to take root*, i. q. oel. spoken metaph. of one flourishing

in prosperity, Ps. 27, 6. With שָׂרָר added, Ps. 80, 10.

שָׂרָר (root, i. q. שָׂרָר, comp. Syr. שְׂרָר) *Sheresh*, pr. n. m. 1 Chr. 7, 16.

* שָׂרָר m. c. suff. שְׂרָרִי; plur. שְׂרָרִים, c. suff. שְׂרָרִי, constr. שְׂרָרִי.

1. *a root*, Syr. שְׂרָר, comp. שָׂרָר Job 30, 4. Jer. 17, 8. al. sēpe. Maurer derives it from the idea of *creeping*; comp. שְׂרָר of reptiles.—Trop. a) *For the bottom*, the lowest part of any thing, e. g. bottom or sole of the foot (comp. Lat. *planta pedis*) Job 13, 27; of a mountain, like Engl. *root*, Lat. *radix*, Job 28, 9; of the sea Job 36, 30. Hence b) *root of controversy*, i. e. the cause, ground of strife, Job 19, 28. c) *root*, poet. for *fixed dwelling, abode*, Judg. 5, 14; just as nations taking up their abode in a land are said to be planted in it, to take root in it, see in נָטַע.

2. *a shoot, sprout*, springing from the root, Is. 53, 2. Metaph. שְׂרָר יֵשׁׁי *the sprout of Jesse*, i. e. the Messiah, Is. 11, 10; comp. ḡlʿa ʿAṣīd Rev. 5, 5.—But in Is. 14, 30 *the root* itself is meant, the metaphor being transferred from plants to a people.

Deriv. שָׂרָר, שָׂרָר, and the denom. שָׂרָר

שָׂרָר Chald. m. i. q. Hebr. *root* Dan. 4, 12.

שָׂרָר f. for quadril. שְׂרָרִי, plur. constr. שְׂרָרִי, *chains*, small chains, Ex. 28, 22. R. שְׂרָר.

שָׂרָר (pron. sh^hroshu), Keri שְׂרָר Chald. f. *a rooting out*, i. e. expulsion, banishment, Ezra 7, 26; comp. 10, 8. See שָׂרָר no. 1. c.

שָׂרָר f. (r. שָׂרָר) only plur. שְׂרָרִי *chains*, small chains, Ex. 28, 14. 39, 15.—Arab. with the letter *r* softened سَلَسَلَة; Chald. שְׂרָרִי, שְׂרָרִי. Hence by contraction שָׂרָר q. v.

* שָׂרָר in Kal not used; only in

PIEL שָׂרָר, inf. שָׂרָר and with the tone drawn back שְׂרָר Deut. 17, 12, fut. convers. וְנִשְׂרָר, *to wait upon, to serve, to minister unto*, c. acc. of pers. Gen. 39, 4. 40, 4. Num. 3, 6. 1 K. 1, 15; c. לִּי Num. 4, 9. Often in the phrase שָׂרָר אֶת־דָּרִי

to minister unto Jehovah, spoken of the priests as performing the sacred rites of worship, Num. 18, 2. 1 Sam. 2, 11. 3, 1; and so c. acc. impl. Num. 3, 31. 4, 12. Different from this is **יָרָה בְּשֵׁם יְיָ** to minister in the name of Jehovah, Deut. 18, 5. 7, i. e. to worship Jehovah with invocation, after the analogy of the phrases **יָרָה בְּשֵׁם יְיָ**, **בְּרָהּ בְּשֵׁם יְיָ**. By a bold figure it is said Is. 60, 7 the rams of Nebaioth **יִשְׁרְחוּנָהּ** shall minister unto thee, i. e. shall serve as victims for the sacrifices.—Part. **מְשִׁירָה** subst. a minister, attendant, Josh. 1, 1; spec. in the sacred rites, Ezra 8, 17. Fem. **מְשִׁירָה** for **מְשִׁירָה**, 1 K. 1, 15.

שָׁשָׁה, see **שָׁשָׁה** Po.

* **יָשַׁשׁ** f. and **שָׁשָׁה** m. constr. **שָׁשָׁה**, six, Gen. 7, 6. 30, 20. Ex. 21, 2. 2 K. 15, 8. al. sæp.—Plur. **שָׁשִׁים** sixty, Gen. 25, 26. Num. 7, 88. al.—This numeral is widely spread: Arab. **سِت**, **ستة**, Aram. **ܫܬܐ**, **שֵׁשׁ** q. v. Eth. **ሥስ**, Sanscr. *shash*, Zend. *qswas*, Slav. *shest*, Gr. **ἕξ**, Lat. *sex*, Engl. *six*, etc. etc.

Deriv. **שָׁשָׁה**, **שָׁשִׁי**; see too **שָׁשִׁי**.

II. **שֵׁשׁ** m. (ר. **שֵׁשׁ**) pr. something white, whiteness.

1. *white marble*, i. q. **שֵׁשׁ**, Esth. 1, 6. Cant. 5, 13.

2. *byssus*, i. e. fine linen, so called from its whiteness. E. g. that of the Egyptians, Gen. 41, 42. Prov. 31, 22; and of the Hebrew priests Ex. 26, 1. 27, 9. 18. 28, 39. The later name was **בִּיץ** *byssus*; where see espec. the notice of recent experiments with the microscope. [Comp. *λίον βύσσης* Jos. Ant. 3. 6. 1. It may be still a question, whether **שֵׁשׁ**, *βύσσης*, was not also used more widely to include *cotton* fabrics; comp. Arab. **شاشية**, *muslin*, a fine fabric of cotton. See Wilkinson Mann. and Cust. of the Anc. Egyptians, III. p. 115, 116.—R.] We have assigned to this word a Hebrew origin; but it nevertheless approaches very near to the Egyptian **שֵׁשֶׁשׁ** *shensh*, and perh. the Hebrews so imitated the Egyptian word as to give it the appearance of being derived from a Hebrew root.—See Celsii Hie-

rob. II. p. 259. Hartmann Hebräerin III. p. 34 sq.

* **שָׁשָׂא** a doubtful root; only in

PIEL **שָׁשָׂא**, Ez. 39, 2 **וְשָׁשָׂא אֶתְּךָ וְהֵצֵאתִיךָ** I will turn again and will lead thee and will bring thee up, etc. Sept. *καθόδηγέσω σε*, but Compl. *κατάξω σε*. Targ. 'errare te faciam.' Vulg. *seducam te*. The signification of *leading* is quite clear from the context; as to the etymology, comp. Eth. **ሥሥሥ** contr. **ሥሥሥ**, whence **አረሥሥ** to walk or go about, to traverse countries, and **ሥሥሥ** a ladder, as aiding to go up.—The ancient interpretation which refers it to Pi. **שָׁשָׂא** to make six, i. e. to divide into six parts, does not suit the context.

שֵׁשׁ בַּצָּר *Sheshbazzar*, Pers. pr. n. borne apparently in Persia by Zerubbabel, Ezra 1, 8. 5, 14.—Perh. contr. from **چسبانادر** fire-worshipper.

שָׁשָׁה PIEL denom. from **שֵׁשׁ** I, pr. to make six, to divide into six parts; hence to give the sixth, Ez. 45, 13.

שָׁשִׁי (whitish? r. **שֵׁשׁ**) *Shashai*, pr. n. m. Ezra 10, 40.

שֵׁשִׁי (id.) *Sheshai*, pr. n. of an Anakite Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

שֵׁשִׁי Ez. 16, 13 Cheth. for **שֵׁשׁ**, *byssus*. The writer seems to have chosen this unusual form for the sake of a paronomasia with the word **שָׁשִׁי**.

שֵׁשִׁי m. (from **שֵׁשׁ** I) f. **שֵׁשִׁי**, ord. adj. the sixth, Gen. 1, 31. al. Fem. also the sixth part, a sixth, Ez. 4, 11. 45, 13.

שֵׁשֶׁשׁ *Sheshach*, a name of Babylon, Jer. 25, 26. 51, 41. Its etymology and proper signification are doubtful. The Hebrew intpp. as also Jerome, suppose **שֵׁשֶׁשׁ** to stand for **שֵׁשֶׁשׁ**, according to the secret or cabbalistic mode of writing called **אחבש**, i. e. in which the alphabet is inverted, so that **ח** is put for **א**, **ש** for **ב**, etc. and this they think was done by the prophet through fear of the Chaldeans. But even supposing (what however we by no means admit) that these cabbalistic mysteries and trifling were already current in the age of Jeremiah, how can it be explained that in c. 51, 41. in the very same verse, **שֵׁשֶׁשׁ** is likewise

entioned under its own proper name?

B. Michaelis not unaptly supposes שח to be contracted from שחשח comp.

שח, 'to overlay a gate with iron or her plates, so that שחשח would designate Babylon as χαλκοπυλος. Bohlen compares Pers. شش خانه house of the ince.

שחשח (perh. i. q. שחשח lily) Sheshan, n. m. 1 Chr. 2, 31. 34. 35.

שחשח, see שחשח.

שחשח (for שחשח eagerness, longing, according to Simonis,) Shashuk, pr. n. 1 Chr. 8, 14. 25. R. שחשח.

* שחשח obsol. root, to be red, ruddy; rab. اشش ruddy, rubicund.—Hence

שחשח m. in pause שחשח, red colour, ochre, rubrica, Jer. 22, 14. Ez. 23, 1. Vulg. sinopsis, i. e. rubrica Sinopsis, which was the most celebrated, Plin. H. N. 35. 5 or 13. Sept. μιλτος, which in Hom. is i. q. rubrica. The Heb. intpp. understand by it cinnabar, vermilion.

שח m. (r. שח) only plur. שחשח columns, pillars, and metaph. princes, nobles, i. e. pillars of a state. Ps. 11, 3 when the pillars are overthrown, i. e. when the noblest, the firm supporters of what is right and good, have perished. Is. 19, 1 and her (Egypt's) pillars are broken down, i. e. the nobles of her state; opposed to hired labourers, i. e. the vulgar. So rab. عَيْد pillar, for a nobleman, since.

I. שח m. (r. שח) 1. the buttock Is. 3, 4; plur. c. suff. שחשח 2 Sam. 10, 4. rab. اسْت, Syr. pl. اَمَد, id. Its origin must be referred to the root שח, comp. Engl. sitting-part, seat. Germ. fessass,) although שחשח follows the analogy of verbs שחשח, as do also the rab. and Syr. forms.

2. Seth, pr. n. of the third son of Adam, Gen. 4, 25. 26. 5, 3 sq. In the first of these passages, it is derived from שח to set, to place, to replace, d. 'compensation.'

II. שח f. (r. שח, contr. for שחשח Lam. 3, 47) noise, tumult; Num. 24, 17 שחשח the sons of (warlike) tumult, i. e. the tumultuous enemies of Israel. In Jer. 48, 45, which is imitated from Num. 1. c. it stands שחשח.

שח and שח Chald. i. q. Heb. שח six, Dan. 3, 1. Ezra 6, 15. Plur. שחשח sixty Dan. 3, 1.

* I. שח, fut. שחשח, conv. שחשח.

1. to drink, Syr. Chald. Ethiop. id. Synon. is שחשח, whence Hiph. שחשח q. v.—With acc. of drink, Ex. 34, 28; c. מן Job 21, 20 where comp. שחשח; c. שח of any thing, with the notion of enjoyment, Prov. 9, 5; also c. שח of the vessel, comp. שח A. 1. b, Am. 6, 6.—Metaph. Job 15, 16 שחשח במים עולה drinking in iniquity like water, i. e. wholly filled and overflowing with iniquity; comp. 34, 7. But in Prov. 26, 6 the same phrase is to be taken in a passive sense, the lame man drinketh in injury, i. e. must suffer it, cannot avenge it.

2. to drink together, to banquet, Esth. 7, 1. Comp. שחשח.

NIPH. pass. of Kal no. 1, Lev. 11, 34.

HIPH. see שחשח.

Deriv. שחשח I, שחשח, שחשח

* II. שח obsol. root, Arab. سنى

IV, i. q. اسدى, to fix the warp to the loom, Syr. اَمَد to weave. Hence שחשח II.

שחשח and שחשח Chald. to drink, Dan. 5, 1. 2. 23. Præt. c. Aleph. prosthet. שחשח they drank Dan. 5, 3. 4; comp. Syr. اَمَد to drink. With שח of the vessel, v. 3. Comp. the Heb. no. I. 1.

Deriv. שחשח Chald.

שחשח, see שחשח.

I. שחשח m. (r. שחשח I) a drinking, carousing, Ecc. 10, 17.

II. שחשח m. (r. שחשח II) the warp in weaving, Lev. 13, 48 sq.

שחשח f. (r. שחשח I) a drinking, i. q. שחשח I, Esth. 1, 8.

שחשח m. (r. שחשח) plur. constr. שחשח. a plant, shoot, Ps. 128, 3.

שחשח f. two, see in שחשח

* **שָׁחַל** fut. **יִשְׁחַל** to plant, a poetic verb, Ps. 1, 3. 92, 14. Hos. 9, 13. Jer. 17, 8. Ez. 17, 8. 19, 10. 13.—Hence **שָׁחַל**.

* **שָׁחַם** prob. to unclothe, to open, kindr. with **שָׁחַם**, to close. Chald. to perforate. Found only once of a prophet, Num. 24, 3. 15 **שָׁחַם הָעֵינַן** unclosed of eye, i. e. with the (mental) eye opened, i. q. **גָּלוּי עֵינָיו** in v. 4. For the sense comp. Ps. 40, 7.

* **שָׁחַן** only **חִיפָה** part. **מִשְׁחִין** making water, mingens. The Talmudists use also the inf. **הִשְׁחִין**, fut. **יִשְׁחִין**, but there is extant no other vestige of a root **שָׁחַן**; on the contrary, to express the voiding of urine the usual word is **שָׁן**, whence **שָׁן** Simonis therefore (ed. 2) has not unaptly regarded **הִשְׁחִין** as a contracted form for **הִשְׁחִין** Hithpa. of the root **שָׁן**.—Found only in the phrase **מִשְׁחִין בְּקִיר** mingens ad parietem, i. e. against the wall, a sort of contemptuous expression to denote a small boy, espec. where mention is made of exterminating a whole tribe or family. 1 K. 16, 11 *he slew all the house of Baasha; he left him not one pissing against the wall* (not even a boy), nor kindred, nor friends. 14, 10. 21, 21. 1 Sam. 25, 22. 34. 2 K. 9, 8. Comp. the same phrase in Syriac, e. g. Assem. Bibl. Orient. II, p. 260, *an diæcesis sacra Gumæ (me teneat) in qua non remansit qui mingat ad parietem?* i. e. which is wholly devastated. The phrase seems thus contemptuously to denote a boy, because in the East it is

customary for men to perform this office of nature in a sitting posture, beneath their flowing garments, nor does decency permit it to be done in the presence of others; see Hdot. 2. 35. Xen. Cyr. 1. 2. 16. Ammian. Marcell. 23. 6.—Some understand by this phrase a slave or a person of the lowest class, see Jahn Arch. I. 2. p. 77. Hermeneut. Sacrae p. 31; others, a dog, Ephr. Syr. Opp. I. 542, Abulwalid, Judah ben Karish (Mss.), Kimchi, Jarchi; but neither of these accords with the context. See L. de Dieu ad 1 Sam. 25, 34. Boch. Hieroz. I. p. 675.

* **שָׁחַק** fut. **יִשְׁחַק**, to subside, to settle down; hence to be still, to be hushed; kindr. with **שָׁכַח**, **שָׁכַח**, Syr. **سَحَف**; of waves Ps. 107, 30. Jon. 1, 11. 12; of strife Prov. 26, 20.

שֶׁתָּר (i. q. **ستار** Pers. a star) *Shethar*, pr. n. of a Persian prince, Esth. 1, 14.

שֶׁתָּר בּוֹזֵנַי (i. q. Pers. **ستار بوزنای** shining star) *Shethar-bozenai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6.

* **שָׁחַח** i. q. **שָׁחַח**, to set, to place; hence twice præter. plur. **שָׁחוּ**. Ps. 49, 15 impers. **כַּצֹּאֵן לְשֹׁאֵל שָׁחוּ** like sheep they put them in Sheol, i. e. they are driven or thrust down thither; comp. Ps. 88, 5. Ps. 73, 9 **שָׁחוּ בְּשִׁמַּיִם פִּיהֶם** they set their mouths against the heavens, i. e. they assail the heavens, and as it were provoke them, with proud and impious language.

ת

Tav or **Tau**, the twenty-third and last letter of the Hebrew alphabet, as a numeral denoting 400. For the signification of the name, see under art. **תָּי**.

As to the pronunciation, **ת** without Dag. lene is an aspirate and seems to have had a lisping sound, like Gr. **θ**, Engl. *th*. With Dag. lene (**תָּ**) it is a slender *t*, differing from **ט**; for which difference see under **ט**. In Arabic the corresponding letter is **ت**, rarely **ث**, as in **تَقَف**, **تَقَف**. It is sometimes interchanged with **ש** p. 1021, and **ט** p.

358. It even has some affinity with the breathings **א**, **ה**; comp. **אָוֹב**, **שׁוֹב**, **תּוֹב**, to return; **תָּוָה** and **תָּוָה** to dwell, also to mark; **תָּמַר** and **תָּמַר**, etc. So also in Arabic often.

תָּא m. (r. **תָּוָה** III) a chamber, 1 K. 14, 28. Ez. 40, 7 sq. Plur. **תָּאִים**, once **תָּאוֹת** Ez. 40, 12. Chald. **תָּוָה**, Syr. **تَوَا**, **تَوَا**.—The form **תָּא** comes from **תָּי** for **תָּוָה**, the letter **ו** being changed to **א** on account of the preced. Kamets, as in **קָנַם**, **קָנַם**, **קָנַם**.

* I. תִּאָב only 1 p. תִּאָבְתִּי, *to desire, to long after*, c. לְ Ps. 119, 40. 174. In Chaldee frequent. It is kindr. with אָבָה, אָנָה, and might seem a secondary verb derived from Hithpa. of these roots.

Deriv. תִּאָבָה.

* II. תִּאָב only in PIEL part. מִתְאָב, i. q. מִתְעַב, *abominating, abhorring*, Am. 6, 8; the letters ו and א being interchanged in the Aram. manner, see p. 1.

תִּאָבָה f. *desire, longing*, Ps. 119, 20. R. תִּאָב I.

* I. תִּאָה i. q. תָּהָה I, *to mark out, to describe*; only in

PIEL fut. תִּתְאָה id. Num. 34, 7. 8. Sept. καταμετρήσετε, Syr. determinabitis. Comp. תָּהָה III.

* II. תִּתְאָה i. q. Arab. تَأَى *to outrun, to get before*.—Hence

תָּאוֹ Deut. 14, 5, and contr. תָּוֹא Is. 51, 20, a species of antelope or *mountain-goat*, so called from its swiftness; comp. Engl. *doe*.—In Deut. 1. c. Sept. Vulg. and in Is. 1. c. Aqu. Symm. Theod. Vulg. render it ὄρυξ, *oryx*, Targg. *bos sylvestris, wild ox*, which is a kindred signif. comp. רָאם. See Boch. Hieroz. T. I. p. 973.

תִּתְאָה f. (r. אָהָה I) constr. תִּתְאָה, c. suff. תִּתְאָהִי.

1. *desire, longing, wish*, whether right and good Ps. 10, 17. 21, 3. Is. 26, 8; or wicked Ps. 10, 3. 112, 10.

2. *desire, appetite, longing for meat*; Num. 11, 4 תִּתְאָהוּ הָאָדָם they longed a longing, i. e. fell a longing. Ps. 78, 29. 30.—Hence pr. n. קְבֵרוֹת תִּתְאָה 'the sepulchres of longing,' see on p. 910.

3. *a desire, delight*, something desirable, Gen. 3, 6; also תִּתְאָה מֵאֵל food of desire, i. e. delicate, dainty, Job 33, 20. Hence, *desirableness, charm*, Gen. 49, 26. Prov. 19, 22.

תָּאוֹם m. (r. תָּאָם) *a twin*, only plur. תָּאוֹמִים *twins* Gen. 38, 27; by Syriasm contr. תָּוֹמִים Gen. 25, 24; constr. תָּאוֹמֵי Cant. 4, 5.

תִּתְאָה f. (r. אָהָה) c. suff. תִּתְאָהֶךָ, *a curse* Lam. 3, 65.

* תָּאָם *to be double, twain*; Part. תָּאוֹמִים *doubled, twain, coupled*, of boards

Ex. 26, 24. 36, 29. Syr. and Arab. to be twin.

HIPH. *to bear twins*, Cant. 4, 2. 6, 6.

Deriv. תָּאוֹמִים, תָּאוֹם, and

תָּאָם or תָּאָם, whence plur. constr. תָּאוֹמִים *twins* Cant. 7, 4. It is pr. a monosyllabic abstract noun, of the form גִּדֹּל, גִּדֹּל, here put as coner.

תִּתְאָה f. (r. אָהָה II) c. suff. תִּתְאָהֶה, pr. *a coming together*, and then of the copulation of animals. Once of the wild ass in her *heat*, Jer. 2, 24.—Not less aptly N. G. Schroeder in his Observatt. ad Origg. Hebr. p. 10, derives the signification of *heat, lust*, from the root אָנִי to be hot, to boil, comp. פָּחַז.

תִּתְאָה f. plur. תִּתְאָהִים, constr. תִּתְאָהִי, *a fig-tree*, Gen. 3, 7, where the *figus Indica* or *Musa paradisiaca*, Engl. *plantain-tree*, with very large leaves, seems to be meant. Num. 12, 23. 20, 5. Deut. 8, 8. al. Also the fruit, *a fig*, 2 K. 20, 7. —*To sit under one's own vine and fig-tree*, is to lead a quiet and happy life, 1 K. 5, 5. Zech. 3, 10. Mic. 4, 4.—See Celsii Hierobot. II. p. 368 sq. The etymology is obscure, since it cannot well be derived either from the root אָנִי, or from תָּאָן, Arab. تَان Conj. III.

תִּתְאָה f. (for תִּתְאָה, r. אָהָה II) *occasion*, Judg. 14, 4.

תִּתְאָה f. *sorrow, mourning*, Is. 29, 2. Lam. 2, 5. R. אָהָה I.

תָּאוֹנִים m. plur. (r. אָנִי no. 3) *hard labours, travail*; Ez. 24, 12 תָּאוֹנִים הָלָאָה it (the pot) doth weary itself with toils. Vulg. *multo labore sudatum est*.

תִּתְאָה שְׁלֹה (approach to Shiloh, r. אָהָה II) *Taanath-Shiloh*, pr. n. of a place in the confines of Ephraim, Josh. 16, 6.

* תִּתְאָר *to be marked out or off, to be described*, e. g. a border, boundary, to extend, to stretch; c. מִן from and אֶל or הָ to, i. e. *from...even to*, Josh. 15, 9. 11. 18, 14. 17. Others Act. *to mark off*, etc.

PIEL *to mark out, to delineate*, Is. 44, 13.

PUAL Part. מִתְאָר, Josh. 19, 13 *Rimmon המִתְאָר הַנֶּחָה which was marked off (pertains) to Neah*.—Hence

תַּבְּלִיּוֹת f. (ר. בָּלָה) *consumption, destruction*, c. suff. **חַבְלֵיהֶם** Is. 10, 25.

Some Mss. and editions read here **הַבְּלִיָּה**, which would also have the sense of *consumption*, from r. **בָּלָה** Pi. But this reading seems owing rather to the copyists, to whom the word **הַבְּלִיָּה** was more familiar; comp. the similar variety of orthography in Job 21, 13. 36, 11.

הַבְּלִיָּה m. adj. (r. **בָּלָה** no. 3) *stained*, i. e. *having stains, spots*; only Lev. 21, 20 **הַבְּלִיָּה בְּעֵינָיו** *having a (white) spot on his eye*. Vers. anon. in Hexapl. λεύκωμα, comp. Tob. 2, 9. 3, 17. 6, 8, where the Heb. translator renders the Gr. λεύκωμα by this word, **חַבְלִיל**. — Targg. **חַיְלִי**, here for *blear-eyed, lippus*; comp. r. **בָּלָה** no. 1, and Talm. **בְּבִלְיָהָ**.

הַבֵּן m. *straw* as broken up by threshing, *short straw, chaff*. Arab. **تَبَن** id.

whence denom. **תָּבַן** to fodder with straw, to sell straw. The etymology is doubtful; but not improb. **הַבֵּן** is so written for **הַבְּנָה** from r. **בָּנָה**, and denotes *material for building*; see Ex. 5, 7 sq. comp. also **אָבֵן** and **הַבְּנִי**. Job 21, 18. Gen. 24, 25. Is. 11, 7. 65, 25.

Deriv. denom. **מִתְבֵּן**, and

תִּבְנִי (prob. for **הַבְּנִיָּה** building of Jehovah, r. **בָּנָה**) **Tibni**, pr. n. m. 1 K. 16, 21. 22.

תִּבְנִיָּה f. (r. **בָּנָה**) 1. *structure, mode of building*, Ps. 144, 12.

2. *a model, pattern*, after which any thing is built, Ex. 25, 9. 40. 2 K. 16, 10. al.

3. *image, form, likeness* of any thing, Deut. 4, 16. 17. 18. Ez. 8, 10. Hence Ez. 8, 3 **וַיִּשְׁלַח תִּבְנִיָּה דָר** *and he put forth the form of a hand*, something like a hand, 10, 8. Comp. **דְּמוּת** no. 3.

תַּבְּעָרָה (a burning, r. **בָּעַר**) **Taberah**, pr. n. of a place in the desert, Num. 11, 3. Deut. 9, 22.

תִּבְעֵז (brightness, r. **יָבֵץ**) **Thebez**, pr. n. of a place near Shechem, Judg. 9, 50. 2 Sam. 11, 21. Prob. mod. **Túbás** **طوباس**, Bibl. Res. in Palest. III. p. 158.

* **תִּבְרַח** Chald. i. q. Heb. **שִׁבְרַח** to break. Part. pass. **תִּבְרִי** *fragile, frail*, Dan. 2, 42. Comp. **חֲבֹר**.

תִּגְלַת פִּלְאֶסֶר pr. n. m. *Tiglath-pileser*, king of Assyria B. C. 753–734. 2 K. 15, 29. 16, 10. Written also **תִּגְלַת פִּלְאֶסֶר** 2 K. 16, 7; **תִּגְלַת פִּלְאֶסֶר** 1 Chr. 5, 6. 2 Chr. 28, 20; and **תִּגְלַת פִּלְאֶסֶר** 1 Chr. 5, 26.—The first part of the name seems to be equivalent to *Diglath*, the river Tigris, see **הֲדַקֵּל**; pr. *acer*, swift. The latter part, which appears also in the name *Nabo-polassar*, is prob. i. q. Pers. **پالاسر** *magnus rex*, comp. Sanscr. *pála* lord, king, from r. *pāl* to guard, to rule; unless perh. *Pileser* and *Polasar* may be i. q. Sanscr. *pura sara*, preceding, a leader; see Bopp's Glossar. p. 109. The whole name may be translated: *lord of the Tigris*.

תִּגְמוּל m. (r. **נָמַל**) *a benefit*, i. q. **גְּמוּלָה**, Ps. 116, 12.

תִּגְרָה f. (r. **גָּרָה**) *strife, contention*; Ps. 39, 11 **מִתְגִּרְתִּי יָדָה אֶנִּי בְלִיָּתִי** *from the contention of thy hand* (thy strokes, judgments) *I am consumed*. Chald. id.

תִּגְרָמָה Gen. 10, 3, and **תִּגְרָמָה** 1 Chr. 1, 6. Ez. 27, 14. 38, 6, *Togarmah*, pr. n. of a northern region and people sprung from Gomer, i. e. the Cimmerians, and abounding in horses and mules. Most prob. *Armenia*, which was noted for its horses, *ἵπποβοτος σφόδρα* Strab. 11. 13. 9; or at least a part of it. Such too is the tradition or opinion of the Armenians themselves, who claim *Torgom* the son of Gomer as the founder of their nation, and call themselves *the house of Torgom*; comp. Sept. ll. cc. where by transpos. of the letters we find also *Θογγαμά*, *Θεγγαμά*, *Ουγγαμά*, as likewise some Heb. Mss. have **הַרְגֹמָה**. See J. D. Michaelis Spicileg. Geogr. T. I. p. 67–78.

תִּדְהָר m. name of a tree growing in Mount Lebanon, Is. 41, 19. 60, 13. Vulg. *ulmus, elm*; Chald. **מִרְיָנָן** i. e. a species of *plane-tree* called by the Arabs **ساج**. Better *hard oak, holm, ilex*, pr. lasting, firm, from r. **דָּהַר** no. 2. Comp. **תִּדְרִירָה**. See Celsii Hierobot. T. II. p. 271. Comment. on Is. 41, 19.

תִּדְרִירָה Chald. f. (r. **דָּהַר**) *circuit*, hence *continuity, perpetuity*, i. q. **הַמִּיד**. Adv. **בְּתִדְרִירָה** pr. *in a circuit, continually*, Dan. 6, 17. 21. Freq. in Targg.

תַּדְמֹר 1 K. 9, 18 Keri, and 2 Chr. 8, 4, *Tadmor*, pr. n. of a city in a fertile spot of the Syrian desert between Damascus and the Euphrates, founded by Solomon, and still called by the Arabs **تَدْمُر** *Tudmur*. Prob. for **תַּחְמֹר** 'city of palms'; hence Gr. *Παλμυρά* and *Παλμυρά*, *Palmyra*; see Schultens Ind. ad Vit. Salad. So vice versa the Arabs called *Palma* a city of Spain **تَدْمِير** *Tadmîr*. The same city is called **תָּמַר** (palm) 1 K. 1. c. Cheth. which seems to have been less usual. In the numerous Aramæan and Greek inscriptions which are still found on the ruins of Palmyra, the name is written both **תַּדְמֹר** and **תַּדְמֹר**; see Swinton in Philos. Transactions, Vol. XLVIII. Rosenmüller Bibl. Geogr. I. ii. p. 274 sq.

תִּדְעַל (fear, veneration, r. **דָּעַל**) *Tidal*, pr. n. of a king, Gen. 14, 1.

* **תִּהְיֶה** obsol. root, Chald. **תִּהְיֶה** *to be waste, desert, desolate*, kindr. with **שָׂדֶה**; whence Chald. **תִּהְיֶה**, **תִּהְיֶה**, waste, desert, Arab. **تَهِي** empty.—Hence

תֹּהוּ subst. for **תֹּהוּ** a Segolate form, like **קֹדֶשׁ**. R. **תִּהְיֶה**.

1. *wasteness, desolateness*; concr. *waste, desolate*, Gen. 1, 2. Job 26, 7. Hence a) *a desert* Deut. 32, 10. Job 6, 18. 12, 24. b) *desolation*; Is. 24, 10 **תֹּהוּ** *a city of desolation*, i. e. laid waste. 34, 11.

2. Trop. *nothingness, emptiness, vanity*, and concr. *a vain, worthless thing*, (synon. **הֶבֶל**.) Is. 41, 29. 44, 9. 49, 4. 59, 4. 1 Sam. 12, 21; *nothing*, parall. with **אֵין**, Is. 40, 17. 23.

3. Adv. *in vain*; so **לְתֹהוּ** Is. 49, 4, and acc. **תֹּהוּ** Is. 45, 19.

תְּהוֹם comm. gend. (r. **הוּם**) plur. **תְּהוֹמוֹת**; masc. Job 28, 14, oftener fem. Gen. 7, 11. Ez. 31, 4; a poetic word, pr. 'a mass of raging waters,' so called from their noise and roaring; spec. *the sea, ocean, the deep*, Gen. 8, 2. Job 28, 14. 38, 6. 30. Ez. 26, 19. 31, 15. Jon. 2, 6. Hab. 3, 4; more fully **רֵבֵה תְּהוֹם** *the great deep*, Gen. 7, 11. Ps. 36, 7. Am. 7, 4. Is. 51, 10. More rarely of any other *mass of waters*, as those covering the earth at the creation, Gen. 1, 2. Ps. 104, 6; or the subterranean waters, *the deep*,

the abyss, whence spring fountains and streams, Gen. 49, 25. Deut. 33, 13; also in the description of roaring waters or floods, Ps. 42, 8 *flood calleth unto flood*. Ez. 31, 4. Job 41, 24 [32].

PLUR. **תְּהוֹמוֹת** 1. *waves of the sea, billows*, Ex. 15, 5. 8. Ps. 33, 7. 77, 17. 78, 25. 106, 9. Prov. 3, 2. Is. 63, 13.

2. *abysses, depths of the sea*, Ps. 107, 26. 135, 6. 148, 7. But **תְּהוֹמוֹת אֶרֶץ** Ps. 71, 20 *are the depths of the earth full of water*; also Deut. 8, 7 **אֶרֶץ נַחֲלֵי מַיִם וְתְּהוֹמוֹת וְנָוִי** *a land of brooks of water, of fountains and water-depths, etc.*—Sept. ἡ ὕβυσσος, plur. αἱ ὕβυσσοι.

תְּהִלָּה f. (r. **הָלַל** Pi.) constr. **תְּהִלָּתָהּ**, c. suff. **תְּהִלָּתִי**; plur. **תְּהִלּוֹת**.

1. *praise*, i. e. the singing of praise, 2 Chr. 20, 22. Ps. 100, 4. Also *song of praise, a psalm, hymn*, Ps. 147, 1; c. **לְ** to any one, in his honour, Ps. 40, 4. 65, 2; **לְ** of the author, Ps. 145, 1 **לְדָוִד** *a hymn of David*. With suff. Ps. 22, 26. 71, 6. Plur. **תְּהִלּוֹת** *psalms, hymns*, Ps. 22, 4; also **תְּהִלָּים** as the later name of the Psalter.—Hence *praise, laud*, espec. as sung; Ps. 106, 12 **וַיִּשְׁיירוּ תְּהִלָּתוֹ** *they sing his praise*. Ps. 34, 2. 66, 2. 8. Plur. *praises* Ps. 78, 4. Is. 60, 6. 63, 7. Meton. *a praise*, i. e. object of praise, he who is lauded, Deut. 26, 19; comp. Jer. 13, 11. 33, 9. Zeph. 3, 19. 20. Jer. 51, 41 **תְּהִלָּתָהּ** *the praise of the whole earth*, i. e. Babylon; and so Jerusalem Is. 62, 7. Jer. 49, 25.

2. *praise* in which one stands in respect to others, *glory, renown*, Ps. 48, 11. 51, 17. Is. 42, 8. 48, 9. 61, 3. Jer. 48, 2. al. Hence of a person or thing as *the object of one's glory*, that in which one glories; Jer. 17, 14 **תְּהִלָּתִי אַתָּה** *thou (Jehovah) art my glory*. Deut. 10, 21.—For the form **תְּהִלָּתִיךָ** Ps. 9, 15, see Lehrs. p. 215, 527. The Yod is superfluous.

תְּהוֹלָה f. ἄπ. λεγόμεν. *folly*, and then *sin*, Job 4, 18; Sept. σχολίων τι, Vulg. *pravum quid*, Targ. *iniquitas*. The opinions of interpreters as to the etymology, have been various; but the Hebrews, and among them Kimchi, have long ago suggested the true one, to wit, that **תְּהוֹלָה** is fem. of **תָּהַל** or **תָּהַל**, from the root **הָלַל** no. 4; as **הָמַס**, **הָבֵל**, **הָרֵן**, from **מָסַס**, **בָּלַל**, **רָנַן**. Nor is it an objection that the **ל** is

without Dagesh forte, comp. מָכַס from כָּסַס, fem. מְכַסָּה, see Lehrgeb. p. 503.—Others, as Schnurrer, refer it to the root

וָהַל to wander, to err, whence וָהַל error; and from this they derive the noun הוֹהֵלָה, הוֹהֵלָה, and thence הוֹהֵלָה; as vice versa הוֹהֵלָה for הוֹהֵלָה Judg. 6, 28, וְהוֹהֵלָה for וְהוֹהֵלָה Num. 23, 7.

הוֹהֵלָה f. (ר. הֵלָה) a procession, plur. Neh. 12, 31.

הוֹהֵלָה f. plur. (ר. הֵפֵךְ) 1. perverse-ness, folly, Deut. 32, 20.

2. deceit, falsehood, fraud, Prov. 2, 12. 14. 6, 14. 8, 13. 23, 33. al. לשוֹן הוֹהֵלָה לְשׁוֹן הוֹהֵלָה a deceitful tongue 10, 31.

הוֹ m. (ר. הוֹה I) for הוֹה; c. suff. הוֹי.

1. a mark, sign, Ez. 9, 4. Arab.

תוֹרָא, a mark, i. e. a cross burnt in upon the neck or thighs of horses and camels; whence the name of the letter ה, which has the form of a cross in the Phenician alphabet and on the coins of the Maccabees. From the Phenicians the Greeks and Romans derived both the figure and name of the letter T.

2. a mark or cross as subscribed to a bill of complaint; hence subscription, or meton. the bill itself, charge, Job 31, 35 lo here is my mark, i. e. my bill of complaint. It is related of the synod of Chalcedon and other oriental synods, that the bishops who could not write their names affixed the mark of the cross instead of them; and this is common at the present day in the case of persons who cannot write. Much more must we suppose it to have been so in the infancy of writing; and thus to have passed into the common usage of language.

הוֹא, see הוֹא.

* הוֹב Chald. fut. הוֹב, i. q. Hebr. שׁוּב, to turn back, to return, Dan. 4, 31. 33.

אֲפִי (with Heb. form) to return, to restore, Ezra 6, 5. הוֹב פְּתוֹנִים i. q. Hebr. הוֹשִׁיב הָבֵר, c. acc. of pers. Ezra 5, 11. Dan. 3, 16. (For Dan. 2, 14, see עֲנָה.) הוֹשִׁיב הָבֵר to return a letter, i. e. to answer by letter, Ezra 5, 5.

תוֹבָל Ez. 27, 13. 38, 2. 3. Is. 66, 19, and תוֹבָל Gen. 10, 2. Ez. 32, 26. 39, 1, pr. n. Tubal, i. e. the Tibareni, a people of

Asia Minor dwelling near the Euxine, on the west of the Moschi; see מְשֵׁךְ no. 3.

תוֹבָל קַיִן Tubal-cain, pr. n. of a son of Lamech, the first who wrought in iron and brass, Gen. 4, 22.—Perh. scori-arum faber, compounded from Arab.

תוֹבָל קַיִן faber, and Pers. تَوْبَل metalli scoriæ, the genitive being put first, which savors of an Assyrian or Persian origin.

תוֹבָנָה Job 26, 12 Cheth. for חוֹבָנָה insight.

תוֹנָה f. (ר. תוֹנָה) grief, sorrow, vexation, Prov. 14, 13. 17, 21. Ps. 119, 28. Meton. cause of grief, Prov. 10, 1.

תוֹנָה see תוֹנָה.

תוֹדָה f. (ר. תוֹדָה Hiph.) constr. תוֹדָה plur. תוֹדָה.

1. confession Josh. 7, 19. Ezra 10, 11. Syr. id.

2. thanksgiving, praise, Ps. 26, 7. 42, 5. Is. 51, 3. תוֹדָה תוֹדָה to offer thanks to God as sacrifice Ps. 50, 14. 23. 107, 22. 16, 17; but this formula is not to be understood of actual thank-offerings. תוֹדָה Lev. 22, 29; תוֹדָה תוֹדָה 7. 13. 15, comp. 12; and ellipt. תוֹדָה Ps. 56, 13. 2 Chr. 29, 31. Jer. 17, 26; all implying thank-offering, sacrifice of thanksgiving. Syr. id.

3. a choir of singers, celebrating God in songs of thanksgiving, Neh. 12, 31. 38. 40.

תוֹנָה Chald. kindr. with תוֹנָה, to be astonished, Dan. 3, 24.

* I. תוֹנָה in Kal not used, i. q. תוֹנָה I, to mark, to delineate; comp. תוֹנָה III.

PIEL fut. conv. תוֹנָה, to mark, to make marks; 1 Sam. 21, 14 of David feigning madness, תוֹנָה עַל-דְּלֹת הַשַּׁעַר he made marks, scrawled, on the doors of the gate, in the manner of mischievous boys.

HIPH. תוֹנָה הוֹ to make a mark, c. על to set a mark upon any one, Ez. 9, 4.

Deriv. תוֹ.

* II. תוֹנָה to repent, to be grieved. Syr. id.

HIPH. causat. to grieve, to afflict, e. g. as a people God, Ps. 78, 41.

* III. תוֹנָה obsol. root, i. q. תוֹנָה I, and Arab. تَوْنَى to abide, to dwell; whence תוֹנָה chamber, for תוֹ.

תוֹחַ *Toah*, pr. n. m. 1 Chr. 6, 19 [34]; for which in v. 11 [26] נַחַת *Nahath*; and 1 Sam. 1, 1 תוֹהוּ *Tohu*.

תוֹחָלָה f. (r. תָּחַל) c. suff. תוֹחֵלְתִּי, *expectation, hope*, Prov. 10, 28. 11, 7. 13, 12. Lam. 3, 18. Job 41, 1. With לְ, *hope in* any one Ps. 39, 8.

* תוֹךְ obsol. root, perh. i. q. תָּקַ, *to cut up, to divide*. Hence

תוֹךְ m. constr. תוֹכָה, c. suff. תוֹכִי, *the midst, middle* of a thing, so called from dividing, comp. תָּצַי. So תוֹךְ הַבַּיִת *the midst of the house*, the interior court, 2 Sam. 4, 6. It is also put in the genit. after a noun, Judg. 16, 29 עַמּוּדֵי הַתּוֹכָה *the middle pillars*.

With Prefixes. 1. בְּתוֹךְ a) *in the midst or middle of* any thing, as בְּתוֹךְ הַבַּיִת *in the midst of the house* 1 K. 11, 20. בְּתוֹךְ הַגֶּן *in the middle of the garden* Gen. 3, 3. בְּתוֹךְ יְרוּשָׁלַם Zech. 8, 8. Also after verbs of motion, בְּתוֹךְ הַיָּם *in the midst of the sea* Ex. 14, 27. Sometimes it does not differ from בְּ A. no. 1, *in a place*, Gen. 9, 21. 2 Sam. 23, 20. Am. 3, 9; also as in בְּ A. no. 7, *into a place* Ps. 57, 7. Further, עָבַר בְּתוֹךְ *to pass through the midst of* any thing Ez. 9, 4. Ex. 14, 29. b) As referring to several, *among*, pr. in the midst of; בְּתוֹכְכֶם *among you, in the midst of you*, Gen. 35, 2. Prov. 17, 2. Ez. 2, 5. Also for בֵּין to express distinction, separation, Gen. 1, 6 בְּתוֹךְ הַמַּיִם *between the waters* sc. above and below the firmament.

2. מִתּוֹךְ *out of the midst of* any thing; hence simpl. *out of, from*, Jer. 51, 6. Ex. 33, 11.

3. אֶל-תּוֹךְ *into the midst of* any thing, Num. 17, 12. 19, 6. Comp. synonym. קָרַב. Deriv. תִּיכּוֹן.

תוֹךְ i. q. תָּקַ *oppression*, q. v.

תוֹכָחָה f. (r. תָּכַח) *chastisement, punishment*, i. q. תוֹכַחְתָּ no. 3. 2 K. 19, 3. Is. 37, 3. Hos. 5, 9. Plur. תוֹכַחוֹת Ps. 149, 7.

תוֹכַחְתִּי f. (r. תָּכַח) c. suff. תוֹכַחְתִּי, plur. תוֹכַחוֹת, constr. תוֹכַחוֹת.

1. Act of *proving, proof, demonstration* that one is in the right, Job 13, 6. Plur. *proofs, arguments*, Job. 23, 4. Ps.

38, 15.—Hence Prov. 29, 1 אִישׁ תוֹכַחוֹת *a man of arguments*, i. e. who when censured defends himself. Others: 'one often reproved,' from signif. no. 2.

2. *reproof, admonition, correction* by words, Prov. 1, 23. 25. 30. 3, 11. 5, 12. 27, 5. 29, 15. תוֹכַחַת חַיִּים *reproof of life*, life-giving, Prov. 15, 31. Plur. תוֹכַחוֹת מוֹסֵר *reproofs of instruction*, instructive, Prov. 6, 23; comp. in מוֹסֵר no. 3.

3. *correction, chastisement, punishment*, Ps. 73, 14. Hab. 2, 1. Plur. Ps. 39, 12. Ez. 5, 15 תוֹכַחוֹת חַמָּה. 25, 17.

תוֹכַחִים 2 Chr. 9, 21, see תוֹכַחִים

תוֹלָד (birth, r. יָלַד) *Tolad*, pr. n. of a place in Simeon, 1 Chr. 4, 29; called also אֶלְתוֹלָד *Eltolad* Josh. 15, 30. 19, 4.

תוֹלָדוֹת and תוֹלָדוֹת f. plur. R. יָלַד.

1. *generations, families, descents*, Num. 1, 20 sq. לְתוֹלָדָתָם *according to their generations, families, descents*, Gen. 10, 32. 25, 13. Ex. 6, 16. al. Hence תוֹלָדָה *a book of genealogy*, a genealogical register or tree, Gen. 5, 1.—Hence

2. *history, espec. family history*, since the earliest history among Oriental nations is mostly drawn from the genealogical registers of families. Gen. 6, 9 נַח אֲלֵהּ הוֹלֵדֵת נֹחַ *this is the family-history of Noah*. 25, 19. 37, 2. Then also for *the origin* of any thing, i. e. the history of its origin; Gen. 2, 4 *this is the origin of the heavens and the earth*, i. e. the story of their origin. Comp. יָחַשׁ and Syr. مَحَلٌ family, genealogical tree, history.

תוֹלָדוֹן, see in תוֹלָדוֹן.

תוֹלֵל m. (r. יָלַל) *a vexer, tormentor*, pr. abstr. 'vexation,' the acts of one who extorts lamentation from others, verbal

of Pil. after the form תַּעֲלָל, תַּעֲלָלָם *our tormentors, oppressors*. Sept. ἀπαγαγόντες ἡμᾶς, Vulg. abducentes nos; Targ. 'prædatores nostri,' תוֹלֵל being taken for שׁוֹלֵל (by interchanging the letters ט and ת), which however has a passive sense.

תוֹלָעָה m. תוֹלָעָה and תוֹלָעָה f. c. suff. תוֹלָעָה, plur. תוֹלָעִים. R. תוֹלָע.

1. *a worm*, espec. such as are gene-

rated in putrid substances, Ex. 16, 20. Is. 14, 11. 66, 24; or destroy plants, Jon. 4, 7. Deut. 28, 39. Metaph. of a person feeble and despised, Ps. 22, 7. Job 25, 6.

2. Spec. *the coccus worm* or *insect*, *coccus ilicis* Linn. and hence meton. *crimson colour*, more fully *הוֹלֵצֶת שָׁנִי*, see in *שָׁנִי*. Also *crimson cloths* or *garments* Lam. 4, 5. Is. 1, 18. Comp. r. *הֹלֵעַ* Pu.

3. *Tola*, pr. n. m. a) The eldest son of Issachar, Gen. 46, 13. 1 Chr. 7, 1. b) A judge of Israel Judg. 10, 1.—Patronym. of lett. a, *הוֹלָאֵר* a *Tolaite* Num. 26, 23.

תום, a root to which some refer several forms belonging to r. **הָמָם**.

תום, see **הָמָם**.

תוֹמִים *twins*, see **הָאָם**.

תוֹמָן (תוֹמָן) Gen. 36, 15 Cheth. for *תוֹמָן* q. v.

תוֹעֵבָה f. (ר. **תָּעַב**) constr. *הוֹעֵבָה*; plur. *הוֹעֵבוֹת*, constr. *הוֹעֵבוֹת*; *an abomination, an abominable thing*, Prov. 21, 27. 28, 9. *הוֹעֵבָה יְהוָה* *an abomination to Jehovah*, what he abhors, Prov. 3, 32. 11, 1. 20. Often of things declared by the precepts of one's religion to be unclean and unlawful, e. g. Gen. 43, 32 *for that is an abomination to the Egyptians*, sc. to eat with the Hebrews. 46, 34. Deut. 14, 3. Spec. of every thing connected with the worship of idols, 1 K. 14, 24. 2 K. 16, 3. 21, 2. Ezra 9, 1. Ez. 16, 2; and of the idols themselves 2 K. 23, 13. See *שָׁקִץ*, *שָׁקִץ*.

תוֹעָה f. (ר. **תָּעָה**) 1. *error* in respect to things of religion, *impiety, wickedness*, Is. 32, 6. See the root no. 3.

2. *damage, injury*, Neh. 4, 2 [8].

תוֹעֲפוֹת f. plur. (ר. **תָּעַף**) constr. *הוֹעֲפוֹת*, pr. 'fatigues, wearinesses;' hence

1. *labours, toils*. Job 22, 25 *הוֹעֲפוֹת כֶּסֶף הַכֶּסֶף* *the silver of labours*, i. e. got with toil. —Then, *product of labours, treasures, wealth*, i. q. *הַגִּבּוֹר* no. 2; Ps. 95, 4 *הוֹעֲפוֹת הַהָרִים* *the labours of the mountains*, i. e. treasures of the mountains obtained with toil.

2. *swiftness, speed* in running, as **רָאָם** *הוֹעֲפוֹת הַבָּאָה* *the swiftness of the buffalo*, Num. 23, 22. 24, 8.—Sept. *δόςαν*, Vulg. Onk. Syr. Arabs Erp. *Kimchi strength*, which does not accord with the etymology.

NOTE. Some interpreters compare this word with the Arab. root **يَفَع** to go up, to grow up; IV, to be tall. Hence in Num. l. c. 'the tallness of the buffalo.' Ps. 95, 4 *the heights* of the mountains. Job 22, 25 silver of *heights*, heaps of silver. But the etymology above given is to be preferred, as resting on the certain and demonstrable usage of the Hebrew language; comp. in r. **יָעָה**.

* **תוֹהֵךְ** obsol. verb, Chald. *to spit out*.

Arab. **تَفَفَّ** onomatopoeet. to spit out with contempt.

Deriv. **תִּפְתָּ**.

תוֹצְאוֹת f. plur. (ר. **תָּצָא**) constr. *הוֹצְאוֹת*, *הוֹצְאוֹת*.

1. *a going forth*; metaph. from danger, i. e. *escape, deliverance* Ps. 68, 21. Comp. r. **תָּצָא** Ecc. 7, 18.

2. *place of going forth* or *exit*, e. g. a gate Ez. 48, 30; a fountain, Prov. 4, 23 *הוֹצְאוֹת חַיִּים* *the fountain of life*, happiness. Also of the *exit* or termination of any thing, i. e. *extremity, end*, Num. 34, 4. 5. 8. 9. Josh. 15, 4. 7. 17, 9. 18. al.

תוֹקְהָה, see in **תָּקַה**.

* **תוֹרֵר** fut. **תוֹרֵר** 1. *to go or travel about*, Arab. **تَار** id. Comp. the kindr. roots under **הוֹר**.—E. g. a) For the sake of traffic, as a merchant, 1 K. 10, 15; comp. **רָבַל**, **סָחַר**. b) For the sake of inquiry, e. g. as a scout, spy, *to spy out, to reconnoitre* a land, c. acc. Num. 13, 16. 17. 21. 14, 6 sq. Also *to search out, to find out* any thing, Deut. 1, 33. Ex. 20, 6. Trop. *to investigate, to examine*, c. acc. Ecc. 7, 25; also c. **עַל** Ecc. 1, 13; with inf. c. **לֵךְ**, *to turn in one's mind, to think to do something, to think how one shall do it*, Ecc. 2, 3.

2. With **אַחֲרֵי** *to go about after*, i. e. *to follow*, metaph. Num. 15, 39.

HIPH. fut. **תוֹרֵר**, and with Rabbinic form **תוֹרֵר** 2 Sam. 22, 33.

1. *to lead one about*, espec. in order to show him the way in places where he is unacquainted; hence *to show the way*; comp. Chald. **תוֹרֵר** a guide. With acc. Prov. 12, 26 *יְהוָה יוֹדֵהוּ צְדִיק* *the righteous sheweth his friend the way*. With two acc. of pers. and way, 2 Sam. l. c.

וַיַּתַּר הָאֱלֹהִים הַרְפוֹ and (God) *showeth the upright his way*, i. e. the way in which he should walk. So at least this passage may be aptly explained; although it seems to have been given up in despair by interpreters on Ps. 18, 33.

2. i. q. Kal no. 1. b, *to spy out, to reconnoître*, Judg. 1, 23.

Deriv. יָחַד, יָחַד II.

* I. תֹּר m. תֹּר Gen. 15, 9, *a turtle-dove*, an onomatopoeic and primitive word; Gen. 15, 9. Lev. 12, 6. Cant. 2, 12. As a name of endearment for the people of Israel, Ps. 74, 19 תֹּר thy turtle-dove, i. e. the people dear to thee and now afflicted and affrighted.

II. תֹּר and תֹּר m. (תֹּר) 1. *a row, order, turn*, espec. of what goes round in a circle, Esth. 2, 12, 15.

2. *a row or string of pearls*, or of gold and silver *beads*, as an ornament for the head, Cant. 1, 10, 11.

III. תֹּר 1 Chr. 17, 17, i. q. תֹּר in the parall. passage 2 Sam. 7, 19, *mode, manner*. If the reading is genuine, the form would seem to be apoc. from תֹּר i. q. תֹּר.

תֹּר Chald. m. *an ox*, i. q. Heb. שֹׁר. Plur. תֹּרין *oxen, cattle*, Dan. 4, 22, 29, 30, 5, 21. Ezra 6, 9, 17.

תֹּר f. (תֹּר Hiph.) constr. תֹּר, c. suff. תֹּר; plur. תֹּרין.

1. *instruction, precept*, Job 22, 22. a) Human, as of parents, Prov. 1, 8, 3, 1, 4, 2, 7, 2. Ps. 18, 1. b) Divine, through the prophets, Is. 1, 10, 42, 4, 21; hence *an oracle* Is. 8, 16.

2. *law, a law*; the same Heb. word is retained for the Mosaic law in Arab.

תֹּרָה Kor. 5, 47; Chald. אֲדִרְתָּא, Syr. ܐܕܪܬܐ, Eth. አደተ.—E. g. a) Of single laws and precepts, Ex. 12, 49. Lev. 7, 7, 37, 14, 54. Num. 5, 30, 15, 16, 29; with genit. of object, as Lev. 6, 2 תֹּרַת הַזֶּהֶב the law of the burnt-offering. 12, 7, 14, 2. Ez. 43, 11, 12 the law of the house, i. e. the description which the builder is to follow. Plur. תֹּרֹת laws Ex. 18, 20. Lev. 26, 46. b) Of the whole law of Moses; fully תֹּרַת מֹשֶׁה 1 K. 2, 3, 2 K. 23, 25; also תֹּרַת יְהוָה Ps. 19, 8, 37, 31. Is. 5, 24; c. suff. id. Is. 51, 7. Ps.

תֹּרַת 40, 9, 78, 10; also תֹּרַת Deut. 1, 5, 4, 8, 17, 18, 19. Josh. 1, 7; poet. without art. Deut. 33, 4. Is. 2, 3, 8, 20.—*The book of the law* of Moses is called סֵפֶר תֹּרַת מֹשֶׁה 2 K. 14, 6. Josh. 8, 31; סֵפֶר תֹּרַת יְהוָה Josh. 24, 26; סֵפֶר תֹּרַת 2 Chr. 17, 9, 34, 14; סֵפֶר תֹּרַת Deut. 28, 61, 29, 21. 2 K. 22, 8, 11. al.

3. *a custom, manner*, comp. מִשְׁפָּט in 2 K. 11, 14; so 2 Sam. 7, 19 תֹּרַת זֶהֶב *this is the manner of man*, not of God, i. e. to deal with me thus, so familiarly, as man with man; comp. v. 14.

תֹּשֶׁב m. (תֹּשֶׁב) c. suff. תֹּשְׁבֵיךָ, plur. תֹּשְׁבִים, constr. תֹּשְׁבֵיךָ, Kamets impure; pr. 'habitation,' concr. *an inhabitant, dweller*, usually *a sojourner, stranger*, from another country without the rights of a citizen, Lev. 22, 10, 25, 47. Ps. 39, 13. Plur. constr. 1 K. 17, 1.

תֹּשִׁיָּה and תֹּשִׁיָּה f. (תֹּשִׁיָּה) a poetical word, pr. 'a setting upright, uprightness;' hence

1. *help, succour*; see the root. Job 6, 13 תֹּשִׁיָּה נִדְּחָה מִמֶּנִּי and *succour, is it driven from me?* parall. with תֹּשִׁיָּה in the other member; Sept. βοηθία. Prov. 2, 7, Sept. σωτηρία. Mic. 6, 9 תֹּשִׁיָּה וְיִצְחָק, as in several Mss. and in the versions, comp. in no. 3. Job 30, 22 Keri.

2. *purpose, undertaking, enterprise*, pr. what one wishes to set up or establish. Job 5, 12 תֹּשִׁיָּה יְדִיָּהֶם וְיִצְחָק *their hands perform not their enterprise*; Vulg. quod cøperant.

3. *counsel, wisdom, understanding*. Job 11, 6 כְּפָלִים לְתֹשִׁיָּה, see in כָּפַל. 12, 16 עֹז וְתֹשִׁיָּה *strength and counsel*. 26, 3. Prov. 3, 21, 8, 14, 18, 1. Is. 28, 29 תֹּשִׁיָּה הַגְּדִיל הַזֶּה *lit. who maketh wonderful his counsel, and vast his understanding*. Mic. 6, 9 in the common reading; see in no. 1.

תֹּחַ m. (תֹּחַ) *a club, bludgeon*, Job 41, 21. Sept. σφύρα, Vulg. malleus.

תֹּחַ, see תֹּחַ.

תֹּנִיָּה f. (תֹּנִיָּה) *fornication, whoredom*; metaph. for idol-worship, Ez. 16, 26, 29, 23, 8, 17. Plur. c. suff. תֹּנִיָּה etc. Ez. 16, 15, 20, 22, 23, 7 sq.

תֹּחַבּוּלֹת and תֹּחַבּוּלֹת f. plur. from תֹּחַב, no. 1; strictly denom. from the nouns תֹּחַבּ rope, תֹּחַבּ sailor, pilot.

1. *a steering, guidance, management*, Job 37, 12.

2. *the art of steering or guiding; hence wise counsel, prudent measures, in a good sense* Prov. 1, 5. 11. 14. 20, 18. 24, 6; *in a bad sense, cunning devices*, Prov. 12, 5.

תחור, see in תורח.

תחורת Chald. preposit. *under*, i. q. Heb. תחת, Dan. 7, 27 It is pr. a noun plur. and hence c. suff. תחתיה *under it* Dan. 4, 9. 18.

תחמוני Tachmonite, patronym. 2 Sam. 23, 8; in the parall. 1 Chr. 11, 11 תחמני q. v.

תחלה f. (r. תלל Hiph.) constr. תחלה, *a beginning* Am. 7, 1. Ruth 1, 22. Ecc. 10, 13. Hos. 1, 2. Prov. 9, 10. al. בתחלה *in the beginning*, i. e. before, formerly, Gen. 13, 3. 41, 21. Is. 1, 26; *the first time* Gen. 43, 18. 20; *first*, as making a beginning Judg. 1, 1. 20, 18.

תחלוא m. (r. תלוא only plur. תחלואים, constr. תחלואי; *sicknesses, diseases*, Deut. 29, 21. 2 Chr. 21, 19. Ps. 103, 3. Jer. 16, 4 ממותי תחלואים ימותו *deaths of diseases they shall die*. Concr. Jer. 14, 18 תחלואי-רעב *the sick (pining) with famine*.

תחמס m. (r. תמס) an unclean bird, so called from its violence and cruelty; Lev. 11, 16. Deut. 14, 15. According to Bochart, Hieroz. II. p. 232, *the male ostrich*, which is called also by the Arabs ظليم *violentus, iniquus*, from its cruelty towards its young; comp. Job 39, 14 sq. Lam. 4, 3. The name בת יצנה which preceded it ll. cc. seems then to be understood in the narrower sense of the female ostrich.—Sept. and Vulg. render it *noctua, night-hawk*, Jonath. *the swallow*.

תחן (for תחנה station, camp, r. תנה) *Tahan*, pr. n. m. a) Num. 26, 35. b) 1 Chr. 7, 25.—Patronym. from lett. a, תחני *Tahanite*, Num. 26, 35.

תחנה f. (r. תנן) constr. תחנה, plur. תחנות.

1. *favour, mercy*, Josh. 11, 20. Ezra 9, 8.

2. *prayer, supplication*, pr. 'cry for mercy,' from r. תנן Hithp. Ps. 6, 10.

55, 2. 119, 170. 1 K. 8, 30. 45. 52. al. Plur. תחנות 2 Chr. 6, 39.

3. *Tehinnah*, pr. n. m. 1 Chr. 4, 12.

תחנין m. (r. תנן) only plur. תחנינים Ps. 28, 2. 6. 31, 23. 116, 1. al. and once תחנינות Ps. 86, 6, i. q. תחנה no. 2, *prayer, supplication*.

תחנות m. plur. (r. תנה) *camp, encampment*, i. e. place of encampment, 2 K. 6, 8. Comp. Lat. *castra* in plur.

תחפנחס Ez. 30, 18, and תחפנחס Jer. 43, 7. 8. 9. 44, 1. 46, 14, also 2, 16 Keri (where Cheth. תחפנס, *Tehaphnehes, Tahpanhes*, pr. n. of a city in Egypt, which the LXX render by Τάφνη, Τάφναι, the name of a goddess, *Tphnet*, Champoll. 121, 123. It was doubtless i. q. *Daphne*, a strong city near Pelusium. Jablonski, in his Opusc. I. p. 343, supposes the Egyptian name of this city to have been written thus, τⲁⲫⲉ-ⲉⲛⲉⲥ i. e. *caput v. principium seculi*, or as we would say, 'the beginning of the world, or earth,' i. e. the Egyptian world, in reference to its position at the northern extremity of Egypt.

תחפנים (caput seculi, see the preceding art.) *Tahpenes*, pr. n. of an Egyptian queen, 1 K. 11, 19. 20.

תחרא m. (r. תרה) *a coat of mail, breastplate*, θώραξ, made of linen Ex. 28, 32. 39, 23, a military garment, pr. of linen strong and thickly woven, and furnished around the neck and breast with a breastplate or coat of mail; see Hdot. 3. 47; comp. λινοθώραξ Hom. Il. 2. 529. Syr. ܬܚܦܐ Ethpe. to fight, to make war, Aph. to prepare for battle; comp. r. תרה Tiph.

תחרה, see r. תרה Tiph.

תחרע (cunning, r. תרע) *Tahrea*, pr. n. m. 1 Chr. 9, 41; written in 8, 35 תארע.

תחש m. an obscure word, found only in the connection: תחש עור *skin of Tahash* Num. 4, 6 sq. Plur. עורות תחשים *Tahash-skins* Ex. 25, 5. 26, 14. 35, 23. 39, 34; also in the same sense simpl. תחש Num. 4, 25. Ez. 16, 10 where the shoes of females are said to be made of it. The ancient interpreters understand by it a colour given to the leather, e. g.

arts, i. e. my knees and limbs.—So with verbs of motion: α) *beneath, under* any thing, 2 Sam. 22, 37. 40. 48. Gen. 3, 4. Judg. 3, 30. β) *under, i. e. down, downwards*, κατω, i. q. מִטָּה; Am. 2, 13 מִצִּדֵּיךָ מִצִּדֵּיךָ pr. *I press you downwards.* Job 40, 12.—Hence

With Prefixes: aa) מִתַּחַת adv. *below, beneath*, see above in a.—As Prep. י' עַל, *from under, from beneath*, spoken of persons or things which come out from under any thing. Ez. 47, 1 waters come out from under the threshold. Prov. 22, 27 *why should one make away thy bed from under thee?* i. e. on which thou liest. Ex. 6, 6. eut. 7, 24. Hence זָנָה מִתַּחַת פ', see above in lett. b, and זָנָה.—Rarely for מִתַּחַת *below, under* any thing, Job 26, Ex. 42, 9.—Another מִתַּחַת *e loco*, see no. 2. init.

bb) מִתַּחַת ל' (opp. מַעַל ל') *below, under* any thing; as מִתַּחַת לְרִקְיָה *under the firmament* Gen. 1, 7. Ex. 30, 4. מִתַּחַת לְבֵית ז' *under or below Bethel*, i. e. below the hill on which Bethel stood, Gen. 35, 8; comp. 1 Sam. 7, 11.

cc) ל' מִתַּחַת i. q. the preceding, after verb of motion, 1 K. 7, 32.

dd) אֶל-תַּחַת *under*, pr. 'to under,' of place whither Jer. 3, 6. Zech. 3, 10; אֶל תַּחַת Ez. 10, 2. Of place where, 1 Sam. 1, 4.

2. *What is under* any one, i. e. *place, seat, in or on which one stands or is*; eech. 6, 12 מִמֶּחֱתוֹ יִצְמָח *from his place shall spring up*, i. e. in his own native land; comp. Ex. 10, 23. Hence a) cc) *in one's place, in loco*. Ex. 16, 29 אֲבִיךָ שָׁבוּ אִישׁ אֶרֶץ תַּחַת *abide ye every one in his place.* Judg. 7, 21. 1 Sam. 14, 9. 2 Sam. 23, 7, 10. 1 Chr. 17, 9. Job 36, 16 רָחֵב הַחֶמֶר לֹא מִצָּק הַחֶמֶר *a broad place, where in which) there is no straitness.* b) *in place of, instead of*, spoken of a person succeeding in the place of another, Lev. 1, 32. Esth. 2, 17. Ps. 45, 17 תַּחַת אֲבוֹתֶיךָ *in the place of thy fathers shall be thy children.* Hence of things exchanged for others, e. g. of price, *instead of, for*, Gen. 30, 15. 1 Sam. 2, 20. 1 K. 21, 2; also after verbs of requiting, Sam. 25, 21. תַּחַת מָה *for what? why?* pr. 5, 19.

With a relat. conjunct. e. g. תַּחַת אֲשֶׁר

α) *instead of that*, whereas, Deut. 28, 62. β) *instead of, in return for, because*, Deut. 21, 14. 2 K. 22, 17.—Also תַּחַת בִּי id. Deut. 4, 37. The same is likewise תַּחַת c. inf. Is. 60, 15. Ps. 38, 21; comp. Job 34, 26 תַּחַת רָשָׁעִים *for the fuller because they are wicked.*

3. *Tahath*, (place, station,) pr. n. a) A station of the Israelites in the desert, Num. 33, 26. b) A man α) 1 Chr. 6, 9. 22. β, γ) 7, 20.

תַּחַת Chald. prep. *under*, Dan. 4, 11 מִן תַּחְתָּיו i. q. Heb. מִתַּחְתָּיו. The more usual form is תַּחְתּוֹ

תַּחְתּוֹ m. adj. (from תַּחַת) f. תַּחְתּוֹנָה *lower, lowest*, i. q. תַּחְתָּי, Josh. 18, 13. 1 K. 6, 6.

תַּחְתָּי m. adj. (from תַּחַת) f. תַּחְתָּיָה and תַּחְתָּיָה; plur. תַּחְתָּיִם, תַּחְתָּיִם; *lower, lowest*, Ps. 86, 13. Job 41, 16.—Subst. Gen. 6, 16 תַּחְתִּיּוֹת-אָרֶץ *the lower parts of the earth*, Sheol, Hades, Is. 44, 23; poet. for any hidden place, e. g. of the mother's womb Ps. 139, 15. The same is אֶרֶץ-תַּחְתָּיִם Ez. 26, 20. 32, 18. 24; comp. בּוֹר תַּחְתָּיִם *the lowest (deepest) pit*, Ps. 88, 7. Lam. 3, 55.

* תִּיז, Arab. تيز for تيز pr. *to cut off or away*; intrans. *to be cut off, to die*; تَيَّار dwarf, pr. *cut off, shortened*; Hence in Heb.

Hiph. תִּיז (as if from תִּיז), in pause תִּיז, *to cut off* the tendrils or shoots of a vine, Is. 18, 5. With the Talmudists תִּיז and תִּיז is, 'to cut off the head.'

תִּיכּוֹן m. adj. (from תִּיכּוֹן) f. תִּיכּוֹנָה, *middle, mid*, Ex. 26, 28. Ez. 42, 6.

תִּילּוֹן (for תִּיִּלּוֹן gift, according to Simonis,) *Tilon*, pr. n. m. 1 Chr. 4, 20 Keri, where Cheth. תִּילּוֹן. R. תִּיל.

תִּימָא Is. 21, 14. Jer. 25, 23, and תִּימָא Job 6, 19, (רִימָן, רִימָן) Tema, pr. n. a) A son of Ishmael, Gen. 25, 15. b) A tract and people in the Arabian desert, so called from Tema (lett. a); and still called by the Arabs تيماء Teima, corresponding to the Θαιμα of Ptol. 6. p. 179. But the Arabian Teima is only about three days' journey northwest of Medina. Prob. therefore Heb. תִּימָא is i. q. תִּימָן no. 2. b; and so the LXX always write it, Θαιμάρ. See Thesaur. p. 600.

הַיָּמִין, once **הַיָּמִין** Job 9, 9, comm. gend. (masc. in signif. 2, Obad. 9; fem. in signif. 1, Is. 43, 6. Cant. 4, 16,) pr. 'what is on the right hand,' denom. from **יָמִין**. Hence

1. *the south*, the southern quarter, see **יָמִין** no. 3; Josh. 12, 3, 13, 4. Job 9, 9. Is. 43, 6. Hab. 3, 8. Zech. 6, 6. al. With ה loc. **הַיָּמִנָה** *southward*, 'to the south,' Ex. 26, 18. 35. 27, 9. Num. 3, 29. Ez. 47, 19. **הַיָּמִנָה** Ez. 21, 2. **הַיָּמִנָה** *southwards of*, on the south of, Num. 2, 10. Poet. **הַיָּמִין** for **הַיָּמִין**, *the south wind*, Ps. 78, 26. Cant. 4, 16. Comp. **צָפוֹן**.

2. *Teman*, pr. n. a) A grandson of Esau, Gen. 36, 11. 15. b) A city, region, and people on the east of Idumea, sprung from Teman (lett. a), Gen. 36, 42. Jer. 49, 7. 20. Ez. 25, 13. Am. 1, 11. 12. Ob. 9. Like other Arabs (1 K. 5, 11) the Temanites were celebrated for wisdom, Jer. 49, 7. Baruch 3, 22. 23; comp. Job 2, 11. 22, 1.—Patronym. **הַיָּמִנִי** *Temanite*, Job 1. c. Gen. 36, 34. 1 Chr. 1, 45.

הַיָּמִנִי (comp. patronym. **הַיָּמִנִי** in **הַיָּמִין**) *Temeni*, pr. n. m. 1 Chr. 4, 6.

הַיָּמִינָה f. (r. **הָמַר**) *a column, pillar*; twice in the phrase **הַיָּמִינֹת-עָשָׁן** (other Mss. **הַמְּרוֹת**) *pillars of smoke* Cant. 3, 6. Joel 3, 3; poet. for the common **עָשָׁן** *עָשָׁן* Judg. 20, 40.—Comp. Talmud. **הָמַר** to rise in a column, as smoke; **הָמַר** column sc. of the rising sun or moon.

הַיָּרֹשׁ and **הַיָּרֹשׁ** m. (r. **יָרַשׁ**) *new wine*, so called because it gets possession of the brain, and inebriates; comp. Syr. **ܡܝܢܐ**, Chald. **ܡܝܪܬܐ**, id. Hos. 4, 11 **וְהַיָּרֹשׁ וְהַיָּרֹשׁ יִקַּח לֵב** *whoredom and wine and new wine take away the heart*, i. e. the understanding. Judg. 9, 13. Mic. 6, 15. al. Often coupled: **יָרֹשׁ וְיָרֹשׁ** *corn and new wine* Gen. 27, 28; **יָרֹשׁ וְיָרֹשׁ** *a land of corn and new wine*, i. e. abounding in them, Deut. 33, 28. Is. 36, 17; also more fully, *corn, wine, and oil*, Deut. 28, 51. 2 Chr. 32, 28. Joel 2, 19. al. Of the juice of the grape, Is. 65, 8. [All the passages go to show, that **הַיָּרֹשׁ** is *new wine* of the first year, *the wine-crop* or *vintage* of the season; and hence it is mostly coupled with wine and oil as a *product* of the land. That it

was regarded as intoxicating is shown by Hos. 4, 11; see above.—R.

הַיָּרֹשׁ (fear, r. **יָרַשׁ**) *Tiria*, pr. n. m. 1 Chr. 4, 16.

הַיָּרֹשׁ m. *Tiras*, Gen. 10, 2, pr. n. of a northern people sprung from Japhet; according to Josephus, Jerome, Jonath. and Targ. of Jerusalem, *Thrace*. See Bocharti Phaleg. II. 2.

* **הַיָּרֹשׁ** m. plur. **הַיָּרֹשִׁים**, *a he-goat, buck*, Prov. 30, 31. Gen. 30, 35. 32, 15.

Arab. **كَيْس** *caper, capreolus*.

הַיָּרֹשׁ m. (r. **הָכַד**) *oppression, violence*. Ps. 10, 7. 55, 12; fully **הַיָּרֹשׁ** Ps. 72, 14.

* **הַיָּרֹשׁ** in Kal not used, according to the Heb. intpp. 'to be fitted, joined'; better to *lean upon*, to *lie down*, comp. Arab. **تَكَأ** Conj. VIII.

Pual Deut. 33, 3 **וְהָם הָכִי לְרַגְלָהּ** and *they (the Israelites) are laid down (encamped) at thy feet*, i. e. at the foot of Mount Sinai. Some prefer to read **הָכִי** *they abide*, from. r. **הָכָה** Syr. to abide.

I. **הַיָּרֹשׁ** f. (r. **בֵּין**) *place, dwelling*, Job 23, 3.

II. **הַיָּרֹשׁ** f. (r. **הָכַן**) 1. *arrangement, fashion*, Ez. 43, 11, i. q. **הַיָּרֹשׁ** in v. 10.

2. *costly furniture, splendid equipage*, Nah. 2, 10. Comp. **הַיָּרֹשׁ** no. 2.

הַיָּרֹשִׁים m. plur. 1 K. 10, 22, and **הַיָּרֹשִׁים** 2 Chr. 9, 21, *peacocks*, according to the Targ. Syr. Arabs, Jerome, and the Heb. intpp. Corresponding are Malabar *to-gež*, Sanscr. *sikhi*. This would seem to have been the domestic name of this bird in India; and hence comes also Gr. **ταῶς**, *taōs*, pr. **ταFῶς**, Athen. IX. p. 397, (whence Arab. **طاوس**, Chald. **ܬܐܘܨ**), and also Lat. *pavo*, the letters *t* and *p* being interchanged; comp. **λαῦς**, *lapis*, **λίθος**. See Bochart Hieroz. T. II. p. 135 sq. A. Benary in Berliner litt. Jahrbücher 1831. no. 96.

* **הַיָּרֹשׁ** obsol. root, Arab. **تَكَ** to cut, to cut off; and hence to *tear off*, to *spoil*, i. q. **הַיָּרֹשׁ**, comp. **בָּצַע**. Kindr. is **הַיָּרֹשׁ**. Chald. *damno affecit, multavit*. Syr. **ܕܡܐ** i. q. Hebr. **הַיָּרֹשׁ**.

Deriv. **הַיָּרֹשׁ**, and

הַתְּכָבִּים m. plur. *spoils, oppressions*, espec. of the poor; Prov. 29, 13 **אִישׁ הַתְּכָבִּים** *an oppressor of the poor*, Sept. *δανειστής*, Vulg. *creditor*. In the similar passage Prov. 22, 2, it is **עָשִׁיר** the rich man.

* **תִּכַּל** obsol. root, prob. *to shell, to peel*, i. q. **שָׁחַל**, whence **שִׁיחָלָה** a shell-fish, muscle. Hence **תִּכְלָה**.

תְּכֵלָה f. (r. **כָּלָה**) *completion, perfection*, Ps. 119, 96.—Others *hope, confidence*, from r. **תִּכַּל**, **כָּלַל**, *to hope*.

תְּכֵלֶת f. (r. **כָּלָה**) 1. *perfection, completeness*, Job 11, 7. Ps. 139, 22 **תְּכֵלֶת שִׂנְאָה** *perfect hatred*.—For Is. 10, 25, see in **תְּכֵלֶת**.

2. *end, extremity*, Neh. 3, 21. Job 26, 10 **עֲדֵי-תְכֵלֶת אֹרֶךְ עֲדֵי-חֹשֶׁךְ** lit. *unto the end of the light with the darkness*, i. e. where the light terminates in darkness. 28, 3 **הִקָּרַח לְכָל-תְּכֵלֶת הָאָרֶץ** *he searcheth even to all ends*, i. e. into the deepest recesses of the earth.

תְּכֵלֶת f. (r. **תִּכַּל**) *a shell-fish, muscle, helix ianthina* Linn. i. e. a species of muscle found in the Mediterranean, with a cerulean shell, from which is procured the bluish or cerulean purple, Rabbin. **תְּכֵלֶת**. Hence for *cerulean purple*, and also for *cloths (wool, thread) dyed with this purple*, Ex. 26, 4. 31. Num. 4, 6 sq. Ez. 23, 6. 27, 7. 24. Sept. and Vulg. well *ὑάκινθος, ὑακινθινός, hyacinthina*. Falsely Aben Ezra, R. Solomon, and Luther, *yellow silk*. See Bochart Hieroz. II. 720–742. T. III. 655–686 Lips. Braun de Vestitu sacerdot. p. 187–200.

* **תָּכַן** 1. Pr. *to make even, to level*, see Niph. Kindr. is **תָּקַן**.

2. *to poise, to weigh*, by the equilibrium of the balance; metaph. *to weigh*, i. e. *to prove, to try*, Prov. 16, 2 **תָּכַן יְהוָה רִחוּת יְהוָה** *Jehovah proveth the minds*. 21, 2. 24, 12.

NIPH. pr. *to be made even, to be equal, level*, as a way; trop. of a way of conduct, *to be equal, right*, comp. r. **יָשָׁר**. Ez. 18, 25. 29. 33, 17. 20. 1 Sam. 2, 3. Comp. in Kal.

PIEL **תָּכַן** 1. *to weigh*, e. g. the waters Job 28, 25; metaph. *to prove, to try*, Is. 40, 13.

2. *to measure*; Is. 40, 12 *who hath measured the heavens with a span?* in the other clause **מִדָּר שָׁכַל**.

3. *to set up, to fix, to adjust*, e. g. by a level or plumb, Ps. 75, 4.

PUAL part. **מִתְכַּן**, *weighed out*, e. g. money 2 K. 12, 12.

Deriv. **תְּכֵנָה**, **תְּכֵנָה** II, **תְּכֵנָה**.

תָּכַן m. (r. **תָּכַן**) 1. *a task*, as weighed or measured out, Ex. 5, 18.

2. *a measure* Ez. 45, 11.

3. *Tochen*, pr. n. of a place in the tribe of Simeon, 1 Chr. 4, 32.

תְּכֵנִית f. (r. **תָּכַן**) 1. *arrangement, pattern*, Ez. 43, 10.

2. *completeness, perfection, sum*, Ez. 28, 12.

תְּכֵרֶךְ m. (r. **כָּרַךְ**) *a wide robe, mantle, pallium*, the long and flowing robe of an oriental monarch, Esth. 8, 15. Chald. id.

תֵּל m. (r. **תֵּל** no. 1) c. suff. **תֵּלָה**, *a hill*, Josh. 11, 13; espec. *a mound, a heap of rubbish*, Deut. 13, 17. Josh. 8, 28. Jer. 49,

2. Arab. **تَل** *Tell*, id.—Hence come the following names of Babylonian cities, called after *hills* or *mounds* in their vicinity, see Assemani Bibl. Orient. ind. geogr. T. III. 2. p. 784. Burckhardt's Travels in Syria, etc. p. 69 sq. 142.

a) **תֵּל אֲבִיב** *Tel-abib*, i. e. *corn-hill*, Ez. 3, 15, in Mesopotamia on the river Chaboras, perh. the *Thal-labba* on D'Anville's map, 'l'Euphrate et le Tigre.'

b) **תֵּל חֲרָשָׁה** *Tel-harsha*, i. e. *forest-hill* (see **חָרַשׁ**), in Babylonia, Ezra 2, 59. Neh. 7, 61.

c) **תֵּל מֶלַח** *Tel-melah*, i. e. *salt-hill*, also in Babylonia, Ezra 2, 59. Neh. 7, 61.

* **תָּלָה** i. q. **תָּלָה** 1. *to hang up, to suspend*, once in part. pass. Deut. 28, 66 *thy life will hang (be suspended) before thee*, i. e. will ever be in present and pressing danger.

2. With **לְ**, once in pass. part. *to hang after, to be bent, inclined*. Hos. 11, 7 **עָמִי תִלְוָה לְמִשְׁוֹבָהּ** *my people are bent (inclined) to defection from me*.

תִּלְוָה f. (r. **לָוָה**, as **תִּלְוָה** from. r. **עָלָה**; for **תִּלְוָה**, **תִּלְוָה**, see Lgb. p. 509) *travail, trouble, distress*, Ex. 18, 8. Num. 20, 14. Neh. 9, 32. Lam. 3, 5.

תִּלְאוּכָה f. (r. לָאֵב) *thirst*; once Hos. 13, 5 תִּלְאוּכֹת אֶרֶץ *a thirsty land*, i. e. dry.

תִּלְאַשֹּׁר 2 K. 19, 12, and תִּלְאַשֹּׁר Is. 37, 12, *Telassar*, pr. n. of a region in Assyria or Mesopotamia, which also further occurs in Targ. Hieros. Gen. 14, 1. 9, for Heb. אֶלְאָסֶר, and likewise in the same Targ. and in Jonath. Gen. 10, 12 for Heb. רֶסֶן.—Prob. for תִּלְ אַשֹּׁר *Assyrian Tel.*

תִּלְבָּשֶׁת f. (r. לָבַשׁ) *a garment*, Is. 59, 17.

תִּלְגַּל Chald. m. *snow*, i. q. Heb. שֶׁלֵּג, Dan. 7, 9.

תִּלְגַּת פִּלְנֶסֶר, see תִּלְגַּת פִּ.

תִּלְדֹּת, see תִּלְדֹּת.

*תִּלְהָה fut. pl. יִתְּלוּ, *to hang up, to suspend*, Chald. and Syr. id. Comp. Gr. *tláo* to suspend in a balance, whence *τὸ λαντον*. 2 Sam. 18, 10. Job 26, 7. תִּלְהָה *to hang upon a stake or cross, to crucify*, a species of punishment common to the Hebrews Deut. 21, 22; to the Egyptians Gen. 40, 19; and to the Persians Esth. 7, 10. 5, 14. Absol. id. 2 Sam. 4, 12.

NIPH. pass. Lam. 5, 12.

PIEL i. q. Kal Ez. 27, 10. 11.

Deriv. תִּלְיָה

תִּלְיוּנָה f. (r. לִין Niph.) *a murmuring, complaining*, e. g. of a people, only plur. תִּלְיוּנֹת (others less well תִּלְיוֹת) Ex. 16, 7. 9. 12. Num. 14, 27. 17, 25.

*תִּלַּח obsol. root, Aram. *to break or tear in pieces*; hence

תִּלַּח (breach) *Telah*, pr. n. m. 1 Chr. 7, 25.

תִּלְיָה m. ἄν. λεγόμεν. Gen. 27, 3, *a quiver*, according to most of the ancient intpp. so called as being suspended; from r. תִּלְהָה. But Onk. and Syr. render it *a sword*.

תִּלְיָתִי Chald. ord. num. *the third*, Dan. 2, 39. R. תִּלְהָה three.

*תִּלְלָה i. q. סָלַל 1. *to heap up, to make high*. Part. pass. תִּלְלוּ pr. *heaped up*, i. e. elevated, lofty, Ez. 17, 22.

2. *to vibrate, to wave*, Arab. تَلَلَل, see in סָלַל no. 2. Hence תִּלְלָהִים.

NOTE. For the form תִּלְ see under תִּלְלָה.

Deriv. of no. 1 תִּלְ, of no. 2 תִּלְלָהִים.

*תִּלְם obsol. root, prob. i. q. Arab. تَلَم to break, to cut in. Hence the two following.

תִּלְמִי m. plur. constr. תִּלְמִי, *a furrow*, Job 31, 38. 39, 10. Ps. 65, 11. Arab. تَلَم id. R. תִּלְם.

תִּלְמִי (full of furrows, r. תִּלְם) *Talmai*, pr. n. a) A king of Geshur, the father-in-law of David, 2 Sam. 3, 3. 13, 37. b) An Anakite Num. 13, 22. Josh. 15, 14. Judg. 1, 10.

תִּלְמִיד m. (r. לָמַד) *a disciple, scholar*, 1 Chr. 25, 8. Syr. تَلْمِذ, Arab. تَلْمِذ id.

תִּלְנוֹת, see in תִּלְנוֹת.

*תִּלַּע in Kal not used, Arab. تَلَع to be long-necked, to be stretched out long. Hence תִּלְעָה a worm.

PUAL part. מִתְלַע, denom. from תִּלְעָה, *clothed in crimson*, Nah. 2, 4.—For מִתְלַעֲוֹת teeth, see in its order.

*תִּלַּה obsol. root, Arab. تَلَف to perish; IV, to destroy; تَلَف destruction. Hence perhaps

תִּלְפִּי adj. *destructive*; only plur. תִּלְפִּיּוֹת *the destructive, the deadly*; poetic for *weapons, arms*. Cant. 4, 4 as *the tower of David* תִּלְפִּיּוֹת בְּנוּיָה *built for the weapons*, i. e. on or in which the weapons are suspended; comp. Ez. 27, 10. 11.—Others, in nearly the same sense, take תִּלְפִּיּוֹת as compounded from תִּלְ (r. תִּלְהָה to hang) and פִּיּוֹת edges sc. of swords, comp. Pr. 5, 4; i. e. suspended weapons, and hence *an arsenal*.—The form תִּלְפִּיּוֹת may also be referred to the root לָפַח, which however gives no apt etymology.

תִּלְשֹׁר, see תִּלְשֹׁר.

*תִּלְתָּה Chald. f. and תִּלְתָּה m. *three*, i. q. Heb. שָׁלֹשׁ; so תִּלְתָּה *the third day*, Ezra 6, 15. Plur. תִּלְתִּין *thirty* Dan. 6, 8. 13.

Deriv. the two following.

תִּלְתָּה Chald. emphat. תִּלְתָּה abstr. *the third order or rank*. Dan. 5, 29 שְׁלִישׁ תִּלְתָּה *a ruler or noble of the third order*; comp. מִשְׁנָה. In v. 16 ellipt. תִּלְתָּה id.

תלתית Chald. m. (from תלת) *the third*, Dan. 5, 7. Synon. is תליתית.

תלתלים m. plur. (r. תלל no. 2) *waving branches*, i. e. the pendulous flexible boughs, with which flowing locks are compared, Cant. 5, 11. LXX ἐλάται, Vulg. *elathæ palmarum*. Comp. סלל no. 2.

Arab. تَلْتَلَة wicker basket, pr. pendulous bough, as Schultens justly remarks, Opp. min. p. 246.

תם m. adj. (r. תמם) f. תמה, *whole, perfect, upright*, only in a moral sense, nearly i. q. תָּשָׁר, Job 1, 1. 8, 20. 9, 20. 21. 22. Ps. 64, 5. Hence also *simple, plain, innocent*; Gen. 25, 27 יָשָׁב תָּם אִישׁ הָם וַיֵּשְׁבוּ אֹהֲלִים Jacob was a plain man dwelling in tents, where תם seems to imply the milder and placid disposition of Jacob, in opposition to the wilder and ferocious character of Esau. Fem. c. suff. תְּמָרִי *my innocent one*, Cant. 6, 9.—Neut. abstr. *integrity* Ps. 37, 37.

תם Chald. adv. i. q. Heb. שָׁם, *there*; always with ה local, תְּמָה, Ezra 5, 17. 6, 6. 12.

תם m. (r. תמם) once תוים Prov. 10, 9; c. Makk. תָּם, c. suff. תְּמִי; *wholeness, entireness*.

1. Of number and measure, *fulness*; Is. 47, 9 בְּתָמָם *in full measure*.

2. Of condition or fortune, *welfare, prosperity*, i. q. שְׁלוֹם. Job 21, 23 בְּעֵצָם תָּמָּה *in his full prosperity*. Ps. 41, 13.

3. In a moral sense, *integrity* of mind, *uprightness, innocence*; תָּם-לֵב *integrity of heart* Gen. 20, 5. 6. Ps. 101, 2; תֵּלֵךְ בָּהֶם Prov. 10, 9, and בְּתָמָּה Ps. 26, 1, *to walk in integrity*, to live uprightly. Prov. 13, 6. Put for that simplicity of mind which is remote from mischief or ill design; 1 K. 22, 34 *one drew a bow in his simplicity*, i. e. without any evil intent. 2 Sam. 15, 11 הֹלְכִים לְתָמָם *who went (with him) in their simplicity*, not conscious of any evil design.

4. Plur. תְּמִיִּם *Thummim*, i. e. *truth*, Sept. ἀλήθεια; see in אור no. 1. b.

תְּמִיָּה, see תִּמְיָה.

* **תִּמְיָה** fut. תִּמְיָה, *to be astonished, to wonder*; Syr. تَمَّيَا, Chald. תִּמְיָה id. the labial letters being interchanged. For its origin see in תָּמָם note. Absol. Is.

29, 9; c. עַל of cause Ecc. 5, 7. Præg. Is. 13, 8 אִישׁ אֶל-רֵעֵהוּ וְרֵעֵהוּ בְּתִמְיָהוּ *they looked with astonishment at one another*; comp. Gen. 43, 33. Sometimes in a stronger sense, *to be struck with fear and amazement, to be in consternation*, Ps. 48, 6. Jer. 4, 9. Ecc. 5, 7. Job 26, 11.

חִתְּתָהּ id. Hab. 1, 5.

Deriv. תְּמָהוּן, and

תְּמִיָּה Chald. m. *a wonder, miracle*, plur. תְּמִיָּהוּן Dan. 3, 32. 33. 6, 28.

תְּמִיָּה f. (r. תָּמָם) i. q. masc. תָּם, *integrity, innocence*, Job 2, 3. 9. 27, 5. 31, 6.

תְּמִיָּהוּן m. (r. תְּמִיָּה) constr. תְּמִיָּהוּן, *astonishment, consternation*, Deut. 28, 28 with לָבֵב. Zech. 12, 4.

תַּמְּזוּז *Tammuz*, pr. n. of a Syrian deity, the *Adonis* (אֲדוֹן) of the Greeks; for whom the Hebrew women also were accustomed to hold an annual lamentation in the fourth month, called תַּמְּזוּז, beginning with the new moon of July, Ez. 8, 14. For this Syrian solemnity, see Lucian de Dea Syra § 7 sq. Comp. Selden de Diis Syris 2. 31. Creuzer Symbolik des Alterthums, T. II. p. 91 sq. ed. 2. The etymology is obscure.

תָּמָל and תְּמָלָד adv. *yesterday*, i. q. אֶתְמָל, אֶתְמָלָד, q. v. Often coupled with שְׁלֹשָׁה *'day before yesterday'*, where see more. Job 8, 9 אֶתְמָלָד אֲנִי הָיִינוּ *we are of yesterday*, for תָּמָל.—The etymology is obscure. Most intpp. hold תָּמָל to be the primary form, whence with א prosthetic comes אֶתְמָל, אֶתְמָלָד; but the root תָּמָל and its significations in the kindred dialects afford here no light, unless perhaps we assign to it the sense *to veil, to cover over*, (comp. שָׁמַל,) so that time past may be regarded as veiled, hidden; comp. עוֹלָם from the root עָלַם. But I would nevertheless prefer to consider אֶתְמָל (1 Sam. 10, 11) as the primary form, for אֶתְמָלָד *before, formerly*; whence by aphæresis תָּמָל.

תְּמִיָּה f. (r. תָּמָה) constr. תְּמִיָּה, once תְּמִיָּה Num. 12, 8.

1. *appearance, form, shape*, Num. 12, 8. Ps. 17, 15. Job 4, 16 תְּמִיָּה לִנְגֵד עֵינַי *a shape was before my eyes*. Deut. 4, 12. 15.

2. *an image, likeness*, Ex. 20, 4. Deut. 4, 16. 23. 25. 5, 8.

תְּמִירָה f. (r. מוֹד) 1. *exchange, barter*, espec. in buying and selling, Ruth 4, 7. Hence *exchange*, i. q. that for which any thing is exchanged; Job 28, 17 **וְתִמְרָתָהּ כְּלִי כֶסֶף** *and the exchange of it is [not] vessels of gold*, i. e. wisdom is not to be acquired for gold. Lev. 27, 10, 33.

2. *compensation, retribution*, Job 15, 31. 20, 18 **וְלֹא יִצְלַח בְּחִיל תְּמִירָתוֹ וְלֹא יִשְׂעֹל** *as a possession to be restored, in which one rejoices not*.

תְּמִיתָה f. (r. מוֹת) *death*, only in the phrase **בְּנֵי־תְמִיתָה** *sons of death*, condemned to death, i. q. **בְּנֵי־מָוֶת**, Ps. 79, 11. 102, 21.

תִּמְחָה (in Samar. laughter) *Temah*, pr. n. Ezra 2, 53. Neh. 7, 55.

תְּמִיד m. (r. מוֹד) 1. Subst. *continuance, perpetuity*, i. e. *perpetual time*, as moving on continually without interruption. Only in the genit. after other nouns, in place of an adjective; e. g. **אֲנָשֵׁי תְּמִיד** *men of continuance*, i. e. hired constantly, and not for a short period, Ez. 39, 14; **עוֹלָה תְּמִיד** *a continual burnt-offering*, i. e. continued daily, both morning and evening, Num. 28, 6. 10. 15. 23. 24; **לֶחֶם הַתְּמִיד** *the continual bread*, i. q. **לֶחֶם פָּנִים** Num. 4, 7. Rarely in apposit. as **עוֹלָה תְּמִיד** Num. 28, 3.

2. Ellipt. for **עוֹלָה הַתְּמִיד** *the daily sacrifice* Dan. 8, 11. 12. 13. 11, 31.

3. Adv. *continually, ever, always*, Ps. 16, 8. 25, 15. 34, 2. Is. 21, 8. 49, 16. al.

תָּמִים m. adj. (r. תָּמַם) constr. **תָּמִים**, plur. **תְּמִימִים**, constr. **תְּמִימִי**; fem. **תְּמִימָה**, plur. **תְּמִימוֹת**.

1. *complete, perfect*, Ps. 19, 8. Job 36, 4. 37, 16.

2. *whole, entire*, Lev. 3, 9. 25, 30. Josh. 10, 13.

3. *whole, sound*, i. e. a) *without blemish*, as victims Ex. 12, 5. Lev. 1, 3. b) *safe, secure*, of men Prov. 1, 12.—Hence

4. Trop. in a moral sense, *whole-minded*, i. e. *upright, innocent, blameless, good*, Gen. 6, 9. 17, 1; **דֶּרֶךְ תָּמִים** *an upright way* Ps. 101, 2; **תְּמִימֵי־דֶרֶךְ** *upright in life* Ps. 119, 1; **תָּמִים עִם יְהוָה** *blameless with Jehovah*, i. e. wholly devoted to him, Deut. 18, 13. Ps. 18, 24. 2 Sam. 22, 24 (c. ל). Comp. **שָׁלֵם** no. 3.—Subst. *integrity*, Josh. 24, 14. Judg. 9, 16. 19.

Hence **הָלַךְ בְּתָמִים** Ps. 84, 12, and **הָלַךְ תָּמִים** Ps. 15, 2, *to walk (live) uprightly*. 1 Sam. 14, 41 **הִבֵּה הַמֵּים** *give the truth!*

תְּמִים m. plur. (r. תָּמַם) contr. for **תְּמִינִים**, *twain, coupled*, Ex. 26, 24. 36, 29. See תָּמַם.

* **תִּמְּוֶה** fut. **יִתְמְּוֶה** 1. *to take hold of*, c. acc. Gen. 48, 17; c. ב Prov. 5, 5. 28, 17. Part. **תֹּמְיָה** Ps. 16, 5; see Heb. Gr. § 49. n. 1.

2. *to obtain, to acquire*, e. g. honour Prov. 11, 16. 29, 23.

3. *to hold fast*, c. acc. Am. 1, 5. 8. Metaph. Prov. 4, 4.

4. *to hold up, to support*; c. ב Ex. 17, 12 *they supported his hands*. Often of God who is said *to uphold* a person or thing, c. ב Ps. 41, 13. 63, 9. Is. 42, 1; c. acc. Ps. 16, 5. 17, 5.

5. Recipr. *to take hold of each other*, i. e. *to hold together*, to follow each other. Job 36, 17 **וְיִשְׁפֹּט וְיִחְמֹד** *cause and judgment follow each other*. Comp. **אֶחָד** and **לְכָד** Hithp.

NIPH. pass. of no. 3, Prov. 5, 22.

תִּמְלֵל a supposed root, see under **תְּמִל**.

תִּמְלֵל, see **תְּמִל**.

* **תָּמַם**, 1 pers. pl. **תִּמְנֵנוּ** for **תִּמְנֵנוּ** Num. 17, 28; fut. **יִתְמֹם**, rarely **יִתְמֹם** Ez. 47, 12, **תִּתְמֹם** 24, 11, also 1 pers. once **יִתְמֹם** for **אֶתְמֹם** Ps. 19, 14; plur. **יִתְמֹמוּ** Deut. 34, 8, in pause **יִתְמֹמוּ** Ps. 102, 28.

1. *to complete, to perfect, to finish*, Ps. 64, 7; with ל c. inf. *to make an end of doing any thing, to finish doing*, Josh. 3, 17. 4, 1. 11. 5, 8. Often intrans. *to be completed, finished*, 1 K. 6, 22. 7, 22. **עַד תִּתְמֹם** *even unto their being finished*, i. e. in full, wholly, Deut. 31, 24. 30.

Arab. **تَمَّ** id. The primary idea seems to be that of *closing, shutting up or off*; comp. the kindred roots **תָּחַם**, **אָטַם**, and the same primary signif. in the synon. **כָּלָה**.

2. *to be finished, ended, to have an end*, mostly of time, Gen. 47, 18 init. Ps. 102, 28 **וְשָׁנֶיךָ לֹא יִתְמֹדוּ** *and thy years have no end*. Ez. 47, 12 **וְלֹא יִתְמֹד פְּרִי** *whose fruit shall never fail*.

3. *to be consumed, exhausted, spent*, i. q. **כָּלָה** no. 3, Gen. 47, 18. Num. 32, 13 **עַד־דֹּרֹתָם כָּל־דֹּרֹתָם** *until all that generation*

as consumed. Josh. 5, 6. Jer. 27, 8. So עֲרֵהָנָם 1 K. 14, 10, and עָרַם Deut. 2, 5. Josh. 8, 24, until their being consumed, i. e. until they were destroyed, עָרַם עָרָם, see עָרַם Pi. no. 3.

4. to be complete, whole, c. g. a) In umber, 1 Sam. 16, 11 הָחֲמוּ הַנְּעָרִים are these all thy sons? Num. 17, 18. b) In mind, to be whole-minded, upright, blameless, Ps. 19, 14. Comp. הָם, הָמִים.

NIPH. only in fut. plur. יִחְמוּ to be consumed, i. q. Kal no. 3. Num. 14, 35. Ps. 94, 35. Jer. 14, 15.

HIPH. הָחֵם; inf. הָחֵם, once הִחְמֵהָ for הָחֵם Is. 33, 1; fut. יִחְמוּ

1. Causat. i. q. Kal no. 1, to complete, perfect; e. g. flesh in cooking, to make ready, to prepare, Ez. 24, 10; counsel, execute 2 Sam. 20, 18.

2. to finish, to cease; Is. 33, 1 בְּהִחְמֵהָ שׁוֹרָךְ when thou shalt cease to spoil. Causat. to cause to cease, and c. מִן to remove from any one, Ez. 22, 15.

3. Causat. of Kal no. 4, to make whole, complete, e. g. a) Of a number; Dan. 8, 23 בְּהִחְמוֹת הַפְּשָׁעִים when the transgressors shall have completed sc. the number of their sins. Dan. 9, 24 Keri. hence to pay out in full, as money, i. q. שָׁלַם, 2 K. 22, 4. b) Of a way of life, to make upright; Job 22, 3 בִּי חֵם הָרְכִיבָהָ כִּי תֵחַם תִּרְכִּיבָהָ thou livest uprightly.

HITHP. הִחְמֵם to show oneself upright, deal uprightly with any one, c. עִם Ps. 18, 26.

Deriv. הָם, הָם, הָמִים, הָמִים

תִּמְנָה, see תִּמְנָה

תִּמְנָה (portion assigned, r. מְנָה) Gen. 8, 12. Josh. 15, 10. 57. 2 Chr. 28, 18; with ה local תִּמְנָהָה Judg. 14, 1. 5, and with ה parag. Josh. 19, 43. Judg. 14, 5 ult. Timnah, Timnath, (Θαμναθά 1 Macc. 5, 50,) pr. n. of an ancient Canaanitish city Gen. 38, 12; first assigned to the tribe of Judah Josh. 15, 10. 57, and afterwards to Dan Josh. 19, 43. It remained long in possession of the Philistines, Judg. 4, 1. 2 Chr. 28, 18. Comp. Jos. Ant. 5. 8. Now called Tibneh, see Bibl. Res. in Palest. II. p. 343.—Gentile n. תִּמְנִי Timnite Judg. 15, 6.—[Josephus speaks of a Timnah or Θαμνά in connection with Gophna and Lydda, as giving name to toparchy, Ant. 14. 11. 2. B. J. 3. 5.

Now called Tibneh, lying northwest of Gophna on the Roman road to Antipatris; see Biblioth. Sacr. 1843, p. 484.—R.

תִּמְנָה, see in תִּמְנָה.

תִּמְנִי, see תִּמְנָה.

תִּמְנִי, gentile noun, see תִּמְנָה.

תִּמְנָה (one withheld, inaccessible, r. מְנָה) Timna, pr. n. of a concubine of Eliphaz the son of Esau, Gen. 36, 12. 22. 1 Chr. 1, 39. From her the name passed over to an Edomitish tribe, Gen. 36, 40. 1 Chr. 1, 51.

תִּמְנָה, see in תִּמְנָה.

תִּמְנָה־הָרֶם, see the next article.

תִּמְנָה־סֶרַח (portion of abundance, i. e. remaining portion, see תִּמְנָה) Timnath-serah, pr. n. of a town in the mountains of Ephraim, assigned to Joshua, and the place of his burial, Josh. 19, 50. 24, 30. The same is called in Judg. 2, 9 תִּמְנָה־הָרֶם (portion of the sun) Timnath-heres. The former is prob. the correct reading; since a possession thus given to Joshua after the rest of the land was distributed (Josh. 19, 49) would strictly be a portion remaining; see Studer in loc. [Prob. i. q. Θαμνά Timnah of Josephus, the head of a toparchy lying between those of Gophna and Lydda; see above in תִּמְנָה.—R.]

תִּמְנָה m. (r. מְסָה) a melting away, Ps. 58, 9. See in שִׁבְלִיל.

* תִּמְרָה obsol. root, which prob. signified to be or stand erect; perh. kindr. with תָּמַר, since verbs פָּא and פָּא often have the same power, espec. in Arabic. Arab. تَمَر Conj. XI, riguit hasta, membrum virile; تَمَر palm-tree, تَمَر and تَمَر tower. For the Talmudic use see in תִּמְרָה.

Deriv. תִּמְרָה, תִּמְרָה, תִּמְרָה תִּמְרָה II; comp. תִּמְרָה

תִּמְרָה m. (r. תִּמְרָה) plur. תִּמְרִים

1. a palm-tree, Phoenix dactylifera;

Arab. تَمَر id. Joel 1, 12. Cant. 7, 9.

Plur. Ex. 15, 27. תִּמְרֵי הַחֲמָרִים the city of palms, see under עִיר.

2. Tamar, pr. n. a) A place on the southern borders of Palestine, Ez. 47, 19.

48, 28. See Bibl. Res. in Palest. II. p. 616, 622. b) i. q. **חַדְמֵר** *Palmyra* q. v. 1 K. 9, 18 Cheth. c) Fem. a) The daughter-in-law of Judah, Gen. 38, 6. β) A daughter of David, 2 Sam. 13, 1. γ) A daughter of Absalom, 2 Sam. 14, 27.

חֲמֵר *a palm-tree*, Jer. 10, 5. R. **חֲמֵר**.

חֲמֵרָה, see in **חֲמֵרָה**.

חֲמֵרָה f. (r. **חֲמֵר**) plur. **חֲמֵרִים** Ez. 40, 16; and **חֲמֵרוֹת** 1 K. 6, 29. 32. 35. Ez. 41, 18. 19, *palm-trees*, i. e. artificial, as an architectural ornament.

חֲמֵרָה m. (r. **חֲמֵר**) plur. constr. **חֲמֵרֵיהֶן**, c. suff. **חֲמֵרֵיהֶן**; *purifications*, e. g. of the virgins admitted into the harem of the Persian king, Esth. 2, 12. Meton. *precious ointments, perfumes*, for these purifications, Esth. 2, 3. 9.—Metaph. *a cleansing, remedy*, by which one is corrected and amended, Sing. Prov. 20, 30 Keri.

I. **חֲמֵרִים** m. plur. (r. **חֲמֵר**) *bitternesses*; e. g. **חֲמֵרֵי בִּכּוֹרִים** *bitter weeping* Jer. 31, 15. 6, 26. Adv. *bitterly* Hos. 12, 15.

II. **חֲמֵרִים** m. plur. (r. **חֲמֵר**) *upright columns, pillars*, prob. as way-marks, Jer. 31, 21.

חֲמֵרִי i. q. **חֲמֵרִי** q. v. Prov. 20, 30 Cheth.

חֲמֵרִי m. (r. **חֲמֵרִי** I. 2) only plur. **חֲמֵרִים**, (perh. **חֲמֵרִים**, see in **חֲמֵרִי** fin.) *jackals*, an animal dwelling in deserts Is. 13, 22. 43, 20. 34, 13, (whence **מְקוֹם חֲמֵרִים** Ps. 44, 20, and **מְעוֹן חֲמֵרִים** Jer. 9, 10. 10, 22. 49, 33, for the desert,) suckling its young Lam. 4, 3, and uttering a wailing cry Job 30, 29. Mic. 1, 8.—Bochart, Hieroz. II. p. 429, understands *huge serpents*, as if i. q. **חֲמֵרִי**; but R. Tanchum Hieros. correctly interprets the word by the Arab. **حَاكِل** *jackal, wild dog*, so called in Arabic from its howl (also in Heb. **חֲמֵרִי**, plur. **חֲמֵרִים**); comp. Arab.

חֲמֵרִי wolf.

חֲמֵרִי, see in **חֲמֵרִי**.

* **חֲמֵרִי** fut. pl. **חֲמֵרִי** 1. *to give presents, to distribute gifts*, espec. in order *to hire* any one. Kindred are **חֲמֵרִי** q. v.

חֲמֵרִי Hos. 8, 10 *although they give presents (hire) among the nations*, where others read **חֲמֵרִי** from r. **חֲמֵרִי**.

2. Trop. as in Piel, *to give forth, to rehearse*, i. e. *to praise, to celebrate*; so perh. Prov. 31, 31 **חֲמֵרִי** *celebrate her*, to which corresponds **חֲמֵרִי** in the other clause.

PIEL *to give forth, to rehearse*, i. e. *to praise, to celebrate*, c. acc. Judg. 5, 11; c. לְ Judg. 11, 40. Aram. **חֲמֵרִי**, i. q. **חֲמֵרִי** to recount. Arab. **حَسَنَ** IV, *to celebrate with praise*, pr. to utter.

HIPH. i. q. Kal, Hos. 8, 9 **חֲמֵרִים** *Ephraim hireth lovers*.

Deriv. **חֲמֵרִי**, **חֲמֵרִי**, and pr. names **חֲמֵרִי**.

חֲמֵרִי Chald. i. q. Heb. **חֲמֵרִי** *to repeat*, whence **חֲמֵרִי**.

חֲמֵרִי f. only plur. **חֲמֵרִים** Mal. 1, 3, *dwelling-ings*, according to Sept. and Syr. The same is Arab. **حَمَّ**, from r. **حَمَّ**, *to abide, to dwell*; the third radical sometimes falls away, whence **حَم** dweller, for **حَمَّ**. So **חֲמֵרִי** can be

for **חֲמֵרִי** with Dag. forte euphonic, i. q. **חֲמֵרִי**; comp. **מְבַלְלָה** for **מְבַלְלָה**, and **מְבַלְלָה** for **מְבַלְלָה**; unless we prefer to assign also to the root **חֲמֵרִי** the signif. of r. **חֲמֵרִי**.—[Easier and better is it to regard **חֲמֵרִי** as a plur. of **חֲמֵרִי**, i. q. **חֲמֵרִי**, *jackals*.—R.]

חֲמֵרִי f. (r. **חֲמֵרִי**) c. suff. **חֲמֵרִי**, plur. **חֲמֵרִים**.

1. *a holding back of oneself, withdrawal, alienation*, of God from men, Num. 14, 34. Hence

2. *enmity*, Job 33, 10 **חֲמֵרִי** *he seeketh enmity against me*.

Comp. Arab. **حَاكِل** mid. Waw, Coaj. III, *to rise up against any one in a hostile manner*.

חֲמֵרִי f. (r. **חֲמֵרִי**) constr. **חֲמֵרִי**, plur. **חֲמֵרִים**, *produce, increase*, Deut. 32, 13. Judg. 9, 11. Is. 27, 6. Ez. 36, 30; plur. Lam. 4, 9.

חֲמֵרִי m. (r. **חֲמֵרִי**) *end, extremity*, and with **חֲמֵרִי** added, *tip of the ear* Ex. 29, 20. Lev. 8, 23. 24. 14, 14.

תְּנוּמָה f. (ר. נִיּוֹם) *slumber*, plur. Job 33, 15; espec. from indolence, sloth, Prov. 6, 10, 24, 33. Ps. 132, 4. al.

תְּנוּפָה f. (ר. נוֹף) constr. הַתְּנוּפָה, *a waving, a moving to and fro*, e. g. a) Of the hands, as a gesture of threatening, Is. 19, 16. b) Of a sacrifice before Jehovah, a certain ceremony or rite, for which see in נוֹף Hiph. no. 2. Hence הַתְּנוּפָה הַזֶּה *the wave-breast*, i. e. offered or to be offered with waving to and fro, Ex. 29, 27. Lev. 7, 34; עֶמֶד הַתְּנוּפָה *the wave-sheaf* Lev. 23, 15; and so v. 17. Ex. 38, 24, 29. זֶהב הַתְּנוּפָה Ex. 38, 24. c) i. q. *tumult*; Is. 30, 32 מִלְחָמוֹת הַתְּנוּפָה *wars of shaking*, i. e. of tumult, tumultuous.

תַּנּוּר m. (fem. perh. Hos. 7, 4,) *a fire-oven, oven, furnace*, Arab. ⁶تَنْوَر, compounded from obsol. תָּן oven (r. תָּנַן II) and נוּר fire. Ex. 8, 3. Lev. 2, 4, 7, 9, 11, 35. Hos. l. c. The oriental ovens often have the form of a large pot drawn in above; see Jahn Bibl. Archæol. T. I. i. p. 213, and ii. p. 182. Beckmann Beiträge zur Geschichte der Erfindungen T. II. p. 419. So prob. Gr. *κλίβανος*, see Schneider and Passow Lex.

תְּנוּחִימִים m. plur. (ר. נָחַם) 1. *pity, compassion*, Ps. 94, 19.

2. *consolations, comfort*, Is. 66, 11. Jer. 16, 7.

תְּנוּחוֹמוֹת f. plur. (ר. נָחַם) *consolations*, Job 15, 11, 21, 2.

תַּנְחֻמֶת (comfort, r. נָחַם) *Tanhumeth*, pr. n. m. 2 K. 25, 23. Jer. 40, 8.

תַּנִּין sing. Ez. 29, 3, 32, 2, *a great serpent, dragon*, i. e. here the crocodile as the emblem of Pharaoh and Egypt; i. q. תַּנִּינִי, which latter is read in several Mss. [Perh. plur. of a sing. תָּן (i. q. תַּנִּינִי) from r. תָּנַן I. 1; and used as a pluralis excellentiæ; comp. בְּרִיחוֹת.—R.

תַּנִּינִי m. (r. תָּנַן I) plur. תַּנִּינִים, Arab.

⁵تَنْيْن; [*a great serpent, dragon*. Spec.

1. *a water-serpent, dragon, sea-monster* (comp. Am. 9, 3), Gen. 1, 21 (Sept. *ἄντρος*). Job 7, 12. Ps. 74, 13, 148, 7. Jer. 51, 34. Put for the crocodile, as the emblem of Egypt and her king, Is. 27, 1, 51, 9; comp. Ez. 29, 3, 32, 2.

2. *a land-serpent, dragon*, Ex. 7, 9 sq. Deut. 32, 33. Ps. 91, 13. Neh. 2, 13.—R.

תְּנִינָן Chald. *the second* Dan. 7, 5. R. תָּנַח to repeat. Comp. שָׁנִינִים.—Hence

תְּנִינִית adv. *a second time, again*, Dan. 2, 7.

* **תָּנָה** obsol. verb, Syr. Ethpe. *to come to an end, to cease*. Hence תַּנִּיָּה.

* I. **תָּנַן** obsol. root, the native force of which may be gathered from its derivatives and from the kindred roots, which extend also into the Indo-European languages. Thus

1. Pr. *to stretch out, to extend*; comp. in the Semitic tongues Eth. ⁷ተረ length, תָּן and תָּנַח to give, pr. to extend the hand (comp. יָד, יָדָה), תָּנַח to extend itself, e. g. time, to endure, to be perpetual; and in the Indo-Europ. tongues, Sanscr. *tan*, Gr. *τείνω, τανύω, τενάω*, Lat. *tendo* (comp. Diss. Lugdd. II. 852), whence *tenuis*, (Sanscr. *tanu*,) Goth. *thanjan*, Germ. *dehnen*, with many others, as old High Germ. *Tanna* fir-tree.—Hence תַּנִּינִי a great serpent, sea-monster, so called from its length; comp. *τανία* (from *τείνω*) a long fish, also *tenia*.

2. Trop. *to run swiftly*, i. e. with stretched out neck and limbs extended, like Gr. *τάχυμι*. Hence תָּן jackal, so called from its swift running.

* II. **תָּנַן** Syr. and Chald. *to smoke*. Hence תַּנְחֻנִי for תַּנְחֻנִי oven, furnace, and the compound תַּנְחֻר from תָּן and נוּר.

תַּנְשֵׁמַת f. (ר. נָשַׁם to respire) 1. Lev. 11, 30, an unclean animal, classed with other species of lizards; according to Bochart (Hieroz. T. I. p. 1083) *the chameleon*, so called as living upon air according to the opinion of the ancients, Plin. H. N. VIII, 33. Hasselquist Reise p. 350. Sept. and Vulg. *talpa, mole*. Saad. *lizard*.

2. Lev. 11, 18. Deut. 14, 16, an unclean aquatic bird, prob. *the pelican, pelecus onocrotalus*, so called from its pouch, which it can extend by *inflation*, see Oedm. Verm. Samml. III. 50.—Sept. *πορφύρεω*, i. e. the crested purple *heron, ardea purpurea* Linn. Vulg. *cygnus*, swan.

* **תִּזְעַב** in Kal not used, *to abominate*; np. **תִּזְעַב** II.

תִּזְעַב fut. **תִּזְעַב** 1. *to abominate, abhor*, Deut. 7, 26. Job 9, 31. 19, 19. 5, 7. Is. 49, 7.

2. Causat. *to cause to abhor, to fill one with abhorrence*. Is. 49, 7 **תִּזְעַב גֹּיִר** *who iseth abhorrence to the people, who is abomination to the people*.

3. *to make abominable, to cause to be torred*, Ez. 16, 25. See Hiph.

HIPH. *to make abominable, shameful*.

14, 1 **תַּעֲשִׂיבוּ עֲלֵיהֶם** *they make abominable their doings, i. e. they do abominable deeds, act abominably*. So with **עָלִי** implied id. 1 K. 21, 26. Ez. 16, 52. mp. **הִרְעָה הַשְׁחִית**.

VIPII. pass. *to be an abomination, abhorred, detestable*, 1 Chr. 21, 6. Job 15, 16. Deriv. **תִּזְעַבָה**.

* **תָּעָה** fut. **יִתְעָה**, apoc. **תִּתְעָה**.

1. *to go astray, to wander, to err*; am. **تَغَى**, Arab. **طغى**, id. Ex. 23, 4. 38, 41; with **אֶת** of place Gen. 21, 14.

15. With acc. *to wander through over*, metaph. of boughs, branches, Is.

8. Also: a) Of drunken persons, *to go reeling about*; Is. 28, 7 **תִּתְעָה יִין-הֵם** *they go astray (reel) from their drink*; and hence trop. of the mind, Is. 21, 4 **תִּתְעָה לִבִּי** *my heart reeleth, seized with giddiness*. b) Trop. of the mind as erring from the paths of virtue and piety, Ps. 58, 4. Ez. 48, 11; mp. **תִּתְעָה לִבִּי** Ps. 95, 10, **תִּתְעָה יִין** Is. 29, 1. With **מִן**, e. g. from God's precepts . 119, 110, comp. Prov. 21, 16; with **יָרַח** Ez. 44, 10. 15; with **מִאַחֲרֵי יְהוָה** *from following God, from his worship*, Ez. 14, 11. Comp. Chald. **תִּתְעָה** ec. 'to be given to idolatry,' Syr. *to a heretic*.

2. i. q. **אָבַד** *to perish*, Prov. 14, 22. mp. Arab. **تَغى** *to pass away, to perish*.

NIPH. *to wander, pr. to be made to wander, to stagger about*, Is. 19, 14.

etaph. *to be deceived, to err*, in a moral sense, Job 15, 31.

HIPH. fut. apoc. **יִתְעָה** 1. *to cause to wander* Job 12, 24. Ps. 107, 40. Jer. 50, 1; e. g. a drunken man Job 12, 25. Metaph. *to cause to wander or err from the paths of virtue and piety*, e. g. a nation

into impiety, ungodliness, Is. 3, 12. 9, 15; into idolatry 2 K. 21, 9; c. **מִן** Is. 63, 17.

2. Intrans. *to err*, pr. *to let oneself wander*, Jer. 42, 20 Keri. Prov. 10, 17.

Deriv. **תִּתְעָה**, and

תִּתְעָה (error) **תִּתְעָה**, pr. n. of a king of Hamath or Epiphania, 1 Chr. 18, 9. 10; written **תִּתְעָה** **תִּתְעָה** 2 Sam. 8, 9. 10.

תִּתְעָה f. (r. **עָוָה** Hiph.) *a divine precept*; hence *an oracle* Is. 8, 16; *law*, v. 20; in both cases parall. with **תִּתְעָה**. Also *custom*, as having the force of law, Ruth 4, 7.

תִּתְעָה f. (r. **עָוָה**) *darkness*, Job 11, 17 in 3 Mss. See in r. **עָוָה** no. 3.

תִּתְעָה, see **תִּתְעָה**.

תִּתְעָה f. (r. **עָלָה**) constr. **תִּתְעָה**, plur. c. suff. **תִּתְעָה**; comp. **תִּתְעָה** from r. **עָלָה**.

1. *a channel, trench*, in which water is raised from a stream to water or inundate the fields, 1 K. 18, 32. 35, 38. 2 K. 18, 17. 20, 20; *a conduit, aqueduct* Is. 7, 3. 36, 2. Ez. 31, 4. Poet. Job 38, 25 **תִּתְעָה לְשִׁטָּה מִי-פֶלֶא** *who hath divided channels for the rain?* i. e. distributed the rain-water to all parts of the heavens.

2. *a plaster, bandage, something put upon a wound*, Jer. 30, 13. 46, 11. Comp. **תִּתְעָה**.

תִּתְעָה m. plur. (r. **עָלָה** I) 1. *vexation, adverse destiny*, Is. 66, 4. See the root Po. no. 3.

2. *boyishness*, for concr. **עוֹלָלִים**, *boys, babes*, Is. 3, 4.

תִּתְעָה f. (r. **עָלָה**) *a hidden thing, secret*, Job 28, 11. Plur. **תִּתְעָה** Job 11, 6. Ps. 44, 22.

תִּתְעָה m. (r. **עָנָה**) Prov. 19, 10; plur. **תִּתְעָה** Cant. 7, 7, and **תִּתְעָה** Ecc. 2, 8, *delicate living, delights*, Mic. 2, 9. Prov. 1, c. Mic. 1, 16 **תִּתְעָה בְּנֵי** *children in whom thou delightest*. Espec. *pleasure, enjoyment*, i. e. sexual Cant. 7, 7. Ecc. 2, 8.

תִּתְעָה f. (r. **עָנָה** II) pr. 'self-affliction,' i. e. *fasting*, Ezra 9, 5. See the root Pi. lett. b.

תִּתְעָה and **תִּתְעָה** (sandy soil, r. **עָנָה**) **Taanach, Tanach**, pr. n. of a royal Canaanitish city Josh. 12, 21, in the territory of Issachar, but assigned to Manasseh.

Judg. 1, 27. 5, 19. 1 K. 4, 12. Josh. 17, 11.

21, 25. Now **תַּעֲנֹךְ** *Ta'annuk*, see Bibl. Res. in Palest. III. p. 156. Biblioth. Sac. 1843, p. 76. Comp. in **תַּעֲנִי** lett. b.

* **תַּעֲנֵה** in Kal not used; **תַּעֲנִי** *PIL. to mock, to scoff*, Gen. 27, 12, pr. to stammer, see in **לַעֲנֵה** no. 2. Comp. Arab.

תַּעֲנֵה I, II, to trip with the tongue in speaking, **תַּעֲנֵנִי** a stammering.

HITHPAL. *to mock, to scoff at*, c. **בְּ** 2 Chr. 36, 16.

Deriv. **תַּעֲנִי**.

תַּעֲצֻמוֹת f. plur. (ר. **עֲצָם**) *strength, powers*, Ps. 68, 36.

* **תַּעֲרֵר** obsol. root, i. q. Arab. **تَغَرَّ**, Heb. **שָׁעַר** I, *to cleave, to split*.—Hence **תַּעֲרֵר** II.

I. **תַּעֲרֵר** m. (ר. **עָרָה**) *a razor, sharp knife*, so called as making naked or bald; Num. 6, 5. 8, 7. Ps. 52, 4. Is. 7, 20. Ez. 5, 1. **תַּעֲרֵר הַסֵּפֶר** *a writer's knife*, with which he sharpens the calamus, q. d. pen-knife, Jer. 36, 23.

II. **תַּעֲרֵר** m. (ר. **תַּעֲרֵר**) c. suff. **תַּעֲרֵרָה**, *the sheath of a sword*, (pr. *cleft*), 1 Sam. 17, 51. Ez. 21, 8. 10. 35 [21, 3. 5. 30]. Jer. 47, 6.

תַּעֲרִיבָה f. (ר. **עָרַב** I. 3) *suretyship*; plur. 2 K. 14, 14 **בְּנֵי תַּעֲרִיבוֹת** *hostages*, given as surety.

תַּעֲתָעִים m. plur. (ר. **תַּעֲנֵה**) *mockery, delusions*, Jer. 10, 15. 51, 18 **מַעֲשֵׂה תַּעֲתָעִים** i. e. idols, Jerome *opus risu dignum*; better, *work of delusions*.

תֶּפֶחַ m. (ר. **תַּפְחָה**) plur. **תַּפְחִים**, c. suff. **תַּפְחִיָּה**.

1. *a drum, tabret, timbrel*, Arab. **تَف**, whence Spanish *adduffa*. In the East it consists of a thin wooden rim covered with a membrane, and hung around with brass bells or rattles; it is used chiefly by dancing females. Ex. 15, 20. Judg. 11, 34. Jer. 31, 4; comp. Ps. 68, 26. See Niebuhr's Reischbeschr. I. p. 181.

2. Ez. 28, 13 *the drum or hollow in which a gem is set, bezel*; comp. **נֶחֶב**.

תַּפְאָרָה f. Is. 28, 5. Jer. 48, 17, elsewhere **תַּפְאָרֶת** f. absol. and constr. in pause **תַּפְאָרֶת**, c. suff. **תַּפְאָרְתִּי**. R. **תַּפְאָר** I.

1. *ornament, beauty*, Ex. 28, 2. 40. Is. 3, 18. **בְּגָדֵי תַּפְאָרֶת** *beautiful garments* Is. 52, 1. **כְּלֵי תַּפְאָרֶת** *beautiful trappings, jewels*, Ez. 16, 17. 39. 23, 26. **עֲטֹרַת ה'** *a crown of beauty*, an ornamented crown, Prov. 4, 9. Is. 28, 5. 62, 3. Ez. 16, 12. 23, 42. **זִכְרֵי ה'** *beautiful ornament* Is. 28, 1. 4. *The proud beauty of the Chaldees*, i. e. Babylon, Is. 13, 19; *the beauty of Israel*, i. e. Jerusalem, Lam. 2, 1; *the ornament of children are their parents*, Prov. 17, 6; comp. Ez. 24, 25. So Is. 4, 2. Jer. 13, 11. 33, 9; comp. Deut. 26, 19. 1 Chr. 22, 5. Also **תַּפְאָרֶת אָדָם** *the beauty of a man*, i. e. the human form in its beauty, Is. 44, 13.

2. *splendour, magnificence, glory*, Esth. 1, 4. Is. 60, 19. **בֵּית הַתַּפְאָרֹתִי** *my glorious house* Is. 60, 7; **זֶרֶעַ ה'** 63, 12; **שֵׁם ה'** v. 14; often of the divine glory, the light and splendour of the divine presence, Is. 46, 13. 1 Chr. 29, 11. Poet. of the ark of the covenant, as the seat of the divine glory, Ps. 78, 61; see in **עֹז**.

3. *honour, glory* in a moral sense, Judg. 4, 9. Prov. 19, 11. Also *a glorying, boasting*, Is. 10, 12. Zech. 12, 7; concr. the object of it, Is. 20, 5. Ps. 89, 18.

תַּפְּחִיָּה m. (ר. **תַּפְּחָה**) plur. **תַּפְּחִיָּהִים**, constr. **תַּפְּחִיָּה**.

1. *an apple*, so called from the fragrance which it *exhales*; Cant. 2, 5. 7, 9. Prov. 25, 11. Also *an apple-tree* Joel 1, 12. Cant. 2, 3. 8, 5.—Arab. **تَفَّاح** pr. apple, but also of the lemon, peach, apricot, etc.

2. *Tappuah* (apple-region), pr. n. a) A city in Judah, Josh. 12, 17. 15, 34. Now **تَفُّوح** *Teffûh*, northwest of Hebron; see Bibl. Res. in Palest. II. p. 428. b) A city on the confines of Ephraim and Manasseh, Josh. 16, 8. c) Of a man, 1 Chr. 2, 43.

תַּפְּצוּחֵיכֶם f. (ר. **פָּצַח**) pl. c. suff. **תַּפְּצוּחֵיכֶם** *your dispersions*, Jer. 25, 34. But other copies read **תַּפְּצוּחֵיכֶם**, which is better; see in r. **פָּצַח** note, p. 839.

תַּפְּתִּימִים m. plur. (ר. **אָפָה**) *cookings, cooked pieces*; after the form **הוֹנִיָּה**, **הוֹנִיָּה**, with Nun formative, as **קִצְיָה** from **קָצָה**. Once in the difficult passage Lev. 6, 14 [21] of a cake for sacrifice, *fried (in oil) shalt thou offer it*,

הַפִּירִי מִנֶּחֱת פָּתִי lit. as *the cookings of the meat-offering in pieces*, i. e. cooked & prepared like the meat-offering, and broken up into pieces, comp. Lev. 2, 4 q. 7, 9. The construction is a common one in Hebrew; see Lehrg. p. 810.

* תָּפַל obsol. root. 1. i. q. Arab. تَفَلَ *to spit out*; mid. *E, to be insipid, not seasoned*, comp. רִיר חֲלָמִיּוֹת Job 6, 6; 'hald. 'to be unsalted.' Hence תָּפַל, תָּפַל.

2. *to glue or stick on*, (pr. with spit-e?) like Chald. טָפַל, comp. Heb. טָפַל. Hence תָּפַל no. 2, lime, cement.

תָּפַל m. (r. תָּפַל) 1. *any thing unsavoured, unsavoury*, Job 6, 6; metaph. *insipid, foolish, vain*, Lam. 2, 14. See תָּפַל.

2. *lime, plaster*, as spread upon walls, *ement*, Ez. 13, 10 sq. 22, 28. In both passages contemptuously; see תָּפַל no.

Arab. طَفَال and طَفَال, Chald. טָפַל, id.

תָּפַל (lime, cement) Tophel, pr. n. of a place in Edom, on the east of the 'Ara-ah, Deut. 1, 1. Now طفيلة Tufileh; see Bibl. Res. in Palest. II. p. 570, 600.

תָּפַל f. (r. תָּפַל) pr. *insipidness*; hence *folly*, i. q. *impiety*, Job 1, 22. 24, 2. Jer. 23, 13. Comp. in נָבַל

תָּפַל f. (r. תָּפַל Hithp.) constr. תָּפַל, lur. תָּפַל.

1. *intercession, supplication* for any one, 2 K. 19, 4. Is. 37, 4. Jer. 7, 16. 11, 4.

2. Genr. *supplication, prayer*, to God 's. 65, 3. 80, 5. Is. 1, 15. Job 16, 17. al. With ל of pers. Ps. 42, 9. 69, 14; אֶל Chr. 33, 18. Ps. 109, 4 תָּפַל but *I am all prayer*, poet. for 'I give myself to prayer.' תָּפַל בֵּית הַתָּפַל *house of prayer*, the temple, Is. 56, 7. *To offer prayer* is נִשָּׂא Is. 37, 4; ה' הִשָּׁמֵעַ נְשֵׂא Neh. 1, 6. Of God as hearing and answering prayer is said: ה' לָקַח Ps. 6, 10; ה' שָׁמַע Ps. 102, 18; ה' שָׁמַע Ps. 4, 2; ה' הִשָּׁמֵעַ Ps. 7, 1. Prayer is also said *to come* (בֹּא) before God, Ps. 88, 3. Jon. 2, 8. So תָּפַל as the sense of *prayer* in the titles of 'salms 17. 86. 90. 102. 142.—In a wider sense

3. *a hymn, sacred song*, Hab. 3, 1. So Ps. 72, 20, where the whole preceding book of Psalms, 1–72, is called תָּפִלָּה. A similar usage is found in the verb תָּפַל 1 Sam. 2, 1.

תָּפַל f. (r. תָּפַל) *terror*, c. suff. תָּפַל thy *terribleness*, Jer. 49, 16.

תָּפַח (passage, ford, r. תָּפַח) Tiph-sah, *Thapsacus*, pr. n.

a) A large and opulent city on the western bank of the Euphrates, situated at the usual point of passing that river, 1 K. 5, 4 [4, 24]. See Xen. Anab. 1. 4. 11. Arrian. Exp. Alex. 2. 13. ib. 3. 7. Strabo XVI. p. 1082. Q. Curt. 10. 1. 9.

b) A place in Palestine, 2 K. 15, 16. —R.

* תָּפַח *to strike, to beat*, Engl. *to tap*,

e. g. the tabret, Ps. 68, 26. Arab. دَفَّ. From the same stock are Gr. τύπτω (τύπ-ω), Sanscr. *tup* to smite, to kill; whence τύπανον i. q. תָּפַח.

Po. *to beat, to smite*, pr. *to drum*, e. g. upon the breast, c. עַל Nah. 2, 8.

Deriv. תָּפַח.

* תָּפַר *to sew together* Gen. 3, 7. Ecc. 3, 7. Job 16, 15.

PIEL id. Ez. 13, 18.

* תָּפַשׁ fut. יִתְפָּשׁ 1. *to lay hold of any one, to seize*, c. acc. Gen. 39, 12 (with בְּבִגְדֵי by *his garment*). 1 K. 18, 40; c. בְּ Is. 3, 6; of things, c. בְּ Deut. 9, 17. Hence *to take in war, to capture*, e. g. men 2 K. 7, 12; cities Josh. 8, 8. Deut. 20, 19. Trop. תָּפַשׁ שֵׁם יְיָ Prov. 30, 9 *to lay hold upon the name of Jehovah* sc. unlawfully and unwarrantably, to do violence to the name of God by falsehood and perjury; comp. פָּתַשׁ in the preceding member.

2. *to hold, to have in possession*, as a city Jer. 40, 10; then *to handle, to wield*, as a sickle Jer. 50, 16; the bow Amos 2, 15. Jer. 46, 9; the oar Ez. 27, 29; the harp Gen. 4, 21. Trop. *to handle the law*, spoken of a priest, Jer. 2, 8; *to practise war*, Num. 31, 27.

3. *to make fast in gold and silver, for to overlay*; Part. pass. תָּפַשׁ over-laid with gold Hab. 2, 19. Comp. אָזַח no. 5, 6.

NIPH. pass. of Kal no. 1, *to be taken, seized*, Num. 5, 13; *to be captured*, e. g. men Ps. 10, 2; cities Ez. 19, 4. 8. Jer. 50, 46.

PIEL, i. q. Kal no. 1, *to take hold, to lay hold*. Prov. 30, 28.

I. תִּפְתָּה f. (ר. תִּפְתָּה) *spittle*; meton. *one spit upon*. Job 17, 6 תִּפְתָּה לְפָנַי אֶהְיֶה *I am become as one in whose face men spit*, i. e. the vilest and most contemned of mortal men; comp. *ḡanú* Matt. 5, 22, i. e. רָקָא from r. רָקַס to spit out.

II. תִּפְתָּה, always with the art. תִּפְתָּה, *Tophet*, pr. n. of a place in the valley of the sons of Hinnom (see in תִּפְתָּה lett. a), near Jerusalem, noted for the human sacrifices there offered to Moloch and finally abolished by Josiah, 2 K. 23, 10. Jer. 7, 32. 19, 6. 13. 14. בְּמִזְבְּחֵי תִפְתָּה Jer. 7, 31 *the high places of Tophet*, i. e. the artificial mounds, tumuli, on which those sacrifices were offered.—As to the etymology of the name תִּפְתָּה, it is commonly referred to r. תִּפְתָּה to spit, and rendered ‘place to be spit upon,’ to be abhorred; but it seems to have borne this name with all, even among the idolaters themselves. Better, therefore, with Noldius in Vind. p. 948, with Lorschbach, and others, to regard תִּפְתָּה as i. q. תִּפְתָּה q. v. denoting *the place of burning* dead bodies in the funeral rites.

תִּפְתָּה Is. 30, 33 *a place of burning*, i. e. where dead bodies were burned for sepulture, a word of Assyro-Persian origin; comp. تفتن *tāftan*, تفتن, to set on fire, to burn, and Gr. θάπτειν, fully πρὸς θάπτειν to burn (a corpse) with fire, then to bury. The form itself of the Heb. word betrays a foreign origin.

תִּפְתָּה Chald. m. pl. emphat. *persons learned in the law, lawyers*, Dan. 3, 2. 3. Arab. Conj. IV أفنى to give a response concerning the law; whence البُفنى

the Mufti, pr. a wise man, one whose response is equivalent to law. Theod. οἱ ἐν ἐξουσίῳ, Vulg. *praefecti*.

תִּפְתָּה, see in תִּפְתָּה.

* תִּפְתָּה obsol. root, Arab. تقى *to fear, to beware*; hence pr. n. תִּפְתָּה.

תִּקְהָה (r. קָהה) *Tokhath*, pr. n. m. 2 Chr. 34, 22 Keri; where Cheth. תִּקְהָה *Tokahath*, from r. קָהה.—The parall. passage in 2 K. 22, 14 has תִּקְהָה q. v.

תִּקְהָה f. (r. קָהה) constr. תִּקְהָה, c. suff. תִּקְהָה.

1. i. q. קָהה, *a cord, line*, Josh. 2, 18. 21.

2. *expectation, hope*, Job 11, 20. 19, 10. Prov. 23, 18. al. ישׁ תִּקְהָה לִי *there is hope to me*, I have hope, Ruth 1, 12. Job 5, 16. Zech. 9, 12 תִּקְהָה אֲסִירֵי הַתִּקְהָה *the prisoners of hope*, i. e. cherishing hope of deliverance. For Job 4, 6, see under תִּקְהָה no. 1. bb. β. p. 267.—Meton. for what one hopes, Job 6, 8; for the person (God) from whom one hopes any thing Ps. 71, 5.

3. *Tiktah*, pr. n. m. 2 K. 22, 14, for which in the parall. 2 Chr. 34, 22 תִּקְהָה q. v. Cheth. תִּקְהָה.

תִּקְוָה f. (r. קָוה) *power of standing*, i. e. of *resisting*, Lev. 26, 37.

תִּקְוָה m. (r. קָוה) i. q. מִתְקַוֶּה, *one who rises up against, an adversary*, plur. c. suff. Ps. 139, 21.

תִּקְוָה (a fixing or pitching of tents, r. תִּקְוָה) *Tekoa*, pr. n. of a fortified city south of Bethlehem, on the borders of the eastern desert (מִדְבַּר תִּקְוָה 2 Chr. 20, 20, comp. 1 Macc. 9, 33), 2 Sam. 14, 2. 1 Chr. 2, 24. Jer. 6, 1. Am. 1, 1. Gr. Θεωαί 1 Macc. 9, 33. Relandi Palæst. p. 1028. Its ruins are still called تقوع *Tekwa*, see Bibl. Res. in Palest. II. p. 182–184. —Gentile n. fem. תִּקְוִיתָה *a Tekoite* 2 Sam. 14, 4. 9.

תִּקְוָה f. (r. קָוה) constr. תִּקְוָה, plur. תִּקְוָה; *a circuit*, as of the sun Ps. 19, 7. Hence *the coming about or return of the seasons, lapse of time*, 1 Sam. 1, 20. תִּקְוָה לְתִקְוָה *at the return of the year*, i. e. after a year, 2 Chr. 24, 23; comp. Ex. 34, 22 where לְ is omitted.

תִּקְוָה m. adj. *strong, mighty*, Ecc. 6, 10. R. תִּקְוָה.

תִּקְוָה Chald. m. (r. תִּקְוָה) 1. *strong, hard*, Dan. 2, 40. 42.

2. *mighty, powerful*, Dan. 3, 33.

* תִּקְלָה Chald. *to poise, to weigh*, i. q. שָׁקַל. Part. pass. תִּקְלָה for תִּקְלָה *weighed* Dan. 5, 25.

PIEL pass. *to be weighed*, Dan. 5, 27.

* **תָּקַן** inf. **תִּקַּן**, *to be or be made straight*, kindr. with **תָּכַן**; a word of the later Hebrew, and usual in Chaldee and the Talmud. Ecc. 1, 15.

PIEL **תִּקַּן**, *to make straight*, Ecc. 7, 13. Hence *to set in right order, to compose*, e. g. proverbs, parables, Ecc. 12, 9.

תִּקַּן Chald. id. only Hoph. **תִּתְקַן**, with Heb. flexion, *to be set upright, establish*-*ed*, Dan. 4, 33 [36].

* **תָּקַע** fut. **יִתְקַע** 1. *to strike, to mite*, spec. with acc. **בָּה**; i. e. a) *to clap the hands* as a token of rejoicing, Ps. 47, 2; also at the calamities of others, c. **עַל** Nah. 3, 19. b) *to strike hands* as a pledge of suretyship, Prov. 7, 18. 22, 26; c. **לְ** *for any one*, Prov. 6, . Without **בָּה** id. Prov. 11, 15.

2. *to strike or drive a thing into another*, i. e. *to fix or fasten by driving*, . g. a nail Judg. 4, 21. Is. 22, 23. 25; *to fasten with nails* 1 Sam. 31, 10. 1 Chr. 0, 10. Judg. 16, 14; hence **תִּקַּע אֹהֶל** *to pitch a tent*, by fastening it with pins riven into the earth, Gen. 31, 25. Jer. , 3; *to thrust*, e. g. a spear, sword, dart, udg. 3, 21. 2 Sam. 18, 14; also *to cast into the sea*, Ex. 10, 19.

3. **תִּקַּע בְּשׁוֹפָר** Num. 10, 3. 4. 8, and **תִּקַּע ה' שׁוֹפָר** Ps. 81, 4. Jer. 4, 5. 6, 1. 51, 27. Num. 10, 6. 7, *to strike up the trumpet*, e. *to give one blast, to blow the trumpet* nce, as a signal, Arab. **ضرب البوق**. **תִּקַּע** differs from **תִּרְיַע** and **תִּרְיָה** *to sound an alarm*; see in **תִּרְיַע** no. 2. p. 71.

NIPH. 1. Reflex. of Kal no. 1. b. Job 7, 3 **תִּתְקַע לְיָדַי מִי־יָהּ** *who is he that will strike with my hand?* i. e. that will trike hands or pledge himself for me.

2. Pass. of Kal no. 3. Is. 27, 13. Am. , 6.

Deriv. pr. n. **תִּקְוִיעַ** and

תִּקַּע m. Ps. 150, 3, *a blast, clangour* f the trumpet.

* **תִּתְקַע** fut. c. suff. **תִּתְקַעְהוּ**, *to over-**ower, to oppress wholly*, c. acc. Job 14, 0. 15, 24; *to prevail against, to assail*, lcc. 4, 12. Comp. Chald. Arab. **تَغَف** id.

Deriv. **תִּתְקַע**, **תִּתְקַע**.

תִּתְקַע Chald. *to be or become great, strong, powerful*, Dan. 4, 8. 19. In a bad

sense, of the mind, *to become firm, hardened, obstinate*, Dan. 5, 20.

PA. inf. *to make strong, to confirm*, Dan. 6, 8.

Deriv. Chald. **תִּתְקַע**, **תִּתְקַע**.

תִּתְקַע m. (r. **תִּתְקַע**) c. suff. **תִּתְקַעוּ**, *might, power, authority*, Esth. 9, 29. 10, 2. Dan. 11, 17.

תִּתְקַע Chald. m. emphat. **תִּתְקַע** id. *might, power*, Dan. 2, 37. 4, 27. R. **תִּתְקַע**.

תִּתְקַע, see **תִּתְקַע**.

תִּתְקַע, see **תִּתְקַע**.

תִּתְקַע (perh. i. q. **תִּתְקַע** a reeling) *Taralah*, pr. n. of a place in Benjamin, Josh. 18, 27.

תִּתְקַע f. (r. **רָבָה**) *a brood, progeny*. in contempt, Num. 32, 14.

תִּתְקַע f. (r. **רָבָה**) *increase, interest*. i. q. **מִרְבִּיה** q. v. Lev. 25, 36. Prov. 28, 8. Ez. 18, 8. 13. 17. 22, 12.

תִּתְקַע Tiph. denom. from **תִּתְקַע**, r. **תִּתְקַע**. where see, p. 961.

תִּתְקַע Chald. quadrilit. *to translate* from one language into another, *to interpret*. Arab. and Ethiop. id. For the origin of this word, see **תִּתְקַע** no. 4. PUAL part. pass. **תִּתְקַע** *translated* Ezra 4, 7.

תִּתְקַע f. (r. **רָבָה**, Tseré impure) constr. **תִּתְקַע**, *deep sleep*, Gen. 2, 21. 15, 12. 1 Sam. 26, 12. Put for deep lethargy, sluggishness, Is. 29, 10. Prov. 19, 15.

תִּתְקַע *Tirhakah*, pr. n. of a king of Ethiopia and Thebais, Is. 37, 9. 2 K. 19, 9; the **Τεράκων** of Strabo 15. 1. 6, **Τεράκων** or **Τεράκων** of Manetho ap. Syncellum, see Routh Rel. Sacrae II. p. 46; comp. Comment. on Is. 18, 1. This name, written in the hieroglyphic-phonetic characters, is found on one of the temples of Egypt; see Wilkinson's Mann. and Cust. of the anc. Egyptians, I. p. 140 sq. Rosellini Mon. Stor. II. p. 109 sq.

תִּתְקַע f. (r. **רָבָה** Hiph. no. 3) constr. **תִּתְקַע**, plur. **תִּתְקַע**.

1. *an offering, a present*; e. g. Prov. 29, 4 **אִישׁ תִּתְקַע** *a man of presents*, i. e. a judge loving presents. Hence

2. *an oblation, an offering to God or to idols* Is. 40, 20; spoken: a) Of the offer-

ings of the Israelites for erecting and ornamenting the sacred tabernacle, Ex. 25, 2. 3. 35, 5. 21. 24. 36, 3. 6; also of other offerings to the temple 2 Chr. 31, 10. 12. 14. Ezra 8, 25. b) Of the annual offering of a half-shekel, Ex. 30, 13-15. c) Of an offering made to Jehovah after a victory, Num. 31, 52; comp. vv. 29. 41. d) Of the offering of the first-fruits, Num. 15, 19. 20. 21. e) Of the tenth of the tithes, which was to be paid over by the Levites to the priests, Num. 18, 26. 28. 29. f) Of the portions of the sacrifices which belonged to the priests, and which it was unlawful for others to eat (Lev. 22, 12), Lev. 7, 14; espec. **הַתְּרוּמָה** שֶׁיֵּשׁ **הַתְּרוּמָה**, which together with the wave-breast (**הַזֶּהוּבָה**) in sacrifices of thank-offering was the portion (**מִנְחָה**) of the priests, Ex. 29, 27. Lev. 7, 32-34. 10, 14. 15. Num. 6, 20; see also Num. 5, 9. Neh. 10, 38. 12, 44. 13, 5. g) Of the territory reserved for the priests, Ez. 45, 1. 48, 8-10. 12. 20. 21.—Coupled with a genit. of him to whom the oblation is made, **תְּרוּמַת יְיָ** Ex. 30, 14. 15. 35, 5. 21; **ה' יִכְבְּהֶנִּים** Neh. 13, 5; with genit. of thing offered Neh. 10, 40. Ex. 35, 24. Ez. 48, 12. So too **ת' קָדֵשׁ** a holy offering Ex. 36, 6; **ת' יָד** an offering of the hand, as that with which the offering is brought and presented, Deut. 12, 11. 17; comp. **מִנְחַת יְיָ** Deut. 16, 17.—Also **שְׂדֵי תְרוּמוֹת** fields of offerings, i. e. fertile fields, yielding rich fruits, suitable for oblations to God as first-fruits or tithes, 2 Sam. 1, 21.

2. a present exacted by a prince, i. e. tribute, i. q. **מִנְחָה** no. 2. Ez. 45, 3. 16.

NOTE. The origin of this word, as stated above, is from the idea of offering in **הָרִים** no. 3, just as **מִשְׁאֵה** and **מִשְׁאָה** are from **נָשָׂא**; not from the idea of taking away in **הָרִים** no. 4, although there is once an allusion to this power in Pual, Ex. 29, 27; comp. Num. 18, 26.—Many of the Rabbins, though not all, assign to **תְּרוּמָה** the signif. *elevation*, and refer it to a certain rite in sacrifice, the *heave-offering* so called, consisting in presenting the offering with a motion up and down; comp. **הַזֶּהוּבָה** wave-offering, and see in **נִיחָה** Hiph. no. 2. p. 659. But this signification is supported by no certain example. See Thesaur. p. 1276 sq.

תְּרוּמָה f. i. q. **תְּרוּמָה** no. 1. g. Ez. 48, 12.

תְּרוּעָה f. (רוע) constr. **תְּרוּעָה**.

1. loud noise, tumult. Spec. a) shouts of joy, rejoicing, Job 8, 21. 33, 26. **הָרִיעַ תְּרוּעָה** 1 Sam. 4, 5. Ezra 3, 11. 13. **תְּרוּעָה מְלִכָּה** the shouting for a king, i. e. joyful acclamations with which a king is welcomed, Num. 23, 21. b) a shout for battle, war-cry, Am. 1, 14. Job 39, 25. Jer. 4, 19. 49, 2. **הָרִיעַ תְּרוּעָה** to raise the shout of battle, Josh. 6, 5. 20.

2. sound, clangour, of trumpets Lev. 25, 9. Zeph. 1, 16. Also signal, alarm, as sounded, e. g. **תְּרוּעָה** תִּקְעוּ to sound the alarm, to give the signal with sound of trumpet, Num. 10, 5. 6. **שׁוֹפַר תְּרוּעָה** a signal-trumpet Lev. 25, 9; and so Num. 31, 6. 2 Chr. 13, 12.—Also **צִלְצִלֵי ת' הַיּוֹם תְּרוּעָה** clanging cymbals Ps. 150, 5. **יּוֹם תְּרוּעָה** i. e. the first day of the seventh (afterwards the first) month, which was announced by the sound of trumpets, Lev. 23, 24. Num. 29, 1-6. **זִבְחֵי תְרוּעָה** sacrifices offered with the sound of trumpets, Ps. 27, 6; comp. Num. 10, 10.

תְּרוּפָה f. medicine, Ez. 47, 12. Vulg. *medicina*, Sept. *ὑγίεια*, comp. Rev. 22, 2 *ὑγιαίνει*.—Prob. pr. *medical powder*, from r. **רָיָה** to crush. Others assign to this root the signif. 'to heal,' i. q. **רָפָא**.

* **תָּרַז** obsol. root, Arab. **تَرَز** to be hard, dry; **تَرَزُّ** firmness, hardness.—Hence

תְּרוֹהַ f. Is. 44, 14, a species of tree so called from its hardness and strength, perh. an oak, like Lat. *robur*. Aqu. Theod. *ἀγκυροβάλανος*, Vulg. *ilex*. See Celsii Hierobot. T. II. p. 270.

* **תָּרַח** obsol. root, Chald. to delay. Hence

תֶּרַח Terah, pr. n. a) A station of the Israelites in the desert, Num. 33, 27. b) The father of Abraham, Gen. 11, 24. Josh. 24, 2.

תִּרְחָנָה Tirhanah, pr. n. m. 1 Chr. 2, 48. R. **תִּרְחָן**.

תְּרִינָה Chald. constr. **תְּרִינָה**, fem. **תְּרִינָה**, two, Dan. 6, 1. Ezra 4, 24. For the accordance of other languages, see Heb. **שְׁנַיִם**.

תְּרֻמָּה f. *fraud, deceit*, Judg. 9, 31. R. תְּרֻמָּה Pi.

תְּרֻמָּוֹת, see in תְּרֻמִּית.

תְּרֻמִּית f. (r. תְּרֻמָּה Pi.) *fraud, deceit*, Zeph. 3, 13. Ps. 119, 118. Jer. 8, 5. 23, 26; also 14, 14 where Cheth has תְּרֻמָּוֹת id.

תָּרֶן m. c. suff. תְּרֻנָּם, prob. i. q. אָרֶן, a pine, Chald. תְּרֻנִּיָּה. Hence: a) *the mast* of a ship, Is. 33, 23. Ez. 27, 5. b) *a signal-pole*, set up on mountains, Is. 30, 17.—The root is תְּרָנָן, whence תָּרֶן after the analogy of מִרְיָה from רָבָה, תְּמָס from רָמַס. See in אָרֶן.

תָּרַע Chald. m. i. q. Heb. שַׁעַר 1. a gate, door, e. g. of a furnace or oven Dan. 3, 26.

2. *the gate* of the king, i. e. of the royal palace, put for the palace itself, or rather for *the court* of the palace, into which there was only one entrance, Dan. 2, 49; comp. שַׁעַר Esth. 2, 19. Comp. also Arab. باب, Turkish Kapu, for the court of the Khalifs and Turkish sovereigns; Engl. *the Porte*. Gr. αἱ θύραι for the Persian court, Xen. Cyr. 1. 3. 2. ib. 8. 3. 2, 11. ib. 8. 6. 7.—Syr. זִנְחָ Arab. نُرْعَة an opening, a door. Comp. also Sanscr. dvāra, whence both Gr. θύρα and Lat. fores; Pers. در, Engl. door.

תָּרַע Chald. (each Kamets impure, for תָּרַע, after the form מְלָא, תְּקָשָׁה,) plur. emphat. תְּרַעֲיָא, *the door-keepers, porters*, Ezra 7, 24.

תְּרַעְלָה f. (r. תְּרַעַל) *reeling, drunkenness*; whence תְּרַעְלָה יַיִן *wine of reeling*, pr. *wine even reeling*, i. e. which causes it, Ps. 60, 5. כּוֹס הַתְּרַעְלָה *the cup of reeling* Is. 51, 17. 22. See for the metaphor under כּוֹס.

תִּירַתִּי Tirathite, gentile n. from a place תִּירָה (gate) otherwise unknown, 1 Chr. 2, 55.

*תִּירָה obsol. root, prob. i. q. Arab.

תָּרַף to live in comfort; whence תְּרַפָּה prosperous and comfortable life. With this accords Sanscr. trip to delight, Gr. τέρποιμαι.—Hence

תְּרַפִּים m. plur. *household gods, domestic idols*, q. d. the Penates of the Hebrews,

(according to Schultens, ad Harir. Cons. III. p. 155, i. q. תְּרָה בְּעָלֵי guardians and givers of prosperous life,) Gen. 31, 19. 34. 1 Sam. 19, 13. 16. They seem to have had the human form and stature, 1 Sam. 1. c. and to have been consulted as oracles, Ez. 21, 26. Zech. 10, 2. Also Judg. 17, 5. 18, 14 sq. 1 Sam. 15, 23. 2 K. 23, 24. Hos. 3, 4.—Constr. c. plur. Gen. 1. c. but in 1 Sam. 19, 13 under the plural form תְּרַפִּים (pluralis excellentiæ?) only one image seems to be understood.

תִּרְצָה (delight, r. רָצָה) Tirzah, pr. n. a) A city of Israel situated in a pleasant region, Cant. 6, 4; and from Jeroboam to Omri the capital of the kingdom of Israel, Josh. 12, 24. 1 K. 14, 17. 15, 21. 2 K. 15, 14. al. b) One of the daughters of Zelophehad, Num. 26, 33. 27, 1. 36, 11. Josh. 17, 3.

תֶּרֶשׁ Teresh, (Pers. ترش severe, austere,) pr. n. of a eunuch at the court of Xerxes, Esth. 2, 21. 6, 2.

תְּרַשִּׁישׁ (perh. a breaking, subjection, i. e. subdued country, r. רָשַׁשׁ) pr. n. Tarshish.

1. Tartessus, Gr. Ταρτησσός, more rarely Ταρσησσόν Polyb. and Steph. Byz. a city of Spain with the adjacent country, situated between the two mouths of the river Bætis or Guadalquivir, a flourishing colony and mart of the Phœnicians, Gen. 10, 4. Is. 23, 1. 6. 10. 66, 19. Jon. 1, 3. 4. 2. Ez. 38, 13. Kings of Tarshish are spoken of, Ps. 72, 10. From hence silver (comp. Diod. Sic. 5. 35–38. Strab. III. p. 148 Casaub.) iron, tin, and lead, were brought to Tyre, Jer. 10, 9. Ez. 27, 12. 25. See Bochart Geogr. Sacra lib. III. cap. VII. p. 165 sq. J. D. Michaelis Spicileg. geogr. Hebr. exterræ P. I. p. 82–103. Comp. Comm. on Is. 23, 1.—Hence תִּירַשִּׁישׁ אֲנִיּוֹת *ships of Tarshish, Tarshish-ships*, spoken pr. of ships employed by the Tyrians in voyages to and from Tarshish, Is. 23, 1. 14. 60, 9; but also genr. for all large merchant vessels, although sailing to other and different countries, Is. 2, 16. Ps. 48, 8; comp. the Engl. *East-Indiamen*. So in 1 K. 10, 22. 22, 49, of ships sailing from Ezion-geber on the Red Sea to Ophir; although the writer of the Chronicles seems either not to have

known or not to have approved this usage, see 2 Chr. 9, 21. 20, 36. 37.— See more in Thesaur. p. 1315.

2. A precious stone, so called as brought from Tarshish, just as Ophir also is put (Job 22, 24) for the gold brought from thence, Ex. 28, 20. 39, 13. Ez. 1, 16. 10, 9. 28, 13. Cant. 5, 14. Dan. 10, 6. According to the Sept. and Josephus, *the chrysolite*, i. e. *the topaz* of the moderns, which is still found in Spain; so Braun de Vestitu Sacerd. II. 17. Others understand *amber*, but contrary to Ex. 28, 20. 39, 13.

3. *Tarshish*, pr. n. of persons: a) A Persian prince, Esth. 1, 14. b) 1 Chr. 7, 10.

תִּרְשָׁתָא, always with art. **הַתִּרְשָׁתָא**, (comp. Pers. **تورش** *torsh*, severe, austere,) *the Tirshatha*, the title of the Persian governor of Judea, q. d. *your Severity*; comp. Germ. *gestrenger Herr*, a title formerly given to the magistrates of the free and imperial German cities; so of Zerubbabel, Ezra 2, 63. Neh. 7, 65. 70. Also of Nehemiah, and put after his name, Neh. 8, 9. 10, 2; comp. 12, 26 where for it is **הַפָּתָח** the governor.

תַּרְתָּן *Tartan*, pr. n. of a general under Sargon and Sennacherib kings of Assyria, Is. 20, 1. 2 K. 18, 17.

תַּרְתָּק *Tartak*, pr. n. of an idol of the Avvites (עֲוִיִּים) 2 K. 17, 31. In Pehlvi, *tar-thakh* might be 'deep darkness,' or 'hero of darkness.'

תְּשׁוּמָה f. (ר. **שׁוּם**) with gen. **יָד** added, 'something put into one's hand,' i. e. *a deposit, trust*, Lev. 5, 21.

תְּשׁוּאוֹת f. plur. (ר. **שׁוּא**) *noise*, e. g. *tumult* of a multitude Is. 22, 2; *shouting*,

shouts, Zech. 4, 7; *clamour* Job 39, 7; *a crashing* Job 36, 29.

תִּשְׁבִּי m. *Tishbite*, 1 K. 17, 1. 21, 17, gentile n. of the prophet Elijah, from a city of Naphtali called **תִּשְׁבָּה** or **תִּשְׁבֶּה**, Gr. **Θισβή** Tob. 1, 2. See Reland *Palaest.* p. 1035. Thesaur. p. 1352. R. **שְׁבָה**.

תְּשִׁיץ m. (ר. **שִׁיץ**) *tesselated stuff*, i. e. cloth (byssus) woven in checker-work, see the root; hence **בְּחִנֵּת תְּשִׁיץ** *a tunic of checker-work*, Ex. 28, 4.

תְּשׁוּבָה f. (ר. **שׁוּב**) 1. *a return*, 1 Sam. 7, 17. 2 Sam. 11, 1. 1 K. 20, 22. 26.

2. *an answer* Job 21, 34. 34, 36. Comp. **הַשִּׁיב** no. 2. b.

תְּשׁוּעָה f. (ר. **שׁוּעַ** no. 3) 1. *deliverance, salvation*, Ps. 37, 39. 40, 11. 71, 15.

2. *victory*, 2 Sam. 19, 3. 2 K. 5, 1. Ps. 33, 17. Comp. **יְשׁוּעָה**.

תְּשׁוּקָה f. (ר. **שׁוּק** no. 2) *desire, longing*, Gen. 3, 16. 4, 7. Cant. 7, 11.

תְּשׁוּרָה f. (ר. **שׁוּר** I) *a gift, present*, 1 Sam. 9, 7. So too in the Heb. version of Daniel, Dan. 2, 6. 5, 17, for Chald. **נְבוּזָה**.—See r. **שׁוּר** I. 1, c. **בְּ**; comp. espec. Is. 57, 9.

תְּשִׁיחַ, see in **הוֹשִׁיחַ**.

תְּשִׁיעִי m. (from **תִּשַׁע**) f. **תְּשִׁיעִיָּה**, ord. adj. *the ninth*, Num. 7, 60. Lev. 25, 22.

* **תְּשַׁע** f. constr. **תִּשַׁע**, and **תְּשַׁעָה** m. constr. **תִּשַׁעָה**, *nine*, Gen. 11, 19. 2 Sam. 24, 8. al. Also *the ninth* in enumerating days, as **בַּחֲשַׁעָה לַחֹדֶשׁ** *on the ninth of the month* Lev. 23, 32.—Plur. **תִּשְׁעִים** comm. *ninety*, Gen. 5, 17. 30.

תַּתַּנַּי *Tatnai*, pr. n. of a Persian governor, Ezra 5, 3. 6, 6. Perh. i. q. **دادنی** gift.



INDEX

GRAMMATICAL AND ANALYTICAL.

The references to *Sections* (§) in this Index are to the Hebrew Grammar of Gesenius as revised by Roediger, *fourteenth* edition, Halle 1845; English, with the same divisions, by M. Stuart, Andover, 1847; also by T. J. Conant, New-York, 1847.—In all the examples of verbs and nouns, Prefixes with Sheva only, Vav conversive (וֹ), and the Article, are omitted.

א

אָבְדָה Ez. 28, 16 for אָבְדָה 1 fut. Piel from r. אָבַד, the first radical א being dropped by Syriasm, Lgb. p. 378.

אָבְדָה Chald. *fathers*, plur. of אָב.

אָבִיא Is. 28, 12 for אָבִי *they will*, by Arabism, § 44. note 4. Lgb. 265. R. אָבִיָּה, see יָבוֹשׁ.

אָבִי for אָבִיא 1 fut. Hiph. from r. בּוֹא 1 K. 21, 29. Mic. 1, 15. § 75. 2. f. Lgb. 436.

אָבִירָה 1 fut. Hiph. from r. אָבַד, for אָבִירָה, אָבִירָה, אָבִירָה. § 67. note 1. Lgb. 377.

אָבִירָה 1 præt. Hiph. for אָבִירָה from אָבִירָה II. § 52. note 6. Lgb. 319.

אָבִירָה 1 fut. Hithp. from אָבִירָה. Also with suff. אָבִירָה. See p. 215.

אָבִירָה 2 Sam. 22, 43 for אָבִירָה 1 fut. Hiph. c. suff. אָבִירָה, from r. אָבִירָה, the Dag. of a short syllable being resolved into a long vowel, Lgb. 145, 369.

אָבִירָה 1 fut. Hithp. from אָבִירָה I.

אָבִירָה 1 fut. Hiph. c. suff. אָבִירָה for אָבִירָה, a form not contracted, from אָבִירָה Hiph. to praise Ps. 28, 7. Comp. אָבִירָה § 52. note 7.

אָבִירָה 1 fut. apoc. from אָבִירָה to be, for אָבִירָה.

אָבִירָה 1 fut. c. ה parag. for אָבִירָה from אָבִירָה to sigh, to complain, Ps. 77, 4. § 74. note 4.

אָבִירָה Jer. 4, 19 Cheth. see in r. אָבִירָה Hiph. no. 2. p. 395.

אָבִירָה Hos. 11, 4, 1 fut. Hiph. for אָבִירָה, אָבִירָה, from r. אָבִירָה. § 67. note 1.

אָבִירָה 1 fut. Hiph. c. ה parag. by Chaldaism for אָבִירָה, אָבִירָה, from r. אָבִירָה; § 67. note 1.

אָבִירָה 1 fut. Hiph. for אָבִירָה from r. אָבִירָה no. I. § 67. note 1. Lgb. 378.

אָבִירָה Chald. Ezra 5, 15, imp. Pe. from r. אָבִירָה, by Syriasm אָבִירָה, c. Makk. אָבִירָה.

אָבִירָה, see in r. אָבִירָה init. p. 303.

אָבִירָה 1 fut. Piel, c. suff. for אָבִירָה from r. אָבִירָה, Gen. 31, 39.

אָבִירָה f. plur. *sisters*, see sing. אָבִירָה p. 33.

אָבִירָה 1 fut. Hiph. from r. אָבִירָה, I will profane Ez. 39, 7, (pr. with Dag. forte impl. § 22. 1.) differing from אָבִירָה I will begin Deut. 2, 25. Josh. 3, 7; just as אָבִירָה Num. 30, 3 *he breaks* (his word) differs from אָבִירָה *he begins* Judg. 10, 18. 13, 5. § 66. 5. Lgb. 370, 371.

אָבִירָה 3 plur. præt. Piel for אָבִירָה from r. אָבִירָה, Judg. 5, 28; comp. אָבִירָה and Lgb. 170.

אָבִירָה Chald. imp. Aph. from r. אָבִירָה to descend.

אָבִירָה 1 fut. Kal from r. אָבִירָה, c. ה parag. Jer. 17, 18.

אָבִירָה 1 fut. Hiph. apoc. for אָבִירָה from r.

אָבִירָה Hos. 11, 4. Job 23, 11. Comp.

אָבִירָה, אָבִירָה, imp. אָבִירָה.

אָבִירָה where art thou? from אָבִירָה and suff. אָבִירָה.

אָבִירָה, see in r. אָבִירָה init. p. 253.

אָבִירָה Ps. 19, 14, i. q. אָבִירָה, which is read in several Mss. 1 fut. (A) Kal from r. אָבִירָה I shall be upright. Lgb. 52, 366.

אָבִירָה 1 fut. apoc. Piel from r. אָבִירָה Ez. 43, 8.

אָבִירָה Ex. 33, 3 for אָבִירָה id. c. suff. the Dag. being dropped and Pattahh passing over into Segol, comp. § 27. note 2. b. Sept. ἐξαναλώσω σε, Vulg. *disperdam te*. Lgb. 164, 433.

אָבִירָה for אָבִירָה 1 fut. Niph. from אָבִירָה, Mic. 6, 6.

אָבִירָה for אָבִירָה 1 fut. Kal. c. suff. from r. אָבִירָה, c. Dag. forte euphon. Hos. 3, 2. Lgb. 87.

בָּחַח Deut. 9, 21, 1 fut. Kal from בָּחַח, § 66. note 5. Lgb. 370, 371.

אֶמְאָסָה Hos. 4, 6, 1 fut. Kal (ר. מַאָס c. He parag. and suff. הָ, perh. correctly pronounced אֶמְאָסָה. The ה parag. before the suffix seems to have passed over into א, as elsewhere into ה, see הַבּוֹאָהָ. The Arabs also retain the sound *a* in the fut. antithet. before a

suffix, يَنْقَلِي.

אֶמְהוֹת f. plur. from אֶמְהָה maid, q. v.

אֶנְבֵּה Chald. for אֶבֶה *its fruit*, the Dag. being resolved, from the noun אֶב, Dan. 4, 9. 11. 18. Lgb. p. 133.

אֶנְדֵּעַ, see אֶנְדֵּעַ.

אֶסְעָרָם by Syriasm for אֶסְעָרָם 1 fut. Pi. from r. סָעַר. § 23. note 2. Lgb. 152.

אֶסְפָּה 1 Sam. 15, 6, 1 fut. Kal from r. אָסַף; but 2 K. 22, 20 the same form is Part. Kal.

אֶסְרָם fut. Kal from r. רָסַר. § 70. Lgb. 390.

אֶפְאִיָּה 1 fut. Hiph. from r. פָּאָה, c. suff. הָם.

אָפִי imp. Kal for אָפִי *cook ye* Ex. 16, 23, from r. אָפָה, by Syriasm. § 23. note 2.

אָפַת, and with ו conv. נָאֶפַת, 1 fut. Niph. apoc. for אָפְתָה, from r. פָּתַח.

אָפְרִיעָה 1 fut. Hiph. from r. רָצַע. § 70.

אָצַק 1 fut. Kal from r. צָק. § 70.

אָצַר 1 fut. Kal from r. צָר. § 70.

אָקַח 1 fut. Kal from r. לָקַח.

אָקַחָה Is. 56, 12 in some Mss. i. q. אָקַחָה 1 fut. Kal from r. לָקַח; see the following form.

אָקַרְאָה 1 Sam. 28, 15, for אָקַרְאָה with הָ (for הָ) parag. Lgb. 286.

אָרָה Num. 22, 6, imp. Kal from r. אָרַר.

אָרוּם 1 fut. Hithpal. for אָרוּם from r. רוּם.

אָרְנִיָּה transpos. for אָרְנִיָּה 1 fut. Pi. from רָנָה Others suppose a Piel רָנָה instead of רָנָה

אָשְׁפִים inf. absol. Hiph. from שָׁפַח.

אָשַׁר Ez. 3, 15 Cheth. וָאֶשַׁר, read וָאֶשַׁר *and I beheld*, from r. שָׁהַ I. no. 2.

אָשְׁתִּי Chald. 3 plur. præt. Kal for אָשְׁתִּי; see שָׁתָה

אָתְוֵדע 1 fut. Hiph. from r. יָדַע

אָתִי imp. Kal from r. אָתָה *to come*, for אָתִי, by Syriasm. § 23. note 2. Lgb. 152.

אָתִינוּ 1 plur. præt. for the common אָתִינוּ *we are come*, from אָתָה. It imitates the forms of verbs לָא.

אָתְקַנָּה 1 fut. Kal from נָתַק *to tear off*, with Nun epenthetic and suff.

ב

בָּאָהָ Ruth 1, 19. Jer. 8, 7, inf. from r. בּוֹא; c. suff. of 3 pers. plur. fem. with He parag. Lgb. 213.

בָּהֲכִין 2 Chr. 1, 4 for בָּהֲכִין, from הֲכִין (Hiph. of כָּן), ה art. for relat. and בָּ; comp. הֲכִין 2 Chr. 29, 36.

בָּהֲרֵג Ez. 26, 15 for בָּהֲרֵג inf. Niph. from r. הָרַג (Dag. fort. impl.) for בָּהֲרֵג. Lgb. 331.

בָּהֲשָׁמָה Lev. 26, 43, for בָּהֲשָׁמָה inf. Hoph. from שָׁמַם *to lay waste*.

בָּשְׁסָבִים inf. Po. from בָּשַׁם, q. v. Others take it for inf. Kal for בָּשְׁסָבִים (comp. מִצְאָבִים), but in forms of this kind Hholem is always defectively written.

בּוֹ Zech. 4, 10 i. q. בּוֹ, from בּוֹ.

בִּקְרוּתִיָּה Ps. 45, 10, see in יָקַר no. 3. p. 420.

בִּמְתִי plur. constr. from בִּמְתָה or rather בִּמְתָה, see בִּמְתָה p. 139 note.

בִּנּוּ for בָּאוּ *we are come*, from בּוֹא. 1 Sam. 25, 8.

בִּנּוּתִיָּה *thy building* for בִּנּוּתִיָּה inf. constr. c. suff. Ez. 16, 31; an irregular form, which seems to have come from taking the termination וֹת as a plural fem. which it is not. Lgb. p. 463.

בִּצְוֹתִיָּה for בִּצְוֹתִיָּה, see בִּצְוָה.

בָּרַם, לָבָרַם, בָּרַם, c. suff. בָּרַם.

בָּשְׁלִי, see under שָׁל.

ג

גָּל imp. for גָּל from r. גָּלַל *to roll* Ps. 119, 12, comp. Josh. 5, 9; but in v. 18 the same form is for גָּלָה imp. Pi. from גָּלָה.

גָּלָה inf. constr. Kal, from נָגַח *to touch*.

גָּשׁ, גָּשָׁה, גָּשְׁהוּ, imp. from גָּשָׁה. But Josh. 3, 9 in plur. we have גָּשׁוּ *goshu*, and Ruth 12, 14 fem. גָּשְׁהוּ *goshi*.

גָּשָׁה inf. Kal, from נָגַח *to approach*.

ד

דָּלִי for דָּלִי from r. דָּלַל, where see.

דָּע imp. from r. יָדַע.

דָּעָה or דָּעָה Prov. 24, 14 i. q. דָּעָה c. parag. Hence דָּעָה חֲכָמָה לִנְפִשָּׁהָ *so learn (get) wisdom for thy soul*. Sept. αἰσθήνη. Lgb. 286. R. דָּעָה.

וְנִחַהּ Is. 19, 6 for הִנִּיחוּ ; see וְנִחַהּ Hiph.

הִבּ, הִבָּה, imp. from יָהַב.

חִבְיָשׁ a corrupted form Is. 30, 5, where the context demands הוֹבִישׁ from ר. רִבֵּשׁ, which also 12 Mss. read.

חִבּוּ, Hos. 4, 18 מְנַיִתָּהּ ; here the Heb. intpp. take חִבּוּ for יָהַב (r. יָהַב, comp. יָרַד for יָרַד, (נָתַתָּה), and render: *her princes love to give reproach* ; Jerome: *dilexerunt afferre*. But this is languid ; and the context requires: *they love reproach*. Hence the letters חִבּוּ are prob. spurious, and arose from an error of a copyist, who let them remain rather than mar the beauty of his manuscript.

חִבֹּק Inf. Niph. from ר. בָּקַק.

חִבֵּר Inf. Hiph. from ר. בָּרַר.

חִגּוּ Inf. Po. from ר. חָגָה I.

חִגְלָה for חִגְלָתָהּ 3 f. præt. Hoph. from ר. חָגַל, by Aramaism.

חִחְשָׁה Hothp. from ר. חָשַׁן to be fat.

חִיבֵר Chald. Hoph. from ר. חָבַר.

חִיבָה Chald. inf. Aph. from ר. חָבַד to perish.

חִיגָה Hiph. c. suff. from ר. חָגָה, Lam. 1, 5.

חִיגָה Hiph. r. חָגָה.

חִיגְרָה inf. Hoph. from ר. חָגַר, for חִיגְרָה.

חִיגְלָה Ps. 78, 63, see חָגַל Pu.

חִינָא Gen. 8, 17, imper. Hiph. of ר. חָנָא. The pointing belongs to the Keri חִינָא ; the Cheth. would be read חִינָא.

חִיבּוּתִים Zech. 10, 6, Hiph. from ר. חָבַב, for חִיבּוּתִים, which also some Mss. exhibit. This form imitates the analogy of verbs חָבַב, and the poet or copyist would seem to have had in mind the similar form חִיבּוּתִים from ר. חָבַב. Lgb. 464.

חִיחַל from ר. חָחַל q. v.

חִיחַל Chald. inf. Aph. from ר. חָחַל Dan. 5, 20.

חִיחַל Chald. præt. Ithpa. from ר. חָחַל, q. v.

חִיחַל præt. Hiph. from ר. חָחַל, with Chald. flexion. § 71. note 9.

חִיחַב for חִיחַבּוּ imp. Hithp. from ר. חָחַב.

חִיחַב Ez. 6, 8, inf. Niph. from ר. חָחַב, for חִיחַבּוּ ; with suff. as attached to the plur. contrary to grammatical rule ; see בְּנִיחָהּ.

חִיחַבּוּ for חִיחַבּוּהָ 3 f. præt. Hiph. *she hid*, from ר. חָבַא, c. parag. Josh. 6, 17. Lgb. 266.

חִיחַבּוּ thrice, Judg. 9, 9. 11. 13, with חִי interrog. *should I cease from?* etc. corrupted, as it would seem, for חִיחַבּוּ in Kal ; or else for Hiph. חִיחַבּוּ omitting He interrog. which some Mss. exhibit, see J. H. Michaelis ; although there are no other vestiges extant of a conj. Hiphil in this verb. A similar example seems to be חִיחַבּוּ (wastes, deserts) Ez. 36, 35. 38, where we should expect חִיחַבּוּ ; also Segol before חִיחַבּוּ, חִיחַבּוּ, (months, in months,) on which form see Ewald's smaller Grammar § 127, 2. But the sound *ō* in חִיחַבּוּ, חִיחַבּוּ, remains unaccounted for.

חִיחַבּוּ and חִיחַבּוּ, for חִיחַבּוּ and חִיחַבּוּ, præt. and inf. Hiph. from ר. חָחַב, Jer. 32, 35.

חִיחַל inf. Niph. r. חָחַל, Ez. 20, 9.

חִיחַ imp. Hiph. apoc. from ר. חָחַב, for חִיחַבּוּ, Ps. 17, 6. 119, 36.

חִיחַ Hothpaal from ר. חָחַב.

חִיחַ 3 fem. præt. Hiph. from ר. חָחַב, c. suff. 3 pers. Prov. 7, 21.

חִיחַ Chald. præt. Aph. from ר. חָחַב.

חִיחַ Chald. præt. Aph. from ר. חָחַב Dan. 5, 3. Pass. is חִיחַ.

חִיחַ imp. apoc. Hiph. r. חָחַב.

חִיחַל Ez. 21, 33 inf. Hiph. for חִיחַבּוּ. The same form is also Hiph. from ר. חָחַב, Jer. 6, 11.

חִיחַ præt. Hiph. from ר. חָחַב, c. suff. חִי.

חִיחַ præt. Hiph. from ר. חָחַב, c. suff. חִי.

חִיחַ 1 plur. præt. Hiph. from ר. חָחַב.

חִיחַ præt. Hiph. from ר. חָחַב, c. suff. חִי.

חִיחַ 3 fem. præt. Hiph. from ר. חָחַב, חִיחַבּוּ.

חִיחַ Job 29, 3, see חָחַל Kal no. 2.

חִיחַ, see art. חָחַב p. 257.

חִיחַ i. q. חִיחַבּוּ, see ר. חָחַב.

חִיחַבּוּ for חִיחַבּוּ Job 24, 24, Hoph. from ר. חָחַב. § 66. 5. Lgb. 371.

חִיחַ inf. Niph. r. חָחַב, for חָחַב.

חִיחַ by Chaldaism for חִיחַבּוּ, Hiph. from ר. חָחַב, Josh. 14, 8. Lgb. 433.

חִיחַ Job 17, 2, inf. Hiph. from ר. חָחַב, c. Dag. fort. euphon.

חִיחַ imp. Hiph. from ר. חָחַב, where see Hiph. B. § 71. note 9.

חִיחַ præt. Hiph. from ר. חָחַב, where see Hiph. B.

הַנִּיחַ præt. Hoph. B, from r. נִיחַ.
 הִנְעִל Chald. præt. Aph. r. עָלַל q. v.
 הִנְיָה inf. Hiph. by Chaldaism for הִנִּיחַ,
 from r. נִיחַ, Is. 30, 28.
 הִסִּיהַ Hiph. from r. סִיחַ, Chald. form, § 71.
 note 9.
 הִעֲזֶה for הִעֲזֶה præt. Hiph. from r. עָזַז,
 Dag. being dropped. § 66. note 11.
 הִעֲלֶה imp. apoc. for הִעֲלֶה, Hiph. from r.
 עָלַה.
 הִעֲלֶה for הִעֲלֶה Hiph. from r. עָלַה. § 57.
 note 4. Lgb. 170.
 הִעֲלֶה for הִעֲלֶה Hoph. from r. עָלַה, ibid.
 הִפְרִיכַם Lev. 26, 15, for הִפְרִיכַם inf. Hiph.
 c. suff. from r. פָּרַר I, q. v.
 הִצִּיטֶה Hithp. denom. from r. צִיטָה, q. v.
 הִצִּיטֶה for הִצִּיטֶה c. Dag. forte euphon.
 Lgb. 88. R. צָפַן.
 הִקְצֹר inf. Hiph. for הִקְצֹר, Lgb. 320.
 הִקֵּי Prov. 25, 17, imper. Hiph. of r.
 קָרַר.
 הִרְבֶּה imp. apoc. Hiph. for הִרְבֶּה. R. רַבָּה
 to be many.
 הִרְבֶּה, הִרְבֹּה, הִרְבִּיתִי, infin. Hiph. forms
 from r. רַבָּה q. v.
 הִרְמֶה imp. Niph. from r. רָמַם to be
 high.
 הִרְקֶה imp. Hiph. apoc. from r. רָקַה.
 הִרְצֹר by Chaldaism for הִרְצֹרָה 3 fem.
 præt. Hiph. from r. רָצָה. Lev. 26, 34.
 הִשָּׁנ imp. Hiph. in pause for הִשָּׁב, from
 r. שָׁב. Is. 42, 22.
 הִשָּׁם (hōsham) Hoph. from r. שָׁמַם q. v.
 But wherever it occurs, some Mss.
 and editions have הִשָּׁם, others הִשָּׁם,
 the latter after the analogy of הִמְכֹּר
 הוֹמְכֹר.
 הִשָּׂה Ps. 39, 14, imp. apoc. Hiph. from
 r. שָׂה, where see; but the same
 form in Is. 6, 10 is imp. Hiph. from
 שָׂעַ to besmear.
 הִשְׁתַּחֲוֶה Hiph. from r. שָׁחָה.
 הִשְׁתַּעֲשֵׂה Hithp. from r. שָׂעַ, q. v.
 הִתְבִּיחֶה Chald. inf. Aph. c. suff. from
 חָבַח to return.
 הִתְבִּיחֶה Hithp. from r. בִּיחָה.
 הִתְחַלֵּה imp. apoc. Hithp. from r. חָלָה to
 be sick.
 הִתְחַיֵּה imp. Hiph. from אָתָּה to come, for
 הִתְחַיֵּה.
 הִתְחַמֶּה Is. 33, 1, for הִתְחַמֶּה inf. Hiph.
 from חָמַם, c. suff.
 הִתְחַלֵּה Piel, see r. חָלַל.
 הִתְחַנְּבֶה inf. Hithp. for הִתְחַנְּבֶה from r.
 נָבֵא, like verbs לָהּ.

ז

זָנָה for זָנָה Pu. from r. זָנָה.
 זָמַח for זָמַח, see זָמַח.

ח

חָדְלוּ Judg. 5, 7 (in many Mss. and edi-
 tions) for חָדְלוּ they cease, c. Dag. forte
 euphon. Lgb. 85.
 חָדְלוּ, see חָדְלוּ above.
 חָקִי Prov. 8, 29 for חָקִי inf. of r. חָקַק,
 with suff. § 66. not. 11.
 חָטָא and חָטָא inf. Kal from r. חָטָא.
 חָיַב Piel from r. חָיַב.
 חָיָה Ex. 1, 16 let her live, in pause for
 חָיָה, 3 præt. fem. from חָיָה, Daghesh
 being dropped because the syllable is
 prolonged by the pause, § 66. note 11.
 Comp. יָחַמוּ for יָחַמוּ 1 Sam. 2, 9 (r.
 חָקַק) Job 19, 23, חָעֲנָה Ruth 1, 13 for חָעֲנָה.
 חָיָה constr. form with וּ parag. from
 חָיָה a beast, for חָיָה. § 88. 3. b. Lgb.
 548, 549.
 חָיָה for חָיָה inf. Piel from חָיָה to expect.
 חָלָה Ps. 77, 11, inf. Piel from r. חָלָה I.
 חָלְקִי c. Dag. euphon. for חָלְקִי plur.
 constr. of חָלַק.
 חָרִיחַ 2 K. 18, 27, see art. חָרָאִים p. 341.

ט

טָעַח inf. Kal from r. טָעַח to plant.

י

יָאֵל, fut. apoc. Hiph. from r. יָאֵל
 to swear.
 יָאֵל, fut. apoc. Kal from יָאֵל to
 come, for יָאֵל, יָאֵל.
 יָאֵל 3 plur. fut. Niph. from r. יָאֵל to
 assent, q. v.
 יָבֹא 2 K. 12, 12 for יָבֹא, fut. Kal
 from בֹּא. The same is read 2 K. 3,
 24 Cheth. where, if the reading be
 genuine, it is for plur. יָבֹאוּ. But
 Keri has יָבֹאוּ and they smote.
 יָבוֹשׁ fut. Kal from בָּשׁ, a form peculiar
 to this one verb. Lgb. 403.
 יָבֹשׁ, fut. Pi. from בָּשׁ to be dry. § 68.
 note 6.
 יָגַח, fut. Pi. from r. יָגַח from r. יָגַח
 I. § 68. note 6.

יָקַל, fut. apoc. Hiph. from r. קָלָה .
יָקַר fut. Niph. r. קָרָר .

יָרָא, fut. apoc. Kal from r. יָרָא to fly.

יָרַד, fut. Pi. from r. יָרַד to cast. § 68. note 6.

יָרַב fut. Hithp. from r. יָרַב .

יָרַבְתִּי and יָרַבְתָּ, for יָרַבְתִּי and יָרַבְתָּ, your hand, Gen. 9, 2.

יָרַם plur. יָרַמוּ by Chaldaism, fut. Kal from r. יָרַם . § 66. 5. n.

יָרַם fut. Niph. in pause, for יָרַמוּ (r. יָרַם); see the form יָרַם above.

יָרַם Ecc. 11, 3, for יָרַם, fut. apoc. Kal from r. יָרַם to be, fut. apoc. Kal from r. יָרַם .

יָרַם Chald. fut. Aph. from r. יָרַם .

יָרַם fut. Hiph. from r. יָרַם, by Chaldaism for יָרַם § 52. note 7.

יָרַם, fut. apoc. Kal from r. יָרַם to be.

יָרַם Is. 52, 5, Hiph. from r. יָרַם, for the comm. contracted יָרַם .

יָרַם Chald. fut. A, Pe. from r. יָרַם to go.

יָרַם Is. 13, 20 contr. for יָרַם fut. Pi. from r. יָרַם .

יָרַם, see under r. יָרַם .

יָרַם Ez. 42, 5 for יָרַם fut. Hoph. from r. יָרַם q. v.

יָרַם part. fem. for the comm. יָרַם, Gen. 16, 11. Lgb. 591.

יָרַם, fut. apoc. Hiph. from r. יָרַם .

יָרַם Prov. 11, 25 (al. יָרַם) is sprinkled, watered, prob. fut. Hoph. from r. יָרַם for יָרַם, comp. הוֹדַע for הוֹדַע Lev. 4, 23. 29.

יָרַם fut. apoc. Hiph. from r. יָרַם .

יָרַם and יָרַם, with י conv. יָרַם, fut. apoc. Kal from r. יָרַם .

יָרַם fut. Kal for יָרַם, from r. יָרַם .
יָרַם, fut. apoc. Kal from r. יָרַם to rejoice.

יָרַם, fut. Hiph. see r. יָרַם p. 296.

יָרַם, fut. apoc. Kal from r. יָרַם .

יָרַם Hab. 2, 17 for יָרַם fut. Hiph. from r. יָרַם, c. suff. יָרַם in pause for יָרַם . Lgb. 145, 177.

יָרַם, see יָרַם above.

יָרַם in pause for יָרַם, c. Dag. forte euphon. Lgb. 85.

יָרַם for יָרַם præt. Pi. from r. יָרַם . Lgb. 170.

יָרַם 3 plur. fem. fut. Kal, for the usual יָרַם from r. יָרַם or יָרַם, Gen. 30, 38. § 47. note 3. Lgb. 276.

יָרַם Ps. 51, 7 for יָרַם præt. Pi. with suff. from r. יָרַם . Comp. יָרַם .

יָרַם, fut. apoc. Kal from r. יָרַם .

יָרַם for יָרַם fut. Kal from r. יָרַם Lgb. 171, 366.

יָרַם in pause for יָרַם, fut. Hoph. from r. יָרַם; see above under the form יָרַם .

יָרַם, fut. apoc. Kal from r. יָרַם .
יָרַם fut. Kal from r. יָרַם, and fut. Niph. from r. יָרַם .

יָרַם, fut. apoc. Hiph. from r. יָרַם .

יָרַם, fut. apoc. Kal from r. יָרַם, for יָרַם .

יָרַם Ps. 138, 6 for יָרַם fut. Kal from r. יָרַם .

יָרַם Comp. on these and the following forms, Lgb. p. 388, 389. § 69. note. יָרַם for יָרַם, fut. Hiph. from יָרַם . See as before.

יָרַם for יָרַם, fut. Hiph. from יָרַם to lament. See as before.

יָרַם, fut. apoc. Kal from r. יָרַם .

יָרַם, fut. apoc. Hiph. from r. יָרַם .

יָרַם Ps. 50, 23 he will honour me, fut. Pi. from r. יָרַם c. suff. et Nun epenthetic.

יָרַם he fashioned us Job 31, 15, for יָרַם fut. Pil. from r. יָרַם, c. suff. 1 plur. The two Nuns coalesce into a double one, and י is shortened into י .

יָרַם Chald. fut. Pe. from r. יָרַם .

יָרַם for יָרַם or יָרַם Ex. 15, 5, fut. Pi. from r. יָרַם . Here יָרַם is written for יָרַם on account of the preceding vowel u.

יָרַם, fut. Hoph. by Chaldaism from r. יָרַם, for יָרַם § 66. 5.

יָרַם for יָרַם, and this for יָרַם fut. Hiph. from r. יָרַם to pound. § 66. 5. n.

יָרַם for יָרַם fut. Hiph. from r. יָרַם . § 71. note 9.

יָרַם, fut. Hiph. from r. יָרַם; see in יָרַם Hiph. no. 2.

יָרַם Gen. 7, 23, fut. apoc. Kal from r. יָרַם . But other very respectable copies, both Mss. and editions, e. g. the edition of Van der Hooght, read יָרַם fut. Niph. of the same verb.

יָרַם fut. Pi. from r. יָרַם, for יָרַם .

יָרַם fut. A, from r. יָרַם to be bitter, for יָרַם . § 66. note 3. Lgb. 366.

יָרַם for יָרַם fut. Kal from r. יָרַם, Ps. 139, 20.

יָרַם fut. Hiph. by Syriasm for יָרַם from r. יָרַם Lgb. 411.

יָדַע Chald. fut. Pe. from יָדַע to know, for יָדַע, the Dag. forte being resolved into Nun. Comp. מִיָּדַע for מִיָּדַע.
 יָנִי fut. Hiph. from r. נָוִי, for יָנִיא Ps. 141, 8.
 יָנִית fut. Hiph. B, from r. נָוִית.
 יָסַב fut. Kal by Chaldaism for יָסַב, from r. סָבַב.
 יָסַב fut. Hiph. from r. סָבַב by Chaldaism, for יָסַב.
 יָעַד, יָעַד, fut. Hiph. from r. עָוַד.
 יָעַט and יָעַט (c. Dag. forte impl.) יָעַט 1 Sam. 15, 19, and 14, 32 Keri, fut. apoc. Kal from r. עָיַט.
 יָעַל, יָעַל, fut. apoc. Kal and Hiph. from r. עָלָה.
 יָעֲמִידָה 3 fut. fem. plur. for יָעֲמִידָה. § 47. note 3. Lgb. 276.
 יָעֲרִיב Is. 15, 5 for יָעֲרִיב, see r. עָרַי I, Pilp. p. 762.
 יָעֲרַי, יָעֲרַי, fut. Hiph. from r. עָרַי.
 יָפַר fut. Hiph. apoc. from r. פָּרַה, for יָפַר.
 יָפַת fut. apoc. Hiph. from r. פָּתַה.
 יָצַב fut. apoc. Hiph. of r. נָצַב, Deut. 32, 8.
 יָצַב Chald. fut. Ithpa. from r. צָבַע יָצַב, see r. צָרַי Hithp. p. 892.
 יָצַק, יָצַק, fut. Kal from r. צָק q. v.
 יָצַר (יָצַר) and יָצַר, fut. Kal from r. צָר no. 2.
 יָצַר, יָצַר, fut. apoc. Kal from r. צָר; also fut. apoc. Hiph. from r. צָרַי.
 יָצַר, יָצַר, fut. Kal from r. צָר no. 1.
 יָצַח fut. Kal from r. צָח to kindle, in pause c. Dag. euphon.
 יָקַד plur. יָקַד, fut. Kal. from r. קָדַי, by Chaldaism.
 יָקַח fut. Kal, and יָקַח fut. Hoph. from r. קָחַה, for יָקַח, יָקַח.
 יָקַץ 1 K. 3, 15 in some Mss. and editions, for יָקַץ, from r. קָץ.
 יָקַרְהָ 1 Sam. 28, 10 for יָקַרְהָ (c. Dag. euphon.) fut. Kal from קָרַה, c. suff. יָה.
 יָקַשׁ, יָקַשׁ, fut. apoc. Kal, r. קָשָׁה.
 יָקַשׁ fut. apoc. Hiph. r. קָשָׁה.
 יָרָא, יָרָא, fut. apoc. Kal from r. רָאָה.
 יָרַא for the comm. יָרַא imp. from רָאָה to fear, Ps. 34, 10; inflected after the manner of verbs לָה, so that א comes in otio, comp. נִרְפָּא Ez. 47, 8. Lgb. 417.
 יָרַא they fear for יָרַא, different from יָרַא they see, with short Hirek.

יָרַב, יָרַב, fut. Hiph. from r. אָרַב.
 יָרַח Ps. 7, 6, see יָרַח.
 יָרַח for יָרַח 2 Chr. 26, 15, inf. constr. Kal from r. יָרַח with א appended.
 יָרַח for יָרַח fut. Kal from r. רָחַן, Lgb. 369.
 יָרַח for יָרַח fut. Kal from r. רָצַץ, but intrans. Lgb. 369.
 יָרַח fut. Kal from r. רָבַח, where see.
 יָרַע fut. Kal from r. רָעַע no. 2, where see.
 But יָרַע Job 20, 26 is fut. apoc. from יָרַע to eat up.
 יָשָׁבָה Jer. 22, 23 Cheth. for יָשָׁבָה sitting, c. Yod parag. § 88. 3.
 יָשָׁב for יָשָׁב fut. Kal from r. שָׁבַד. Lgb. 369.
 יָשָׁח fut. Niph. from r. שָׁחַ.
 יָשָׁי for יָשָׁי fut. Hiph. from נָשָׂא to deceive.
 יָשָׁם fut. Hiph. from r. שָׁמַם; by Chaldaism.
 יָשָׁל fut. apoc. see in r. שָׁלָה III.
 יָשָׁם fut. Kal by Chaldaism, from r. שָׁמַם.
 יָשָׁם for יָשָׁם fut. Hithpo. from r. שָׁמַם.
 יָשָׁנָה made up from יָשָׁנָה there is; and suff. 3 sing. masc. with Nun inserted.
 יָשָׁע, יָשָׁע, fut. apoc. Kal from r. שָׁעָה.
 יָשָׁרָה 1 Sam. 6, 12, 3 fem. plur. fut. Kal for יָשָׁרָה from r. שָׁרַי § 47. note 3.
 יָשָׁחָה, יָשָׁחָה, fut. apoc. sing. Hithp. from fut. יָשָׁחָה R. שָׁחָה.
 יָשָׁחָה fut. Hithpal. from שָׁחָה.
 יָשָׁחָה, יָשָׁחָה, fut. Kal from r. שָׁחָה to come, for יָשָׁחָה and יָשָׁחָה.
 יָשָׁחָה fut. Hithpa. from r. שָׁחָה.
 יָשָׁחָה Chald. fut. Ithpe. from r. שָׁחָה to nourish, Dan. 4, 9.
 יָשָׁחָה fut. apoc. Hithp. from r. שָׁחָה.
 יָשָׁחָה plur. יָשָׁחָה, in pause יָשָׁחָה, fut. Kal from r. שָׁחָה.
 יָשָׁחָה fut. Niph. from r. שָׁחָה.
 יָשָׁחָה Chald. fut. Ithpe. from r. שָׁחָה.

כ

כָּאָרִי Ps. 22, 17, see under כָּאָרִי I.
 כָּאָרִי for כָּאָרִי with the vowels after the Aramæan manner, Ecc. 2, 13. Lgb. 151.
 כָּלָהם all of them, from כָּל with the unusual suff. כָּלָהם for כָּלָהם.
 כָּלָהָה id. but fem.
 כָּלָהָה Is. 33, 1, see under r. כָּלָהָה.

מְנַצְּרִים Is. 23, 8 *her merchants*, plur. with light suff. from מְנַצֵּן no. 3, inflected in the manner of נָצַר.

ל

לְהַאֲרִיב inf. Hiph. contr. for לְהַאֲרִיב, from r. אָרַב.
לְהַאֲרִיב inf. Niph. from r. אָרַב.
לְהַוִּיז, לְהַוִּיז, see in Chald. הוּוּ note p. 247.
לְהַשְׁאִיחַ 2 K. 19, 25, contr. for לְהַשְׁאִיחַ Is. 37, 26, inf. Hiph. from r. שָׁאָה.
לְהַחֵם Is. 47, 14, inf. in pause from r. חָמַם, after the form קָטַל; comp. לְהַחֲנִיכֶם Is. 30, 18.
לְיִסְדֹּר 2 Chr. 31, 7, inf. Kal from r. יָסַד, for the comm. לְיִסְדֹּר Is. 51, 16.
לְיִקְחָהּ for לְיִקְחָהּ by Syriasm, from the noun יִקְחָהּ, Prov. 30, 17. Lgb. 151.
לָךְ imp. from יָלַךְ to go, see חָלַךְ.
לָךְ, לָךְ, see in חָלַךְ init. and no. 7, p. 253, 255.
לָכֶת inf. fem. Kal from r. לָכֶת, see חָלַךְ.
לָנָה for לָנָה *it lodgeth*, 3 fem. præt. from לָוֶן Zech. 5, 4.
לְהַצְבוֹת contr. for לְהַצְבוֹת inf. Hiph. from r. צָבָה.
לָרָא for לָרָא inf. Kal from r. רָא to fear.
לָת, c. ל. לָת, inf. Kal contr. for לָת, from r. לָת to bear. Lgb. 133.

מ

מִבִּי part. Hiph. for מִבִּי from r. בּוֹא.
מִבְּעַתְהָּ for מִבְּעַתְהָּ part. Pi. fem. from r. בָּעַת Pi. to terrify, 1 Sam. 16, 15.
מִבְּרֵאשׁוֹנָה 1 Chr. 15, 13, compounded from מֵה, בְּ, הָרֵאשׁוֹנָה *the former*. See מֵה note, lett. c. p. 541.
מִדִּין Judg. 5, 10, plur. of מִדִּין *garment*, after the Chaldee form.
מִהַחֲתִין Chald. part. Aph. from r. חָתָה to descend.
מִהִימֵן Chald. part. pass. Aph. r. אָמֵן.
מִהִיָּה Chald. inf. Pe. r. הִיָּה to go.
מִיָּתָה part. Hoph. from r. מוּת to die.
מִיָּסָב part. Hoph. from r. סָבַב.
מוֹעֲדָה part. Kal for מוֹעֲדָה, r. מוֹעֵד to waver, p. 594.
מוֹצָא part. Hoph. from r. יָצָא.
מוֹרִיגִים plur. of מוֹרֵג *threshing-sledge*, for מוֹרִיגִים. Lgb. 145.
מוֹזָא, c. suff. מוֹזָא Chald. inf. Pe. from r. מוֹזָא to kindle.

מֵה *what is this?* for מֵהֵה, see מֵה note, lett. c. p. 541.

מֵזִין for מֵזִין part. Hiph. from r. אָזַן I. מֵהָ Chald. part. Aph. from r. הָרָא to live.

מֵחֵן Chald. inf. Pe. from r. חָנַן.

מֵחֲצָרִים, see מֵחֲצָר p. 338.

מֵטָה part. Hithp. from r. טָהַר, for מֵטָה.

מִלְכִּים 2 Sam. 11, 1, i. q. מִלְכִּים (which also 31 Mss. and 7 early editions exhibit) *kings*, the מ being redundant, as a 'mater lectionis.'

מִלָּה for מִלָּה præt. Kal from r. מָלָא.

מִלִּינִים part. Hiph. from r. לִין no. 2, inflected in the Rabbinic manner, Lgb. 407.

מִלָּה for מִלָּה part. from. r. אָלַה to learn, after the Syriac.

מִלְחִי for מִלְחִי præt. Kal from r. מָלָא.

מִמֶּךָ m. מִמֶּךָ f. from thee, from מֵן q. v.

מִמְזִירָה Nah. 3, 17, see מִמְזִירִים p. 588.

מִנִּיחַ part. Hoph. from Hiph. B, from r. נִיחַ.

מִנִּיחַ part. of Hiph. B, from. r. נִיחַ.

מִמְצִיָּה for מִמְצִיָּה Is. 23, 11, from מִצִּיָּה q. v. מִצֵּל, see עַל p. 782.

מִמֶּס, see עַם p. 792.

מִמְצָאָם Gen. 32, 20, for מִמְצָאָם, inf. Kal from r. מִצָּא. Comp. מִמְצָאָה for מִמְצָאָה.

מִמְלִלָּוִי Jer. 15, 10, a form made up, as it would seem, from two readings, מִמְלִלָּוִי and מִמְלִלָּוִי, and attributable to copyists rather than to the writer.
מִמְנִיחַ Jer. 22, 23 Cheth. part. Pu. f. from r. מִנֵּן, with Yod parag. which is omitted in Keri. § 88. 3.

מִמְקָרָה part. Pil. from. r. קִיר.

מִמְשַׁחֲוִיָּה Ez. 8, 16, prob. an oversight of copyists, for מִמְשַׁחֲוִיָּה *worshippers*. Some have supposed that the ending הֵם is for אַתֶּם *you*, so that the whole form may be a contraction from this word and from the particip. by Syriasm; but we could here hardly expect the *second* person, on account of the preceding הֵמָּה.

מִמָּה Chald. inf. Pe. from r. אָתָה.

מִמָּה, מִמָּה, 2 and 1 pers. præt. Kal from r. מִיָּה, q. v.

נ

נִאֲרוֹ, see יִאֲרוֹ.

נִאֲלוֹ Niph. of r. נָאֵל, Jer. 50, 36.

נִאֲשָׁר Ez. 9, 8, see in נִאֲשָׁר note, p. 1025.

נָבֹדָה 1 Sam. 14, 36 for נָבֹדָה fut. Kal from נָבֹד, Dag. being dropped. § 66. note 11.

נִבְּאָהִי for נִבְּאָהִי præt. Niph. from נָבָא to prophesy.

נָבַל, וּנְבֵל, *we fade, wither*, Is. 64, 5, has its form from בָּלַל Hiph. fut. but its signif. from נָבַל; prob. for וְנָבַל 1 fut. Hiph. of נָבַל.

נָבַל for נָבֹלָה fut. Kal from r. בָּלַל. § 66. 5, and note 11. Lgb. 372.

נָבַק for נָבֻקָה præt. Niph. from r. בָּקַק. Ibid.

נָנִי Is. 59, 3. Lam. 4, 14, see Niph. נָנִי II.

נָנִי Jer. 8, 14 for נָנִי fut. Niph. from נָנִי II. Comp. § 66. 5, and note 11.

נָנִי, 1 plur. fut. apoc. Kal from נָנִי. נָנִי, constr. נָנִי, fem. נָנִי, part. Niph. from r. נָנִי, for נָנִי etc.

נָנִי præt. Niph. from r. נָנִי, for נָנִי c. Dag. euphon.

נָנִי Ez. 23, 48, see in r. נָנִי Nithp. p. 407.

נָנִי præt. Niph. from r. נָנִי, also præt. Pi. from r. נָנִי.

נָנִי præt. Niph. and Pi. from r. נָנִי.

נָנִי part. Niph. plur. from r. נָנִי, for נָנִי. § 66. not. 11.

נָנִי 2 præt. Niph. from r. נָנִי.

נָנִי præt. Niph. from r. נָנִי.

נָנִי præt. Niph. from r. נָנִי.

נָנִי 1 plur. fut. Kal from r. נָנִי, c. suff. נָנִי.

נָנִי, 1 plur. fut. Kal from r. נָנִי, c. suff. נָנִי.

נָנִי, 1 plur. fut. Hiph. apoc. from r. נָנִי.

נָנִי part. fem. Niph. from נָנִי to convince.

נָנִי Deut. 21, 8 Nithpa. from r. נָנִי. Lgb. 249.

נָנִי præt. Niph. from מָנִי, the form being derived from מָנִי.

נָנִי for נָנִי præt. Niph. from נָנִי. § 66. 5, and not. 11. Lgb. 372.

נָנִי Ps. 4, 7 for נָנִי imp. from נָנִי, a negligent orthography.

נָנִי præt. Niph. from r. נָנִי q. v.

נָנִי for נָנִי c. parag. 2 Sam. 1, 26. Lgb. 266. R. נָנִי.

נָנִי Pil. from נָנִי.

נָנִי 1 plur. fut. Hithpa. from r. נָנִי, for נָנִי.

נָנִי for נָנִי imp. Kal, c. parag. from r. נָנִי, c. Dag. euphon. Ps. 141, 3.

נָנִי præt. Niph. from נָנִי.

נָנִי Ez. 39, 26, and נָנִי (Aleph appended, comp. Arab. قتلوا) Ps. 139, 20, for נָנִי they bear.

נָנִי Ps. 32, 1, for נָנִי part. pass. Kal from נָנִי, inflected like verbs לָה, so as to be assonant with נָנִי, which stands near.

נָנִי 1 plur. fut. Hiph. from r. נָנִי, by Chaldaism, for נָנִי or נָנִי.

נָנִי Nithpa. from r. נָנִי II.

נָנִי Job 4, 10, 3 plur. præt. Niph. of r. נָנִי; comp. in r. נָנִי.

נָנִי for נָנִי, Dag. euphon.

נָנִי for נָנִי præt. Kal from r. נָנִי.

ס

סָבִיב 2 K. 8, 21 for סָבִיב, the Yod being a 'mater lectionis.'

סָבִיב for סָבִיב from סָבִיב c. suff. et Dag. euph.

סָבִיב from סָבִיב q. v. c. suff.

ע

עָנָה for עָנָה imp. Kal from r. עָנָה.

עָנָה for עָנָה c. Dag. forte euphon. from עָנָה cluster of grapes.

עָנָה for עָנָה she made, 3 fem. præt. from r. עָנָה Lev. 25, 21.

פ

פָּחַם Neh. 5, 14, i. e. פָּחַח c. suff.

פָּחַח inf. Kal from r. פָּחַח to breathe.

פָּחַח for פָּחַח his work, from פָּחַח. Lgb. 170, 571.

צ

צָא imp. from r. צָא.

צָא inf. of the same verb.

צָא Ez. 16, 52, inf. Pi. fem. c. suff. from r. צָא.

צָא, see in r. צָא Pilp. p. 898.

צָא imp. Kal from r. צָא to pour.

צָא inf. of the same verb.

ק

קָאם præt. Kal for קָאם, from r. קָאם, in the Arabic manner. § 71. not. 1. Lgb. 401.

קָאם Chald. part. Pe. from r. קום.

קָבַח Lev. 22, 11 (read *kōbah*) imp. from קָבַח, c. parag.

קָבַח *curse him!* imp. from r. קָבַח, with Nun epenthetic and suff.

קָח imp. Kal from r. לָקַח.

קָח Ez. 17, 5 for לָקַח *to take*. The ל is dropped from the beginning, and belongs to the characteristic neglect of grammatical forms in Ezekiel. Comp. נָתַח for נָתַח, רָדַר for רָדַר.

קָחַם Hos. 11, 3 inf. Kal masc. from r. לָקַח, c. suff. i. e. *by taking or holding them*.

קָחַת, once קָחַת 2 K. 12, 9, inf. Kal fem. from r. לָקַח *to take*.

ר

רָאָה inf. Kal fem. from r. רָאָה Ez. 28, 17.

רָדַר inf. from רָדַר *to subdue*, where see. But in Judg. 19, 11 the same form is put for רָדַר *to go down*, the first radical being dropped; comp. חָטַח, חָטַח. Lgb. 139.

רָדַח, imp. (the latter once inf. Gen. 46, 3,) from r. רָדַח.

רָדַח part. Kal from רָדַח, c. suff. ךּ.

רָשׁ and רָשׁ, imp. from r. רָשׁ *to possess*.

רָשׁ inf. of the same verb.

ש

שָׂא imp. from r. שָׂא.

שָׂא inf. and c. ל, from r. שָׂא.

שָׂא also inf. from r. שָׂא, for שָׂא.

שָׂא fully written for שָׂא Ez. 35, 11. Lgb. 527.

ש

שָׂא part. from שָׂא II.

שָׂא (Milra) Ps. 23, 6, usually rendered *my dwelling*, for שָׂא inf. c. suff. from שָׂא. But the authors of the points seem to have regarded it as for שָׂא by aphæresis. Comp. רָדַח, חָטַח.

שָׂא, see in שָׂא no. 2.

שָׂא inf. pleonast. from שָׂא Jer. 42, 10. Comp. רָדַח, חָטַח.

שָׂא præt. Po. from שָׂא i. q. שָׂא, q. v.

שָׂא imp. Kal from r. שָׂא.

שָׂא inf. plur. from שָׂא *to lay waste*, Ez. 36, 3. Lgb. 365.

שָׂא dual from שָׂא *year*.

שָׂא, שָׂא, præt. from שָׂא *to set*.

שָׂא, see in r. שָׂא.

ת

תָּאָחַב Prov. 1, 22 fut. Kal for תָּאָחַב, the vowels being contracted in the Aram. manner; comp. מָלַךְ, מָלַךְ.

תָּאָחַב Job 20, 25 fut. Pi. for תָּאָחַב, from אָחַב.

תָּאָחַב, from תָּאָחַב, Comp. פָּעַל.

תָּאָחַב Prov. 1, 10, by Chaldaism for תָּאָחַב, fut. Kal from אָחַב *to will*.

תָּאָחַב 3 plur. fut. fem. Kal from r. בּוֹא, Ps. 45, 16.

תָּאָחַב Deut. 33, 16, for תָּאָחַב, He parag. being written twice, as it would seem. So also in

תָּאָחַב Job 22, 21 for תָּאָחַב; and תָּאָחַב, Keri תָּאָחַב, for תָּאָחַב 1 Sam. 25, 34.—Others, as Ewald, Heb. Gram. p. 488, suppose the affirmatives of the præter to be appended to the future, so that תָּאָחַב is from תָּאָחַב and תָּאָחַב (but the sense requires תָּאָחַב), תָּאָחַב from תָּאָחַב and תָּאָחַב, תָּאָחַב from תָּאָחַב and תָּאָחַב. Comp. Lgb. 464.

תָּאָחַב, fut. apoc. from r. בָּכַח *to weep*.

תָּאָחַב for תָּאָחַב Ez. 16, 50, the syllable תָּ being inserted in the manner of verbs לָחַ and עָל, for the sake of assonance with the word תָּאָחַב.

תָּאָחַב fut. Hiph. from r. רָגַח.

תָּאָחַב 2 fut. apoc. Niph. from r. גָּלַח.

תָּאָחַב fut. Pi. from r. דָּמַח, for תָּאָחַב, the third radical ר being retained.

תָּאָחַב, in pause תָּאָחַב, fut. apoc. Kal from r. חָהַח.

תָּאָחַב for תָּאָחַב Mic. 2, 12. Lgb. 405. R. חָהַח Hiph.

תָּאָחַב for תָּאָחַב *thy praise*, the ר as 'mater lectionis' being redundant. See above in שָׂא.

תָּאָחַב fut. from r. חָחַל, where see.

תָּאָחַב Ps. 16, 5 a less freq. form of the particip. for תָּאָחַב *holding*. Lgb. 308. R. חָחַח.

תָּאָחַב fut. Kal from r. אָחַל *to depart*. Lgb. 377.

תָּאָחַב 2 Sam. 22, 40, i. q. אָחַר (Ps. 18, 40) fut. Pi. from r. אָחַר *to gird*.

תָּאָחַב for תָּאָחַב 2 fut. Kal from r. אָחַח *to hold*.

הָתָּה fut. apoc. Kal from r. הָיָה.

הָתָּה fut. Niph. from r. הָלַל to *profane, to pollute*. Lev. 21, 9.

הָתָּה fut. 3 pers. fut. Kal from r. הָיוּ; for which analogy see under r. עָיַט p. 770. Job 31, 5.

הָתָּה Prov. 17, 10, fut. Kal of r. נָחַת q. v.

הָתָּה fut. apoc. Kal from r. נָטָה, for הָטָה.

הָתָּה Ex. 25, 31 in many editions with Yod as 'mater lectionis,' for הָטָה; but contrary to rule and almost a corruption. Lgb. 52, 331.

הָתָּה fut. apoc. Kal for הָכָה, from r. כָּהָה.

הָתָּה fut. apoc. Pi. for הָכָה, from r. כָּהָה.

הָתָּה fut. apoc. Kal from r. לָהָה q. v.

הָתָּה fut. Kal shortened from הָלִין, from r. לִין or לִין.

הָתָּה 2 masc. (the Yod belongs to the root) of fut. Hiph. from מָחָה to *wipe away*. Jer. 18, 23.

הָתָּה fut. apoc. Hiph. from r. מָסָה to *flow down*.

הָתָּה Ex. 23, 21 fut. Hiph. see מָרַר Hiph. note, p. 620.

הָתָּה fut. Kal from r. אָמַר.

הָתָּה, imp. from r. נָתַן q. v.

הָתָּה, see רָנַע.

הָתָּה fut. Hiph. of r. יָנַח q. v.

הָתָּה fut. Kal from r. אָסַח.

הָתָּה 2 plur. fut. Niph. from r. עָנַן, Dag. forte being omitted; see above in הָיָה. § 66. note 11.

הָתָּה Ez. 4, 12, fut. Kal c. suff. from r. עָנַן q. v. Dag. forte euphon. in ג.

הָתָּה fut. Kal from r. אָפַה to *cook*, for הָאָפַה.

הָתָּה Jer. 25, 34, see under the root פוּץ, note.

הָתָּה Jer. 19, 3, fut. Kal from r. צָלַל, for the comm. הָצְלִינָה. See צָלַל I.

הָתָּה 1 Sam. 14, 27 Cheth. (by a corruption) for הָאָרְנָה. The copyist seems to have had in mind the word הָרְאִינָה.

הָתָּה fut. apoc. Kal from r. רָכַח.

הָתָּה fut. Niph. from r. רָצַץ to *break*, the form being borrowed from רָוַץ.

הָתָּה Prov. 23, 26, i. e. for Keri הָרְצִינָה fut. Kal of r. נָצַר. The Cheth. is

fut. Kal of r. רָוַץ, and should be read הָרְצִינָה.

הָתָּה Jer. 9, 17 for הָשְׁאִינָה fut. Kal from r. נָשָׂא.

הָתָּה Deut. 32, 18, see r. שָׁרָה p. 1049.

הָתָּה fut. apoc. Kal from r. שָׁהָה to *drink*.

הָתָּה fut. apoc. sing. Hithp. for הָשְׁתַּחֲוִה, from r. שָׁהָה to *bow down*.

הָתָּה Is. 41, 10, fut. apoc. Hithp. from r. שָׁהָה.

הָתָּה inf. from r. נָתַן to *give*, contracted for הָנִתָּה. With suff. הָתָּה.

הָתָּה 2 Sam. 22, 27 for הָתַפְּרַר fut. Hithp. from r. פָּרַר. Lgb. p. 374.

הָתָּה by aphæresis for הָתַתָּה, which is read Ps. 18, 41. Comp. רָרַד for רָרַד.

הָתָּה, see in הָתָּה above.

הָתָּה fut. Kal from r. הָמַם, q. v.

הָתָּה 1 K. 17, 14 Cheth. commonly taken as for הָתָּה to *give*, c. Nun parag. as in 1 K. 6, 19, where however הָתָּה is in fact future. But here the Keri, הָתָּה, is to be preferred.

הָתָּה fut. apoc. Kal from r. הָעָה.

הָתָּה 2 Sam. 22, 27, see in פָּתַל Hithp. p. 876.

הָתָּה Ex. 2, 4, for הָתַנִּיצַב Hithp. from r. נָצַב. Lgb. 386.

